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ON THE COVER: Iran’s Talash air defense system fires a Sayyad-2 missile (Iranian Army via AP)
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Notes from the CEO

Several weeks ago, I used this space to ask you to pray for us, and your response was overwhelming. I am embarrassed to admit that it had never occurred to me that WORLD is on the prayer list of so many of you.

I should have known.

Quite a few of you told me that you would begin praying for us more intentionally. We are grateful for your prayers, whether you’ve been praying for us for years or you’re just starting now.

If it seems strange that a news organization would solicit your prayers, here’s something that might be stranger still: Sometimes, you ask us to pray for you.

That’s right—when you have an urgent concern, you turn to a news organization for prayer.

That says something profound about the relationship we enjoy with our readers.

There’s hardly anything that makes us happier, though, than to know that you think of us that way. We want you to trust our reporting, but to realize that you trust us to bring your need to the Father as we present our own needs, well, that takes trust to a new level. Saying we’re honored to have that place in your lives is an understatement.

We are entering a new fiscal year here at WORLD. I realize that matters more to us than it does to you, but it is a big deal for us as we set our plans. It helps to know that we are praying for each other as we go.
Almighty science?
WE’VE GIVEN IT FAR TOO MUCH REVERENCE

The universe, which scientists have always considered to be pretty big, may be a good bit bigger, according to some of those same scientists. In the interest of not embarrassing them by reporting statistics that they might have to adjust again in a few weeks, we’ll wait for the specific numbers.

For now, probably all we need to know is that spiral galaxies, like our Milky Way, are the most common type of galaxy encountered in the known universe. The largest known spiral galaxy, NGC 6872, which is 522,000 light-years across from the tips of its outstretched spiral arms, is about five times the size of the Milky Way. Bigger than anybody thought.

Maybe a bit easier to grasp was the recent assertion by Elon Musk, a scientific entrepreneur if ever there was one, that he expects to see advances in his field of space travel that will enable special rockets carrying 1,000 people to go most anywhere on Earth within 20 minutes.

One more adjustment by scientists of the size of our universe is unlikely to curtail space travel anytime soon. The crash of a Musk spaceliner would have more sober results.

Not that the temples of scientism are on the verge of collapse—at least in the public perception. Increasingly over the last century or two, the gods of science have been the measure of all things. Theologians and ethicists, playwrights and lyricists, therapists and politicians, historians and pundits—like everyone else in society—all could have their say. But more and more, each would have to face up ultimately to the supposed precision of the scientist, who among them all seems to have a lock on reality, or at least on the tools for discovering reality.

So profoundly has this worldview pervaded our assumptions that much too often even our Christian apologetic has looked to science for its warrant of Biblical truth. For many years, one organization’s popular and apparently effective evangelistic booklet spelled it out: “Just as there are physical laws that govern the physical universe, so are there spiritual laws that govern your relationship with God.” The assumption of the physical becomes the very basis for the possibility of believing in the spiritual. It’s a tendency endemic to our age and altogether characteristic of the evangelical community in almost every modern context and expression. A white lab coat trumps a clergymen’s robe almost any day of the week.

Yet there is evidence that while all the rest of the world goes merrily along with implicit faith in the high priests of science, some of the high priests themselves are increasingly wracked with doubt. They are like ministers trying desperately to offer comfort and certainty to their parishioners, while enjoying little comfort and no certainty themselves.

The Wall Street Journal was not cheery about things. “[A] metaphorical gale is now roaring through the fields of scholarly thought about nature—and, by extension, threatening the confident faith in progress that has informed Western thought for centuries.”

The Journal continued: “At bottom, these observers see the breaking up of secular, rationalistic humanism, a philosophy that germinated during the Renaissance, reached full flower in the 18-century Enlightenment, and still permeates Western culture today…

“Through reason, man would discover the ‘laws of nature.’ If man could just know enough and apply that knowledge, things would get better and better.

“But now doubts are eroding this secular faith. Nature, once viewed as inherently orderly, is coming to be viewed by many (although certainly not all) scientists as inherently disorderly.”

All this takes a lot of godly wisdom to comprehend. Our children won’t see much of this backpedaling anytime soon in their science textbooks. Still, alert Christians should be increasingly aware that huge changes are coming to a field of thought that has long been godlike in its immunity to challenge.

Christians who take the Bible seriously should be especially careful in the near future (just as we should have been careful for the last several generations) to refrain from the temptation to keep adjusting our Biblical understanding just because of the latest scientific fad.

An important closing note: That excerpt from The Wall Street Journal is accurate. But it was part of a front-page article first published there in mid-1994—25 years ago. You might like to read it again, just to get the context.
WILL TECHNOLOGY USHER IN A NEW FUTURE—OR HAVE WE GONE TOO FAR?
President Donald Trump meets with North Korean leader Kim Jong Un at the border village of Panmunjom in the Korean Demilitarized Zone on June 30. Trump became the first sitting U.S. president to step into North Korea.

SUSAN WALSH/AP
Golden state tarnish

BE-HAPPY LIBERALISM BECOMES SUPPRESS-DISSENT LIBERALISM by Marvin Olasky

Do Californians just want to have fun? Not if they’re members of the state legislature that late last month showed how liberalism, once a defender of free speech, is doubling down on suppression of dissent and viewpoint diversity.

