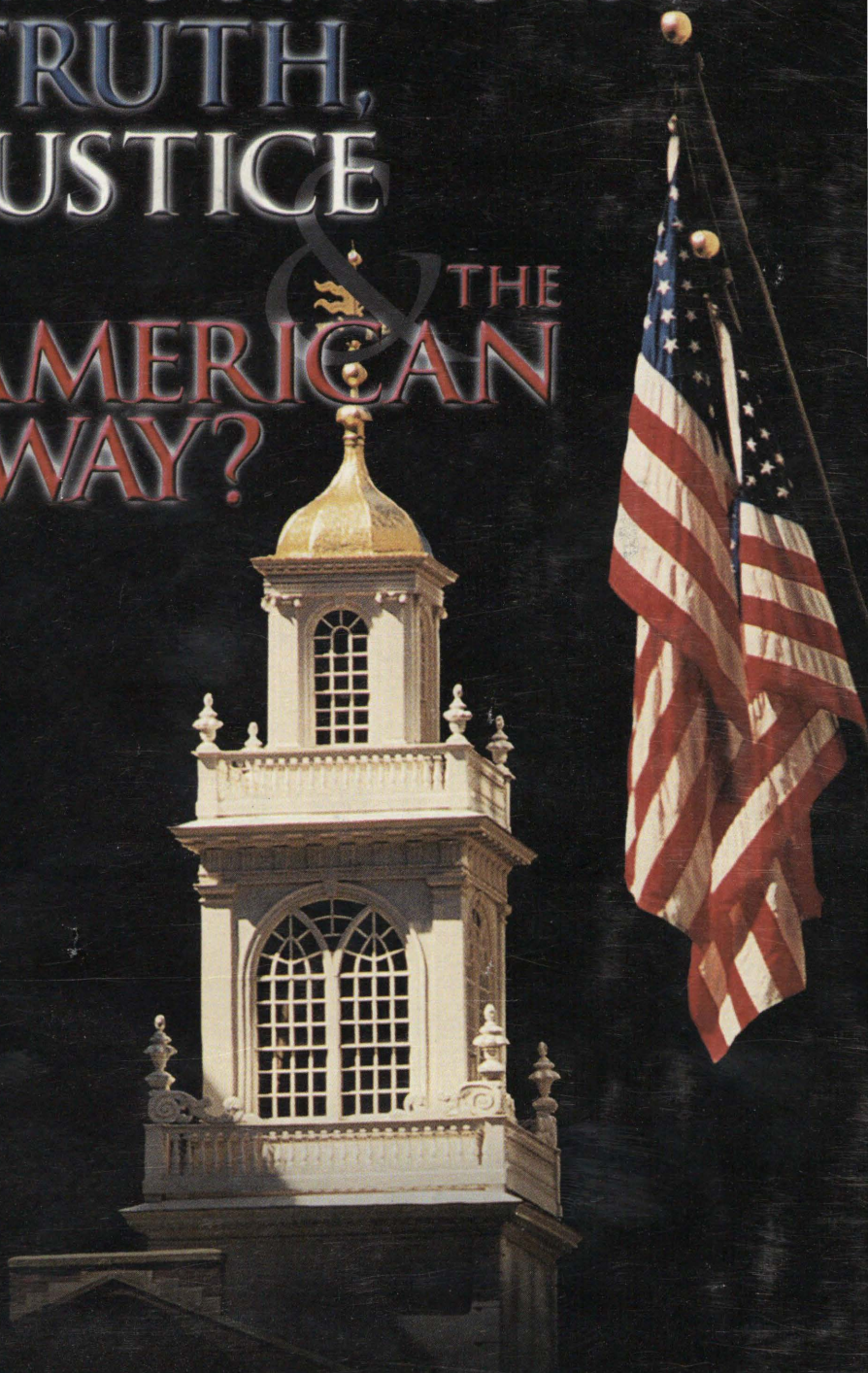
WHAT EVER HAPPENED TO TRUTH, JUSTICE & THE AMERICAN WAY?



D.P. DIFFINE, PH.D.

TELLING THE STORY—NURTURING RENEWAL

It is the latter days of what shall be called *"The American Century."* The story of the American incentive system is the story of all the people in it. Each American needs to know how he fits into the story, what his part is, and what he can do to make the picture better. Just who or what is an American? Americans have been described as hard-working, materialistic, practical, adventuresome, optimistic, impatient, patriotic, nationalistic, humanitarian, idealistic, and believers in fair play, equal opportunity, and individual responsibility.

This book also celebrates, and puts great emphasis on, our Creator who made life not only possible but also worthwhile. And yet, as Americans are so cosmopolitan in personality, they certainly are not of one mind on the issue of free, private enterprise. Even Winston Churchill observed that: *"Some see private enterprise as a predatory tiger to be shot, others as a cow to be milked, but few are those who see it as a sturdy horse pulling the wagon."*

Are Americans better than other people in other lands? Are we smarter? Are we better looking? What is our competitive advantage? The United States started with a rather large land mass and a rather small, but well-educated population. Our land is buffered from most conventional wars by two oceans. We live in a temperate zone and a climate that has stimulated accomplishment. Americans discovered and developed natural resources, offered rewards to workers for ingenuity and determination, and insisted upon personal economic freedom. Read on.

WHAT EVER HAPPENED TO TRUTH, JUSTICE, AND THE AMERICAN WAY ?

by D. P. Diffine, Ph.D.

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DEDICATION

To a world class institution of higher education, Harding University, where the principles of the Bible are indeed taught as the principles of life.

TABLE OF CONTENTS

Page

INTRODUCTION -- Telling the Story and Nurturing Renewal. ix

PART I. THE AMERICAN EXPERIMENT

1. The Way It Was 1

2. By Dawn's Early Light 7

3. Our Founding Fathers Had A Strong Constitution 11

4. Time to Retake the Pledge? 13

5. History's Amazing Constitutional Achievement: America 17

6. Enterprise -- It's Another Word for America 23

7. A Democracy or a Republic? 27

8. De Ja Vu All Over Again 29

9. But It Couldn't Happen Here, Could It? 33

10. Twilight's Last Gleaming? 37

11. Three Cheers for the Red, White and Blue 41

Table of Contents (Cont'd)

Page

PART II. DOLLARS AND SAINTS

12. Capitalism and Christianity Examined 45

13. Matters of Stewardship and Prosperity 49

14. Scrooge Economics? 53

15. Doing Good While Doing Well 57

16. Judeo-Christian Heritage Versus Atheistic Collectivism 61

17. Money Changers in the Temple? 65

18. What About the Golden Rule? 69

19. You May Be a Capitalist 73

20. Health and Wealth Theology 77

21. Prophets and Profiteers 81

22. Are You Materialistic? 85

23. Good Economics is Good Morality 89

24. Free Markets and Free Will 93

25. Too Early To Celebrate? 97

26. Going Full Circle 101

27. Getting and Giving 105

28. The Bottom Line 107

Table of Contents (Cont'd)

Page

PART III. HOW CLOSE A SEPARATION?

29. A State Religion? -- Never 111

30. The Weight of Testimony -- Religion in the Statesmen's Hearts? Almost Always 115

31. Where Do We Go From Here? Duties to Caesar and God 137

32. A Biblical Remedy? Righteousness Exalts Nations 139

PART IV. CHILDREN -- AMERICA'S GREATEST NATURAL RESOURCE

33. A Beautiful Choice or an Unglamourous Option? 141

34. Doctor, Lawyer, Merchant Or Chief? 143

35. Life and Death Matters Before Us 145

36. America's Deadly New Civil War 149

37. Let's Celebrate Life Every Day 153

38. Part of the Human Family 159

Table of Contents (Cont'd)

Page

39. The Unborn Child in the Light of Scripture 163

40. Life and Death Before Birth -- A Journal Account 167

41. When the Womb Becomes A Tomb 171

42. A National Prayer for Life 173

43. Life Begins at Conception -- Medical Testimony 175

44. Abortion and the Future -- Medical Testimony 183

45. Death in the Name of Life 187

46. The Choice of a New Generation? 191

47. Dealing with Human Sacrifice 193

48. Our God is Pro-Life 197

49. Biblical Remedies to Promote Healing 201

50. A Prayer for Humanity 205

51. That Wonderful Adoption Option 207

52. Your Mother was Pro-Life 209

53. Live and Let Live 213

54. A Tale of Two Mothers 217

Table of Contents (Cont'd)

Page

55. A Special Bond Across the Years 219

56. Passing Through Reunion Station 221

57. Practical Ways to be a Friend of the Human Family 223

58. We'll Be There 227

PART V. GOOD BUSINESS IS GOOD BUSINESS

59. The Belden Center for Private Enterprise Education: An Overview 229

60. Keeping Our Free, Private Enterprise in Business 231

61. Free Market Economic Education Begins at Home 235

62. Proof that Free Enterprise Delivers the Goods 237

63. Academic Entrepreneurship and Desktop Publishing 239

64. Private Sector Strategy is the Key 243

65. Pass the Word About the American Incentive System 245

66. Economic Education is Just One of the Answers 247

Table of Contents (Cont'd)

67. Good Economics is Good Citizenship 249

Page

CONCLUSION -- Making a Bid for the Public Trust 253

Acknowledgments 255

Resources for Further Information 257

INTRODUCTION -- Telling the Story and Nurturing Renewal

The story of the American incentive system is the story of all the people in it. Each American needs to know how he fits into the story, what his part is, and what he can do to make the picture better. Just who or what is an American? Americans have been described as hard-working, materialistic, practical, adventuresome, optimistic, impatient, patriotic, nationalistic, humanitarian, idealistic, and believers in fair play, equal opportunity, and individual responsibility.

This book also celebrates, and puts great emphasis on, our Creator who made life not only possible but also worthwhile. And yet, as Americans are so cosmopolitan in personality, they certainly are not of one mind on the issue of free, private enterprise. Even Winston Churchill observed that: *"Some see private enterprise as a predatory tiger to be shot, others as a cow to be milked, but few are those who see it as a sturdy horse pulling the wagon."*

At Harding University the question is repeatedly asked, *"Why has the American incentive system performed so well?"* Are Americans better than other people in other lands? Are we smarter? Are we better looking? What is our competitive advantage? The United States started with a rather large land mass and a rather small, but well-educated population.

Our land is buffered from most conventional wars by two oceans. We live in a temperate zone in a climate that stimulated accomplishment. Generally, the land has not been overused. Americans discovered and developed natural resources, offered rewards to workers for ingenuity and determination, and insisted upon personal economic freedom.

Nurturing Renewal

It is well known at Harding University that the most basic institution of free enterprise is private property. A second ingredient of free enterprise is free access to the market. The motor of free enterprise, indeed, of all enterprise, is individual initiative. The great regulator of free enterprise is competition.

At the same time, there are many things that free enterprise is not. It is not the freedom to seek profit by any and all means. It is not the right to profit at the expense of the welfare of the community. It is not the freedom of any man to exploit any other. It is not the freedom to waste the natural resources of the country.

What else? Free enterprise is not the right to monopolize, which impedes or prevents the establishment of new business, creates scarcity, and imperils the spirit of enterprise. It is not the opposition to necessary and appropriate government regulations, often for no other reason than that they are governmental. It is not the appeal to government for subsidy or protection whenever adversity appears. These distortions have never belonged in a properly functioning system of free enterprise. They can pull democratic government down on top of itself.

Harding's Belden Center staff know well that the blessings in private property are built into American capitalism. To paraphrase Shakespeare, private property used for production is thrice blest -- it blesses those who are the owners, those who make their living using it and those of the general public who, as customers, benefit from the goods and services produced. Payments for the use of existing tools, profits, provide money that is used to create additional tools.

Nurturing Renewal

The Belden Center programs stress that the legal recognition and protection of free man's natural right to acquire, hold, use, or get paid for the use of private property is one of the essentials of any economy that is striving to achieve the best possible life for its people. As a stimulus for hard, sustained, imaginative, constructive work, it has no equal. Any society that tries to get along without it will never make the best use of its natural resources, manpower, and tools.

Many Americans seem to assume that free enterprise is a natural condition -- that it appears as naturally as buds in springtime and that it will continue to bloom forever. But the fact is that throughout most of history, there has been little freedom of enterprise. No great nation enjoyed a full measure of economic freedom until it was nurtured here under the U.S. Constitution.

At the bedrock of the purpose for the existence of The Belden Center is the chief concern of man's government to establish and protect the highest degree of personal freedom possible within the framework of law and order -- to make him a better producer, if his government truly is one *"... of the people, by the people and for the people...."*

Americans, according to their Constitution, are free to dream, play, try, fail and try again. Freedom, of course, is not the only thing required for economic progress, but it is indispensable. Americans have accepted it and have prospered beyond all other people on this planet.

PART I. THE AMERICAN EXPERIMENT -- GUARANTEED IN WRITING

1. The Way It Was

It is the latter days of what shall be called *"The American Century."* And is this a great country, or what? It started out like any other day in yesteryear. However, on July 4, 1776, our Founding Fathers, pledging their lives, fortunes, and sacred honor, made it official with a one-page Declaration that said, in effect, *"We're in charge here!"*

The comforts most Americans enjoy today and at the turn of another century might make life over 200 years ago seem like hardship. Yet closer study shows that the colonists generally were a prosperous and contented people -- already turning America into the "land of opportunity." By 1780, there were only 2.5 million Americans -- excluding Indians -- about the population of the state of Arkansas today.

However, we were a different kind of people back in the 1780's. According to the American Economic Foundation, nearly half the citizens were 15 or younger. Most people farmed the land for a living. Life was rigorous and tough. Work was a sun-up to sun-down regimen six days a week. Little wonder that the average male could look forward to only about 38 years of life, compared with almost 75 years today. Only one in 1,000 had completed college in 1776, compared with one in seven today.

Inflation was rampant during the War for Independence. By 1780, paper money authorized by the Continental Congress was practically worthless and was replaced by a new currency at an exchange rate of

40 to 1. Hence the expression " *... not worth a Continental."*

The ceiling price on turkeys was 9 cents a pound, on milk 9 cents a gallon, on rum 63 cents a gallon. Lodging at local taverns was frozen at 5 cents a night. Two examples of typical wages were a maximum of 70 cents a day for carpenters, 42 cents a day for tailors. Barbers were prohibited from charging more than 3.5 cents for a shave. Top pay for a soldier or sailor was $8.00 a month.

Average yearly income per person (measured in 1974 dollars) was $634 in 1776. That's double the average yearly income in some Third World countries today. And the gross domestic product (the value of all goods and services produced) came to $1.6 billion in 1776, a tiny drop in the bucket compared with today's $8 trillion. It cost 10 cents to mail a letter, but that was good for delivery only within a radius of 100 miles. The fee rose to a maximum of 25 cents for a letter going 450 miles or more.

Americans also plunged into privateering -- operating private commerce raiders, authorized by the Continental Congress. A group of merchants would fit out a heavily-armed schooner, each buying one or more shares. In keeping with the spirit of economic freedom, a man might own half the shares or only one-fiftieth. In addition to the shares, prize money went to owners and crews -- a true incentive system.

For years, the privateers thrived, taking some 2,000 British vessels and a vast amount of needed goods. But it was a high-risk business, and there was no guarantee a privateer would return at all, much less return a profit. Then, toward the end of the War for Independence, the

British Navy swept most of our privateers off the seas. Many an owner suffered disastrous losses -- illustrating the economic fact that high profits are apt to be temporary.

There are companies today that have been doing business since the founding of the republic. So far, the names of two score firms have been uncovered that were in existence when George Washington was president between 1789 and 1797 and are still doing business.

One notable example is the Pratt & Whitney division of Colt Industries Inc. Pratt & Whitney, which also gave its name to the engine division of United Aircraft Corporation, was founded by the noted inventor, Eli Whitney, father of the cotton gin, of modern high power gunpowder and of accurate gauges for metal fabrication.

American Bank Note, which has printed money for many nations, has been around since Washington's time. Curiously, two of the firms made pencils in George Washington's day and still make them, Koh-I-Noor Co. of Bloomsbury, NJ and Faber-Castell Co. of Newark NJ.

The War for Independence brought new monetary difficulties. The Continental Congress, powerless to impose taxes, was forced to print massive amounts of currency to finance the war. This flood of paper money caused the Continental currency to rapidly depreciate.

The currency of the times reflected the times themselves, according to Historical Documents, Co. In 1776, the New York 10 dollar bill contained the phrase *"Tis Death to Counterfeit"* at the bottom right corner.

The Way It Was

Counterfeiting of currency was a major problem in the colonies. In 1777, the Georgia 4 dollar bill, one of many issues intended to finance the war, contained the words *"For the support of the Continental Troops and other expenses of Government."*

In 1778, the United States 20 dollar Continental commemorated independence. Currency printed before 1777 contains the words *"United Colonies"*; issues after that say *"United States."* In 1778, the North Carolina 4 dollar bill contained the motto *"A Lesson to Arbitrary Kings, and Wicked Ministers."* It is an interesting example in print of rebellion against the British government.

In 1780, the Massachusetts-Bay 8 dollars signified that Massachusetts-Bay, the first colony to issue paper money in 1690, had its name changed to *"Commonwealth of Massachusetts"* in 1780. In 1781, the Virginia 250 dollar bill cited the rate of *"One for Forty"* on the bill as the value in gold or silver and indicates the severe inflation caused by the War for Independence.

America's first economist, a fellow named Webster (not Daniel or Noah, but Pelatiah) warned that too much money being printed and issued resulted in useless currency. By 1777, the Continental Congress had imposed price controls. The reason? To decrease the cost of feeding and supplying Washington's army. The result? Farmers refused to sell, except to British, who paid in gold.

Hoped for plenty at low prices resulted in scarcity and misery for the Continental army. General Washington sent very critical messages to Congress saying (paraphrased): "*... troops always have to have*

two days' provisions so when opportunity presents itself, they won't be continually obstructed. We have 2,898 men unfit, barefoot, and unless something changes, the army will starve, dissolve, and disperse in order to subsist ...."

The price controls were dropped by the Continental Congress; supply and demand began to work toward natural, mutually-agreed upon market prices. Washington's army was supplied for rest of year and following winter. Good economics saved the day!

Or, as Webster, the economist, put it, *"Trade, if let alone, will ever make its own way best, and like an irresistible river, will ever run safest, do least mischief, and most good, suffered to run into its own channel."*

2. By Dawn's Early Light

Although America was conceived on July 4, 1776, the actual birthday of our nation was September 17, 1787, when our Constitutional Convention produced its historic document.

The era between the end of the War for Independence and adoption of the Constitution was difficult and the outcome was in doubt. The favored colonial privileges in British markets were lost to American commercial interests. Capital for investment was scarce, and competition with British manufacturers was severe. American entrepreneurs survived by turning to state governments for tariff protection and by successfully seeking new markets overseas.

States continued the regulative mercantilist policies of the prerevolutionary period, which hindered the flow of trade and commerce among the states. Monetary problems could not be solved as long as state governments retained the power to issue paper money. The need for a strong central government to establish a political and economic framework for a unified national American economy became increasingly evident.

Fast forwarding to today, there remain many unanswered questions. Even the first verse of our National Anthem ends with a question mark:

> *Oh, say does that Star Spangled Banner yet wave O'er the land of the free and the home of the brave?*

Why bother, late in the 20th century, to commemorate a piece of faded parchment? Consider this haunting mandate from yesteryear by John Quincy

Adams: *"Posterity - you will never know how much it has cost my generation to preserve your freedom. I hope you will make good use of it."*

Need more reasons? It is the world's oldest living Constitution. Commemorating its anniversary each and every year is one way to encourage the American people to get enthusiastic about it. In the process, we get in touch with our heritage, through a renaissance of patriotism. What a wonderful opportunity to place greater emphasis on citizenship education. We can make the Constitution an immediate part of our lives and forestall the day when it could become ancient history to us.

Thomas Jefferson, in acknowledging that governments are made up of fallible people who tend to abuse power, penned this profound observation: *"In questions of power. . . let no more be heard of confidence in man, but bind him down from mischief by the chains of the Constitution."* Even today, after 26 amendments, the Constitution doesn't guarantee us a full life, a long life, a happy life, nor a prosperous life. It guarantees the protection of life; we make of our lives what we will.

The Preamble to the Constitution is indeed a fitting summary of the entire document. Therein are presented the basic responsibilities and limitations of civil government in our country:

> *We the people of the United States in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves*

and our posterity, do ordain and establish this Constitution for the United States of America.

What an amazing document. The American Constitution was the first of its kind to be prepared by *"the people"* through their delegates in convention. It was the first Constitution to recognize the right of a people to self-government. It was also the first Constitution to secure the rights of people from government's power, by securing government so that its several constituent parts were the means of keeping each other in their proper place.

And what a refreshing notion. The American approach was that government should serve the people. They were not to be a people of, by, and for their government. The only powers any government could have were the powers that people willingly gave to it. Having successfully won the Revolutionary War, the Americans meant to live by free will. There would be freedom of choice and freedom of action.

3. Our Founding Fathers Had A Strong Strong Constitution

This new American government was to be as close to the people as possible. Thomas Jefferson had long regarded government to be dangerous when it was remote form the people:

> *The true theory of our Constitution is surely the wisest and best . . . that if all government . . . 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 . . . oppressive as the government from which we separated.*
>
> *What has destroyed the liberty and the rights of man in every government which has ever existed under the sun? The generalizing and concentrating all cares and powers into one body . . . the way to have good and safe government is not to trust it all to one, but to divide it among the many . . . is by dividing and subdividing these republics, from the great nation on down . . . that all will be done for the best.*

As the Declaration of Independence marked the conception of our Republic and set forth our *"inalienable rights"* to life, liberty, and the pursuit of happiness, so the Constitution outlined our style of government and defined the rights that are protected from intrusion by government. As the American statesman, Henry Clay, said, *"The Constitution of the United States was not made merely for the generation that existed, but for posterity -- unlimited, undefined, endless, perpetual prosperity."*

Americans of all ages should have a greater understanding for that noble plan for our great nation.

Founding Fathers Had Strong Constitution

We are stakeholders in its preservation. The Constitution sets up a plan for our Republic composed of several states. And it never forgets that each of these states is made up of people of diverse origins, interests, and perspectives.

In just over 200 years, our country, through freedom and hard work, has changed the world. In agriculture, industry, education, medicine, law, transportation, services, etc., no country can match America's record. Our religious freedoms, civil freedoms, human rights, and the importance we place on the dignity of the individual - all these set us apart.

Although we often have our differences, we still join together in times of crises. Especially at those times, our strength is awesome. Among all the world's nations, America still stands out in front. We should never forget that we are Americans, first, last, and always.

4. Time To Retake the Pledge?

In 1969, the year that Americans first walked on the moon, the Dean of American entertainers, Red Skeleton, made this touching televised tribute to *"The Pledge of Allegiance:"*

. . . Getting back to school, I remember a teacher that I had. Now, I only went through the seventh grade. I left home when I was 10 years old because I was hungry. I'd work in the summer and go to school in the winter. But I had this one teacher at Harrison School in Indiana - to me this was the greatest teacher, a real sage in my time, anyhow. He had such wisdom.

We were all reciting the Pledge of Allegiance one day. And he walked over, this little old teacher, Mr. Laswell was his name, and says, "I've been listening to you boys and girls recite the Pledge of Allegiance all semester; and it seems as though it's becoming monotonous to you. If I may, may I recite it and try to explain to you the meaning of each word:

***I** - Me, an individual, a committee of one;*

***Pledge** - Dedicate all my worldly goods;*

***Allegiance** - My love and devotion;*

***To the Flag** - Our standard, Old Glory, a symbol of freedom. Wherever she waves there's respect, because your loyalty has given her a dignity that shouts, `Freedom is everybody's job;'*

United *- That means that we have all come together;*

States *- Individual communities that have united into 48 great, 48 individual communities with pride and dignity and purpose, all divided with imaginary boundaries, yet united to a common purpose -and that's love for country;*

And to the Republic *- A state in which sovereign powers are vested in representatives, chosen by the people to govern; and government is the people, and it's from the people to the leaders, not from the leaders to the people;*

For which it stands, One Nation *- Being so blessed by God, individuals incapable of being divided;*

With liberty *- Which is freedom, the right of power to live one's own life without threat, fear, or some sort of retaliation;*

And justice *- The principles or qualities of dealing fairly with others;*

For all *- Which means, Ladies and Gentlemen, it's as much your country as it is mine."*

Red Skeleton concluded, *"Since I was a small boy, two states have been added to our country and two words have been added to the Pledge of Allegiance - 'under God.' Wouldn't it be a pity if someone said that*

is a prayer and that it would be eliminated from school, too?"

Frankly, as long as there are teachers giving exams, prayer, in some form, will always be found in schools.

5. History's Amazing Constitutional Achievement: America

It has been said that living in America is like going to a movie in the middle of the picture. A lot of action has already occurred, and it takes some time to find out what the picture is all about. In order to understand the picture of our Constitutional Republic, we need to know what has already happened.

The story of our American incentive system is the story of all the people in it -- ourselves and others. We need to know how we fit into the story, what our part is, and what we can do to make the picture better. Americans have been described as hard-working, optimistic, impatient, materialistic, practical, idealistic, adventuresome, patriotic, nationalistic, humanitarian, and believers in fair play, equal opportunity, and individual responsibility.

And yet, as we are so cosmopolitan in personality, we certainly are not of one mind on the issue of free, private enterprise. Even Winston Churchill observed that: *"Some see private enterprise as a predatory tiger to be shot, others as a cow to be milked, but few are those who see it as a sturdy horse pulling the wagon."*

Why has the American incentive system performed so well? Are we better than other people in other lands? Are we smarter? Are we better looking? What is our competitive advantage? We started with a rather large land mass and a rather small, but well-educated population. Our land is buffered from most conventional wars by two oceans. We live in a temperate zone in a climate that stimulated accomplishment.

Generally, the land has not been overused. We discovered and developed our natural resources. We offered rewards to workers for ingenuity and determination. We insisted upon personal economic freedom.

As the American Colonists would not put up with the interference of the British Government in trade and commerce, so the colonies created a government of their own which would not be given the power to interfere too much in the lives of the people. Here was to be a country where every man and woman should be free to pursue his full measure of happiness and prosperity and where the government should exist only to serve the people.

It was the idea of personal freedom and protection of private property that then made our industrial revolution possible. And so, what is our freedom worth? Our freedom is our most priceless possession. It was not won from King George III for good. It has to be earned over and over again every day of our lives. We must work for it all the time.

Let's put things in their historical perspective as we continue our civics lesson. Between the time of the Declaration of Independence in 1776 and the United States Constitution in 1787, the separate states operated under the Articles of Confederation, drawn up in 1781.

Under the Articles of Confederation, the United States government had two fatal weaknesses: it had no power to raise money and no power to prevent trade wars among the states. Trade wars were causing states to retaliate by imposing internal tariffs, import duties, regulations of commerce, and other obstructions which

were clogging interstate commerce and actually leading to hostilities that bordered on open warfare between the states.

Hard times have a way of compelling people to pull together. The Revolution did just that, as it produced a workable common denominator for people of different races, creeds, and widely different economic circumstances. But when the war was over a confusion and discouragement crept in.

Revolutionary leaders not only had to negotiate a peace treaty and to try to hold the Continental Congress together, they also had to constrain the states from open warfare. Additionally, a way had to be found to pay sizable war debt owed to the French government.

So it was that the leaders of the revolution, with state constitutions in hand, attempting to develop an overall Constitution which would mold the separate states into a cooperative federation. It would be designed to work on the principles of individual freedom, liberty, and law. The United States Constitution was, therefore, born out of dire necessity.

Under the Articles of Confederation, the Congress was unable to tax, and it lacked the power to regulate domestic and foreign commerce. As would be expected, those persons whose economic interests were endangered by political confusion led the movement for the new Constitution.

There were land speculators who believed that the value of their holdings would be increased. There were domestic merchants who desired stable currency and unrestricted interstate commerce. There were merchants and manufacturers who wanted protection

against foreign discrimination. There were owners of paper money, bonds, and certificates of indebtedness who also agitated for a stronger government.

And so, the economic provisions of the Constitution dealt with those glaring weaknesses of the Articles of Confederation. Congress was given the authority to regulate both foreign and interstate commerce. Congress was given the authority, *". . . to lay and collect Taxes, Duties, Imports, and Excises to pay the Debts and provide for the common Defense and general Welfare."* Congress was given the sole authority to coin money, determine its value, and to punish counterfeiting.

Through the Constitution, the Founding Fathers tried to make sure that the natural right of Americans to use their own energy for their own self-advancement would not be interfered with by the government. It was that personal economic freedom -- freedom of choice and freedom of action -- that has allowed Americans to release their energy in a way that no other nation has done. Personal economic freedom has always been a prime reason for the greatness of America.

Thomas Jefferson put it this way: *"Agriculture, manufacturers commerce, and navigation -- the four pillars of our prosperity, are the most thriving when left most free to individual enterprise."* This country has built a unique economic society based on individual freedom, initiative and responsibility in operating private, competitive enterprises.

Although America's Constitution did not mention the freedom of enterprise by name, it did set up a system of laws to secure the idea of freedom applied to the marketplace. Free enterprise means that any person in

this country is free to start, own, and operate a lawful business, with a minimum interference by government.

Our Constitution guarantees that. The only governmental regulations contemplated under the Constitution were the minimum necessary to protect the property, livelihood, and life of each citizen.

6. Enterprise -- It's Another Word for America

Free enterprise is a way of meeting our needs and wants, by providing them ourselves or by freely entered-into transactions with others. The individual is *"free"* to be anything he wants if he is *"enterprising"* enough to do it. Perhaps we often put too much emphasis on *"free"* and too little emphasis on "enterprise." It is a package deal of individual liberty and private property. They stand or fall together.

Free to earn your keep and to keep what you earn is what it is all about. The most basic institution of free enterprise is private property. A second ingredient of free enterprise is free access to the market. The motor of free enterprise, indeed, of all enterprise, is individual initiative. The great regulator of free enterprise is competition.

At the same time, there are many things that free enterprise is not. It is not the freedom to seek profit by any and all means. It is not the right to profit at the expense of the welfare of the community. It is not the freedom of any man to exploit any other. It is not the freedom to waste the natural resources of the country. It is not the right to monopolize, which impedes or prevents the establishment of new business, creates scarcity, and imperils the spirit of enterprise.

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The blessings in private property are built into American capitalism. To paraphrase Shakespeare, private property used for production is thrice blest -- it blesseth those who are the owners, those who make their living using it and those of the general public who, as customers, benefit from the goods and services produced. Payments for the use of existing tools, profits, provide money that is used to create additional tools.

Legal recognition and protection of free man's natural right to acquire, hold, use, or get paid for the use of private property is one of the essentials of any economy that is striving to achieve the best possible life for its people. As a stimulus for hard, sustained, imaginative, constructive work, it has no equal. Any society that tries to get along without it will never make the best use of its natural resource, manpower, and tools.

Many Americans seem to assume that free enterprise is a natural condition - that it appears as naturally as buds in springtime and that it will continue to bloom forever. But the fact is that throughout most of history, there has been little freedom of enterprise. No great nation enjoyed a full measure of economic freedom until it was nurtured here under the U.S. Constitution.

We know that the chief concern of man's government should be to establish and protect the highest degree of personal freedom possible within the framework of law and order -- to make him a better producer, if his government truly is one *". . . of the people, by the people and for the people."* Americans, according to their Constitution, are free to dream, play, try, fail and try again.

Enterprise -- It's Another Word for America

Freedom, of course, is not the only thing required for economic progress, but it is indispensable. Americans have accepted it and have prospered beyond all other peoples.

7. A Democracy or a Republic?

As Benjamin Franklin departed from Independence Hall that September in 1887, after having completed the task of drafting then signing the Constitution, he was asked that very thing. *"What form of government are you giving us,"* the spectator asked. Mr. Franklin replied, *"A Republic -- if you can keep it."*

The newly agreed upon Constitution incorporated the idea of *"people's"* government, a democracy with that of representation, a republic with frequent elections, making representatives responsible to the people. There were to be carefully enumerated and separated government powers, along with built-in checks and balances.

Samuel Adams had warned, *"Remember, democracy never lasts long. It soon wastes, exhausts and murders itself! There never was a democracy that did not commit suicide. Keeping that in mind, the Founding Fathers gave us what we could today call a representative democracy, or a democratic republic."*

So, our Constitutional Republic originally consisted of the 13 sovereign states and a subservient central federal government consisting of the Executive, the Legislative, and the Judicial divisions, with no one division having absolute power to govern. Further, the first 10 Amendments passed by Congress in its session became a Bill of Rights, declaring that, *". . . the power is not delegated to the Federal government by the Constitution nor prohibited by it to the states, or reserved to the states respectively, or to the people."*

Of course, today, the word *"democracy"* is used extensively among the people. But *"democracy"* cannot be found in the Constitution. Why were the Founding

A Democracy or a Republic?

Fathers so reluctant to give us a pure democracy? In a democracy, any individual or groups of individuals who are part of the minority have no protection against the power of the majority.

A bare democratic majority of 51 percent can take away the life, liberty, and property of the minority 49 percent. In its extreme form, a lynch mob is a militant type of democracy. Minorities usually don't fare well against that type of majority. But it is the Republic which has provided us a free, stable and prosperous system with orderly transfers of power for over 200 years.

A republic is very different in form. Its constitution guarantees the inalienable rights of everyone -- rights that are basic to the God-given nature of man and cannot be taken away by any government. A constitutionally limited representative government, with a written constitution, adopted and changeable by the people through amendment -- this is a republic.

Certainly our Founding Fathers saw a difference between *"equality before the law"* and *"equality of results."* To them, when government uses force to transfer property or wealth from one group of citizens to another, under the guise of promoting equality, then the liberty of all is endangered.

8. De Ja Vu All Over Again

The following summary of history, capsulized by Ronald Reagan in 1980 in a book review titled, Once There Was A Great Nation:

It was founded by pilgrims, who decided to leave their own country, which didn't encourage freedom of religion, they migrated to an uncivilized land inhabited only by savages. The rock, where they landed was to become a national shrine. They drove off the natives, built crude shelters and houses of worship, setting aside a special day to give thanks.

These pilgrims believed in their god, and they also believed in work. They established schools, that in a way became the first public free education in the world. Other colonists came and established other communities, and some of the noblest words ever written, began to surface. The sides of our modern buildings bear some of them: liberty, justice, freedom of worship.

Then, an older nation sent tax agents to exploit the colonists. The colonist sent their greatest men as representatives to a general assembly. They chose a gentleman farmer as their leader, and he united them and won the war against the old world. Now that farmer is known as the father of his country, and a famous U.S. city is named after him.

Ultimately, a civil war divided this fledgling country. It's leader, who tried to keep the republic united, was assassinated. His murder has been immortalized by one of the greatest playwrights of all time.

De Ja Vu All Over Again

After the wounds of the bloody civil war healed, the nation became a world power. But then, the citizens began to think of security paid for by tax money. Farmers petitioned for price supports. The government bought up crops and stored them in warehouses. Industrialists were the next to ask for tax benefits. The middle class declined under the added tax burden. Crime became so commonplace; it was dangerous to walk the streets at night.

A crippled man led this nation into a war, and foreign entanglements. A general, who had been victimized by government, pleaded with the nation to return to the principles of the founding fathers. He died bitterly thinking his anguished thoughts. An honest senator dared to speak out for a halt to foreign aid and foreign subversion; he was branded a reactionary.

The nation fell deeper into debt; it joined a league of the world and increased taxes to send wheat to its enemies. It devalued its currency, substituting base materials for silver in its coins.

Sound pretty familiar, doesn't it? Well, I happen to be talking about Ancient Rome, and I skipped a couple of lines that the historian in that capsule version had used for summing up. The lines were, "Roman being totally corrupt and its middle class dead, the barbarians moved in and destroyed it civilization."

The parallel to our own history is almost eerie. That pilgrims rock -- well, that's what they call it, not Plymouth Rock. And it became the foundation of the temple of Jupiter. The

gentlemen farmer was Cincinnatus, the assassinated leader -- Julius Caesar, the crippled leader -- Claudius, the general -- Mark Anthony, and the honest senator -- Cicero Shakespeare, of course, the playwright who immortalized the death of Caesar.

Mr. Reagan concluded: *"I've taken your time to tell you this because, really, there is a parallel between that other great civilization that's now lost in the dust bin of history, and what could happen to this country. If I have my way, and if we, the rest of us, are true to what he has been learning, we'll never have to add those last couple of lines to the story."*

9. But It Couldn't Happen Here, Or Could It?

Is it possible that liberty itself has eroded our understanding of freedom? Alexander Solzhenitsyn, the Russian dissident, upon the occasion of receiving the American Friendship Award from the Freedoms Foundation, had these harsh but necessary words for Americans:

> *I boldly direct your attention to some aspects of freedom that are not fashionable to talk about -- freedom to put commercial rubbish in mailboxes and telecasts . . . freedom of editors to seduce younger generations with their miscreations . . . freedom of adolescent to immerse themselves in idleness instead of invigorating tasks . . . freedom for healthy adults to avoid work and live at the expense of society . . . freedom for politicians to please voters today but not farsightedly providing for his safety and well-being . . . freedom of indifference to a distant alien trampled freedom . . . freedom even to not defend one's own freedom . . .*

Mr. Solzhenitsyn concluded, *"Genuinely human freedom is inner freedom, given to us by God: freedom to decide upon our own acts as well as moral responsibility for them -- that which was called in an age-old, and now quaint, word -- <u>honor</u>."*

Are there some clearly defined stages through which we evolved in the 20th Century? Again, the answer is, *"yes"*. Our redistributive society has evolved through three stages. First, we taxed the wealthy, stealing from the rich. Second, through deficit spending and inflation, we used unbalanced red-ink budgets to steal purchasing power from the middle class. Third, through overconsumption caused by producing less and

demanding more, we stole from our children by providing insufficient capital for economic growth. This has undoubtedly been a sure way to discourage ancestor worship.

At this time, can we be good students and learn from history? Thomas Jefferson was cautiously optimistic for us: *"I predict future happiness for Americans if they can prevent the government from wasting the labors of the people under the pretense of taking care of them."*

Have we forgotten that it was Jefferson who also wrote, *"If a nation values anything more than freedom, it will lose its freedom - and the irony of it is that if it is comfort or money that it values more than freedom, it will lose the comfort and the money too."*

Today, as ever, the key to individual freedom is the type of government under which man lives. The chief concern of good government -- one that stimulates the productivity needed for a high standard of living -- is to establish and protect the highest degree of personal freedom possible within the framework of the law. A government that does not guarantee this freedom severely retards the improvement of the material welfare of its people.

Some thoughtful observers are deeply concerned that the late 20th century may not mark another opportunity to observe the anniversary of the American Constitution, but rather the end of the age of the American incentive system. If we want it to be the former, we had better step up our efforts to understand and preserve the documents which are the basis for the most productive economic system in the history of man.

It Could Happen Here, Or Could It?

Unless we take stock, it may soon become a gross misnomer to call our enterprise system *"free."*

We refer again to Thomas Jefferson, the philosophical member of our American experiment. In 1801 he wrote: *"Every man wishes to pursue his occupation and to enjoy the fruits of his labors and the produce of his property in peace and safety, and with the least possible expense. When these things are accomplished, all the objects for which government ought to be established are answered."*

10. Twilight's Last Gleaming?

"Downsizing" is a popular buzzword today. Word has it from Cato Institute's Stephen Moore, that 200 years ago, and on the eve of Thomas Jefferson's election as President, our nation's capitol was relocated to Washington, D.C. on the south bank of the Potomac. This was accomplished in part, to placate southern legislators. All federal government reports, documents, etc. that existed were filed into 12 crates for the journey by road to the new, permanent nation's capitol.

Back then, there were 3,000 federal employees, compared to 18,000,000 governmental employees at all levels today. The bare bones budget was equivalent to $100 million in current dollars, compared to a $1.6 trillion federal budget today. Indeed, "*... provide for the common defense ...,"* was given more priority then; it was far less expensive and expansive than to "*... promote the general welfare...."*

What then should we do regarding economic policy? We can fiddle around or go back to the policies of former civilizations. If we do that, we will most certainly be drawn further to the left, any hope of reversing fiscal irresponsibility will be lost. Our taxes will soar. Government, the bureaucracy, and regulations will continue to gobble up the American ingenuity, that enterprising spirit that once was the hallmark of our nation's success.

But there is another alternative. We can muster up the courage, gird up our loins, and resolve to make some hard decisions. Further, we can stick with these decisions and repair the damage that big government has done to our economic and individual freedoms. Only in that way can we then expect people to work,

save, produce, and invest. If we can do that, it will mean a growing economy, more jobs, more taxpayers, less poverty, and less demand for government handouts and subsidies.

If the American incentive system, rooted in the principles of the Constitution, continues to survive and flourish, it will be due to the greater sense of objectivity among our opinion leaders, the reasoned arguments of business leaders, the unbiased research of economists, and the more responsible actions of educators and public officials.

Then, we can with reason and good conscience continue to operate on the principle that the market economy and the limited Constitutional government stand or fall together, because both are deeply rooted in the nature of man. Let's get back in touch with our heritage and celebrate the Constitution of our remarkably durable Republic.

Initially we asked " *... does that Star Spangled Banner yet wave ...?"* The answer is a resounding, "*Yes."* Here are the rest of the lyrics of the last three verses of our National Anthem, courtesy of Francis Scott Key:

On the shore, dimly seen through the mists of the deep,
Where the foe's haughty host in dread silence reposes.
What is that which the breeze, o'er the towering steep,
As it fitfully blows, now conceals, now discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected now shines on the stream:

Twilight's Last Gleaming?

'Tis the star-spangled banner! O long may it wave
O'er the land of the free and the home of the brave!

And where is that band who so vauntingly swore
That the havoc of war and the battle's confusion
A home and a country should leave us no more?
Their blood has washed out their foul footsteps' pollution.
No refuge could save the hireling and slave
From the terror of flight, or the gloom of the grave:

And the star-spangled banner in triumph doth wave
O'er the land of the free and the home of the brave!

Oh! thus be it ever, when freemen shall stand
Between their loved homes and the war's desolation!
Blest with victory and peace, may the heaven-rescued land
Praise the Power that hath made and preserved us a nation.
Then conquer we must, for our cause it is just,
And this be our motto: "In God is our trust."
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave!

11. Three Cheers For The Red, White and Blue

"What have you done for liberty?" said William Jennings Bryan a century ago. *"If nothing, what can freedom mean to you?"* It seems that no generation of Americans has talked as much about freedom as the present one, and yet some have shown greater readiness to abandon it.

How far we have come from a time when patriots like Nathan Hale who, before going to his death on a British gallows in our War for Independence, spoke the undying words: *"I only regret that I have but one life to lose for my country."*

We may not all remember the dates we learned in our history courses, and we will most certainly forget much of the details of our national development. However, each and every American should try to live up to the ideals that have become our American heritage: self-reliance; personal courage; love for country; faith in God; responsible freedom; limited constitutional government; fiscal integrity; and free, private enterprise.

As Woodrow Wilson penned it, *"The things that the flag stands for were created by the experiences of a great people. Everything that it stands for was written by their lives. The flag is the embodiment, not of sentiment, but of history."*

Why do we knock ourselves, when we are the envy of the world? We have so much to be thankful for:

A country of unbounded beauty; almost unlimited natural resources; a standard of living beyond the dream of kings; a judicial system that is the envy

of the rest of the world; food so plentiful overeating is a major problem; food processing advances which give us all-season menus; clothing that is more durable, longer lasting, and easier to maintain; a press nobody can dominate; a ballot box nobody can stuff; churches of our choice; 120 million jobs; freedom to go anywhere we want, with the planes, cars, and highways to get us there; automobile tires that last as long as some cars; Social Security; Medicare; hybrid synthetics, metals and plastics that can even replace some body parts; near-miracle drugs which can help us live longer and feel better; unemployment insurance; public and private schools, plentiful scholarships, etc. Yes, we literally are a people *"free"* to do anything we want, if we have the *"enterprise"* to do it.

Will we get in touch with our heritage through a renaissance of patriotism? Will we use the opportunity to place greater emphasis on citizenship education? Will we make the Constitution and our flag an immediate part of our lives and forestall the day when each might become ancient history to us? *"Eternal vigilance,"* said Thomas Jefferson *"is the price of liberty."*

Truly, the Star Spangled Banner is still a comforting and inspiring symbol. It is comforting to know that the flag is still there, still whole, still preserving. *"Let it rise! Let it rise! 'Til it meets the sun in his coming,"* said Daniel Webster. *"Let the earliest light of the morning gild it, and the parting day linger and play on its summit."*

Alas, this will remain the "*... land of the free ...* " only as long as it is the "*... home of the brave.*" So,

isn't it a good time for Americans to rethink our goals, reinvent ourselves, restructure our processes, reassess our priorities, and redouble our efforts?

Can we put these current matters into historical perspective and do our homework about our America? Even as he referred to his own English roots, Edmund Burke dutifully observed, *"With all of her faults, she is my country still."*

Finally, Theodore Roosevelt was right on target in observing that, *"The man who loves other countries as much as he loves his own stands on the level with the man who loves other women as much as he loves his own wife."*

Let's get back in touch with our heritage and celebrate our remarkably durable Republic. Remember, it's our First Amendment right to speak out about the good things, too. It's guaranteed in writing.

PART II. DOLLARS AND SAINTS

12. Capitalism and Christianity Examined

Our economics and our religion -- are they destined to be allies or enemies? This is a profound and perplexing topic which should be approached with great care, caution, and consideration. Let us begin.

Regarding our amazing American incentive system, it is possible that John J. Davis, author of Your Wealth in God's World, was right on the money as he boldly observed, *"When the dynamism of a society of free individuals is tempered and permeated by Biblical values, the resulting system would appear to be the best one attainable by imperfect individuals this side of eternity."*

What shall we discover? Whatever our findings, the purpose of this monograph is certainly not to sanction every action or deed committed down through the ages by individuals and enterprises in the name of capitalism. Nor is it the goal of this publication to give credence to all that has ever been written, said, or done by people of faith who have embraced the name of Christ. On either side of the barricade are some who have neither understood nor cared.

We may, in time, and with reason and good conscience, be able to demonstrate that, at their best, free markets and free will tend to stand or fall together -- because both are deeply rooted in the servant leadership nature of man. George Gilder, one of our American Studies Institute Lecture Series speakers and author of best-selling Wealth and Poverty, suggested this synergism: *"Our greatest and only resource is the miracle of human creativity in a relation of openness to the Divine."*

Although no graphs, curves, or equations appear in God's Word, the Scriptures certainly contain many statements of interest in an economist like me. The concept of *"opportunity cost"* (i.e., the best foregone alternative) and many other terms dear to the heart of an economist are not found, as such, in the Scriptures. Or are they? Actually, *"opportunity cost"* looms before us in Mark 8:36-37: *"What shall it profit a man if he shall gain the whole world and lose his own soul . . . or what shall a man give in exchange for his soul?"*

Scripture references to matters of faith greatly outnumber those which deal with issues such as economic success. The Bible does, however, address every aspect of our lives, including the production, distribution, and consumption of wealth -- the subject matter of economics, too.

At this point, what do we know? God created the world in which we live, that we must, of necessity, concern ourselves with the matter of toiling to provide food, clothing, and shelter for ourselves and our dependents; otherwise, we would be an unnecessary burden to others (II Thess. 3:6-13). However, the irony about making a living is that we sometimes overindulge and go to excess -- buying things we don't always need, spending money we don't always have, and impressing people we don't always like. 'Tis a sad and seductive side of modern living.

Nevertheless, we must concern ourselves every day with both the supply side (i.e., efficient allocation of the factors of production) and the demand side (i.e., the best use of goods and services). Were the principles of supply and demand created by economists? Nay. Their origin reflects man's God-given nature and ability to sort through circumstances, weigh options, structure

decisions, take action, and thereby maximize value and satisfaction.

Adam Smith would later attribute such providence to the *"invisible hand"* of the marketplace. Does the Bible provide the foundation principles to govern these economic areas of life? Indeed. Examples abound. Private property is recognized in the Scriptures. The book of Proverbs emphasizes and commends hard work and resourcefulness. Many other references in Proverbs mandate integrity, fair measurements, and quality workmanship.

And of the conduct of the master and servant or employer and employee, what does the Bible say? Look into Ephesians chapter 6; we are to conduct ourselves *"...as unto the Lord...."* What else can be found in over 2000 Scriptural references? Both testaments contain examples which condemn such vices (greed, oppression, lust, dishonesty, laziness, theft) which violate the charge over all things that man was given, as recorded in Genesis chapter 1.

Are there other admonitions? Yes, the Bible is also foursquare in favor of the noble qualities (hard work, honesty, generosity, fairness) which make for good living, good business, good economics and, of course, good sense. Beyond that, the Scriptures mandate as good religion a caring, giving love for mankind, especially those whom we find have not been able to benefit from the general prosperity.

13. Matters of Stewardship and Prosperity

Does the word *"economics"* occur in standard translations of the Bible? No, however, our English word *"economics"* comes from the Latin, *"oeconomia"* which was derived from the Greek *"oikonomia."* Derivations of these words are used over three dozen times in the Bible. The words are usually translated as *"stewardship," "management,"* or *"administration."*

Stewardship of what, we might ask? It could be stewardship of resources, property, talents, or souls -- quite a range of responsibilities. That stewardship is stated early (Genesis 1:26-28), as man, created in God's image, is given the mandate to subdue the earth and to manage and develop his environment to the glory of its Creator.

Should Christians administer the affairs of God's world according to the instructions of God's word? Absolutely. The parable of the talents (Matthew 25:14-30), in examining business finance options, very sternly links degrees of responsibility and rewards. Soundly practiced economics trains those who are faithful in small things to be found worthy for the responsibility of greater things in this life and the next (Luke 16:10,11).

In all of this, one may be wondering what a subject called "*Christian Economics"* is all about. Is there such a thing as *"Christian Economics"?* Why does the term *"Christian Economics"* make us nervous? Typically, it has enough religious doctrine in it to make the secular folks uneasy; it has just enough technical economics to make people of faith uncomfortable. Each group seems content to not confront the responsibility of examining the others' perspective and then applying, yes, Biblical principles of economics.

Matters of Stewardship and Prosperity

As economists often disagree on policy matters, so should Christians be tolerant on matters of opinion, while remaining firm on doctrinal issues. Who knows? The result might be that each would be a little less confused than he was before. In the end, there will certainly be those who might conjecture that this monograph could have used more (or less) of either scripture or economic jargon.

Again, this is not a monograph on *"How to Get Rich."* Neither is it a treatise on God's plan of salvation. Rather, it examines possible areas of compatibility that could create a healthy, reinforcing balance between the two. Accordingly, it comes with a warning about balance and attitude, that *"No man can serve two masters..."* (Matthew 6:24).

"Christian Economics," however, can be sound when it fulfills three criteria: (1) when it's founded on Biblical principles; (2) when scholars agree upon it; and (3) when it makes common sense. Of course, if the first criterion is not satisfied, the other two don't matter, do they? For the Christian, the prime directive is always to seek first the kingdom; the rest will follow (Matt. 6:19-33).

It has been facetiously said that *"When it comes to money, people seem to be of the same religion."* Is it really that simple? If you were a student in my economics class, I would candidly tell you that money should not be in first place in our lives. Instead it should be in fifth place -- behind God, integrity, family, and country. If money is in first place in our lives, then we should have pronounced upon us that old Middle Eastern curse: *"May you make a million dollars -- may you spend it all on doctors."*

Balance is the key. *"I wish above all things that thou mayest prosper and be in good health, even as thy soul prospereth" (III John 2).* Example? A good friend and faculty colleague relates this true story: He was preaching a gospel meeting in a resort community. Attendance at the meeting was poor, so he asked one of the Elders, *"Why?"* The answer the Elder gave him was this -- *"Nobody wants to go to Heaven from here."*

Our guest preacher said, *"I didn't believe it,"* so he started asking people who should have been in attendance -- *"Do you want to go to Heaven?" "No,"* they replied. *"Well, then do you want to go to hell?" "No,"* came the grim answer; *"We just like the setup we have here!"* Dear hearts and gentle people everywhere, we should weep for them -- and ourselves! We are all fighting this battle on some front.

14. Scrooge Economics?

In truth, don't we get so much more out of life when we give more than we get? This is the essence of the so-called *"Christmas Spirit,"* as described by Charles Dickens in A Christmas Carol. Dickens contrasted the *"Christmas Spirit"* of giving, generosity, and cheer, with the stinginess of greedy, grasping Ebenezer Scrooge.

It seemed that in Dickens' mind Scrooge was a typical capitalist. In hindsight, Scrooge probably was no more a typical capitalist than Dickens was a typical writer. Scrooge was, however, saved from spiritual ruin and converted by the Ghosts of Christmas past, present, and future. Even then, it was his private property which enabled him to be generous.

The new Scrooge did not forsake capitalism. Voluntary, unrewarded activities very often depend on having time, money, and property. Scrooge just needed to learn about the consequences of the painfully lonely *"opportunity costs"* of not giving. The Scriptures suggest that he who mocks the poor rebukes his neighbor.

The *"Christmas Spirit"* of giving and sharing persists today, in part, because capitalism and private property survive. And, by the way, to perpetuate this, the new Ebenezer Scrooge showed up at his business early the next morning, the day after Christmas. There was a pay raise and extra coal in the fire, to warm Bob Cratchit's cold bones, making him a more productive employee.

Dickens may not have fully realized that it is the ownership of private property, and the freedom to use it, that permits Christmas giving to occur. One of the popular movie versions of A Christmas Carol ends with

this celebration (paraphrased): *"And so it was said, from that year forth by those who knew him, that none could enjoy the Christmas Season as much as Ebenezer Scrooge. . . ."*

If this economist has learned anything in nearly three decades of instruction and research, it is that poor people (and poor nations) can't help poor people (and poor nations) very much. Prosperous people (and prosperous nations) can help poor people (and poor nations).

Today, we give goods and services out of our abundance. It is not that we love mankind more than people in other lands love mankind, rather that material possessions come to us so easily through our American incentive system. It is a far cry from unconverted Ebenezer Scrooge's caustic retort against making seasonal contributions to the impoverished: *"Are there no prisons? Are there no workhouses?"*

Some would say, *"But the bad done by business would fill a book."* Yes; no contest. However, the good done by most businesses (growth, jobs, new products, rising standard of living, tax base, etc.) would fill a library. I would like to believe that all business people could become like Scrooge after he *"saw the light* (and felt the heat)*."*

We can become so consumed with collecting material things that the Word of God is crowded out of our hearts. I John 3:17 states in clear terms the attitude of the early church: *"But who has this world's goods and beholds his brother in need, and shuts up his compassion from him, how does the love of God abide in him?"*

Scrooge Economics?

Perhaps less familiar to us are the great examples of giving in the church two and three centuries beyond the New Testament period. In this case, an enemy of early Christians, Julian the Apostate, tried unsuccessfully to reproduce the early Christian approach to charity in his pagan state church. He writes to Arsacius, *"These Galileans feed not only their own poor but ours; our poor lack our care."*

Volunteerism, it turns out, would become a cornerstone of the American incentive system. In 1835, Alexis de Tocqueville, a French politician and philosopher, wrote about his extended visit to America:

> *The health of a democratic society may be measured by the quality of services. The Americans are a peculiar people. If, in a local community, a citizen becomes aware of a human need which is not being met, he, thereupon, discusses the situation with his neighbors. The committee, thereupon, begins to act on behalf of the need . . . without a single reference to a bureaucracy or to any official agency.*

If we are in favor of helping the poor, how shall we ignore the morality of an economic system which has the best track record of allowing us to assist the poor? Capitalism also credibly allows the poor to help themselves in the long run.

15. Doing Good While Doing Well

"All too often," says John J. Davis, above mentioned author of Your Wealth in God's World, *"capitalism is condemned in tones of righteous indignation as a morally corrupt enterprise."* Recently at a prestigious mid-west university, a group of business people, scholars, and ethicists came together to discuss once again the question, *"Can a successful business person be a Christian?"* A senior partner of a major national law firm criticized business for its reward system based on self-interest incentives:

> *If a person for the first 25 years of his career is shaped primarily by self-interest incentives, to say nothing of the period of his educational career with its grades and prizes, it seems unlikely that we will produce corporate leaders who will have an adequate vision of the long-term good of the corporation and its constituencies, much less any broader concept of the common good of society.*

A professor in another location wrote, *"It seems to me that it is quite an unworthy goal for business people to go to work for the sake of bringing profit to the stockholders."* Pandora would have loved this box. In both situations, something very basic has been missed. In order to earn a profit, the discipline of capitalism dictates that the business person first satisfy the needs of others, much as religion has imposed similar rules upon those who hope to *"profit"* in the hereafter. Something to think about.

Whether in the spiritual realm with respect to Heaven, or in the academic world for grades, or the business world for profits, rewards and punishments motivate people. This motivation leads to competition;

competition requires discipline, self-discipline, discipline under civil law, and discipline under God (Hebrew 12:1-11). A result of honest competition is character.

Historically, the competition of the free market has been possible only where a common culture and a common faith lead individuals to cooperate with each other. We compete for cooperation in the confidence that others respect quality, and they constantly improve their products and service to be able to earn that cooperation. Cooperation dies if competition dies. Then coercion, compulsion, and force replace the free, cooperative operations of the market.

Adam Smith, in his 1776 book, An Inquiry Into the Nature and Causes of the Wealth of Nations, stated what experience seems to confirm:

> *It is only for the sake of profit that any man employs capital in the support of industry; and he will always, therefore, endeavor to employ it in the support of that industry of which the produce is likely to be of the greatest value.*
>
> *He generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it. By directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention.*
>
> *Nor is it always the worse for the society that it was no part of it. By pursuing his own interest he frequently promotes that of the society more*

effectually than when he really intends to promote it.

Can we go so far as to claim that capitalism, whether we view it as small proprietary enterprises or big corporate America, is some kind of God-given dispensation? Don't think so; no capitalist apologetics here. Capitalism is just one of several approaches developed by mortal man to deal with the constant challenges presented by matters of production, distribution, and consumption. Nevertheless, it becomes very instructive to compare the operation and results of capitalism with the other *"isms"* which have surfaced along the way in various cultures.

16. Judeo-Christian Heritage Versus Atheistic Collectivism

The Judaic heritage is summarized, in part, as follows: God created all things; man worships God; human dignity results from creation; divine guidance is given; commandments are a part of Biblical law; divine judgement includes reward and punishment, etc.

Christian beliefs under the New Covenant are generally these: man is equal by creation; man is capable and responsible; love is greater than law; worship is by New Testament example; man is accountable to God; man is transcendent and is greater than all other creatures; man will do right without force; immortality is possible for man; and man has the inherent right to choose.

By contrast, the totalitarian, regimented state usually provides little status for religion: there is no divine power; worship shall be of the state or ruling authority; religion is decadent; religious services are tolerated and discouraged -- sometimes outlawed; religion is subverted by "state leaders"; and religious belief is not a personal matter -- no social, economic, or political significance is attached to it.

The political spectrum from *"left"* to *"right,"* and in present day terms of freedom of the individual, places totalitarianism -- which gives the individual only such rights and freedom as the rulers decree -- at the extreme *"left."* The political spectrum places anarchism -- which is complete absence of government, each individual *"doing his own thing"* as he sees fit, the law of the jungle -- at the extreme *"right."*

Judeo-Christian Versus Atheistic

The American political and economic systems (i.e., our republic and private enterprise economy) were designed to operate between these two extremes, giving to each citizen the greatest practical degree of freedom and protection of that freedom (and property).

What about those *"isms"*? I once asked an audience, *"What's the difference between capitalism and socialism?"* The reply came back, *"Under capitalism man exploits man. . . under socialism, it's just the opposite."* Well, I suppose that if ignorance paid dividends, most of us at one time or another could make a fortune on what we didn't know about economics.

Seriously, we could say that at one extreme is statism, a system by which everybody shares equally in getting the short end of the stick, spreading the misery evenly. *"Statism, and some religious factions,"* says Michael Novak, *"seems more concerned with the just distribution of available goods than with the morality of systems that produce new wealth and sustain economic growth."*

Capitalism, then, as statism's opposite, is the system which makes the stick longer, and increases everybody's slice of the pie in the process (to mix metaphors). The capitalist sees the average American with his house, car, furniture, and says, *"All the people should have a chance to earn that."* The socialist seeing the same reacts, *"No person should be allowed to have that much, while others do not."*

A competitive environment does present possible attitudinal changes. Envy toward private property is a terribly rotten thing. Proverbs 14:30 describes envy as *". . . rottenness of the bones."* Envy is worse than mere jealousy. Both operate today. How are they different?

Jealousy says, *"You have what I want, and I'm not going to be happy until I earn it too."* Jealousy can be channeled through hard work as each generation pursues its dream.

Envy is much more toxic. Envy says, *"You have what I want . . . I know I'll never have it . . . and so I'll never be happy until I have destroyed you, me, and it. . . . and go out in a blaze of glory."* Some religions say, *"The way to have eternal glory in the hereafter is to send your enemy to blazes."* Envy is a scary notion, and it operates in various parts of the world today.

Where shall we stand? Robert Frost said it refreshingly well:

> *All men are born free and equal -- free at least in their right to be different. Some people want to homogenize society everywhere. I'm against the homogenizers in art, in politics, in every walk of life. I want the cream to rise.*

Has American prosperity been a by-product of the moral principles under which people of honor produce and exchange goods and services? I think so. The strategy of those who would diminish our nation is to weaken our faith in our principles. People without faith in a higher moral authority readily place their allegiance to governmental authority.

17. Money Changers in the Temple?

Are people rightly concerned about whether or not a tandem relationship between capitalism and Christianity is proper? Yes. Perverted, it creates money changing in the temple. Few of us would want to be in the position of superficially trying to use each to prove the other. It would be the same as those who use science to prove the Bible -- or use the Bible to prove science.

Nevertheless, consider this. A young man wrote me some two decades ago about just that -- actually proposing that communism was more compatible with Christianity than capitalism. Granted, Christianity was born, if you will, at a time in history when there was a dictator in power. However, I felt compelled to respond to the above mentioned individual. Here is a composite of my reply to him:

I, too, cringe when occasionally I hear someone say that he believes capitalism and Christianity mean the same thing. And I think you have very capably zeroed in on an issue about which we must be most careful.

I do believe, however, that the free market economy at its best is the actual application of the Golden Rule: we help others as we would want them to help us. As we help others more, we help ourselves more. As we help ourselves more, we help others more. I'm assuming, of course, that we're describing people in the market place who operate with integrity and are good stewards.

As you know, a collective or a planned economy is basically founded on two denials: a denial of the existence of God and a denial of the

right of private property. Therefore, its two main attacks are directed against religion and against private property.

I'm sure that you would agree that a state-planned society cannot afford to have people believing in a higher authority than the state itself, especially an authority that proclaims liberty for the individual and, regarding property, says, "Thou shalt not steal." This is why, in the collective societies, the state must be in fact the religion that is the highest authority to which people can appeal for their rights.

The regimented economies are still faced with the fact that God is the source of man's natural right to liberty and that man's faith in God is the source of his insistence upon exercising that right. With our allegiance in essentially a free market type of economic system going to a higher authority than the state, we insist that the state should be our servant and not our master.

Perhaps we have placed too much emphasis on dollars, profit, GNP, and all the goodies that make up our standard of living. Nevertheless, I sincerely believe that a capitalistic economic system, that is one in which private individuals own the tools of production and the fruits of it, is a way of best developing all of the talents of all of the people.

The collectivist idea of making people equal has never worked at any time in human history. This idea is failing now in the controlled economies of the world. The danger of it is that

it seems to work for a while, and those who are naive attempt to make it work for them, too.

We never became pen pals after that initial exchange of correspondence. Perhaps my full court press on the subject was a bit daunting to him. Governmental authority should embrace that which is good, not evil. There aren't too many communist countries left any more. Communism, despite all the ink spilled and the blood shed in attempts to make it work, just didn't deliver the goods. There are, however, more churches today in formerly communist countries.

In the mid 1990s, I saw a scary thing on TV one Sunday -- a televangelist preaching on *"Biblical Economics."* He, with an open Bible and legal pad before him (and a fake bookshelf for a backdrop), imploringly made six points -- all false:

1. *People are sliding down the economic ladder.* (This is generally not true -- 4 out of 5 people have moved up the ladder in the last two decades);

2. *The middle class is dramatically shrinking.* (A great overstatement -- wage gaps are understandably widening between the skilled and unskilled -- always a function of education and training; again, the preacher assumes incorrectly that people are moving down, not up);

3. *Less money is being given to the poor.* (Patently incorrect -- a record 150 billion dollars is currently being given for philanthropic causes, and the record has

been set and broken every year for nearly two decades);

4. *Second and third generation wealthy don't use their wealth to create jobs.* (Far from the truth -- fact is, 80 percent of today's millionaires are first generation folks. They got it the good old fashioned way -- they earned it);

5. *The rich just put their money in banks.* (But it doesn't stay there. As we all know, banks are financial intermediaries that put the money to work out in the economy, creating jobs, new products, houses, etc.); and

6. *Ninety percent of the elderly retire in poverty.* (A huge misstatement! About 13 percent of the elderly, and also 13 percent of the general population, live in poverty. The percentages have held constant, only notching up or down 1-2 percent, for decades).

Alas, the things we know that aren't so.

18. What About The Golden Rule?

Robert, a former economics student, came to see me one day a few years ago. He announced, *"I'm studying with Paul ... going to convert him...."* *"Great,"* said I, thinking there was to be a religious conversion. Paul was one of our graduate students from mainland China. The hold his government had over him, to make sure he returned, was that his wife and new baby could not immigrate to America with him for graduate studies.

So, Robert continued, *"I believe in capitalism."* *"Good for you, Robert,"* said I. *"It just seems to me,"* I went on, *"that greed is a human trait rather than an institutional characteristic . . . There are no more greedy business people than there are quack doctors, shyster lawyers, corrupt public servants, immoral televangelists -- college professors are a pretty fine breed of folks -- but as the preacher once said, 'Wherever you've got folks, you've got problems'."*

My point was that greed can be found anywhere, not just in business. Fact is, I could be a dirty, rotten, no-good, low-down, scoundrel. And yet, if I want to succeed in business for the long haul, satisfy that hard-nosed, fickle customer, provide quality and value, be a good corporate citizen in the community, be regarded as credible and legitimate in the eyes of all the stakeholders (all who are affected by the business) -- then I must be on my best behavior.

The discipline of the marketplace, and the so-called servant leadership of the Golden Rule (Matthew 7:12), compel me to meet you at the door, guide you to the selections of your choice, do and say all the right things: *"Can I show you something else? ... would you like to try it on? ... can we wrap it up for you? ... would you like us to deliver it? ... can I shine your shoes?...Please come back whenever you can. . . ."*

Why? Because good business is good business, and, as a result, the customer can be in good company. Perhaps we can learn to understand, accept and accommodate capitalism as we do our mate (and our brethren) -- not only because of, but in spite of, themselves.

Robert tried another tack, *"Well, I believe in capitalism that does not exploit underdeveloped nations."* So, I weighed on this issue, too:

> *American business people don't go into a country unless they're invited, and those business people stay only as long as they're welcome. These business people bring into the underdeveloped countries their technology, applied science, tools, equipment, etc. ... all the things we normally call capital ... In the process of applying capital to resources that are on or under the ground, (timber and various extractive minerals, etc.) value is created where value did not exist before. Infrastructure is also created -- roads, harbors, bridges, utilities, communication systems ... Again, these business people stay only as long as their lives and their property are safe, and, yes, as long as they can take their profits out of the country ... Far from the multinational American firms disrupting the balance of trade and exploiting these countries, the multinationals usually pay salaries far above the domestic firms in these countries ... Those joint ventures reduce risk, develop local talent, build expertise, expand markets, raise the standard of living, and generally build a mutually profitable bridge on which there is a two-way flow of commerce. Developing nations then use the foreign exchange earned from the sale of*

raw materials to buy vital manufactured goods from us, thereby raising their standard of living -- a "Win--Win" relationship.

In that sense, I was also describing the eastern seaboard of North America some two to three centuries ago. From the colonial era until World War I, America was heavily reliant on foreign capital to build its industrial base. After World War I, and until the mid-1980's, we became a creditor nation, investing more abroad than other countries were investing in the United States.

Then, after World War II, a prosperous America rebuilt the western world through the Marshall Plan. In today's dollars, that aid amounted to approximately $100 billion. Remember: Poor people cannot help poor people very much; prosperous people can help poor people a great deal. Out of our abundance and a love for mankind, capitalism and Christianity have apparently teamed up and delivered the goods.

Pragmatically superior and more morally sound than any other alternative the world has to offer, capitalism has an amazing track record. We have a higher standard of living than anyone has ever had before. Capitalism didn't create poverty; it has probably eliminated poverty for more people than any other economic system we mortals have devised.

19. You May Be A Capitalist

So, dear reader, what kind of a person is the capitalist? He wants to run his own business, select his own doctor, pick his own bargains, buy his own insurance, select his own reading matter, provide for his own old age, make his own contracts, choose his own charities, educate his own children as he wishes, make his own investments, select his own friends, provide his own recreation, compete freely in the marketplace, grow by his own efforts, profit from his own errors, compete with his own ideas, and be a person of goodwill.

Capitalists are people, too. The next time we hear someone complaining about capitalists, consider this: We are all capitalists. We use capital at work and at home all the time. Capital is anything -- machinery, tools, equipment, computers, calculators, even money -- that is used to produce other things, make jobs easier and help us produce more. Using capital gives us and our families a progressively higher standard of living.

Our employee pension funds and annuities, and many other forms of investments, lend our money to provide capital to businesses; so does our life insurance company and the bank where we save. That money we have in our pension fund, life insurance, and savings is all part of our personal capital. When we use it this way, it earns interest and dividends, etc. It makes us capitalists.

Capitalism contains its own built-in checks and balances. People are required to exercise sound judgment, or suffer the consequences of their own folly. Capitalism doesn't carry any guarantee. One risks failure along with the prospect of success. And if we are honest, we know that there are no real guarantees possible in life -- not in theory, not in reality.

You May Be A Capitalist

There is an infamous t-shirt on the market which says, *"Life is a game, and he who dies with the most toys wins."* Do people really feel that way in the end? No. Alas, I have known some unhappy, rich people who loved only money. I have also known some fine and decent rich people who enjoyed money, spent it, invested it, and kept making more -- all for the love of the game, not for the money itself. Other things than money were important to them.

If we keep money in perspective, earning it honestly, sharing it with the less fortunate, contributing it honorably to good causes, and investing our money to create jobs and business, then can our money be a blessing to us and others? Yes; otherwise it can corrupt us and give us great misery.

And if by hard work, study, and good judgement we prosper others and ourselves by investing our money, shouldn't we be congratulated? Whether or not our fortune is tainted depends on how we got it and how we used it. As virtue can be its own reward, so, with a proper attitude, reward can, in some ways, be its own virtue.

We must be honest with ourselves regarding earthly riches. I hope that my students don't ever believe that they can convert it all to traveler's checks and take it with them. Neither can the unbeliever, not even in an asbestos-lined suitcase.

So, what is the moral to all this getting and spending which consumes our lives? Here it is: *"Be Ye Careful."* The following quotation makes this point and is titled "WHAT CAN IT BE?":

You May Be A Capitalist

WHAT MAKE$ U$ RI$E AT BREAK OF DAY, GULP DOWN A MEAL AND RU$H AWAY, AND AT A DE$K TILL EVENING $TAY? WHAT I$ THE GLA$$ THROUGH WHICH WE $CAN EACH DEED, EACH PROJECT AND EACH PLAN, EACH $TRUGGLE OF A FELLOWMAN? FOR WHAT DO WE $ET HONOR BY; GIVE UP A LOVE WITHOUT A $IGH; ENDURE THE HI$$ING AND THE CRY? AND WHAT, WHEN LIFE'$ POOR LAMP I$ BURNED AND TO THE $HADOW WE HAVE TURNED, BECOME$ THE CHEAPE$T THING WE'VE LEARNED?

The message? If the "S" is messed up on your wordprocessor, get it fixed now!

20. Health and Wealth Theology

Is it right to feel some contempt for the *"health and wealth"* theology peddled by some televangelists? It is disappointing to observe them trying to connect belief in, and faith toward, God and Christ with material prosperity and financial success. A very dangerous and wrong precedent is set in an attempt to link one's faith to a *"money-back guarantee"* when earthly rewards do not arrive as prayed for.

At the other extreme, many people falsely think that the Scriptures are not practical to life today. It is erroneous to believe that religion means to relegate one to a life of poverty. Although we shouldn't make a god of materialism, we shouldn't ignore the principles for prosperous living that have been preserved for us. Balance has been provided in Proverbs 30:7-9:

7. *Two things have I required of thee; deny me them not before I die:*

8. *Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.*

9. *Lest I be full, and deny Thee, and say, Who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain.*

Here is a New Testament example (Matthew 6:19, 21, 33):

19. *Lay not up for yourself treasures on Earth, where moth and dust doth corrupt and where thieves break through and steal.*

21. *Where your treasure is, there will your heart be also.*

33. So seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.

What things? They are cited earlier in the chapter -- what you will eat, drink, and be clothed with, etc.

Nothing is more certain than this -- the person who cannot be happy without money will never be happy with money. One has only to read the daily papers to see that the wealthiest are not necessarily the happiest. If money does not make people happy, neither does it keep them from being happy. Happiness is independent of money, but dependent upon the spirit within.

Isn't life a process of change and risk, growth and setback? And ultimately isn't what one can realistically hope for is to achieve a just measure of success commensurate with one's own ability? This is what capitalism is and does. It puts the responsibility where it belongs -- on the individual. This, after all, is the meaning of independence.

The concept of economic individualism is well stated in *"The Entrepreneur's Credo"* by Dean Alfange:

> *I do not choose to be a common man. It is my right to be uncommon, if I can. I seek opportunity, not security. I do not wish to be a kept citizen, humbled and dulled by having the state look after me. I want to take the calculated risk; to dream and to build, to fail and to succeed.*
>
> *I refuse to barter incentive for a dole; I prefer the challenges of life to the guaranteed*

existence; the thrill of fulfillment to the stale calm of Utopia. I will not trade freedom for beneficence nor my dignity for a handout. I will never cower before any master nor bend to any threat.

It is my heritage to stand erect, proud and unafraid; to think and act for myself, to enjoy the benefit of my creations and to face the world boldly and say: "This, with God's help, I have done." All this is what it means to be an Entrepreneur.

Capitalism, warts and all, provides an excellent vehicle for efficiently allocating resources and developing personal initiative, while containing the excess power of a totalitarian state. Let it be stated here and for the record that capitalism is the system for the working person. It does not reward the idle -- only the person who is willing to work for his wages. However, page one of my newspaper tells me that capitalism without God is little better than communism.

21. Prophets and Profiteers

Did you know that in the Old Testament riches were equated with *"...having favor with God"?* That is why, in the gospel account by Mark, after the example of *"...how hard it is for those who trust in riches to enter the Kingdom of God!"* that the people asked, *"Who then can be saved?" (Mark 10:23-26).*

Down through the centuries, we and our religious friends have had trouble dealing with the issues of wealth and income. Plato, a student of Socrates, wrote in the fourth century B.C. about a city built on the division of labor. He went on to describe his ideal state as a planned community where the philosopher king would have to be a dictator.

Aristotle, as a student of Plato, criticized the totalitarian, ideal state that Plato described. Aristotle pointed out that *"...people pay most attention to their private property unless to that which they have but a part interest."* He stood for the encouragement of personal initiative and a sense of private property.

However, Aristotle also believed that exchanges in the market place were unproductive activities: if one side gains the other side must lose. Each family should produce what it needs for itself. A person who happens to have a surplus may exchange it for something else, but only at the *"just price."*

It wasn't good, related Aristotle, for one person to buy something with the idea of selling to someone else at profit. The middle man-trader was viewed by Aristotle as detrimental to society because he apparently bought the item for less than the just price or sold it for more than the just price (or both). How

else could there be profit in the deal? So Aristotle viewed the middle man as a parasite on society who gained at the expense of others.

These ideas affected the economic philosophies of early Christianity. The most outstanding economic writer among the many medieval religious philosophers was Thomas Aquinas. He wrote in great detail emphasizing the ideal of just price and the injustices which occur when one trades for profit and strays from the just price.

The concepts of working to get ahead and acquiring material wealth were condemned by medieval religious writers. However, we would recognize these concepts as basic conditions essential for a market place to operate and for economic growth to occur. Consider the times. The Middle Ages lasted for a thousand years, from approximately the sixth century to the sixteenth century.

The clergy and nobility, the educated class at the time, decided that they should set the economic rules of life for the masses. When one went to church on Sunday, he was likely to hear grim sermons: *"Better to be poor* (purposely or accidentally) *and leave more for others and then have your reward in the hereafter...than to be rich* (purposely or accidentally) *and leave less for others and lose your soul."*

How could it be otherwise? A good moral person would practice personal denial, and he was also to feel good about his miserable situation. Then came the Renaissance and the Reformation. Both occurring around the sixteenth century, ideas long dormant were brought to the surface and led to much progress.

Additionally, the Protestant Reformation changed the entire religious climate.

Again, it could be seen and felt on Sundays. The new Protestant ethic injected a level of zest and energy into the sermon: *"You can engage in hard work, thrift, and industry ... prosper not only in the hereafter but here...prosper not only yourself but others ... stewardship compels you to do this...."* Thus, the merchant capitalist class (the future Sam Waltons) was launched -- sanctioned in part by the church. Many were known to be spirited entrepreneurs and spiritual Christians.

Sometimes we forget that *"profit"* is, for many people, a loaded and emotional term. However, when we shop for bargains, when we look for better ways to get our work done, when we pursue options in order to manage all of the things on our schedule, when we attempt a new recipe, when we stretch our pay check to pay day, when we try to make the Dean's List, when we work for wages and salaries, when our savings and investments earn interest and dividends, when we lease our land and mineral rights for rent and royalties -- it's all profit motive.

We have just come to call it by different names. In that regard, most of us would readily understand the term *"family savings."* After the bills are paid, that money which remains is family savings. It shall be put to good use to secure the future for us and for those who are important to us. Is it so different for commercial enterprises in capitalism? What if we called *"profits"* by another name: *"business savings"*? Wouldn't there be quite a parallel between that and "family savings"?

And wouldn't those *"business savings"* also be put to good use to secure a future, in terms of research and development for new products, providing a future source of wages and fringe benefits for employees, ensuring the viability of the enterprise, etc? Those *"business savings"* are a reward for the risk-taking entrepreneur who is successful in keeping costs below revenue while organizing all the factors of production (land, labor, capital) in, hopefully, the least cost combination?

Remember, if the entrepreneur doesn't meet the above mentioned criteria for efficiency, his competitors might. Those who don't meet the discipline of the marketplace by providing quality and value for that hard-nosed, fickle customer, while covering their costs, will end up in the scrap heap of entrepreneurial history.

22. Are You Materialistic?

Is it possible to be more materialistic when we are young, poor, and consumed with surviving? Yes, and in this we should be very careful about our attitude. When we are older, more set, and things come to us so much easier, can we be less materialistic? Yes. Then, we can give, easily, out of our love and abundance.

Remember: it's the attitude, not the amount of things. Consider the Apostle Paul's warning (I Timothy 6:10): *"For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows."* His condemnation does not apply only to large sums. To love a dollar is as sinful as to love a million. It is not the amount involved but the attitude that is wrong.

His rebuke falls equally on both the rich and the poor. In truth, I have never heard anyone describe himself in the first person as being too materialistic. Only the collective group guilt expression is used, *"Well, we're too materialistic"* (meaning *you're* too materialistic, not *I*). Are you more materialistic than I, because you have more things? No, it's not the number of things, but rather the attitude toward them.

"Materialism" is perhaps an overworked word. It can mean material betterment away from a miserable existence and a premature death. We in America are the inheritors of the genuine revolution to restore material betterment. After all, in Columbus' day, if you owned a chair and a single change of clothing, you were considered non-poor.

Let us never forget that, during all of recorded history, it has been only in the last 300 years, that man has been able to do what he never could before: more

than adequately feed, clothe, and house himself. For the first time ever in the history of man, everyone has more without anyone having less. Here is how John Wesley put it:

Make all you can
Save all you can
Give all you can
Do all the good you can
In all the ways you can
With all the souls you can
In every place you can
At all times you can
With all the zeal you can
As long as you ever can.

Contrary to our country's critics -- past and present, young and old, foreign and domestic -- the people of the United States may very well be the least materialistic in the civilized world. This bears some explanation. The word *"materialistic"* describes people who are too much concerned with earthly goals and indifferent to the idealistic side of life. It suggests money-grubbing and selfishness.

In demonstrating that this need not necessarily be true of the American people, let's first consider the effect of material possessions on a person's materialistic outlook. Every normal person instinctively tries to improve his condition by acquiring physical things, whether they be housing, transportation, tools, or other possessions.

The fewer his physical possessions, the greater his need. The greater his need, the greater his concern for acquiring more. And the greater his concern, the

greater his materialistic interests. This is natural and inevitable.

The American people do have more physical possessions than any other people on earth, but that permits us to be the most idealistic people on earth. We have less regard for physical things than any other people on earth because we can acquire them so easily. Americans give away more things and support more causes than any other people on earth.

Such has occurred, not because we are more generous by nature, but because we have so much to give. Accordingly, I have always dedicated myself to convincing our young people that, in their getting of material goods, they should not let material goods possess them. If we gain the whole world and lose our own souls, we have made a poor bargain indeed. More on this later.

Additionally, I always urge our students to develop marketable skills, core competencies, so that they can earn a respectable living, without having to work seven days a week at two jobs. This frees them to voluntarily give of their extra time, talents, and money to be of aid and influence to others for the good of the Kingdom around the globe. There is much to be done.

23. Good Economics Is Good Morality

Originally published by the American Economic Foundation under the title of *"Ten Pillars of Economic Wisdom,"* and reprinted with permission, the following are ten economic truisms with their respective applications:

Principle No. 1 -- Nothing in our material world can come from nowhere or go nowhere, nor can it be free. Everything in our economic life has a source, a destination and a cost that must be paid. Moral: *It is not right to try to influence anyone by inferring that it is possible to get something for nothing.*

Principle No. 2 -- Government is never a source of goods. Everything produced is produced by the people, and everything that government gives to the people, it must first take from the people. Moral: *It would not be right for government when transferring goods from one group to another not to disclose the source and the extent of the sacrifice involved.*

Principle No. 3 -- The only valuable money that government has to spend is that money taxed or borrowed out of the people's earnings. When government decided to spend more than it has thus received, that extra unearned money is created out of thin air, through the banks, and when spent, takes on value only by reducing the value of all money, savings and insurance. Moral: *It is not right to dilute the value of the people's money especially without their knowledge and consent.*

Principle No. 4 -- In our modern exchange economy, all payroll and employment come from customers, and the only worthwhile job security is customer security; if there are no customers, there can be no payroll and no jobs. Moral: *It is not right to jeopardize job security on the pretext that it is in the interest of those placed in jeopardy.*

Principle No. 5 -- Customer security can be achieved by the worker only when he cooperates with management in doing the things that win and hold customers. Job security, therefore, is a partnership problem that can be solved only in a spirit of understanding and cooperation. Moral: *It is not right to create needless friction between employer and employees by misrepresenting the facts.*

Principle No. 6 -- Because wages are the principal cost of everything, widespread wage increases without corresponding increases in production simply increase the cost of everyone's living. Moral: *It is not right for employees to extract unearned wage increases which are added to the selling price and become a burden on everybody.*

Principle No. 7 -- The greatest good for the greatest number means, in its material sense, the greatest goods for the greatest number which, in turn, means the greatest productivity per worker. Moral: *It is not right to impede the production from which all material blessings flow.*

Principle No. 8 -- All productivity is based on three factors: (1) Natural resources, whose form,

place, and condition are changed by the expenditure of (2) Human energy (both muscular and mental), with the aid of (3) Tools. Moral: *It is not right to infer that there is any substitute for conscientiously applied human energy as a key factor of production.*

Principle No. 9 -- Of these three factors, only through tools can man increase without limit, and tools come into being in a free society only when there is a reward for the temporary self-denial that people must practice in order to channel part of their earnings away from purchases that produce immediate comfort and pleasure, and into new tools of production. Proper payment for the use of tools is essential to their creation. Moral: *Since tool energy offers man his only release from hard labor, it is not right to discourage or impede increases in the quantity and quality of the tools available to man.*

Principle No. 10 -- The productivity of the tools -- that is, the efficiency of the human energy applied in connection with their use -- has always been highest in a competitive society in which the economic decisions are made by millions of progress-seeking individuals, rather than in a state-planned society in which those decisions are made by a handful of all-powerful people, regardless of how well-meaning, unselfish, sincere, and intelligent those people may be. Moral: *Since competition and freedom of personal action are essential to maximum production, it is not right to impede the free interplay of these natural forces.*

24. Free Markets and Free Will

Does capitalism have an excellent track record? Yes, on balance, and we should be very pleased to be partakers in it. If we're not, there's really something basically wrong. It's almost like getting some good news and not being happy.

One reason business people seem so vital and alive is their daily engagement with problem-solving and challenges. This is not to say that business people live in a state of perpetual bliss. Rather, as a group they have a comparatively strong sense of purpose, which their work gives them.

Mr. Bill Waugh, founder and former chairman of the board of Casa Bonita and Taco Bueno restaurants, was kind enough to pass the following quotation to me a few years ago:

Salute to Competition

My competitors do more for me than my friends do; my friends are too polite to point out my weaknesses; but my competitors go to great expense to advertise them.

My competitors are efficient, diligent and attentive; they make me search for ways to improve my service and products. My competitors would take my business away from me if they could: this keeps me alert to hold what I have.

If I had no competitors, I would be lazy, incompetent, inattentive; I need the discipline they enforce upon me. I salute my competitors; they have been good to me. God Bless Them All!

Among other things, capitalism is also a social cause. It solves the problems of society better than any other system, because it solves the problems of the individual. It does much more because it allows you and me to accomplish much more.

Capitalism at its best, is also an attitude, of responsibility, of citizenship, of pride, of dignity and decency. Most of all, it can be an attitude of thankfulness. For too long, we have emphasized its advantages, its goods and services, when perhaps we should have been emphasizing its good news.

Do capitalism and Christianity go hand in hand? Let's see. Socially and economically, at their best, they concern themselves about people; together, they can solve many of people's problems. They solve more problems for more people than all the other systems in the world. This, to me, is the main thrust of capitalism. This is what it is all about.

Again, at its best, capitalism practices some of the same principles that Christ taught us: that we are important as individuals; that we are given certain talents by God; that we are to develop and use those talents to the maximum; that we are to hold our heads high and stand erect and concern ourselves about our fellow man, as we put maximum effort into reaching our maximum potential.

Sometimes, in an attempt to give God the credit, we shortchange Him. We pray, but we don't spring into action and put feet to our prayers. With the hurricanes, floods, and earthquakes of late, I'm reminded of the fictional story of a man who was stranded on his front porch by rising flood waters.

The rescuers arrived in a four-wheel drive vehicle, but he declined, saying *"The Lord's going to take care of me."* Hours later, we find him sitting on his roof as the rescue boat comes by. *"No thanks,"* he said. *"The Lord is going to take care of me."*

Late that night he is sitting on his chimney, with the flood waters lapping at his feet. The rescue helicopter makes one last attempt to get him to climb aboard, but Noooooo, *"The Lord is going to take care of me."* And Saint Peter, the story goes, indicted him with his reply, *"Man, the Lord sent you a four-wheel drive vehicle, a boat, and a helicopter -- what in the world do you want more than that?"*

Alas, over the years I have occasionally known able-bodied men who had a perverted *"The Lord will provide..."* attitude and would not work or provide for their families. Innocent casualties were the result, as those families eventually went under and/or broke apart. God's sermon on this issue is quite brief and stern (II Thessalonians 3:10): *"If any would not work, neither should he eat."*

On this issue, there is a very plain duty set forth in the Scriptures (I Timothy 5:8): *"But if any provide not for his own and especially for those of his own house, he hath denied the faith, and is worse than an infidel."*

25. Too Early To Celebrate?

Of all the economic systems cruising through unknown waters, capitalism has obviously turned out to be the flagship of the fleet. Sure, we all know some people who aren't working, but most of them have jobs. We still have the grossest national product in the world. We have a standard of living beyond the dream of kings, and for that we owe a great deal of credit to those who extended us credit (to whom we owe a great deal).

American capitalism has gone through several revolutions -- agricultural and industrial revolutions which provided machines to supplement our muscles. Those revolutions continue today. Now, we are also in the high-tech, high-touch, financial, informational revolution. It has provided us with computers to supplement our minds. For two decades now we have been applying high-tech to low-tech industries; today they are leaner, stronger, and more profitable.

The American economy is number one in semiconductors, computers, software, fiber optics, cellular phones, pharmaceuticals, aircraft, scientific instruments, medical devices, and overall productivity. Corporate restructuring and enhanced productivity have put U.S. companies back in the forefront of global trade. The U.S. export sectors have been growing twice as fast as the economy itself.

A tribute to capitalism, we have four percent of the world's people and we produce nearly 25 percent of the world's output. Less than two percent grow enough food to feed 200 percent of us. Our poverty level income is several times greater than the average income in Russia. Our work week is 40 percent shorter than it was in 1900. And 95 percent of us are working.

Too Early To Celebrate?

Fifty years ago, incomes in the South were 40 percent of the national average; today incomes in the South are 80 percent of the national average.

In the past 20 years (the lifetime of the students I teach), American capitalism has delivered the goods. We have grown 60 percent in real terms on only 10 percent more energy. The equipment in our homes and factories are 30 to 60 percent more efficient, vehicle mileage is up 50 percent. Houses with central air-conditioning have increased in number by 200 percent, and houses themselves are 40 percent larger.

Life expectancy is 40 percent longer than in 1900. Particulates in the air are down 60 percent, auto deaths are down 30 percent, 30 million jobs have been added, death from heart disease is down 40 percent. Most of us can expect to live fairly long lives, relatively free of pain, and die in good health (your mileage may vary).

Wow! It is certainly a time to celebrate. That's what the resourceful, productive, rich man of the New Testament did. After reaping a bountiful harvest that exceeded his barns, he resolved (Luke 12:18,19):

> *This will I do: I will pull down my barns and build greater; and there will bestow all my fruits and my goods. And I will say to my Soul, thou hast much goods laid up for many years; take thy ease, eat, drink, and be merry.*

However, his circumstance was about to change abruptly (Luke 12:20): *"But God said to him, Thou fool, this night thy soul shall be required of thee: then who shall these things be which thou hast provided?"* Alas, and along the way, he had forgotten a valuable lesson -- that *"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God"*

(Matt 4:4). There are physical needs and spiritual needs, and neither can take the place of the other.

We would also do well to remember to worship the Giver and not the gift. Money does not serve as a deity. In the basic rules of living, the Ten Commandments, this is made quite clear (Exodus 20:3): *"Thou shalt have no other gods before me."* We have strayed too far if we cannot stop to remember the true source to our prosperity (Deuteronomy 8:18): *"But thou shalt remember the Lord thy God: for it is He that giveth the power to get wealth. . . ."*

Can we ever get enough to be satisfied? Solomon didn't think so, and he had great wealth (Ecclesiastes 5:10): *"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this also is vanity."*

26. Going Full Circle

Shall we assume that capitalism and Christianity, as allies, can generate perpetual prosperity and make the weather perfect every day? Not necessarily. Not as long as free will operates. The British historian and professor at Edinburgh University, Alexander Fraser Tytler, writing at the time of the American Revolution and describing the collapse of the ancient democracies of Athens and Rome, provided this warning:

> *A democracy cannot exist as a permanent form of government. It can only exist until the voters discover they can vote themselves largess out of the public treasury. From that moment on, the majority always votes for the candidates promising the most benefits from the public treasury -- with the result that democracy collapses under the weight of loose fiscal policy, always to be followed by a dictatorship.*

Is there a definite cycle that most civilizations have historically gone through? Yes. Historians have studied the rise and fall of great civilizations and have concluded two things. First, they have identified a definite cycle. Secondly, 21 of the 23 literally *"decayed from within"*-- becoming easy prey to predator nations. The cycle they have identified contains the following steps:

1. *From bondage to spiritual faith*
2. *From spiritual faith to great courage*
3. *From courage to liberty -- freedom*
4. *From freedom to initiative -- production*
5. *From production to abundance*
6. *From abundance to selfishness*
7. *From selfishness to complacency*
8. *From complacency to apathy*
9. *From apathy to dependence*
10. *From dependence back to bondage*

Going Full Circle

Here, again, is the cycle, with appropriate elaboration:

1. A person in bondage resents his bondage so he looks to some power *"higher than his bondage master."* This usually results in spiritual faith.

2. As he recognizes and acknowledges a *"higher power,"* it gives him courage to try to become free from bondage.

3. This courage based on a *"higher power"* stimulates the desire for freedom and usually wins out through some means.

4. As a person becomes free, his initiative is released and he produces to help himself -- usually helping others in the process.

5. Production under freedom will produce an abundance of goods and services if based on personal reward.

6. As abundance is produced, people tend to get selfish. Those without abundance covet what others have, whereas those that have are not motivated to share without compensation. This generally brings civil action to take from *"him who has"* and give to *"him who has not"* in exchange for votes or favors.

7. Once the *"have nots"* have legal authority to live off the goods of the producers, they become complacent since they now have legal sanction to live off the production of others.

8. This complacency leads to apathy or to a *"why should I care"* attitude -- *"I have a legal right to food,"* etc.

9. This apathetic attitude creates a nation of *"dependents"* on the handouts of others and on the force of government to see that they are taken care of.

10. When enough persons become dependent for their well-being on the production of others and on the force of government to redistribute goods to them, they become critical of both government and the industrious. They criticize and refuse to defend their heritage of freedom and are ripe subjects to go back into bondage. National decay has set in and freedom is lost.

27. Getting and Giving

Think back about the old, and then the new, Ebenezer Scrooge, and consider this. Paraphrased after the gospel hymn, *"There is a Sea,"* by L. K. Zahn, the following piece titled *"Two Seas"* by Bruce Barton compares and contrasts the processes of getting and giving:

There are two seas in Palestine. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it and stretch out their thirsty roots to sip of its healing waters.

Along its shores the children play, as children played when He was there. He loved it. He could look across its silver surface when He spoke His parables. And on a rolling plain not far away He fed five thousand people.

The river Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men build their houses near to it, and birds, their nests; and every kind of life is happier because it is there.

The river Jordan flows on south into another sea. Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travelers choose another route, unless on urgent business. The air hangs heavy above its water, and neither man nor beast nor fowl will drink.

What makes this mighty difference in these neighbor seas? Not the river Jordan. It empties the same good water into both. Not the soil in which they lie; not the country round about.

This is the difference: The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure. The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps.

The Sea of Galilee gives and lives. The other sea gives nothing. It is named The Dead. There are two kinds of people in the world. There are two seas in Palestine.

I ask the reader to join me in preserving and spreading the word about the human side of capitalism, so that those of us who have been blessed so abundantly can commit ourselves to leaving our country and our way of life a little better for the next generation than it was when we found it. Remember, from greater prosperity and proportionate giving, the cause of the Kingdom can be advanced, too.

28. The Bottom Line

Freedom -- whether it be spiritual, intellectual, political or economic -- is it indivisible? People who enjoy private economic freedom have greater liberty to search for intellectual truth and personal spiritual growth, in all its variety.

Profound, yea perfect, occupational instruction comes from the Scriptures. The successful pursuit of a professional career in business, in education, or in any other honorable vocation is inherently consistent with a righteous life. Furthermore, close adherence to New Testament principles enhances -- not hinders -- the probability of professional success.

In the course of nearly three decades of teaching economics to young people, and in order to be sure we're keeping them right side up and on the *"straight and narrow,"* I make it a point to include the following question in one of their multiple choice examinations (based on Mark 8:36-37 as cited on page two of this monograph):

If you gained the whole world and lost your soul, you would:

a. be a fat cat
b. be a "big-man-on-campus"
c. have made an excellent tradeoff
d. have made a poor bargain indeed

If you did not pick the last option from the above choices, please start reading again at the beginning of this monograph.

I sometimes tease my students by saying, *"You can't go to Heaven unless you've taken one or, preferably, two economics courses."* Far from it, actually. What I do want for them is that they very

seriously consider *"...going about their Father's business,"* whatever their secular vocation.

If you would chance to visit my office, you would see that I collect plaques that quote bits of time-honored wisdom (and even some occasional humor). One of my favorites is this one which helps us with our priorities:

Yesterday is a canceled check
Tomorrow is a promissory note
Only today is ready cash
How would you spend it, if it
were the last shopping day you had left?

Recently, I chanced upon a graduate from the mid-1970's. *"What one thing do you remember from economics class?"* I asked. He quoted verbatim, *"Yesterday is a cancelled check...."* Mission accomplished.

I have tried to give the reader some of the possible keys to God's storehouse of wealth. If this monograph can contribute to helping the reader unlock the true wealth that comes from righteousness, and thus make life pleasant and eternity happy, then my purpose shall have been fulfilled. Everything God created is pronounced to be *"very good"* (Genesis 1:28-31), unless or until it is perverted by man.

Remember that real charity doesn't care if it is tax deductible or not. If we do it right, with good integrity and stewardship, is there any reason why fulfilling one's self and making money can't be synonymous? There is, in fact, a big difference between *"Filthy Lucre"* and just plain *"Lucre."* Only the former is ill-gotten gain. The latter is an honest wage for our earthly labors. If we are going to preach the whole

counsel of God, we should become articulate on both matters of getting and giving.

Can the wealthy go to heaven? The Scriptures affirm it to be so, albeit with difficulty. Can we make our peace with our Creator on His terms and then live as to be neither ashamed of yesterday nor fearful of tomorrow? Yes. However, don't look for your net worth in the Book of Life, as the financial rating firm of Dun and Bradstreet measures it. The accounting is different in the hereafter.

The Scriptures don't call us to be successful, as much as they call us to be faithful. In the meantime, be the laborer who is worthy of his hire. Be worth your sodium chloride. Never forget that integrity is in short supply and in very great demand. It is a seller's market! Live long and prosper. Never break with God, and go to Heaven forevermore. That's King Solomon's advice. And he was a very wise man, wasn't he?

Finally, consider the apostle Paul's advice to the prosperous (I Timothy 6:17-19):

As for the rich in this world, charge them not to be haughty, nor to set their hopes on uncertain riches but on God who richly furnishes you with everything to enjoy. They are to do good, to be rich in good deeds, liberal and generous, thus laying up for themselves a good foundation for the future, so that they may take hold of the life which is life indeed.

And, in the end, all the people of the congregation said, *"Amen."*

PART III. HOW CLOSE A SEPARATION?

29. A State Religion? -- Never

The things we know that aren't true. Example? The so-called *"Constitutional separation of church and state."* But, stop the presses. The First Amendment of our United States Constitution does not use those words, "*separation, church, state*." Honest.

That First Amendment reads: *"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof ..."* That's all. It appears that the First Amendment was not intended to remove religion from the schools, but rather to keep government out of religion. Big difference.

Over two centuries, fact and folklore have merged to give the *"church and state"* issue more play than it probably deserves. In 1801, a political opponent of President Thomas Jefferson attacked Jefferson as being an *"atheist."*

In response, Thomas Jefferson, through private correspondence, communicated to the Danbury Baptist Association the following, *"I contemplate with solemn reverence that act of the whole American people which declared that their legislature should 'make no law respecting and establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between church and state."* It seems fairly clear that the *"wall"* was meant to protect churches from discrimination by the government by means of, God forbid, a state church.

So, where do we find the answers to our riddle, "*Was there, or is there, too much religion in our government*?" As a colleague of mine likes to put it:

A State Religion? -- Never

"If we don't learn from history, we are destined to repeat it -- next semester." Therefore, let us begin.

In the 1830's, eminent French political observer, Alexis de Tocqueville, came to America searching for the key to our greatness. He concluded:

> *I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there. I sought for the greatness and genius of America in her fertile fields and boundless forests, and it was not there.*
>
> *I sought for the greatness and genius of America in her rich mines and her vast world commerce, and it was not there. I sought for the greatness and genius of America in her vast public school system and her institutions of learning, and it was not there. I sought for the greatness and genius of America in her matchless constitution, and it was not there.*
>
> *Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good, and if America ever ceases to be good, America will cease to be great.*

American church religion, he wrote, is "a political institution which powerfully contributes to the maintenance of a democratic republic among the Americans" by supplying a strong moral consensus amidst continuous political change.

A State Religion? -- Never

Today, historical revisionists would deny or obscure the fact that our nation was founded upon belief in God. But have they really done their homework? Don't think so. Consider just a few examples from yesteryear.

In 1647, the General Court of Massachusetts ordered every community of 50 families to have a school to teach children to read. The reason given by the court for establishing schools was: "*It being the chief project of the old deluder, Satan, to keep men from the knowledge of the Scriptures, effort must be made to thwart this old deluder.*"

Those Founding Fathers regarded religion as such a cornerstone of our new country that one of the first official acts of the Continental Congress was to requisition 20,000 Bibles to be printed and distributed to the Indians.

In his first inaugural address, George Washington clearly demonstrated the close relationship between God and the people of this country:

> *It would be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being who rules over the Universe, who presides in the Council of Nations, and whose providential aids 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 themselves.*

A State Religion? -- Never

In 1787, the year the Constitution was written and approved by Congress, that same Congress passed the famous Northwest Ordinance. In it they emphasized the importance of religion and morality in the schools:

> *Article 3: Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools, and the means of education shall forever be encouraged.*

In 1892, Supreme Court Justice Brewer, delivering the opinion of the Court (143 V.S. 457) stated:

> *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.*

Today, on the top of the Washington Monument are carved these words: *"Praise be to God."* Along its interior walls is inscribed: *"In God We Trust; may Heaven to this union continue its beneficence; Search the Scriptures."* Above the Chief Justice of the Supreme Court are the Ten Commandments. On the wall opposite the President of the Senate are the words, *"In God We Trust."* Each session of Congress and our high court starts with a prayer.

30. The Weight of Testimony
Religion in the Statesman's Hearts?
Almost Always

Up to now, we've just gone skiing along the surface of this great topic. Now, we shall immerse ourselves in it. The following 20 pages and 85 quotations, both in volume and tenor, show in chronological fashion that our Forefathers, including the framers of the Constitution, were never confused about a separation of God and State:

In the name of God, Amen, having undertaken for the Glory of God and advancement of the Christian faith ... do ... solemnly and mutually in the presence of God covenant and combine ourselves together.

-- The Mayflower Compact, 1620

This love among Christians is a real thing, not imaginary...as absolutely necessary to the well-being of the Body of Christ, as the sinews and other ligaments of a natural body are to the well-being of that body...We are a company, professing ourselves fellow members of Christ, and thus we ought to account ourselves knit together by this bond of love. Thus out of small beginnings greater things have been produced by His hand that made all things of nothing, and gives being to all things that are; and, as one small candle may light a thousand, so the light here kindled hath shone unto many, yea in some sort to our whole nation; let the glorious name of Jehovah have all the praise.

-- Plymouth Plantation,
Governor William Bradford

The Weight of Testimony

That God's word should be the only rule for ordering the affairs of government in this commonwealth.

-- General Court of Connecticut, 1639

Let...the main end of every student's life and studies be, to know God and Jesus Christ which is eternal life, and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning.

-- Harvard College Prospectus, 1642

Whereas we all come into these parts of America with one and the same end and aim, namely to advance the kingdom of our Lord Jesus Christ and to enjoy the Liberties of the Gospel in purity with peace.

-- Constitution of the New England Confederation, 1643

In Adam's fall, Heaven to find,
We sinned all. The Bible Mind.

Job feels the rod. Peter denied
Yet blesses God, His Lord and cried.

Zaccheus he
Did climb the tree
Our Lord to see.

-- New England Primer, 1680

If you are not governed by God, you will be ruled by tyrants.

-- William Penn, 1681

Government seems to me to be a part of religion itself -- a thing sacred in its institutions

and ends. Let me be good, and the government cannot be bad.... That, therefore, which makes a good constitution must keep it namely men of wisdom and virtue.... Whereas the glory of Almighty God and the good of mankind is the reason and end of government, therefore, government in itself is a venerable ordinance of God.

-- William Penn, 1718

No Man may put off
the Law of God.
The Way of God is no ill Way.
My Joy is in God all the Day.
A bad Man is a Foe to God.

-- New Guide to the English Tongue, an 18th century reader

I could say a thousand things to you, if I had leisure. I could dwell on the importance of piety and religion, of industry and frugality, or prudence, economy, regularity and even Government, all of which are essential to the well being of a family. But I have not time. I cannot however help repeating piety, because I think it indispensable. Religion in a family is at once its brightest ornament and its best security.

-- Samuel Adams, 1771,
advice to future son-in-law

Leviticus 25:10 *Proclaim Liberty through all the land and to all the inhabitants thereof.*

--Liberty Bell, 1752

The rights of the Colonists as Christians ... may be best understood by reading and carefully studying the institution of the great Law Giver and head of the christian church, which are to be

found clearly written and promulgated in the New Testament.

--Samuel Adams, 1772

The rights 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.

-- Samuel Adams, 1772

We think it is incumbent upon this people to humble themselves before God on account of their sins, for He hast been pleased in His righteous judgement to suffer a great calamity to befall us, as the present controversy between Great Britain and the Colonies, and also to implore the Divine Blessing upon us, that by the assistance of His grace, we may be able to reform whatever is amiss among us.

-- John Hancock, 1774

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! Principally, and first of all, I resign my soul to the Almighty Being who gave it, and my body I commit to the dust, relying on the merits of Jesus Christ for the pardon of my sins.

-- Samuel Adams, 1776

... the laws of Nature and of Nature's God ... 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 for the rectitude of our intentions ... with

a firm reliance on the protection of divine Providence ...

Declaration of Independence, 1776

The day ought to be commemorated, as the Day of Deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, shows, games, sports, guns, bells, bonfires and illuminations, from one end of this continent to the other, from this time forward forevermore.

-- John Adams, 1776

ANNUIT COEPTIS -- latin for "He (God) has favored our undertakings"

-- Inscription on reverse of the Great Seal of the United States, 1777

I have examined all religions, as well as my narrow sphere, my straightened means, and my busy life, would allow; and the result is that the Bible is the best book in the world. it contains more philosophy than all the libraries I have seen. -- John Adams

It is essential, my son, in order that you may go through life with comfort to yourself, and usefulness to your fellow-creatures, that you should form and adopt certain rules or principles, for the government of your own conduct and temper.... It is in the Bible, you must learn them, and from the Bible how to practice them. Those duties are to God, to your fellow-creatures, and to yourself. -- John Adams

Suppose a nation in some distant region should take the Bible for their only law-book, and every member should regulate his conduct by

the precepts there contained! Every member would be obliged in conscience to temperance, frugality, and industry; to justice, kindness, and charity towards his fellow men; and to piety, love, and reverence toward Almighty God.

-- John Adams

Before God, I believe the hour has come. My judgment approves this measure, and my whole heart is in it. All that I have, and all that I am, and all that I hope in this life, I am now ready here to stake upon it. And I leave off as I began, that live or die, survive or perish, I am for the Declaration. It is my living sentiment, and by the blessing of God it shall by my dying sentiment. Independence now, and Independence for ever!

-- John Adams

We have staked the whole of all our political institutions upon the capacity of mankind for self-government, upon the capacity of each and all of us to govern ourselves, to control ourselves, to sustain ourselves according to the Ten Commandments of God. -- James Madison

As my children will have frequent occasion of perusing this instrument, and may probably be peculiarly impressed with the last words of their father, I think proper here, not only to subscribe to the entire belief of the great leading doctrines of Christian religion ... but also in the heart of a father's affection, to charge and exhort them to remember "that the fear of the Lord is the beginning of wisdom."

-- Richard Stockton

The Weight of Testimony

A patriot without religion, in my estimation, is as great a paradox as an honest man without the fear of God. Is it possible that he whom no moral obligations bind, can have any real Good Will towards Men? Can he be a patriot who, by an openly vicious conduct, is undermining the very bonds of Society? ... The Scriptures tell us righteousness exalteth a nation.

-- Abigail Adams, 1777

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.

-- Chief Justice of New York, John May, 1777

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy Holy protection, and wilt 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 a humble imitation of whose example in these things we can never hope to be a happy nation.

-- General George Washington, 1783

To the distinguished character of a Patriot, it should be our highest glory to add the more distinguished character of a Christian.

-- General George Washington in his general order calling for services every Sunday

It was for the love of the truths of this great Book that our fathers abandoned their native

shores for the wilderness. Animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose. The same truths sustained them in their resolutions to become a free nation.... If there were in that book nothing but its great precept, 'All things whatsoever you would that men should do unto you, do ye even so to them,' and if that precept were obeyed, our government might extend over the whole Continent. -- Zachary Taylor, 1784

Here is my creed. I believe in one God, the Creator of the Universe. That He governs it by his providence. That He ought to be worshipped.

-- Benjamin Franklin, 1787

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 men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

-- Benjamin Franklin

He who shall introduce into public affairs the principles of primitive Christianity will change the face of the world.

-- Benjamin Franklin, U.S. Ambassador to France

For my own part, I sincerely esteem it as a system which without the finger of God, never could have been suggested and agreed upon by such a diversity of interests.

-- Alexander Hamilton, 1787

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, aid and favors.... Now, therefore, do I assign and recommend Thursday, the 26th day of November next ... that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country, and for all the great and various favors which He has been pleased to confer upon us.

--George Washington,
Thanksgiving Day Proclamation, 1789

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.... And let us with caution indulge the supposition that morality can be maintained without religion ... reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

-- George Washington

This is all the inheritance I can give to my dear family. The religion of Christ can give them one which will make them rich indeed.

-- Patrick Henry, 1798

Religion, or the duty which we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience.... It is the mutual duty of all to practice Christian forbearance, love, and charity towards each other.

-- Patrick Henry

The Weight of Testimony

God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are a gift of God? --Thomas Jefferson, 1802

I have always said, and will always say, that the studious perusal of the sacred volume will make better homes, better citizens, better fathers, and better husbands.

--Thomas Jefferson

In my view, the Christian religion is ... one of the first things in which all children, under a free government, ought to be instructed.... No truth is more evident to my mind that the Christian religion must be the basis of any government intended to secure the rights and privileges of a free people.

-- Noah Webster, 1807

The brief exposition of the Constitution of the United States will unfold to young persons the principles of republican government; and it is the sincere desire of the writer that our citizens should early understand that the genuine source of correct republican principles is the Bible, particularly the New Testament of the Christian religion

-- Noah Webster

I offer to a merciful God at the close of this year my humble tribute of gratitude for the blessings with which He has, in the course of it, favored me and those dear to me.

-- John Quincy Adams, 1812

The Weight of Testimony

The first and almost the only book deserving the universal distinction is the Bible. I speak as a man of the world and I say to you, "Search the Scriptures."

-- John Quincy Adams

More than all, a government and a country were to commence, with the very first foundations laid under the divine light of the Christian religion ... who would wish that his country's existence had otherwise begun?

-- Daniel Webster, in Plymouth, Mass., 1820

Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate its influence through all their institutions, civil, political, or literary. Let us cherish these sentiments, and extend this influence still more widely; in the full conviction that that is the happiest society which partakes in the highest degree of the mild and peaceful spirit of Christianity.

-- Daniel Webster, 1820

From the day of the Declaration ...the American people were bound by the laws of God, which they all, and by the laws of the Gospel, which they nearly all, acknowledge as the rules of their conduct.

--John Quincy Adams, July 4, 1821

The religion which has introduced civil liberty is the religion of Christ and his apostles, which enjoins humility, piety, and benevolence; which acknowledges in every person a brother, or a sister, and a citizen with equal rights. This is

genuine Christianity, and to this we owe our free constitutions of government.

-- Noah Webster, 1828

Our fathers' God, to thee, Author of liberty, to Thee we sing; Long may our land be bright with freedom's holy light: Protect us by Thy might, Great God, our King.

-- Samuel Francis Smith, 1832,
My Country `Tis Of Thee

I know not how long a republican government can flourish among a great people who have not the Bible.... But this I do know: that the existing government of this country never could have had existence but for the Bible. And, further, I do in my conscience believe that if at every decade of years a copy of the Bible could be found in every family in the land, its republican institutions would be perpetuated.

-- William Henry Seward,
Secretary of State, 1836

You have the highest of human trusts committed to your care. Providence has showered on this favored land blessings without number, and has chosen you as the guardians of freedom, to preserve it for the benefit of the human race. May He who holds in His hands the destinies of nations, make you worthy of the favors He has bestowed, and enable you, with pure hearts and hands and sleepless vigilance, to guard and defend to the end of time, the great charge He has committed to your keeping.

-- Andrew Jackson, 1837

The Weight of Testimony

Is it not that, in the chain of events, the birthday of the nation is indissolubly linked with the birthday of the Saviour?.... Is it not that the Declaration of Independence first organized the social compact on the foundation of the Redeemer's mission? That it laid the cornerstone of human government upon the first precepts of Christianity and gave to the world the first irrevocable pledge of the fulfillment of the prophecies announced directly from Heaven at the birth of the Saviour and predicted by the greatest of the Hebrew prophets 600 years before.

-- John Quincy Adams, 1837

The Bible came with them. And it is not to be doubted, that the free and universal reading of the Bible, in that age, men were much indebted for right views of civil liberty. The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God; but it is also a book which teaches man his equality with his fellowman.

-- Daniel Webster, 1843

God, in His providence, has given us a Book of His revealed will to be with us at the commencement of our career in this life and at its termination; and to accompany us during all chances and changes of this trying and fitful progress, to control the passions, to enlighten the judgment, to guide the conscience, to teach us what we ought to do here, and what we shall be hereafter.

-- Lewis Cass, former Secretary of State, 1846

The Weight of Testimony

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, 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 the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without end.

-- Daniel Webster

If we abide by the principles taught in the Bible, our country will go on prospering, but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury us and our glory in profound obscurity.

-- Daniel Webster

Should not the Bible regain the place it once held as a schoolbook? Its morals are pure, its examples are captivating and noble.... In no Book is there so good English, so pure and so elegant, and by teaching all the same they will speak alike, and the Bible will justly remain the standard of language as well as of faith.

-- Fisher Ames, 18th Century Statesman

Fortune, by which I understand Providence, has showered blessings upon me profusely. But they have been blessings unforeseen and unsought. 'Non nobis, Domine, non nobis, sed nomini tuo da gloriam.' Not to us, Lord, not to us, but to your name be the glory.

-- John Quincy Adams, 1848

The Weight of Testimony

Aside from Revelation, darkness rests upon the world and upon the future.... The Bible has shed a glorious light upon the world. It shows us that in the coming day we must answer for the deeds done in the body. It has opened to us a new and living way, so plainly marked out that no one can mistake it. The price paid for our redemption shows the value of our immortal souls.

--Supreme Court Justice
John McLean, 1852

If it were not for my firm belief in an overruling Providence, it would be difficult for me, in the midst of such complications of affairs, to keep my reason on its seat. But I am confident that the Almighty has His plans, and will work them out; and, whether we see it or not, they will be the best for us.

-- Abraham Lincoln

Freedom is the natural condition of the human race, in which the Almighty intended men to live. Those who fight the purpose of the Almighty will not succeed. They always have been; they always will be beaten.

-- Abraham Lincoln, 1861

Unless the great God who assisted him (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 -- I shall succeed. Let us all pray that the God of our fathers may not forsake us now.

-- Abraham Lincoln, 1861

The Weight of Testimony

The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be wrong. God cannot be for and against the same thing at the same time. In the present civil war, it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just as they do, are the best adaptation to effect His purpose.

-- Abraham Lincoln, 1862

In the beauty of the lilies
Christ was born across the sea
With a glory in His bosom
That transfigures you and me;
As He died to make men holy
Let us die to make men free,
While God is marching on.

-- Julia Ward Howe, 1862

I am glad to see so many of you out to hear preaching this Sabbath morning, and I would to God, that all the men of my command were true followers of Christ Jesus, the Lord. Soldiers, allow me to express with your chaplain the sincere desire of my heart, that we may meet at the right hand of the Great Judge in that day, which he has described to us.

--Major General Oliver Howard, 127th Pennsylvania Volunteers, 1863

I'm not at all concerned about that, for I know that the Lord is always on the side of the right. He paused. *But it is my constant anxiety and prayer that I -- and this nation -- should be on the Lord's side.*

-- Abraham Lincoln, 1863

The Weight of Testimony

It is the duty of nations as well as of men to win their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow yet with assured hope that genuine repentance will lead to mercy and pardon....Those nations only are blessed whose God is the Lord.

-- Abraham Lincoln, 1863

It is rather for us to be here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation under God shall have a new birth of freedom -- and that government of the people, by the people, and for the people shall not perish from the earth.

-- Abraham Lincoln at Gettysburg, 1863

In regard to this Great Book, I have but to say, it is the best gift God has given to man. All the good Saviour gave to the world was communicated through this book. But for it, we could not know right from wrong. All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it.

-- Abraham Lincoln, 1864

Please thank them for that, sir -- I warmly appreciate it. And I can only say that I am nothing but a poor sinner, trusting in Christ alone for salvation, and need all of the prayers they can offer for me.

-- General Robert E. Lee, upon hearing that all the chaplains were praying for him

The Weight of Testimony

Let us pray for our nation. Let us pray for those who have never known Jesus Christ and His redeeming love ... for our national leaders. Let prayer be our passion. Let prayer be our practice. -- Robert E. Lee

Nor should I forget to mention here that the last act of Congress ever signed by Lincoln was one requiring that the motto in which he sincerely believed, "In God We Trust," should hereafter be inscribed upon all our national coin.

-- House Speaker Schuyler Colfax, 1865

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 are we indebted for all the progress made in true civilization, and to this must we look as our guide in the future. "Righteousness exalteth a nation; but sin is a reproach to any people." -- Ulysses S. Grant, 1868

Men who see not God in our history have surely lost sight of the fact that, from the landing of the Mayflower to this hour, the great men whose names are indissolubly associated with the colonization, rise, and progress of the Republic have borne testimony to the vital truths of Christianity.

-- Andrew Johnson, 1875

The citizen is a better businessman, if he is a Christian gentleman, and, surely, business is not the less prosperous and successful if conducted on Christian principles.

--Grover Cleveland, 1890

The Weight of Testimony

There is no currency in this world that passes at such a premium anywhere as good Christian character.... The time has gone by when the young man or the young woman in the United States has to apologize for being a follower of Christ.... No cause but one could have brought together so many people, and that is the cause of our Master.

-- William McKinley, 1894

On my honor, I will do my best to do my duty to God and my country; and obey the Scout Law. To help other people at all times; to keep myself physically strong, mentally awake, and morally straight.

-- Boy Scouts of America Oath, 1910

Almost every man who has by his life work added to the sum of human achievements of which the race is proud, almost every such man has based his life work largely upon the teaching of the Bible.

-- Theodore Roosevelt

A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible.

-- Woodrow Wilson

Here is the nation God has builded by our hands.

-- Woodrow Wilson, July 4, 1913

They (Puritans) were intent upon establishing a Christian commonwealth in accordance with the principle of self-government.

The Weight of Testimony

They were an inspired body of men. It has been said that God sifted the nations that He might send choice grain into the wilderness.... Who can fail to see in it the hand of destiny? Who can doubt that is has been guided by a Divine Providence?

-- Calvin Coolidge, 1923

Praise the Power that has made and preserved us a nation. Conquer we must, when our cause it is just. And this be our motto -- "In God is our Trust."

--Last verse of National Anthem,
adopted by Congress, March 3, 1931

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.

-- Calvin Coolidge, 1923

I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands -- one nation, under God, indivisible, with liberty and justice for all. (Words *under God* adopted by Congress for the Pledge of Allegiance, June 14, 1954.)

-- Adopted as the national motto
by joint resolution of
Congress on July 20, 1956.

The Weight of Testimony

A compulsory state educational system so structures a child's life that if religious exercises are held to be an impermissible activity in schools, religion is placed at an artificial and state-created disadvantage.... A refusal to permit religious exercises thus is seen, not as the realization of state neutrality, but rather as the establishment of a religion of secularism.

-- Supreme Court Justice
Potter Stewart, 1964.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.... And God saw that it was good.

-- Lunar Astronaut Frank Borman,
1968, quoting Genesis chapter 1

Our lives should not be carefully compartmentalized, but ... our trust in and loyalty to God should be the integrating factor in our day-to-day living -- family, education, and career, politics included. I have often stated that, while I believe in the separation of church and state, I do not believe in the separation of church and statesman.

-- Reubin Askew, former
Governor of Florida, 1984.

Religion and government are inevitably related ...

-- President Ronald Reagan, 1984

The Weight of Testimony

America will always have a special place in God's heart if He has a special place in our hearts.

-- George Bush, August 1992

31. Where Do We Go From Here? Duties To Caesar and God

How can we and our religious friends heed our Creator's admonition to be a positive, leavening influence in the government sector. Again, let's learn from our own history.

In 1787, James Madison's illustrious political career almost came to an abrupt early end when he broke an important promise to the religious people of Virginia. He had promised to get the free exercise of religion written into the Constitution, but he changed his mind.

Patrick Henry and George Mason branded him to be unreliable and unfit for election to public office because of that one scandalous broken promise. Consequently, Madison promised the preachers and voters that he would never break his promise again and he would work hard to correct his mistake. There are those who say that the incident resulted in our First Amendment liberties, and the entire Bill of Rights!

The lesson? Politicians do their best only when the decent voters of the land level with them. Edmond Burke said it best, *The only thing necessary for evil to triumph is for good people to do nothing.*

Christians are strangers and sojourners on this earth. We are but passing through; not one of us is staying. We look to the city whose builder is God. Our citizenship is in heaven. We also have earthly responsibilities -- a duty to Caesar as well as to God.

In fact, in the duty which we owe to God, He has bounded on us obedience to civil government. Yet, we know that even the apostle Paul, when he was not

pleased with the treatment he received at the hands of regional government leaders, appealed to Caesar in Rome itself.

Hopefully, we as citizens can continue to be in the forefront of those on this planet who are trying to communicate a better understanding of the relationship between politics, economics, and morality. After all, Jesus did.

32. A Biblical Remedy? Righteousness Exalts a Nation

Scores of famous Americans have been quoted herein. Yet each was a fallible, mortal human being. What does our nation's first textbook say of the subject, "*One Nation Under God*?"

Righteousness exalteth a nation; but sin is a reproach to any people.

-- Proverbs 14:34

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

-- Psalm 33:12

In those days there was no King in Israel: every man did that which was right in his own eyes.

-- Judges 21:25

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear them from heaven, and will forgive their sin, and heal their land.

-- II Chronicles 7:14

Remove not the ancient landmark, which thy father set.

-- Proverbs 22:28

The wicked shall be turned into hell and all the nations that forget God.

-- Psalm 9:17

A Biblical Remedy?

Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.

-- Psalm 127:1

Oh that my people had harkened unto me . . .and had walked in my ways.

-- Psalm 81:13

Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

-- Matthew 22:21

Let every soul be subject unto the highest powers. For there is no power but of God: the powers that be are ordained of God.

-- Romans 13:1

Honor all men. Love the brotherhood. Fear God. Honor the King.

-- I Peter 2:17

PART IV. CHILDREN -- AMERICA'S GREATEST NATURAL RESOURCE

33. A Beautiful Choice or an Unglamorous Option?

"I was born to a woman I never knew, and raised by another who took in orphans. I do not know my background, my lineage, my biological or cultural heritage. But when I meet someone new, I treat them with respect. For after all, they could be my people."

-- James Michener

Family. It is the closest thing to immortality this side of the grave. Family is the past, the present and the future. Family is for growing up in, for going away from, for coming home to. Family is America's most productive and efficient department of health and human services. Real families bend but don't break in responding to life's challenges.

We are all a part of God's family, the best of His creation. As the earth rotates, the lives of natural and adoptive families are often inexorably linked. This, in part, is also their story regarding real life and death matters. God often moves in mysterious ways to complete the family circle.

So, it is with deep and fond appreciation that this monograph honors, among others, young women with crisis pregnancies who, though unmarried, boldly and wisely developed adoption plans in the name of Godly charity and true religion. With strength of character, they carried their babies and also preserved their own health and self-worth. Then, by ushering the new

babies safely into the world at full term, the birthmothers selflessly gave their babies something that adoptive parents could not: birthdays.

Thereby concluding that chapter of their lives with compassion and love, the birthmothers released their babies to fill the aching voids in the hearts of childless couples. In a sense, the babies were given life twice. I would hope that we could all express a very positive attitude toward adoption and manifest a fuller understanding of both the sorrow and joy that adoption brings to those involved.

It is not just enough to be right in these matters. If we deeply care about life, let us change our hearts, open our hands and extend help by being actively involved. Above all, the developing pre-born child is part of the human family and deserves our welcome into and guidance through life's noble journey.

Consequently, and because of the fresh start that was granted to all participants in this great and tender human drama, we thank God each day for every remembrance of these birthmothers and their unselfish maternal love. Such is the Kingdom of Heaven: "Take heed that ye despise not one of those little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven (Matthew 18:10).

34. Doctor, Lawyer, Merchant or Chief?

Today we celebrate life and the Giver of life who makes it not only possible but also worthwhile.* Author and novelist James Michener is indeed a member of a prestigious and talented club of famous adoptees. The adoptees' names, and in many cases the events of their lives (warts and all), are known to us. Each, as a fallible, mortal human being, was born with a free will to do good and/or evil:

Founder of Wendy's International Dave Thomas ... former President Gerald Ford ... founder of Apple Computers Steve Jobs ... Olympic Decathlon Gold Medal Winner Dan O'Brien ... pioneer bird watcher John J. Audubon ... actor Richard Burton ... Olympic figure skaters Peter and Kitty Carruthers ... newscaster Faith Daniels ... actor Ted Danson ... professional football player Eric Dickerson ... actor Hugh O'Conner ... Olympic diver Greg Louganis ... professional baseball player Jim Palmer... Olympic ice skater Scott Hamilton ... former First Lady Nancy Reagan ... former President Reagan's son Michael Reagan ... playwright Edward Albee ... senator Robert Byrd ... Christina Crawford, daughter of Joan Crawford ... Admiral Farragut ... rock singer Deborah Harry ... television program host and author Art Linkletter ... actor James McArthur ... the patriarch Moses ... Karen

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*This text includes excerpts from a keynote speech the author presented at the 30th Annual Celebration Dinner sponsored by Christian Homes of Abilene, coinciding with the placement of their 1,000th baby for adoption. The reader is also referred to the author's book on the same subject.

Doctor, Lawyer, Merchant or Chief?

Ann Quinlan ... first recorded adoptee King Sargon of Mesopotamia ... explorer Henry Morton Stanley ... Congressman Jim Lightfoot ... actress Melissa Gilbert ... orchestra leader Les Brown ... author Edgar Allan Poe

One has to wonder in amazement at the terrible loss to our human family of another 35 million babies who, in the past 27 years, were denied their human potential to make the above mentioned list. What could they have become: Doctor, lawyer, merchant, chief? We will never, never know.

Therefore, this monograph deals over and over again with two profound questions: First, "what can we do, in the name of Godly Charity and True Religion, to keep on providing help, assistance, support, love, care and nurturing for birthmothers?" And second, "what can we also do to keep finding ways, in these complex legal times, that such children can continue to fill the aching voids in the hearts of other childless couples?"

35. Life and Death Matters Before Us

In life there certainly are profoundly sad events which prohibit a parent from fulfilling a God-given duty so deeply cherished. This letter to his unborn child, published originally in the *Christian Herald*, was found on the body of a soldier (no further details are known):

> My child, sleeping now in the dark and gathering strength for the struggle of birth, I wish you well. At present you have no proper shape. In time and through the life of your mother, whom I deeply love, there will be something in you that will give you power to fight for air and life. Such is your heritage, such is your destiny as a child born of woman -- to fight for light and hold on without knowing why.
>
> May you seek always and strive in good faith and high courage in this world where men grow so tired. Keep your wonder at great and noble things like sunlight and thunder, the rain and the stars, the wind and the sea, the growth of trees and the return of harvests. Keep your heart hungry for new knowledge; keep your hatred of a lie; and keep your power of indignation.
>
> Now I must die, and you must be born to stand upon the rubbish heap of my errors. Forgive me for this. I am ashamed to leave you an untidy world. In thought, as a last benediction, I kiss your forehead. Good night to you -- and good morning and a clear dawn.

The letter is so deeply resolute: a parent courageously laying down his life for a real, and yet unborn, child. In this monograph we deal with quite

the opposite: the issue of parents needing to live for, and/or with, their yet unborn children.

I have always believed that special kids and special parents were meant to get together. This is an astounding list of "Who's Who" of adoptive parents, not to mention millions of others who, although not famous, have lovingly assumed that surrogate role with dignity and stewardship:

actress Jamie Lee Curtis ... actress Nell Carter ... actor Ted Danson ... actors Tom Cruise and Nicole Kidman ... actress Michele Pfeiffer ... singer Pearl Bailey ... actor Paul Newman ... actors Roy Rogers and Dale Evans ... columnist Estelle Parsons ... humorist Art Buchwald ... baseball player Willie Mays ... actress Gloria Swanson ... Hedy Lamarr ... actor Bob and Dorothy Hope ... Joan Fontaine ... actress Bette Davis ... actress Helen Hayes ... actress Eve Arden ... actor Henry Fonda ... actor George Burns ... actors Burt Reynolds and Loni Anderson ... Senator Lloyd Bentson ... Congressman James Oberstar ... Senator Paul Simon ... Senator Larry Craig ... clothing designer Oscar de la Renta ... actor Sammy Davis, Jr. ... entrepreneur John DeLorean ... actress Mia Farrow ... singer John Denver ... actor Ed McMahon ... actor Carrol O'Conner ... actress Valerie Harper ... actress Julie Andrews ... Charles Bronson and Jill Ireland ... baseball player Tim Burke ... talk show hostess Sally Jesse Raphael ... newscaster Barbara Walters ... Congresswoman Marjorie Margolies-Mezvinsky ... Congresswoman Deborah Pryce ... Congressman Ron Klink ... Congressman Thomas Bliley ... Senator Gordon Humphrey ... Senator Jesse Helms ... and last but certainly not

least, adoptive father Joseph, the husband of Mary.

Again, there are some on the list about whom we know all too well when it comes to their triumphs and tragedies. They are in many ways a slice of "everyman" as is each of us.

36. America's Deadly New Civil War

Sometimes we unwittingly trivialize great social issues. Once, when our kids were teenagers, I facetiously told an audience that I was puzzled as to why we had the great debate about when life begins -- at conception or at birth. To a parent of any teenager, I said, "It's obvious that life begins when the kids leave home!" Mom and I have been so busy raising our children, that we really haven't had a chance until now to step back and examine the process.

From the time that our son (presently a husband, daddy, and a family practice physician), and our daughter (now a professional accountant) were placed in our hands at about two to three weeks of age, it has felt as if the calender has had a fast forward on it. They started out as Dr. Dobson describes all infants "... a noise at one end and a mess at the other." And now here we are relishing the wonderful world of bonus babies in the form of grandchildren.

I will attempt to start with impartiality, which will at times yield to passion, as we take on this life and death matter as it has evolved over the years to become what the late Mother Teresa recently called the abortion controversy -- "the great issue of our time." Really, is it possible to be both pro-choice before conception and pro-life after conception? I think so.

Most of my thinking came together in the fall of 1993 as I prepared remarks as a keynote speaker for the 30th Annual Celebration Dinner for Christian Homes of Abilene. That same fall of 1993, and while a guest at Parents' Weekend early in my son's freshman year in medical school (University of Arkansas for Medical Sciences), we found ourselves touring an anatomy lab with other proud moms and dads.

A lady behind us, as she pointed to a 26 week old "fetus" that was preserved on display in a gallon-size glass bottle, made the following comment to another lady next to her: "That's the age my baby was." The second lady responded, "Oh, you had a miscarriage at 26 weeks?" "No," the first lady replied, "I'm describing my son -- the one who's now a freshman here in medical school, who was born very prematurely at 26 weeks." The "fetus" in the bottle was hardly the size of a full grown hamster. The story hardly needs any more commentary.

I was flabbergasted more recently to read that "fetus" is Latin for "baby." Do the law and the courts have any right to set priorities so that the convenience of the mother takes precedence over the life of the baby? Certainly not, says Supreme Court Justice White.

Personally, I have never understood how some good intentioned folks could conduct a candlelight vigil for convicted murderers on death row and at the same time be pro-abortion which is nothing more than administering, yes, capital punishment to an innocent unborn baby.

Free will is everybody's option. Nevertheless, actions do have consequences. We can be both pro-choice before creating life and pro-life thereafter. Before conception there is a choice. After conception there is a baby. The quick and deadly option of abortion is wrong. Let the baby decide.

Much ink has been spilled over the years, and certainly much blood shed, over these issues. This monograph is just another addition to the long list of publications on these issues. Hopefully, the material

herein will motivate people to further study and also work toward a greater understanding of God's will on these issues.

One may not agree with every word printed in this monograph nor should one feel he needs to do so. It is hoped that the reader will think about the points laid out in the monograph, and then decide for himself. In the meantime, let's all be known as a true friend of the family and pass the word:

One man awake,
    Awakens another
The Second awakens
    His next-door brother.
The three awake
    Can rouse a town

By turning the whole place
    Upside down.
The many awake
    Can make such a fuss
It finally awakens the rest of us.

One man up with dawn in
    his eyes.
Multiplies.

37. Let's Celebrate Life Every Day

The following is a continued partial text of this author's keynote address at the Christian Homes banquet in 1993.

Yes, there is a great debate in the land. Some years ago, I spoke to a "pro-life" women's group on one occasion. To get their attention right at the beginning, I told them I was "pro-choice." They were, at the very least, mildly upset until I proclaimed, "I'm for letting the baby decide!"

Alas, children enter our home and make so much racket for 20 years we can hardly stand it. Then they depart leaving the house so silent we think we will go mad. And so, we celebrate life and look at our own son and daughter. They have completed the First Quarter of the Human Race. And at this point, they are ahead! But it's an awfully long journey through Eternity. We want them to make it as sure as they can.

We want them to remember this -- there is a God, and man is His child. We will all die some day, because our earthly mother and father were human. I helped preach two funerals in the past three months. We will live forevermore some day, because our Father in Heaven is Eternal. That's the "Good News" we want to pass on to them.

Our son, the family practice physician and also Biochemistry graduate from Harding University, wrote the following, in part, on his medical school application:

> ... My goal is to help people gain mobility, battle against needless suffering, and avoid premature death. My life's mission is to pay back, through a life of medical service and research, that gift that was given to me those many years ago....

Let's Celebrate Life Every Day

I'll never forget that note our daughter wrote me as a little girl: "I love you Dad, and I know you love God and Jesus." Isn't that the way it's suppose to be? First, in life, our children learn to love their parents. Then they learn to love their parents' Bible. Finally, they learn to love their parents' Savior.

This was also written by our daughter as she reached the midpoint of her teen years:

FATHER AND FRIEND

It seems like you've always been there for me,
Not as authority but as my friend.
Something inside you only I can see,
Like a noise in a whispering wind.
My time spent with you has been worthwhile,
Especially the day of the baseball game.
You knew how to bring my face to smile,
It makes me feel like a queen in her reign.

Overcoming the trials that we once had,
Inside of my heart I would always know,
A bond shared by a daughter and her dad,
So special that it would forever grow.

So to my father and my special friend,
All my blessings and love to you I send.

Without organizations such as Christian Homes of Abilene (and in Arkansas, Childrens' Homes of Paragould, and Southern Christian Home in Morrilton), where would our "special" son and daughter be? Would they have had a life, a name, or even a proper burial? Probably not. The womb, which should be the safest place in the world, could have become their

tomb. It has for over 35 million others in the past two and a half decades.

Some people may feel that your efforts here at Christian Homes don't add up. But, without a doubt, you have successfully subtracted more than 1,000 potential casualties from the total, for sure. And now down the road there is a bonus we never even thought about in 1970. Grandchildren!

Christian Homes President Nancy Miller used to remind us to not make our children feel too "special." She told us the story about the child on the playground asking others, "Are you adopted?" "No." -- "Oh, too bad." When ours did excel, especially athletically, people would ask, "Did they get that from you?" "No," I'd say, "it just runs in the family" -- or "No, that's why we adopted."

Of course, the first question people always ask is "Do they know they're adopted?" Sure! They'll never remember a time when they didn't know. That's the key. You've got to be truthful. We told them, early and often, that we found them in a big, family-size box of "Cheer." I mean, why lie to them. Never underestimate the value of delivering a message of truth on the wings of humor. Ah, kinship.

High school was an exciting time for us. Our daughter learned the "goods" and "bads" of being Treasurer for a couple of organizations. Our son, a superb quarter miler, helped set a school record in the mile relay at the state track meet and was a true gladiator as a defensive end in football.

Now, you ask, were there ever times, however brief, that we felt like "wringing their necks?" Sure. Did we

ever return from a car trip and feel the urge to "dropkick-them-through-the-hedge?" You bet. Were there ever times when their ingratitude or procrastination just about sent us "around the bend?" Oh, yeah. Did we struggle to gain even primitive two-way communication? Uh-huh. Have we ever wished they wouldn't tell people their last name? Yep. Are we on a "first-name basis" with several auto-body shops in town? Sure.

Nevertheless, I would like to share with you a partial text of the traditional senior letter that parents present to their Harding Academy graduates just prior to their Commencement exercises. The opening paragraph of the letter I wrote my son just before high school graduation and then the closing paragraph of a similar senior letter to my daughter (the in between pages contained a chronicle of interesting events in their lives to date):

> Here, on the eve of your Graduation is your senior letter which we have been writing (and rewriting) in our minds for nearly two decades. You are, as you know, our special son. From the beginning, you were so "special" in the way that you came to us, and "special" in the procedure of your selection into our home. You are "special" because, as our adopted son, you seem to have that "extra-special" touch of God's beauty treatment in your physical appearance. We have always believed that God made "special" children and "special couples" to get together the way we have in our stay-together-forever, two parent, Christian family.

AND THEN ...

Let's Celebrate Life Every Day

This senior letter concludes, dear daughter, the same way it began. Please know that you have always been so much fun to be around. We do so look up to you. We are so proud of your tender conscience. You are always teaching us something wonderful. You never cease to amaze us. You are the best -- truly World Class. You'll always be in our "Hall of Fame." You make us so happy and proud -- so much so, that we just have one final request -- can we have your autograph?

38. Part of the Human Family

This chapter concludes the text of the author's 1993 keynote address at Christian Homes of Abilene.

Ladies and gentlemen, how did we arrive at this point? Dumb luck? Providence? Only our Heavenly Father knows. Who else could have known that things were set in motion when a young sailor was stationed in Honolulu in the early 1950's. There, while working part-time as a used car salesman, he attended church with a family whose little girl would attend Abilene Christian University a decade later.

That young lady often babysat his children while in college. And she admired him so much, she even let him try to talk her out of marrying a no-account West Coast guy who was at that time a marginal student, going nowhere and without hope. Nevertheless, love conquers all.

A half dozen years later, and while living in San Antonio in the Air Force where I was the Commander of the 3707th Basic Training Squadron, we were pleased to take the advice of this gentleman and begin a great adventure with Christian Homes. I'm glad that the home study found us to be "normal (Ok, you gave us the benefit of the doubt)."

So, we extend a "thank you" to (our kids grew up calling him "Uncle Dusty") our dear friend, Dusty Rhodes -- his delightful wife, Nancy -- and to our Father in Heaven who made life not only possible, but also worthwhile.

And, no doubt you have heard the expression, "God couldn't be everywhere, so he made Mothers." I'd like to suggest a footnote to that: "Mothers couldn't be

everywhere, so God made organizations like Christian Homes." And truly, when the history is written of those pioneers who stood in the breech (no pun intended), the name of Nancy Miller will most certainly be in the headlines. Amen?

Organizations like Christian Homes were built by extraordinary efforts of a growing minority. The efforts of these people have been, in three words: "Tre--Men--Dous!" The constituency of Christian Homes will be forever in their debt. You might be mindful sometimes -- in the office, in the store, at the bank, or at a seminar -- of the debt you can't repay to yesterday, but can render only to tomorrow. Of course, you are under no obligation to what the past has been.

Forget not that the men and women who shaped yesterday also shaped today; but remember that you can shape tomorrow. Most people can easily ignore any debt they might owe to the past. Some men and women, however, feel a profound obligation to yesterday and tomorrow. Maybe you are one of them!

America is the oldest living Republic. Our Constitution doesn't guarantee a good life, prosperous life, happy life, or a long life -- just the protection of life. We make of our lives what we will! As I have told my students and my children, "There are talents given to us and us alone. We must use them and reinvent ourselves every day."

Where is the redemptive value of a lifetime of work? How do you spell relief? F-A-M-I-L-Y. Family makes it all come alive. You be the best dad, husband, brother, son -- mom, wife, sister, daughter you can be. Give them good memories. And how will we and our

young people beat the odds when it comes to marriage and family (they have one chance in two of making it)?

For starters, try for long courtships. Go through the seasons with that person. Do your homework on him. Is he mean, lazy, dishonest? He might have some weird mood swings when there is a full moon and the hormones are at high tide. Study him.

After you pair off with the benefit of clergy, daily reaffirm your personal values, firmly grasp what is important in life. Daily choose a mutually enriching environment for your mate, your children, and yourself. Daily consider your family worth preserving and enjoying. You'll have the power to say "Yes" to your family and "No" to anyone or anything else.

Then, the person who marries our kids will be so fortunate indeed. So, will our grandchildren. And perhaps their great-grandparents too -- four living generations blessed with that one decision. Create a strong, loyal family, bound together and deeply rooted in faith and trust. Work with purpose. Take what they've accomplished and build on it. You don't conquer real families.

A century and a half ago, a young attorney, Daniel Webster, in summing up the court case of Dartmouth College vs. The State Board of Education (which was trying to take over that private college) -- Webster said this to the Judge: "It's a small school, sir -- But there are those who love her."

Regarding your role as a member of this extended family called Christian Homes of Abilene -- if you should ever question your role, remember this: There is no greater gift than to have God's little ones

entrusted to you. God must love them very much, because somehow He gave them you. If He rewards you, far beyond your worth, by letting you, in some way, be their benefactor, then who are you to question His wisdom?

And so, as we "Celebrate Life," I ask you these two final questions. First, "what will you do, in the name of Godly Charity and True Religion, to keep on providing help, assistance, support, love, care and nurturing for birthmothers?" And second, "what will you also do to keep finding ways, in these complex legal times, that such children can continue to fill the aching voids in the hearts of other childless couples?"

Yes, Christian Homes of Abilene is, by some measures, a small organization, but "there are those who love her," for sure. So, we salute you and commend you to your task. Thank you for making it possible, long ago, for us to "Celebrate Life" today.

Our house is mostly empty again. On one wall hangs a framed copy of "Ode To An Adopted Child." And one of our guest bedrooms, which used to be our son's bedroom, has been retrofitted into a nursery. So, especially tonight we say, "Thanks -- thanks for the memories." It has been a great ride. I'm glad we bought a ticket. Aren't you?

39. The Unborn Child in the Light of Scripture

Each of the following scriptures is freestanding. Together, each tile of the broad mosaic sends a compelling message that hardly needs commentary:

"And God created man in His own image, in the image of God He created him; male and female He created them (Genesis. 1:27)."

"I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live ... (Deuteronomy. 30:19)."

"You shall not commit murder (Ex.20:13)."

"And for your life blood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man. Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man. As for you, be fruitful and increase in number; multiply on the earth and increase upon it. (Genesis 9:5-7)."

"Now the word of the Lord came to me saying, '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' (Jeremiah 1:4-5)."

"All souls are mine (Ezekiel 18:4)."

"Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have

from God? and ye are not your own; for ye were bought with a price ... (1 Corinthians 6:19-20)."

"*And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with the help of Jehovah* (Genesis 4:1)."

"*Lo, children are a heritage of Jehovah; and the fruit of the womb is his reward* (Psalm 127:3)."

"*For thou didst form my inward parts: Thou didst cover me in my mother's womb. I will give thanks unto thee; for I am fearfully and wonderfully made ... My frame was not hidden from thee, when I was made in secret, and curiously wrought in the lower parts of the earth. Marvelous are Your works, and that my soul knows right well! My substance was not hidden from You when I was made in secret and intricately wrought ... Your eyes did see my substance, yet being unformed; and in Your monograph all my members were written, which in continuance were fashioned, when as yet there was none of them* (Psalm 139:13-16)."

"*Did not he that made me in the womb make him? And did not one fashion us in the womb?* (Job 31:15)."

"*If men strive and hurt a woman with child* (one who is pregnant) *so that her fruit* (child) *depart from her ... and if any harm follow, then you shall give life for life* (Exodus 21:21-24)."

The Unborn Child in the Light of Scripture

"Thus says The Lord, your Redeemer, and He Who formed you from the womb: I am The Lord Who makes all things (Isaiah 44:24)."

"Have You not poured me out as milk, and curdled me like cheese? You have clothed me with skin and flesh, and have fenced me with bones and sinews. You have granted me life and favor, and Your visitation has preserved my spirit (Job 10:10-12)."

"And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, there is a man child conceived (Job 3:3)."

"For three sins of Ammon, even for four, I will not turn back my wrath, because he ripped open the pregnant women of Gilead in order to extend his borders. (Amos 1:3)."

"There are six things the Lord hates, seven that are detestable to Him: haughty eyes, a lying tongue, hands that shed innocent blood, ... (Proverbs 6:16-17)."

"Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture (Psalm 100:3)."

"He is before all things, and in Him all things hold together (Colossians 1:17)."

"Thus saith the Lord, thy redeemer, and He that formed thee from the womb. I am the Lord that maketh all things ... (Isaiah 44:24)."

The Unborn Child in the Light of Scripture

"When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit (Luke 1:41)."

"For, lo, as soon as the voice of thy salvation sounded in mine ears, the babe leaped in my womb for joy (Luke 1:44)."

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven (Matthew 18:10)."

40. Life and Death Before Birth -- A Journal Account

I have personalized this stark journal account to dramatize the humanity involved:

Week 1 -- This is the first day of the rest of my life. My parents do not know it yet as I am as tiny as a grain of sand, but it is I, for sure. And I am to be a boy. I shall have brown hair and brown eyes. Much has already been determined, even the fact that I shall love to run and play. My human life has begun. It's an amazing thing. Even before implantation, the gender of my new life can be determined. And at implantation, my new life already consists of hundreds of cells. Additionally, I have developed a protective hormone to prevent my mother's body from rejecting me as foreign tissue.

Week 2 -- There are those who say I am not yet a real person and that only my mother lives. However, I am real, just as a small slice of bread is not truly the whole loaf. My mother is, and I am, too. My new life has developed its own blood cells. The placenta is part of my new life and not of my mother. Toward the end of this week I will experience occasional pulsations of a muscle that will become my heart.

Week 3 -- My mouth has been formed, and I can open it. In less than a year, I shall be laughing and two years from now talking. I would be ungrateful if my first word I said wasn't "Mama." My eyes are starting to develop, too. The foundation of my entire nervous system has been laid out. What a week this third week has been! My heart began beating all by itself. From now on it shall gently beat for the rest of my life without ever stopping to rest. After many years it will tire. It will then stop, and I shall probably die of old age as all mortals do because their earthly parents

were human. But praise God I can live forever because my father in Heaven is eternal!

Week 4 -- I am growing rapidly every day. I am still very small, only 1/10 of an inch long and yet already my eyes, spinal cord nervous system, lungs, stomach, and intestines are taking shape. My arms and legs are becoming more defined. But I'll have to wait a long time yet before those little legs will raise me to my mother's lap, before these little arms will be able to swing a baseball bat and embrace my father. My tiny little heart, which began beating on the 18th day, now pumps all the more confidently. All this has happened before my mother was aware of my new life within her.

Week 5 -- My heart continues to beat regularly. Forty pairs of muscles are developing along the trunk of my new life. There is regular blood flow within my vascular system and my ears and nasal development have begun.

Week 6 -- My skeletal movements began this week. It will still be twelve more weeks before my mother may notice any stirrings. My heart energy output is reported to be almost twenty percent of an adult. My skeleton is complete and the reflexes are present. Electrical brain wave patterns can be recorded as ample evidence that "thinking" at some level is taking place in my new life. This is what separates me from the animals. I am a thinking person. My hands are forming tiny fingers. They are quite small, but soon I will be able to grasp a baseball and bat.

Week 7 -- Today the doctor informed my mom that I am living here just under her heart. She must be very pleased. I now look just like a tiny doll, with

fingers, toes, and ears, too. If my lip is tickled I will pull away. Does all this please you, Mom?

Week 8 -- My parents are probably deciding on a name for me. However, they don't at this time know that I am a little boy. There are so many great names to choose from. I will probably need a middle name, too, for I am getting bigger everyday. All my body systems are present now and an electrocardiogram reading can be taken next week. I can make a tiny fist, get hiccups, suck my thumb, wake and sleep. All my organs are functioning -- stomach, liver, kidneys, brain -- all are intact. There are lines in my palms.

All future development of my life will simply be refinement of and an increase in size until maturity at approximately 23 years. All I need is nourishment. I can swim freely and even grab. All this is taking place two months before what in the "olden" days was called the "quickening"--the first time I will be felt by my mother.

Week 10 -- At this stage, I am perfectly formed. I even have fingerprints. I can squint, swallow, retract my tongue. My hair is growing. It will be bright and shiny and auburn in color. I wonder what color of hair my mom and dad have. Will I favor my grandparents? Although it is dark all around me, I am just about able to see. When my mom brings me into the world, it will be full of sunshine and trees to climb. I want more than anything to see my mom. Do I look like you, Mom?

Week 12 -- I can breath (fluid), suck my thumb, taste, cry, swallow, sleep and wake, and all organ systems are functioning, including mental. I am moving my arms and legs, inhaling and exhaling

amniotic fluid, and my finger nails are appearing. Do you suppose my mom hears the whispering of my heart? I know that some children come into the world with physical problems but I am healthy and strong. My heart beats so evenly: lup-dup, lup-dup.

The ultrasound will show that you have a healthy little son, Mom! Science will tell you that a fetus of 12 weeks is not essentially different from one of 22 weeks or one of 32 weeks. Beyond 12 weeks, nothing new is formed. Now weighing about one ounce and stretching almost three inches long, I just continue to grow rapidly. I am developing separately from you, Mom. I have my own blood supply. My life is not my mother's life; I cling to it as much as she clings to hers.

Week 13 -- THIS MAY BE MY LAST ENTRY; THEY ARE COMING FOR ME NOW. I JUST WISH I COULD KNOW WHAT I'VE DONE TO DESERVE CAPITAL PUNISHMENT. COULDN'T MY MOTHER HAVE BEEN PRO-CHOICE BEFORE CONCEPTION AND PRO-LIFE AFTER CONCEPTION? WHAT IS THIS THEY ARE DOING -- DEATH IN THE NAME OF LIFE?

OH NO, THE WOMB IS GOING TO BECOME MY TOMB! HEY, THIS IS TERRORISM, HUMAN SACRIFICE, HOLOCAUST, CIVIL WAR. I AM TOO YOUNG TO DIE! WHATEVER HAPPENED TO LIVE AND LET LIVE? LET ME DECIDE. HEY, DON'T I GET A NAME, OR EVEN A PROPER BURIAL? WHY WON'T MY MOTHER LOVE ME? WHY WON'T MY COUNTRY SAVE ME? ...

41. When the Womb Becomes A Tomb

The dates reported in the aforementioned journal are approximate dates signifying when specific functions and development commence. All are well documented in medical journals, with some slight variations. To one who is intellectually honest, the conclusion is quite clear: life and its processes are present at fertilization. A new being has been created. Henceforth nothing else will be needed, except nutrition.

All of the vigorous activity described above occurs in the first half of pregnancy. The mother and the baby are separate individuals from conception. All characteristics have already been determined including skin pigmentation, sex, and intelligence potential. The individual's life as described below consists of continually overlapping and progressive stages of growth and development. All that is needed is nourishment and time to grow.

The life described in the journal did not have a chance to experience birth at nine months. But please note that life does not begin at birth. Birth is only an occasion marking the change of residence of an already-living, active person. By week twelve the face has assumed the baby's profile and muscle movements are more coordinated. The baby now exercises more energetically, turning its head, curling its toes, opening and closing its mouth.

Had the baby been allowed to develop into the fourth month, the mother would be starting to "show." The baby's ears would be functioning and there is some evidence that it would be soothed by the mother's voice and her heart beat as well as other external noises. The umbilical cord, an engineering

marvel, would be transporting 300 quarts of fluids per day, completing the round trip of fluids every 30 seconds.

Before that last journal entry, there was life. Now, there has been a death in the name of life. Parents may not have wanted that child. God does: "Take heed that you despise not one of these little ones for I say unto you, that in heaven their angels do always behold the face of my father which is in heaven (Matthew 18:10)."

42. A National Prayer for Life

by E.J. Brennan

We came forth from many quarters,
one hundred thousand strong,
to focus our nation's conscience
on a gross and serious wrong.
Nearly thirty five million children
were aborted from the womb,
a plastic bag their only shroud,
a garbage can their tomb.

No comrades fought on either flank.
No sword or shield did fend.
Their nation left them on their own.
Alone they met their end.
No caisson bore them to their grave,
less friends and florals too.
For them no flag was flown half-
mast.
For them no bugle blew.

We weep for this our nation,
which feeds upon its youth,
for its eyes are sadly blinded
to equality and truth.
We pray for this our nation:
May this bloody slaughter cease,
So our God who gave it freedom
may restore to it His Peace.

43. Life Begins at Conception -- Medical Testimony

by
Paul A. Byrne, M.D., Neonatologist

Dr. Byrne is chairman of the pediatrics department at St. Vincent's Medical Center in Bridgeport, Connecticut. On September 28, 1989, he addressed the question of when human life begins in the following testimony at a special hearing on abortion sponsored by Connecticut's House-Senate Judiciary Committee. That testimony follows (courtesy of the American Life League):

1. I am Paul A. Byrne, a Doctor of Medicine. I reside in Bridgeport, Connecticut and I am licensed to practice medicine in Connecticut and Missouri. I attended St. Louis University Medical School and obtained my M.D. in 1957. I am certified by the American Board of Pediatrics (1963) and the Sub-Board of Neonatal-Perinatal Medicine of the American Board of Pediatrics (1975).

   I have been on a faculty of a medical school for 28 years. As a neonatologist I have taken care of many ill newly born and prematurely born infants. Often a neonatologist is consulted by the obstetrician before delivery, thus it is required that we have knowledge about the baby before he or she is born.

2. A new human life begins at conception when the sperm providing half the chromosomes penetrates the ovum, providing the other half of the chromosomes to form a new set of chromosomes. Or, to consider it from the aspect of

deoxyribonucleic acid (DNA), half the DNA is provided by the ovum, the other half by the sperm, to form new DNA.

The new DNA, the new set of chromosomes, is different from the DNA or the chromosomes of the father, different from the DNA or the chromosomes of the mother. The DNA is the genetic material present and duplicated in each and every cell of the body; it has the biochemical identity of a particular human being subsequently duplicated in the nucleus of every cell of that particular individual.

At conception the external characteristics used later for identification of the individual person -- namely, the color of the hair, the color of the skin, the color of the eyes,. the sex, and the fingerprints -- are already determined. The DNA and the chromosomes are the constituents of the nucleus of this first cell. The nucleus is surrounded by the cytoplasm which is limited in space by the cell membrane.

The new human being, the new human organism, has the structure of a human being at this stage of development. Before, as well as after birth, growth and development occur. However, this growth and development is dependent upon environmental support.

3. The heart is beating at 21-23 days. Brain waves have been recorded at 43-45 days. (Handbook of Clinical Neurology, Vol. 30, p. 28, 1944). At eight weeks, when all the organs are present, the medical name of the human being changes from embryo to fetus. The medical name remains fetus until changed to infant at birth, which is the time a

change of residence occurs. As far as reaching a determination as to when human life begins, there are no significant changes occurring at birth.

4. At all stages of development from conception to adulthood, biochemical identity is present in the nucleus of each and every cell. At all stages of development there is structure that is wholly and only human. Before and after birth an appropriate environment is always necessary for life to be supported.

   Thus, from conception, the new human being has a particular identity, oneness, structure, internal metabolism and relationship to the environment, and occupies a limited space. These are the basic elements of the human structure essential to human life, and their presence clearly establishes the existence of human life. Without this structure no human functions can occur.

5. Knowledge of the activities and development of new human life has greatly increased and has been generally disseminated over the past 17 years. This recent burgeoning of knowledge concerning fetal activity and development has occurred because of the more general and experienced use of ultrasonography in examining and observing the fetus, and medical-scientific breakthroughs in the study of amniotic fluid.

   As a result of the more general and experienced use of ultrasonography, it is now clear that at a very early age the fetus moves -- and does so with purpose. The fetus roots, sucks his or her thumb, and seeks out a position of comfort allowing for growth with minimal physical constriction. Ultrasonography has confirmed and clarified the

fact of movements of the chest of the fetus. These are the movements that after birth will be breathing movements.

Confirmation of this fact combined with analysis of the amniotic fluid has substantiated that fluid is formed in the lungs, which is then ejected into the amniotic fluid, an occurrence necessary for intrauterine physiology. Thus, due to great advances in the use of ultrasonography and the study of the amniotic fluid (as well as other related developments), medical knowledge concerning fetal development and when human life begins has significantly and quantitatively increased since 1973.

6. It is now possible for the fetus to survive outside the uterus 18-20 weeks after conception. The technical capabilities for keeping these infants warm, providing ventilatory support, as well as improving nutrition through parenteral routes, have greatly improved since 1973. In 1976, the F.D.A. approved the use of intravenous fat to provide nutrition for these prematurely born infants.

   Currently, oxygen-bearing perfluorocarbons, also known as "liquid air," are being perfected as a means of ventilating premature babies whose lungs are too immature to breathe air; in August 1989, researchers at Temple University reported promising results in both animal and human experimental tests.

7. Many textbooks on human embryology state that a new human life begins at conception. (See, e.g., Langman, Medical Embryology, p. 3 (1963): "The development of a new individual commences with fertilization"; Thomas, Introduction to Human

Embryology, p. 52 (1968): "Fertilization is significant in that new life is created ..."; O'Rahilly, Developmental Stages in Human Embryos, p. 9 n.1: "... 'the initiation of new life' occurs at that moment when fertilization 'is completed by fusion of the two sets of chromosomes'"; Arey, Developmental Anatomy, p. 55 (1965): "The formation, maturation and meeting of a male and female sex cell are all preliminary to their actual union into a combined cell, or zygote, which definitely marks the beginning of a new individual."

These texts are recognized as authoritative in the medical profession; I am personally familiar with them, and it is my opinion, based upon a reasonable degree of medical certainty, that their representations concerning when human life begins are accurate. I have never read a medical text or heard of any medical doctor writing or stating that what exists at conception is not a new human life.

I have read, however, that some believe that a new human life begins at implantation in the uterus, which occurs about one week after conception. However, successful in vitro fertilization (fertilization outside the womb, i.e., in a culture dish or test tube) has now made it possible to observe the new human life immediately after fertilization and, therefore, observe the cells divide prior to implantation. Observation of this development provides further evidence that human life begins at conception.

Moreover, if one defines viability as the potential "to live outside the mother's womb, albeit with artificial aid" (Roe vs. Wade; 410 U.S. 113, 160 (1973)), in vitro fertilization would seem to have moved the date of viability back to conception.

Clearly, upon and after fertilization, the new human life does survive outside the mother's womb for several cell divisions. Currently, with in vitro fertilization, after several cell divisions it facilitates continued growth to move this new human life to the more natural habitat of the womb.

Some day, moving the new human life to the womb may be unnecessary. Having successfully performed in vitro fertilization, all that is now necessary for full development of the new human life outside the womb is a determination of what is necessary to sustain new human life and then invent and produce an artificial womb. Should this occur, we could have fully developed living human beings who would not be human life under the definition of human life that requires implantation.

However, under a definition of human life that rests upon viability as defined above, this living human being is human life from conception, since his or her fertilization and full development would occur outside the womb.

8. Thus, for the reasons stated above and based upon my knowledge, skill, experience, training and education, it is my expert medical opinion that it is a fact that human life begins at conception.

9. I am familiar with the subject of abortion through reading and study. The most common methods of induced abortion are vacuum, curettage, saline, prostaglandin, and hysterotomy. It is my opinion, based upon a reasonable degree of medical certainty, that abortion destroys human life. Simply stated, before abortion there is life, after abortion there is death.

Life Begins at Conception

Postscript: According to Focus on the Family, in 1984, 61 physicians (including two past presidents of the American College of Obstetrics and Gynecology) signed a statement entitled "The Utmost Respect for Human Life," which reads in part, "We urge all those engaged in the abortion debate to recognize that a central issue in the discourse must include acceptance of the fact that induced abortion causes the death of a living human." They indeed see what God has long ago decreed.

44. Abortion and the Future -- Medical Testimony

by C. Everett Koop, M.D.

Dr. Koop, former Surgeon General of the United States and former Surgeon-in-chief at Philadelphia's Children's Hospital, is one of the world's most prominent surgeons. He has spent a life time studying the attitudes and trends of man's view of man from a medical perspective.

Abortion is not a medical problem. It is a social problem. Doctors have been asked to become social executioners in order to bring about a better society -- a far cry from the high calling to the healing art of medicine. But have we produced a better society?

We were told in the days before the Supreme Court abortion decisions that abortion-on-demand would reduce child abuse. Instead, child abuse has climbed by nearly 400 percent since 1973, even though we have prevented the birth of some 35 MILLION unwanted children through abortion.

We were told that abortion made legal would do away with illegal, dangerous abortions. Yet the experience in every country, including America, where abortion-on-demand became a legal right, is that illegal abortions increase rather than decrease.

We were told that we would have better sexual morality, but instead we have tremendous numbers of teen-age pregnancies resulting from sex education programs which deny a moral code and encourage a hedonistic life style. Abortion is presented as a back-up to contraceptive failure in this "do your own thing" life style.

Abortion and the Future

The cheapening of human life brought about by abortion-on-demand has, like falling dominoes, brought two other curses upon our society. This first is "infanticide," the "killing" of a newborn baby by active or passive means because he is considered to have a life not worth living. What started off to be a woman's right to abortion-on-demand has become a woman's legal right to a dead baby.

Inasmuch as a woman has the right to a dead baby, does she not have the right to a dead baby outside the womb as well as inside the womb? Apparently she does! Medical journals published in the U.S. carry clear indication that doctors are practicing infanticide, and yet the law has apparently turned its back. Infanticide in reality is homicide.

The second curse is euthanasia, or so called "mercy-killing," the termination of the life of a dependent individual allegedly for his own benefit. Today, we receive reports about elderly people in HEW approved nursing homes who are not having their infections and fever symptoms treated. The reasons have very little to do with limitations in medicine.

Frequently, such decisions are made by staff personnel based on social problems of the patient in question, such as the frequency of visitation by the family, the number of nursing hours required per week, and the general acceptability of the patient with the nursing home staff. Who knows what the next domino might be, as we systematically cheapen human life and undermine the family structure so essential to the future of our society?

When doctors are willing to become social executioners for millions of babies, we must examine

what motives are used in justifying their actions. Usually, reasons given include preserving the life of the mother, the expectation of a defective child, rape, and incest. Even if these were valid reasons, they would account for only three percent of all abortions. A full 97 percent of abortions occur for matters of convenience and economy.

When doctors are willing to counsel the parents of a newborn child with a congenital defect to allow the child to starve to death, we should examine this motive as well. The typical answer is that these youngsters have a "life not worthy to be lived." Leo Alexander, the American psychiatric representative to the Nuremberg trials, in trying to bring the origins of the Holocaust to the lowest common denominator, said that it all began with that concept that there was such a thing as human life not worthy to be lived.

Certainly, we have come to an age where the Hippocratic tradition of preserving human life means little. One could say without hesitation that we are at the crossroads of the corruption of medicine with the corruption of law.

Postscript: Angela E. Hunt, author of *The Hidden Holocaust* projects this scenario: "Abortion, infanticide, and euthanasia are ... dominoes in a line; abortion has fallen, infanticide is tottering, and euthanasia may soon follow."

45. Death in the Name of Life

The two views of life and death of the unborn are inexorably linked. The abortionists, to be successful in promoting their cause, must portray their approach as guilt-free and all other alternatives, including adoption, as neither viable nor proper. To the contrary, before conception there is a choice. After conception there is a baby.

We must sound the call, that there is another road not taken which, if taken, will allow birthmothers to put aside some of their personal needs for a few months and have the confidence they have chosen the best course -- adoption.

The big lie coming from the abortion lobby is that "adoption is the worst thing you can do for a child." Alice would have loved this Wonderland. Isn't it ironic that all of the pro-abortion people have already been born?

"Give peace a chance" is a popular chant of pacifists in times of war. Believe it or not, more unborn babies were killed last year in America, and in every one of the last 27 years, than were killed in all the wars in America's 220 year history.

In all the wars in which U.S. servicemen have been involved in over two centuries, 1.2 million Americans have died. As you read this, an unborn baby dies every 20 seconds, without fanfare. No newspaper obituaries, no funerals, just death in the name of life.

The unborn babies die without the benefit of due process guaranteed by the Fifth and Fourteenth amendments:

Death in the Name of Life

> No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury ... nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb ... nor be deprived of life, liberty, or property, without due process of law ... nor deny to any person within its jurisdiction the equal protection of the laws.

They fall at the rate of 4,000 a day. Less than one percent of these abortions are for hardship cases such as rape, deformity, incest, and threat to the mother's life. Even in the cases of rape, judges rarely will set a death penalty for the rapist. The guilty father usually gets a few years punishment. However, the innocent baby in the womb may get capital punishment. What has this baby done wrong at all? Where is the fairness in all of this by creating a second victim?

Certainly this is not being done in the name of dealing with overpopulation. A large number of economists and agronomists tell us that the earth is very underpopulated and could handle ten times the present population. Only 15 percent of potential agricultural land is currently being cultivated; when there are famines the root cause is usually more to do with government policies than with farming strategies.

Dr. Robert Sassone, author of *The Population Handbook*, has offered a $1,000 reward to anyone who can suggest a valid reason why we must limit population in the next century. He has had no takers. Certainly there is no population explosion in America as there is in some third world nations.

Death in the Name of Life

So many myths abound about abortion. And yet the facts are quite clear. Nationally, 82 percent of women obtaining abortions are unmarried. This strongly suggests that abortion is used as a form of birth control. In the United States today nearly one in three pregnancies ends in abortion.

Do we realize what we are saying? Nearly one-third of the babies conceived this year will not be born. How will we ever explain this to our Creator? Far from safeguarding the mother's life, the maternal death rate from abortions is four times higher than it is for natural childbirth (7.7 deaths per 10,000 abortions v. 1.84 deaths per 10,000 births). Some studies show that more than one-third of mothers of aborted babies also have mental problems later.

46. The Choice of a New Generation?

Presently a slight majority of Americans are reported as being pro-life as opposed to the so-called pro-choice abortionists' option. I would feel no differently if even a majority of Americans became pro-abortion. As the Apostle Paul has said in Romans 6:1, "Shall we sin all the more that grace may abound."

When the actual word "abortion" is used in the opinion surveys, Americans are opposed to it by a margin of three to two. Surveys have also shown that this issue is more important to women than it is to men. Fellas, maybe there is a solution to some of this -- if we could just get our men to stand by their women and step forward and help raise these children.

Is there a ray of hope? Yes. Abortions are on the decline; today there are fewer places in America that perform the procedure. In the last decade, more than 500 U.S. hospitals and clinics have stopped offering abortions. *The Washington Post* reported last year that "some older doctors have become disillusioned ... Many of them believe that abortion has become overused as a form of after-the-fact birth control."

And in case we didn't notice, pro-life candidates are winning public office now at an extraordinary rate, both in the House of Representatives and in the Senate. In 1992, of the 36 House incumbents who lost, 34 were pro-choice.

The abortionists claim that a woman has the right to her own body. However, the unborn child is not her body. The genetic code of the child that is unborn is different than that of the mother's. The unborn child may not even be of the same sex as the mother. The unborn child may have a different blood type than the

mother. Therefore, the newborn is a new, unique human life.

Candidly, the pro-life forces have not been totally truthful about the Roe v. Wade decision. I don't know if it was willful or just an oversight. However, the truth is that the Justices declared that during the first trimester, abortion should be available on demand; that is when 90 percent of all abortions occur today.

In the second trimester, the right remains, but the state can regulate the procedure. During the third trimester, when the fetus is very viable and has been for some time, the state has an interest in preserving life and can bar abortions except those meant to preserve the mother's life or health. So technically, so-called abortion-on-demand for the entire nine months is stretching the point a bit.

47. Dealing with Human Sacrifice

Once again, I was very impressed with the comments and elaboration my son made on the written essay text portion of his medical school application:

> When I was born, abortion was illegal in most states. There wasn't much information available about the circumstances of my birth, but I have to wonder if I would exist today, had I been conceived in the 1980's or the 1990's. I have a very high regard for human life because of my circumstances. I would like to give others what has been given to me -- life. I have high moral and ethical standards and a true interest in the well-being of mankind. I intend to make it my goal to help people gain mobility, battle against needless suffering and premature death. As an adopted child, I sense that my life's mission is to pay back through a life of medical service, that gift that was given to me many years ago.

Helen Westover was at one time a pro-choice feminist. Writing in *All About Issues,* she describes "the hardest case of all," which has to deal with how the pro-choice debate wounds adoptees:

> Every syllable of the pro-abortion rhetoric wounds the adoptee. Many of us struggle with feelings of low self-esteem due to abandonment and rejection to which we feel we were subjected. When adoptees hear "choice-speak," it cruelly reinforces all that self-doubt. Adoptees are another group of people who are injured by the pro-choice rhetoric. The Adopted People for Life Organization encourages adoptees in general to enter the pro-life struggle because it is our struggle. Our pre-born brothers and sisters, who in a saner time would have been adopted, are

targets of the abortion slaughter, the millions whose luck ran out on January 22, 1973.

"Pro-life is pro-woman," says Dale O'Leary in *All About Issues*:

> Pro-lifers must make it clear that pro-abortion feminists are wrong about women. Women are tough enough to protect their babies. Chastity is pro-woman; marriage and family are pro-woman. Women do not have to despair. As pro-life women we must bring our experiences forward. We know that women can stand up in difficult situations; we know that women are strong and courageous. We must reject the rhetoric of despair. We must give every woman hope.
>
> Real women must stand up and be counted, but we want real men standing with us. Men, don't be afraid of being called male chauvinists or patriarchal sexist oppressors. Continue to stand up for the family, for the real equality between men and women, and for life. We have to feel sorry for the pro-abortion women. They always look so angry. I think it is because they have such miserable lives.
>
> Abortion oppresses women; it teaches women that men can't be counted on. It breeds hardness and disrespect towards women in the hearts of men. It puts a wall up between men and women that affects every part of their relationship. One of the big differences between pro-life women and pro-abortion women is that pro-life women are treated with respect by pro-life men. We are not oppressed. The pro-life movement is a wonderful

example of how men and women can work together with true equality.

The pro-life movement must take back the question of women. We must build a coalition of women -- from all races, all creeds and all walks of life -- united in one thing: that the pro-abortion, anti-family, radical feminists don't speak for us. We must put forward articulate spokeswomen and demand to be heard. We must show the world that pro-life is pro-woman.

Frederica Matthewes-Green is editor of *Sister Life*. Here are her words as printed in an article titled "Designated Unperson," courtesy of *All About Issues*:

The pre-born is not a part of his mother's body anymore than an astronaut is part of his spaceship. The fact is that neither is viable without necessary access to oxygen, food, and shelter does not prove that they are not persons. Both the fetus and the astronaut are tenants, though in the case of the pre-born it cannot be denied that he can be an uncomfortable and demanding one. Does this give the mother the right to evict her unwanted tenant? The situation may be like that of the sea captain who discovers a stowaway and considers whether to throw him over board.

The missing factor in the analogy is that the pre-born did not take up residence in his mother's body under his own free will, but was called into being (in virtually all cases) by a consciously-chosen act that the participants were aware could have resulted in pregnancy. For both parents, undertaking to have

sexual relations must be accompanied by a responsible recognition that the child may result.

That this result disproportionately taxes the woman, that the man can walk out, abandoning his responsibility to her and his child, does not prove that it is right for the woman to do the same. Choices that lead to greater responsibility, greater accountability, are choices that lead to a stronger society for women and their children, and men as well. Choices that feed the cycle of needless abandonment hurt us all.

Postscript: Life is about dealing intelligently and realistically with options. Former President Gerald Ford, also an adopted child, said this on whether or not he misses the White House, as a result of being edged out of the re-election campaign of 1976: "I have always had the attitude, whatever you do, you do your best; and if you win, fine. If you lose, there's another game down the street." Again, I'm pro-choice in the sense that we should let the baby decide about his or her future naturally. How can it be otherwise?

48. Our God Is Pro-Life

Chapter 41 contained 22 scriptures from both the Old and New Testaments. There is one more which, like the others, is free standing in its own right. It makes a powerful statement:

> *"Suffer the little children to come unto me, and forbid them not; for such is the kingdom of God* (Mark 10:14)."

Rosalyne Bush, writing in *Family Voice,* has a wonderful analogy to give us a historical perspective on the fact that adoption is Biblical:

> In Biblical times adoption and foster parenting were quite common. Early Christians experienced adoption first-hand. Many rescued unwanted, abandoned infants and gave them good homes. Many adopted children received the same inheritance and status as those born to the parents. It's not surprising that God used the concept of adoption to explain His relationship to believers. Salvation is synonymous to being accepted into God's family. We have been grafted into God's family tree, becoming co-heirs with Christ. Our Father had such a high opinion of adoption that He chose to place His son Jesus in the care of an adoptive father -- Joseph, the husband of Mary.

I can only quote it from memory as I have misplaced Dr. James Dobson's *Newsletter* of a few years back. Therein, he had a lengthy and penetrating testimony by a physician struggling with life and death issues at birth. Here is what I remember:

> The young medical doctor was seriously considering letting a deformed baby girl

suffocate in the birth canal ... just then, the baby's hand and arm thrust out as if to push him away ... the doctor went ahead and delivered the baby, and apologizing to the parents for the legacy of this handicapped child that he had saddled them with ... if only, he thought, he had delayed the birth two or three more minutes this terrible tragedy could have been avoided . . .

... Twenty years later, he listened to a wonderful orchestral ensemble entertain a hospital group in which he was a member ... The young lady playing the harp especially caught his eye ... after the performance was over a middle-aged couple rushed up to him and said, "You probably don't remember us, do you? Did you see her? Did you see her?" ... Out of the corner of his eye he could see a beautiful young lady with a slight limp walking toward him

... This was the baby girl he had delivered two decades earlier ... They thanked him for her life ... He broke down and wept and asked the young lady if she would play something on her harp for him ... She played a beautiful Christmas type religious hymn, "Silent Night" ... He wept openly and told her that a great burden had finally been lifted from his life ...

Dr. Dobson in replying to abortionists, including some medical doctors, has said this, "Don't you see what a philosophical hole you have dug by denying the dignity of humanness to every unborn child? If you withhold that status at conception, you have an impossible assignment of deciding where to grant it later on. And, of course, to err is to commit murder in the eyes of God."

In promoting healing, how to disagree without being disagreeable -- that is the question. Charles Colson has said that in some ways the pro-life protest has backfired, as news footage shows Christians screaming and waving their Bibles with faces twisted with hate and anger.

Colson says that "we must woo people's hearts towards righteousness." We wound our witness of the truth of the Gospel and the love of Jesus Christ when we go around bayoneting the walking wounded instead of being a hospital for those in need. Confrontations reduced to shouting matches only rub salt into already open wounds being felt by the traumatized birthmothers as they try to deal with their pregnancies. Here is how Colson puts it:

> A broken world will see either our faces twisted in hate or anger or they see the face of Christ, listening, serving, speaking the truth in love. The consequences of that choice go beyond even the saving of innocent lives. Let's not let our stridency play into the hands as those who would characterize Christians as stabbing both our neighbors and our cause itself. We should all be fighting this battle for unborn lives, seeking both to rescue the perishing and to pierce the callous conscience of a nation that has chosen to allow the killing.

Moreover, I like Dr. Dobson's non-confrontational attitude and tone in general toward the debate: "So what is left for us, interpersonally? We must simply agree to disagree and respond to one another with love and compassion. I hereby extend that friendship to you despite our differences. Until we are granted His infinite wisdom on the other side, that's the best we can do."

49. Biblical Remedies To Promote Healing

In my teaching of economic history, I take great pleasure in recounting a few paragraphs from *Democracy in America*, written in the 1830's by eminent French political observer Alexis de Tocqueville. He came to America searching for the key to our greatness.

American church religion, de Tocqueville wrote, is "a political institution which powerfully contributes to the maintenance of a democratic republic among the Americans" by supplying a strong moral consensus amidst continuous political change.

I have always believed whatever our circumstances, we should make our peace with our Creator on His terms and live to be neither ashamed of yesterday nor fearful of tomorrow:

"Righteousness exalteth a nation: but sin is a reproach to any people (Proverbs 14:34)."

"Train up a child in the way he should go; and when he is old, he will not depart from it (Proverbs 22:6)."

*"Wash away all my iniquity and cleanse me from my sin (*Psalm 51:2)."

"Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow (Psalm 51:7)."

"Create in me a pure heart, O God, and renew a steadfast spirit within me (Psalm 51:10)."

"Restore to me the joy of your salvation and grant me a willing spirit, to sustain me. Then I will teach transgressors your ways, and sinners will turn back to you (Psalm. 51:12-13)."

"Righteousness exalteth a nation; but sin is a reproach to any people (Proverbs 14:34)."

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance (Psalm 33:12)."

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear them from heaven, and will forgive their sin, and heal their land (II Chronicles 7:14)."

"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain (Psalm 127:1)."

"Oh that my people had harkened unto me ... and had walked in my ways (Psalm 81:13)."

"Let every soul be subject unto the highest powers. For there is no power but of God: the powers that be are ordained of God (Romans 13:1)."

"Honor all men. Love the brotherhood. Fear God. Honor the King (I Peter 2:17)."

According to the American Victims of Abortion Organization, "every baby who dies in an abortion has a mother, father, grandparents, a whole family whose

lives are connected to that little life. Each one of these people is affected by abortion's tragedy in some way through a post-abortion syndrome of long-lasting feelings of pain, anger, and grief."

We need to remember that the pre-born person is part of the human family and deserves our welcome. There is some indication that the post-abortion syndrome is so disturbing and alarming to the individuals that it exceeds the trauma of the pre-abortion period of decision-making, according to the AVA.

If that is so, then there is much to be done in the area of post-abortion healing. "Compassion without compromise" is how my minister, Bruce McLarty, put it recently.

50. A Prayer for Humanity

Former Chaplain of the U.S. Senate, Peter Marshall, once delivered this Independence Day prayer. I believe it fits best here:

God of our Fathers, whose Almighty Hand has made and preserved our Nation, grant that our people may understand what it is they celebrate.

May they remember how bitterly our freedom was won, the down payment that was made for it, the installments that have been made since this Republic was born and the price that must yet be paid for our liberty.

May freedom be seen not as the right to do as we please, but as the opportunity to please do what is right. May it ever be understood that our liberty is under God and can be found nowhere else. May our faith be something that is not merely stamped upon our coins, but expressed in our lives.

Let us, as a nation, not be afraid of standing alone for the rights of men, since we were born that way, as the only nation on earth that came into being "for the glory of God and the advancement of the Christian faith."

We know that we shall be true to the Pilgrim dream when we are true to the God they worshiped. To the extent that America honors Thee, will Thou bless America and keep her as Thou has kept her free, and make her good as Thou hast made her rich, Amen.

51. That Wonderful Adoption Option

The facts are troubling. It is hardly a very positive "choice for a new generation" that one out of every three pregnancies ends by abortion. I don't know where or how this current generation developed a notion that it is not socially acceptable to consider the adoption option.

Apparently, in the minds of many people, the abortionists have done a pretty thorough job of destroying the other viable options available to a pregnant mother. We must do a better job of passing the word. The adoption option may be the greatest story never told, even though it is a "win-win" situation for everyone concerned. We especially need to get counselors of our young people to do their homework on this issue.

It is a far different world today from the early 1970's when we adopted our children. We had to wait a little longer for our daughter in 1973 than we did for our son in 1971. The reason was obvious: the Roe v. Wade decision handed down by the U.S. Supreme Court on January 22, 1973. Thereby, abortions on demand were legalized, especially and liberally in the first trimester of life and with certain conditions in the second and third trimester.

I shall never forget January 22, 1993. Our then 20 year-old daughter and I were watching a special on CNN commemorating the 20th Anniversary of Roe v. Wade. We watched it in silence broken finally by these words by my daughter, "Dad, was I in my birthmother's womb at the time the Roe v. Wade decision was handed down?" I replied, "Yes indeed; you were just barely into the second trimester of life."

She watched the program a little while longer, stood up, and in mock wiping of perspiration off her brow made this pronouncement, "Whew!" I greatly appreciated and sensed her relief. Approximately 35 million babies have not been so fortunate in the last 27 years.

According to *U.S.A. Today*, the statistics that shape our nation are a bit scary. Prior to 1973, 19% of Caucasian babies and 2% of African-American babies were put up for adoption by their unwed mothers. Today the figure is 3% for Caucasian mothers and 1% for the African-American mothers.

I was not aware of it at the time that I spoke at Christian Homes' 30th Annual Celebration of Life Dinner in November 1993, but the week of November 19-25 is National Adoption Week. I would hope that at least that week every year we would express a very positive attitude toward adoption and manifest a fuller understanding of both the sorrow and joy that adoption brings to those involved. It is also my prayer that this attitude may continue all throughout the year.

ODE TO AN ADOPTED CHILD

Not flesh of my flesh,
nor bone of my bone;
but still miraculously
my own.

Never forget
for a single minute
you didn't grow under my heart,
but in it.

52. Your Mother Was Pro-Life

Dave Thomas, the founder and senior chairman of Wendy's International, Inc., is a leading advocate of corporate adoption benefits. According to John Nesbitt's *Trendletter,* Wendy's pays up to $4,000 to employees who adopt healthy children and $6,000 if a child has special needs. Adoptive parents can take off as much as six weeks in paid time. Other companies are following Dave Thomas' lead: American Express, Coca-Cola, PepsiCo, Aetna Life and Casualty Company. May their tribe increase.

Said Thomas in a recent interview, "My message is to ask corporate America to put in adoption benefits; we need to encourage people to adopt." Thomas' publisher, GT Putnum's Sons, released this statement: "Never knowing his birthparents, Thomas lost his adoptive mother and was raised by a stern, working-class adoptive father. " Dave Thomas was asked by former President Bush to be spokesman for "Adoption Works for Everyone."

Times are changing. In the next fiscal year, the Federal government will award $20 million in bonuses to 35 states where adoptions are on the increase. In addition, $5 million will go to promote adoptions across state lines and adoptions of children with special needs. The money comes from a 1997 law that streamlines adoption procedures. The goal is to double the annual adoption rate by the year 2002 and to approximately 56,000 per year.

Additionally, a tax credit of up to $5,000 per child lets the taxpayer reduce income tax dollar-for-dollar based on adoption expenses. Income exclusion features of the current tax law let companies provide employees with up to $5,000 in adoption assistance, without the employees having to report the help as

taxable income. If qualifed expenses are high enough, taxpayers can use both types of tax break.

FOR OUR ADOPTED CHILD

You are not the child of our bodies...
But you are the child of our hearts...
You are not flesh of our flesh...
But you are the joy of our life...

You are the fulfillment of our dreams,
The answer to our prayers,
A gift of God
for which we're truly thankful...

You are wonderfully our own...
And we love you
As only parents can love their own...

Bob Parkhill, director of social services for Christian Homes of Abilene, estimates that fewer than half of current unmarried teenage mothers will select the option to give birth to the child in their womb. Of that number, he estimates, only 5 to 10 percent will choose the adoption option.

Considering the adoption statistics prior to 1973 Roe v. Wade Supreme Court decision, the answer is clear. The abortionists seem to be doing a better job in their recruiting than those of us who are pro-life. Where did we lose in the battle of words, so that our young people, in increasing numbers, would think that adoption is worse than abortion?

Surveys of young people indicate that they are pushing adoption farther down the list of options. As Parkhill says, "We have failed to teach the sanctity of

life." I really believe that it's part of a bigger problem connected with the baby busters -- the X and Y Generations. There is a prevalent attitude with them, and yet it is as old as Cain and Abel, that "nothing is really wrong if I don't get caught." It's a scary situation.

The abortionists would like people to believe that there are no parents waiting for these new babies. ABC did a special on "20/20" describing the conditions of Romanian orphans in desperate straits, many of them dying from terminal diseases. After the program, over 25,000 people wrote to ABC expressing a wish to adopt these children. Today there are 100 approved families waiting to adopt babies with Downs Syndrome.

And yet, in recent years, several made-for-television movies have put down the adoption option, painting adoption as a way that middle-class couples victimize poor young mothers. I just keep thinking about Edmond Burke declaring that "the only thing necessary for evil to triumph is for good people to do nothing."

"Feminists," according to Rosalyne Bush, editor of *Family Voice*, "vehemently oppose adoption, declaring that it will destroy women and destroy the institution of the single mother." And just what is the so-called "institution of the single mother?" According to Bush, "These mothers seldom finish their education or land a job. As a result, 60 percent of the children raised by young single mothers end up on welfare rolls" which becomes a self-perpetuating lifestyle.

53. Live and Let Live

I am grateful that our children's birthmothers developed adoption plans, thereby concluding that chapter of life with compassion and love. Their babies were given life twice, first by being ushered into this world safely at full term and secondly by being placed with our adoptive family.

In the process, the birthmothers preserved their own health and self-worth. As former President George Bush put it (some of his own grown children are also adoptive parents), "Adoption works -- for children who need homes, for people hoping to become parents, and for women facing a crisis pregnancy."

According to the National Council for Adoption there are, at any one time, between one and two million childless couples hoping to adopt in the near future. An average of 1.4 million babies have been aborted each year for over two and a half decades. This isn't rocket scientist stuff here. Why can't we get these folks together?

Consider this "adoption option" correspondence we received years later from Christian Homes President, Nancy Miller:

> When you adopted your child from Christian Homes you probably heard us say something like "... the birthmother wanted to provide for her baby through adoption what she could not provide herself." We're still making that same comment. But I want you to hear it straight from a letter we received from a birthmother who recently placed her baby through Christian Homes:

Live and Let Live

> ... Some people still can't understand why I didn't just get an abortion. But it's not for them to understand. Because I'm the one who made the decision and am living with it ... Not a day goes by I won't think about him and wonder how he is. But there will never be a day I'll look back and regret it, either. The day I saw him and held him, I knew I was his mother, but could never have been his parent ... But I also believe that there is a couple that is meant to raise him. If they try half as hard as my parents have, I know it will have been worth my time -- and pain, to give him the opportunity not only to live, but to have the best life possible.

I read a little definition in the church bulletin some years ago that went like this -- a little girl recently gave her definition of "adoption." She said, "It's when you love someone and you ask them to come and live with you." Simplicity is still the best way to say a thing, isn't it? God loves us too, and He has also adopted us as sons. And as our children became Christians early in their second decade, they became honest-to-goodness adopted sons and daughters of God and joint heirs with Jesus Christ in the Kingdom, forevermore.

We always felt very comfortable talking to our kids about the subject of adoption. As our adopted children, they were deliberately chosen whereas other parents have no choice in the matter. To show that blood kinship is not necessary for genuine love, we used ourselves as an example? Mom and I chose each other, and although we were strangers at one time, as

the marriage has progressed we became closer than flesh-and-blood relatives.

And so, our kids could understand that they were chosen for the same reason that Mom and I chose each other -- for genuine love -- and they can see clearly that they belong. We do appreciate so much that they see their membership in our family as the most secure and strongest human bond that there can be.

Never forget, we told our kids, that this means that we love you enough to die for you, enough to discipline you properly, enough to be proud when people praise you, enough to be hurt when you hurt. And, heredity becomes very unimportant, when we consider that we are all related in the large family of God. It became our prayer that their joy in being our child would increase daily as they continue to grow in a special way in the wisdom and stature and in favor with God and man, as Jesus did.

54. A Tale of Two Mothers

Once there were two women
Who never knew each other
One you do not remember
The other you call mother

Two different lives shaped
To make yours one
One became your guiding star
The other became your sun

The first gave you life
The second taught you to live in it
The first gave you a need for love
The second was there to give it

One gave you a nationality
The other gave you a name
One gave you the seed of talent
The other gave you an aim

One gave you emotions
The other calmed your fears
One saw your first sweet smile
The other dried your tears

One gave you up -- it was all
that she could do.
The other prayed for a child
And God led her straight to you.

And now you ask me through your tears,
The age old questions through the years:

Heredity or Environment --
Which are you the product of?

Neither my darling -- neither
Just two different kinds of love.

-- Anonymous

55. A Special Bond Across the Years

Yes, the reader will note that I still occasionally collect excellent articles from the *Christian Homes Newsletter*. Here is a portion of a recent one from Nancy Miller:

> We are often questioned about how young women and their families feel about placing their babies for adoption. It is our firm conviction that with proper counseling and the case work services, these girls and their families can come to terms with their decisions and continue their lives in a healthy emotional state. Adoption can be a very positive result. Portions of a letter from the mother of a young lady in our maternity program written to the baby says it best:
>
> > I am writing this to you, should you wonder why you were adopted. It is very important to me that you understand why you were placed for adoption. Your mother, my daughter, gave you up for adoption because she loved you enough that she wanted you to have a better life than you might have, were she to try to keep you. She wanted to be sure that you had the best, so she was willing to lay her feelings aside in order to do her best to assure that you receive the best.
> >
> > You are doubly loved, you see. You were loved by your mother enough to give you up for a better life, and you were loved by your parents because they loved you enough to take you as their own. Not every one has that much love. Have a happy and fruitful life, always walk with God, and

remember that you are loved by many people that may never see you here but who hope to see you in heaven one day. I love you; you are a part of me, my sweet little one.

56. Passing Through Reunion Station

Life is certainly a lot more complicated today than in the early 1970's when we used to sit down and read the children's story books titled *Why Was I Adopted?* and *The Pretty House that Found Happiness* to our young children. Open adoptions of the 1990's are a far cry from the confidentiality and secrecy involved in closed adoptions of yesteryear.

I recently read a book titled *Birthbond* which chronicled reunions of several dozen adult adopted children with their birthmothers. I had good reason to read it as our son was about to be reunited as a young adult with his birthmother. The momentum toward reunion was driven in part by his concerns as a medical student, and as a new daddy himself, for a more complete health history, and also by his birthmother's medical situation as a recent cancer survivor.

Together, and over two years, we tiptoed into and through the reunion visits which went very well indeed. It was almost as if we were attending a class reunion after two decades and doing some power catching up on everyone's lives. The results were very good. More recently, we went through a similar reunion experience with our youngest child, also when she was in her mid-20's. Every case is different. Events come into play, setting things in motion. Reunions can interrupt lives and redefine relationships in both positive and negative ways. I don't bind our approach on anyone; it's a free country.

THAT SPECIAL GIFT

There is a girl that I do not know.
I don't even know her name.
I would never recognize her face,
but I love her just the same.

Passing Through Reunion Station

And now everyday I see her face,
And I look into her eyes.
And though she disappeared
without a trace,
I can hear her faintest cries.

She gave a special gift to me.
For which without a doubt
God smiled.
She saved a life and gave birth to
my family.
I love her, birthmother of my child.

I see all the things she used to do,
Every game she ever played.
As the years go by one thing is true,
Thoughts of her will never fade.

She gave a special gift to me.
For which without a doubt
God smiled.
She saved a life and gave birth
to my family.
I love her, birthmother of my child.

I know someday if we chance
to meet,
There is one thing I must say
Without you I was incomplete,
and I have loved you from
the day...

You gave that special gift to me.
For which without a doubt
God smiled.

You saved a life and gave birth
to my family.
I love you, birthmother of my child.

-- Anonymous

57. Practical Ways To Be A Friend Of The Human Family

In our pro-life movement to help the unborn, let us not forget the woman who also needs help. Further, let's keep offering those opportunities to those who are considering abortion. I have said it before: the developing pre-born person is part of the human family and deserves our welcome.

Let's educate people at work about this issue. We should express that welcome in the work place by not letting the pregnancy distract from the woman's opportunity for advancement. Ask employers to include adoption benefits in their benefit packages.

A decade ago, Jerry Falwell's Moral Majority had a goal of thousands of maternity homes across the nation, run at no cost to the young mothers or the taxpayers. There, young mothers could opt for carrying their babies to full term with the assurance that adoptive parents were qualified and ready. Presently there are only 200 maternity homes nationwide. The Edna Gladney Center in Fort Worth is the largest, and yet the capacity is only for 144 women.

Our country has the capacity to once again be both moral and generous as we deal with this issue. Certainly we would put as much emphasis with our children on sex education as we would to warn them about drugs. This writer is certainly in favor of parental notification before abortions are performed on teenage young ladies.

What about additional and ongoing tax breaks to encourage adoptions and more foster parenting? Write your elected officials. Press for legislation that favors the adoption option. Examine candidates on pro-life

issues at election time. "The state comes to existence that man may live," said Aristotle. Participate in an aggressive advertising campaign for the adoption option.

We can all write letters to the editor. Most of the media is in the other camp and it would be refreshing to have the pro-life, pro-adoption point of view on an editorial page at least occasionally. Contact a radio station and inquire about doing a talk-show on the pro-life issue; be sure to do your homework as tough questions may be asked. Make sure your area libraries have some pro-life books.

It's not just enough to be right. If we deeply care for the life of the mother and the baby, let us change our hearts and open our hands and extend help by being actively involved. Ask your local minister to preach a positive pro-life message. Pray at all times for God's help, as a little girl once said, "Dear Lord, please make the bad people good and the good people nice." Consider having a "Respect for Life" Sunday at your church and do something special on this day that is pro-family.

Build your programs each year around National Adoption week in late November. Sponsor seminars using good quality video aids and literature to groups free of charge. Help organizations with annual march-for-life demonstrations. Go to a local school and give an effective talk on pro-life issues.

Have a Mother's Day message printed and passed out in any organizations to which you belong. Subscribe to some right-to-life publications and keep informed. Wear the "Precious Feet," the international pro-life symbol. Above all, show profound concern for

women in crisis pregnancies and facilitate the adoptions of infants into loving and caring families.

In so doing, we shall follow former President Ronald Reagan's advice and carry the message of the sacredness of every human life into the hearts and minds of every American:

> I cannot commend too highly the dedication of young people who are working, struggling, and praying to encourage us to save unborn children and to provide crucial help to mothers with problem pregnancies. We cannot diminish the value of one category of human life -- the unborn -- without diminishing the value of all human life ... there is no cause more important.

Please remember the charge left with that audience at the Annual Celebration Dinner for Christian Homes of Abilene in 1993:

> And so, as we "Celebrate Life," I ask you these two final questions: First, "what will you do, in the name of Godly Charity and True Religion, to keep on providing help, assistance, support, love, care, and nurturing for birth mothers?" And second, "what will you also do to keep finding ways, in these complex legal times, that such children can continue to fill the aching voids in the hearts of other childless couples?"

58. WE'LL BE THERE

We'll be there ... when you sleep
through the night.
We'll be there ... when you
need us to hold you tight.

For the first step you take,
And the first time you make it
Clear to the top of the stairs.
When you learn who you are
Wish on a star ... we'll be there.

We'll be there ... when your
words turn to rhymes.
Little one, we'll be there ...
read you stories at bedtime.
When you play at the park,
when you're scared of the dark,

When you learn how to pray
your first prayer.
Thunder and storm, when it's cold
or its warm ...
We'll be there.

We'll be there ... when you skin
up your knee.
We'll be there ... when you climb
to the top of the tree.

We will teach you to hike,
ride a two-wheel bike,
Build a kite that will soar through
the air.
When you wade through the streams,
when you dream your first dreams...
We'll be there.

We'll Be There

And we'll be there ... when you try
out your wings.
Yes, we'll be there ... when you're
questioning everything.

When you learn how to choose,
when you try and you lose,
When you find that the world isn't
fair.
When you stand or you fall,
You know through it all,
Mom and Dad are going to be
there.

Thanking God everyday that He
sent you our way and He trusted
you once to our care.
And wherever you roam,
you can always come home ...
We'll be there.

-- Anonymous

PART V. GOOD BUSINESS IS GOOD BUSINESS

59. The Belden Center for Private Enterprise Education: An Overview

It is the late 20th Century. In reflection, economic historians will probably refer to it as *"The American Century."* Private enterprise played a key role in bringing us to a great prosperity. It is a time to reflect on the past, consider the present, and ponder the future. Where are we? How did we get here? Where are we going? How will we get there? These are heady questions.

The primary purpose of this monograph is to share with interested individuals and organizations the back-to-the-basics approaches taken by the Harding University Belden Center for Private Enterprise Education to develop and implement economic enlightenment programs for a diverse public.

Private colleges and universities have a special opportunity and obligation to encourage appreciation of freedoms on which our country is built. Our efforts are designed to translate traditional values into practical educational programs. We genuinely believe in emphasizing a particular area of economics -- the idea of freedom applied to the marketplace -- that is neglected on most campuses today.

Harding University's Belden Center for Private Enterprise, the happy issue of an improbable marriage between business and higher education, has therefore become a favorite *cause celebre* of our constituency since its inception in 1979. The Belden Center is dedicated to an extraordinary entrepreneur, Clark

The Belden Center

David Belden, founder of the company that became Louver Manufacturing Company (Lomanco), now located in Jacksonville, Arkansas. Mr. Belden had a firm belief in free enterprise and the basic principles that have made America a great nation.

In 1979, Lomanco Chairman, Delbert Belden, Clark David Belden's son, presented Harding University with a $500,000 gift to endow the Belden Center. Because of the great generosity of Del and Valerie Belden, their family and Lomanco, generations of students and community members will continue to be able to pass the word about our amazing American incentive system.

Very few individuals, families, or companies have become interested so quickly and so completely in our work here as the Beldens and Lomanco -- funding American Studies speakers, Sales Seminar speakers, helping fund our new Professional Sales degree program and the high school/junior college simulation competition, giving an award to the *"Outstanding Sales Potential Student,"* and funding our energy research project.

Del also served as chairman of the Students In Free Enterprise (SIFE) Economics Team's Council for Realistic Economic Education (CREED). He was a key member of our Business Associates, an advisory board of our School of Business, and also served on the National Advisory Board for the American Studies Institute. Of course, he is best known for the endowment of our flagship organization, the Clark David Belden Center for Private Enterprise Education.

60. Keeping Our Free, Private Enterprise In Business

In a country where people seem numbed by the type and frequency of violence, what has the Belden Center done about the decline in the values of young people? We have gone back to the fundamental values that made this country great.

The late president emeritus of Harding University, Dr. George S. Benson, articulated these values as *"The Three C's."* The first value was *"Constitutional Government."* The second was *"Capitalism,"* and the third was *"Christian-Judeo Ethics."* From these *"Three C's"* one can see a multitude of values flowing, such as respect for authority, respect for human life, the work ethic and, self discipline.

Have we done our homework? According to a recent national poll conducted by the Ad Council, only one in seven Americans was able to give a minimum description of the joint roles played by labor, management, investors, and consumers in our economy. It is true that the American people know that we have a great economic system, but often they don't know why.

Therefore, the purpose of private enterprise education is to inform our people and remove some of the mysteries such as John Wesley does in part with this item:

Make all you can
Save all you can
Give all you can
Do all the good you can
In all the ways you can
With all the souls you can
In every place you can
At all the times you can
With all the zeal you can
As long as you ever can.

Keeping Free Enterprise in Business

We at Harding University certainly did not invent free, private enterprise. Our challenge has been to develop positive, non-partisan, objective, responsible ways to increase an awareness of the system in which each person is *"free"* to be anything he wants if he has the *"enterprise"* to do it.

Our goal, therefore, is to help each citizen to put a polish on his amateur status as an economist because in a very real sense he is his own personal economist. Improve the understanding, and better attitudes will be a healthy byproduct. Through the Belden Center, we can tell our constituency that because of capitalism they are something special, that they have a chance to succeed or fail, that man is an individual, that he has dignity and freedom of choice.

Across the land, and thanks to the pioneering efforts of the Belden Center, citizenship training and private enterprise education are experiencing a renaissance. Our educational philosophy has been to recognize the merits of free, private enterprise and to evaluate the business community in the perspective of its achievements as well as shortcomings.

If the American incentive system continues to survive and flourish, it would certainly be due to a greater sense of objectivity among our opinion leaders, the reasoned arguments of business leaders, the unbiased research of economists, and the more responsible actions of educators and students.

Responsible advocacy economics can sell, through principled examples, the belief that, historically, free, private enterprise has all the good arguments on its side. There is no alternative to capitalism that credibly promises wealth and liberty. Every good product or service needs a sales force in the field.

Keeping Free Enterprise in Business

So, we have had one critical task -- to go public with the good news about our American incentive system. Harding University is not merely a propagandist for the system. The goal is to assist people, both opinion leaders and the masses, to understand the facts of economic and political life. The results are a more responsible citizenry, and a more productive work force.

Dr. Irving Kristol once warned about what will happen if the relationship between morality and capitalism is forgotten:

> *To the degree that we fail to appreciate that capitalism involves educating young people to certain standards of what is good, what is proper, what is desirable, until we begin to understand that that is what capitalism is, I think that economists, who at the moment are regarded as the prime defenders of capitalism, will yet end up making capitalism utterly defenseless before its enemies.*

61. Free Market Economic Education Begins At Home

To whom have we gone? Our primary market -- our customers -- are students, teachers, alumni, friends of the University, business and civic groups, opinion leaders, the man-on-the-street, the clergy and elected representatives, media representatives -- everybody. Accordingly, we have developed and implemented these objectives:

1. To **promote** an accurate and objective understanding of the American Incentive System in its many aspects and its various components.

2. To **act** as an information exchange among those involved with private enterprise education, in relation to research, teaching methods, and curricula.

3. To **create** a high degree of economic literacy among elementary and secondary teachers, business leaders, and higher education faculties.

4. To **increase** the awareness of the general public of the economic cost and impact of governmental policy alternatives.

5. To **work** actively to develop through the educational field that type of political, social and economic environment which will enable private enterprise to prosper and multiply.

6. To **work** with other publics such as employees, media, etc. to assist in their learning of our private enterprise system.

7. To **collect**, develop and serve as a central depository and dispensary of economic education resource materials.

8. To **provide** support to industries seeking to develop their own employee programs.

9. To **speak** to any and all audiences on the threats to and merits of the free enterprise system.

10. To **provide** a focus -- a rallying point -- for opinion leaders who are committed to economic, political, and intellectual freedom; thereby harnessing the great potential which flows through our constituency.

62. Proof That Free Enterprise Delivers the Goods

What a tremendous marketing opportunity! At a time when the American incentive system has become a casualty of misinformation, the Belden Center has established itself as one of the premier organizations in the country that is effectively communicating the concept of freedom applied to the market.

On six occasions since 1979, Harding's *"Capitalism Corps"* Economics Teams, the winningest in the country, have won first place in national Students In Free Enterprise (SIFE) intercollegiate competitions. On six other occasions the Harding SIFE team was first runner-up in the annual year-long competitions. Typically, the Harding entry chronicles a variety of 60 to 70 multimedia Economic Enlightenment Project and programs which have been presented before civic, professional, employee and educational groups in the Mid-south.

The collegiate business organization, *Phi Beta Lambda (PBL)*, is also sponsored by the Belden Center Director. *PBL* competes in regional and national business competitions. Some years, Harding has more national *PBL* competition individual event winners than any other college in the country. A recent national president of *PBL* was a Harding business student.

Phi Beta Lambda, the college level equivalent to Future Business Leaders of America (FBLA), develops competent, assertive business leadership, strengthens the confidence of young men and women in themselves and their work, participates in worthy undertakings for the improvement of business and community, and develop characters, train for useful citizenship, and fosters patriotism.

Free Enterprise Delivers the Goods

The *ENTREPRENEUR* is a quarterly journal of the Belden Center. It contains executive monographs, position papers, faculty articles, and current tracts which analyze contemporary economic problems from a moral perspective. The *ENTREPRENEUR* is mailed around the country to interested individuals, opinion leaders, businesses, libraries, foundations, chambers of commerce, professional associations.

The *"AMERICAN INCENTIVE SYSTEM ALMANAC -- A Daily Chronicle of Enterprise"* is published annually. The *Almanac* is a record of the progress of our nation and its people, of mankind's onward march through the centuries to economic freedom and greater material blessings. The *Almanac's* user can enjoy recalling and commemorating the stirring events, and the great people and ideas behind them, which have been the basis for history's greatest economic miracle, American Capitalism.

In the span of 20 years, the Belden Center has received 17 Freedoms Foundation Awards in the categories of Economic Education, Public Affairs-Advertising, Platform Address, Non-profit Publications, Published Works and Private Enterprise Education.

The Belden Center has also received positive, written reviews by the United States Industrial Council and the National Federation for Independent Business.

63. Academic Entrepreneurship and Desktop Publishing

Recent books by the Belden Center's Director are as follows:

ARKANSAS AND THE U.S. ECONOMY IN THE LATE 20th CENTURY -- Reinventing Ourselves Inside Out for a Better Tomorrow.

CHILDREN -- America's Greatest Natural Resource.

HOW TO AVOID BEING TOO SOON OLD -- TOO LATE SMART -- More Sage Wisdom from Pre-Boomers and Boomers to the Yuppie Puppies of Generation X.

INVESTING IN FUTURES -- A Normative Profile for Generations.

LOCATING IN SEARCY, ARKANSAS -- A Facts Book for Business and Industry - Individuals and Families.

PROFILES IN ENTERPRISE -- Delbert R. Belden, Entrepreneur.

WHAT I KNOW NOW THAT I WISH THEY'D TOLD ME BACK THEN -- A Time Capsule of Advice from Baby Boomers to the Baby Busters of Generation X.

Other recent publications by the Belden Center Director, each in monograph form, are commemorative issues of the ENTREPRENEUR:

"THE AMERICAN EXPERIMENT -- Guaranteed in Writing"

Academic Entrepreneurship

"ACADEMIC ENTREPRENEURSHIP: Passing the Word -- Delivering the Goods"

"AFTA NAFTA GATT & APEC -- Reinventing Ourselves Inside Out for a Better Tomorrow"

"AMERICAN INCENTIVE SYSTEM ALMANAC -- A Daily Chronicle of Enterprise"

"AMERICA'S HEALTH CARE ECONOMICS -- Probing Questions and Second Opinions"

"BIZ QUIZ -- Test Your Business IQ"

"CAPITALIST PIG -- American Industry's Income Distribution"

"DERAIL THE FEDERAL GRAVY TRAIN? -- A Normative Audit of America's Economic Policy Debate"

"DOLLARS AND SAINTS -- Shall Capitalism and Christianity Be Friends or Foes?"

"GOOD NEWS -- The Bad News is Wrong"

"HIGH OCTANE? -- A Primer on the Economics of the Energy Crisis"

"HOW DOES THE FREE MARKET WORK? -- A Crossword Puzzle"

"HOW'S YOUR E.Q. (Economics Quotient)"

"MIXING BUSINESS WITH PLEASURE -- The Bottom Line and the Punch Line"

"ONE NATION UNDER GOD -- How Close a Separation?"

Academic Entrepreneurship

"POST ELECTION ECONOMICS -- The Future is Now"

"PRESERVING WESTERN CULTURE AND HERITAGE THROUGH EXPOSITION -- Reflections of an Academic Entrepreneur"

"REMEMBERING SAM WALTON -- A World Class Individual"

"RIGHT ON THE MONEY -- The Wal-Mart Story of Quality and Value"

"SMALL BUSINESS -- It Makes Free Enterprise Work"

"THE ARKANSAS DECADE -- We Mean Business"

"TO THE FLAG -- Our Banner of Liberty"

"UNTIL PEACE BREAKS OUT -- Fifty Reasons Why America is `Over There'"

"WE'VE GOT IT GOOD IN SEARCY, ARKANSAS -- A Community Profile"

"WHAT WOULD A DAY IN YOUR LIFE BE LIKE -- Without the American Incentive System?"

"YOUR CAN'T HAVE YOUR BREAD AND LOAF TOO"

64. Private Sector Strategy Is the Key

Despite the antagonism between business and academia in our country, or perhaps because of it, can the college and university campus remain the number one priority of those who wish to repulse the ideological assault on private enterprise? Indeed.

The answer lies not in business cutting off its support of academia, but in even greater support toward certain specific ends. We must help provide answers to the public's questions concerning our economy and way of life. We must make private enterprise education one of the nation's top priorities.

Business and economics students and faculty are a great hope for providing credible free enterprise education to other school disciplines and the community. It is for this reason that the business community chooses to ally itself more and more with schools of business in preserving and improving a free enterprise and incentive system which develops the talents of all the people.

There must be candid portrayal that if free, private enterprise has its shortcomings, it also has its virtues. These virtues outweigh the possible benefits of alternative systems. Capitalism wins hands down in any comparison.

We must think and speak in terms familiar to those people they must reach; convince the public that what American capitalism has going for them is the best there is. Business managers, who may have had a good track record in the face of obstacles, must now do more than manage -- they must also defend.

Private Sector Strategy

In the final analysis, this constitutional republic and the American marketplace, despite their shortcomings, are the finest calibrated, most effective regulators of the speed and direction of the highly successful American incentive system. Harding University has committed itself to preserving an essentially free market economy.

Hopefully, if everyone does his part, the day will never come when it will be a total misnomer to call this enterprise system *"free."* Being of good cheer is also important. The only question that need concern us is if and how well we took our stand in defense of economic individualism during the short period of time when we were potentially part of the struggle.

In private education, as in private enterprises, an ounce of initiative sometimes produces a pound of profit. The reader is encouraged to call or write for further information. It's a great system -- join with us to pass the word. And read on.

65. Pass the Word About the American Incentive System

The reader may have noticed that, around the country and on most college campuses, free market economics has been an underdefended ideology. The American Incentive System may be the greatest story never told.

The American economy has been called the *"Eighth wonder of the world."* Economic illiteracy about it seems to have become the *"Ninth wonder of the world."* As people's judgment can be no better than their information in modern times, they are often caught in a triple whammy of misinformation, little information, and no information.

The staff of Harding's Belden Center are well aware that *"free, private enterprise"* is a term that is not well understood, and it is all to commonly misused. This is not only true in and out of the classroom, but also in and out of the business world.

Unless free, private enterprise is understood from the very beginning, then any economic education program is in danger of being used on some glaring misconcepts and half-truths. Democracy stands in danger of collapsing around the practice of fiscal irresponsibility as the public gradually learns that a simple majority can vote money and programs for itself, erroneously believing all the time that it will be paid for by others.

Economics courses on some college campuses are fraught with fallacies and myths, so defining *"free, private enterprise"* and taking a look at its track record is extremely important. This must be done on the front end of any program or project, or it is doomed to failure. Each generation must do its homework if it is

going to truly develop credible scholars. Because peers are looking for cultural reference points at Harding University, we say basically, a free, private enterprise system is simply the idea of freedom applied to the marketplace.

Communicating through the vehicle of the Belden Center, Harding University passes the word that under the American incentive system, the individual is indeed free to earn his keep and keep what he earns. Perhaps today too may people put too much emphasis on the *"free"* and too little emphasis on the *"enterprise."* *"Free"* merely explains *"how"* it is accomplished (i.e., by free people) and *"private"* says *"by whom"* it is achieved (i.e., individuals and businesses in the private sector).

Isn't it true that peoples' judgement on any subject becomes no better than their information? Yes, if ignorance paid dividends, most people could make a fortune on what they don't know about economics. Although peoples' wisdom on the subject should never be underestimated, their knowledge should never be overestimated. Not all economic education is private enterprise education. Far from it.

66. Economic Education is Just One of the Answers

Is the cure a simple one for Harding University to effect? The remedy, according to many well-intentioned people, is exposure to back-to-the-basics economics, along with a listing of the myriad problems of business, and rounded out with a good dose of *"what-great-people-the-business-people-really-are-once-we-get-to-know-them."* It's not that simple.

First of all, the Belden Center staff knows that most people don't appreciate having the cure forced down their throats, because most people don't regard themselves as economic illiterates. Most people do have a grasp of simplified economics: One needs money to launch a business; one won't attract capital unless one has a product investors can believe in; one must make a profit to stay in business; one has to be able to generate production to meet the demand; and one must earn a profit (including covering opportunity costs) to remain in business.

It is possible that, even at Harding University and through the Belden Center, too good of a job can be done in explaining the virtues of a free market system. We have, in fact, a mixed economy (government at all levels takes 40 percent of Gross Domestic Product). If most citizens think that they do have a completely free market system today, they could likely blame the wrenching problems of the economy on free, private enterprise. Economic education programs glorifying our systems as it is today, in the name of pure unfettered capitalism, only serve to reinforce such a myth.

Most people do not have a burning desire to understand either the so-called *"dismal science"* of

economics or the problems of business. However, most people are concerned about preserving their own individual freedom. The good news for economic educators is that a discussion of a free market system can counter economic illiteracy as it relates to free market: Personal freedom cannot survive without overall economic freedom.

What is the approach taken by the Belden Center? The appeal is to the self-interest of people, tieing together in their minds the vital link between private property and constitutional government. The fate of our republic, and of capitalism, seemingly now in the balance, may be determined by how well those who understand and appreciate it support it when it is under criticism. Let each work and speak and give all possible support to freedom in the marketplace and free enterprise throughout the nation.

At Harding University, it is realized that the legacy of economic illiteracy is a pervasive one. A significant re-education task still awaits. Free, private enterprise is simply the freedom applied to the marketplace. This idea has rarely been taught on campuses and in our communities. America has human talent on its side. America has money and economic power on its side, and most important, America has history on its side.

67. Good Economics Is Good Citizenship

Business cycle theorist Joseph Schumpeter used to characterize the modern mixed economy in our American republic as *"capitalism in an oxygen tent."* The late Ben Rogge, and former American Studies Institute Series Speaker, put it this way:

> *The question before the house is not whether the survival of capitalism is in doubt; this is admitted. The question for us is, what to do? Perhaps all of us would feel more at ease as the diagnostician than as the therapist. Admittedly, diagnosis must usually precede therapy. Proper therapy usually rest upon proper diagnosis of the problem.*

What is done on the Harding campus and through the Belden Center, is a polished strategy of a moral defense tying together both private property and personal liberty. They stand or fall together; and a delicate alliance must be achieved between the private and public sectors, as we accept this challenge.

Responsible advocacy economics is used to sell through principled arguments the belief that, historically, free, private enterprise has all the good arguments on its side. There is no alternative to capitalism that credibly promises wealth and liberty.

How can those in the private sector provide further help? More business people are needed who will say, *"I'll support it -- you get it done."* Business people will have to do more than relegate the cost of explaining

themselves to the half-world of educational contributions and charity. The time has come for business to realize that costs of pollution abatement -- both physical and intellectual -- are part of doing business today. Harness some of the ingenuity that has given America the finest business system in the world.

Despite the antagonism between business and academia in America, or perhaps because of it, the college and university campus remains the number one priority of those who wish to repulse the ideological assault on responsible citizenship and private enterprise.

The answer lies not in business cutting off its support of academia, but in even greater support toward certain specific ends. Answers must be provided to the public's questions concerning our economic system and way of life. Citizenship training and private enterprise education must become one of the nation's top priorities.

Through the Belden Center, we make this challenge: It must not be said that America's business can sell anything except its most important product -- itself. The most important thing in America today to the safety and well-being of every American is solvent, healthy American businesses. An ounce of initiative sometimes produces a pound of profit.

Business people have an opportunity to help mobilize public opinion toward an outcome in which government and business each attend to their respective roles. This is a difficult and high-sounding goal. But, at Harding University, it is one that can be based on

common sense economics and wholesome citizenship training.

What happens to a work force that has some understanding of the marketplace, and of whence its own goodies come from? It may be a less troublesome, more productive work force over time. Sound business-related economics need to be simply presented to reflect solid knowledge of free, private enterprise, in a manner of semantic skill, utmost clarity and simplicity. Lay the ground work for a practical, prove, pro-free market, mass yet personalized, communications program.

CONCLUSION -- Making A Bid For the Public Trust

Anti-business movements, wherever they are found, are often political movements, not economic movements. They need the support of government and the passive business sector to succeed. Business people should refuse to just be a frozen asset in the struggle, by only grumbling in private. Business people should make a bid for public trust in terms of performance, meticulous attention to quality, and efficient use of natural resources.

Through the Belden Center, business people are advised this: Tell your story or some amateur will. If those running for office say, *"No tax breaks for the rich,"* business people should say aloud, *"All right, no new jobs for those who need them."* Constructive candor is a smart communication tool. The re-education task can be done on a company basis -- each one telling its own story to the people within its own orbit. Each business needs to work with its people.

Even if the reader is not a graduate of Harding University, he should expect his views to be represented in the ranks of the faculty of his alma mater, especially if he is subscribing financially to the institution. The Belden Center is such a vehicle. Additional efforts should be made to publicize the need for economic education.

Subsequent programs such as businesses sponsoring chairs in free, private enterprise education in colleges and universities should be undertaken to meet needs. Economic instruction should be provided for college students before they graduate, with special emphasis

on economic education for effective citizenship. Achievable objectives should be set: improved economic understanding; increased belief in and support for private enterprise; increased awareness of the size, scope, and cost of government; improved company profitability through improved employee performance; and development of more active and informed citizenship.

A section of this book was dedicated to a basic, inalienable, Constitutional right granted by the God of our Fathers -- life itself. Can the *"free choice"* argument be broadened? This is the message through Harding University's Belden Center, to include workers and consumers in a voluntary exchange market economy. Emphasis should be placed on effective two-way communication messages noticed, seen, read, and heard by audiences. Soundly-planned messages are needed to improve economic knowledge, attitudes toward business, and to motivate people to vote responsibly and perform as profit-oriented employees.

Messages to correct key misconcepts, establish fundamental principles, clarify current issues are vital. We use communication methods which encourage people to reveal negative attitudes and ask specific questions. Then we relieve those feelings by answering questions in ways which appeal both to people's self-interest and their love of mankind. Mission accomplished.

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A great many sources have been consulted in the preparation of this material, and credit has been given to various sources as they were available. Hopefully the References section will also give due credit and enable those who desire to do further study to consult those sources. Every effort has been made to include only reliable information.

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Above all, care must also be taken to evaluate every teaching or position in the light of Scripture, which is the ultimate authority for our beliefs and practices. Hopefully, the material herein will motivate people to further study and also toward a greater understanding of God's will on life's issues.

One may not agree with every word printed in this book nor should one feel he needs to do so. It is hoped that the reader will think about the points laid out in the book, and then decide for himself or herself.

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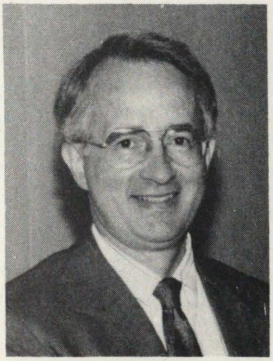
ABOUT THE AUTHOR



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