The California State Assembly on June 24 turned the supposed “wall of separation” between church and state into a low speed bump: The chamber, which is 76 percent Democratic, passed a resolution proposing that all religious leaders affirm LGBTQ lifestyles and oppose “conversion therapy” designed to help gays and trans individuals to change, if that is their goal.

The resolution, ACR 99, has no legal force. It’s part of what Spanish speakers call dictablanda, the soft dictatorship that pushes conformity to the reigning worldview, or else. Officials in China and California prefer dictadura, hard dictatorship. They do not need as many jailers if potential dissidents imprison themselves.

Be-happy liberalism in the 1960s birthed the Free Speech Movement on the University of California–Berkeley campus, the Summer of Love in San Francisco, and no-fault divorce in Sacramento’s legislative chambers. Even though free speech soon became dirty speech and free love became far from free, the original goal was individual liberation. Now, that has mutated into trigger warnings, safe spaces, and attempts to ban microaggressions.

The NBC presidential campaign debates on June 26 and 27 displayed many microaggressions and some macro ones. Democratic candidates showed a decade’s movement on healthcare: Barack Obama famously pledged that you could keep your doctor, but Bernie Sanders, Elizabeth Warren, and others, including California Sen. Kamala Harris, called for eliminating that freedom.

Pundits called Harris the big winner, but her California-left intolerance of private medical insurance, border security, and neighborhood schools—she zapped Joe Biden on his 20th-century resistance to federal Department of Education demands—will not play well down the road. Former San Antonio Mayor Julián Castro also left incognito status as he promoted government-paid abortions for trans women and proposed that illegal border crossings bring merely a civil penalty akin to a speeding ticket.

One photo widely circulated during the last week of June was so sad that it provoked responses likely to cause more tragedy, not less. The photo, of a father and his 2-year-old drowned during an illegal Rio Grande crossing, was worth 100,000 words in Washington, where the Senate and the House of Representatives agreed on a $4.6 billion relief package. But neither Beltway solons nor Miami candidates had a solid solution.

Harris and others also called for the federal government to pay off $1.5 trillion in student loans, with the money coming from increased taxation, but NBC journalists did not ask the candidates whether that was fair to graduates who had worked hard to pay off their loans. Nor did reporters in majority-Hispanic Miami ask a single question about U.S. policy toward Venezuela and its government propped up by Cuban agents.

Also missing were questions about the accumulation of power by technological titans. One Google employee facing corporate discipline, Mike Wacker, said “outrage mobs and witch hunts” dominate Google culture, with vocal Christians and conservatives facing discrimination. Historians in several decades may see Facebook’s announcement of plans to launch its cryptocurrency, Libra, as the most important late June development.

Many publications missed Libra’s significance, but Wired magazine understood. Author Molly Wood noted that 350 million people use dollars but seven times as many use Facebook and may use Libra, which “is likely to be the most useful in countries where the local currency is hyperinflated or banking is unreliable. Think of the 170 million Facebook users in Africa, many
of whom already bank and transact on mobile phones. It’s an easy sell.”

Wood concluded her Wired article, “It may seem naïve to ask if a company can really be as powerful as a country (the primary difference being, you know, the guns).” Facebook, Google, Apple, and other California corporations may be on their way to becoming not just companies but countries. Their user populations and annual revenues are already vaster than those of many sovereign states.

Meanwhile, Donald Trump continued to push back against macroaggression on humans unable to punch back: “taxpayer-funded abortion right up to the moment of birth—ripping babies straight from the mothers’ wombs.” The president’s pro-life statements are excellent, but what about Trump spiritual adviser Paula White’s partisan prayer at his campaign kickoff rally in Orlando? She said, “Let every demonic network who has aligned itself against the purpose, against the calling of President Trump, let it be broken, let it be torn down in the name of Jesus!”

The response to prayer was also unusual: Many in the audience chanted “USA, USA.” A Daily Beast headline writer confused by the mix of religion and politics said White was attacking “demonic news networks,” and others mocked her “political exorcism”: CBN.com rightly explained that White was referring to spiritual warfare.

June ended with The New York Times attacking the JoeBiden.info website, “a slick little piece of disinformation that... breezily mocks the candidate.” But after Democrats debated, the Times—a slick big piece of disinformation—ran a “Who Won?” story under a headline suggesting ideological diversity: “Experts on the Left and Right Weigh In.” The story quoted 10 experts from the left, one Politico reporter, and one from the right, sort of: Republican pollster Frank Luntz, who says he is “proud to be gay.”

As we slouched toward Independence Day, we could update Woody Guthrie’s words: “This land is your land, this land is my land. From California to the New York island... propaganda made for you and me.”

**BY THE NUMBERS**

3.4%

The decline in individual charitable giving in the United States last year despite rising incomes, according to a report by Giving USA. Experts blame the 2017 tax reform law that raised the standard deduction, removing the tax benefit of giving for many taxpayers.

$130 million

The cost of the Global Hawk intelligence-gathering drone shot down by Iranian forces over the Strait of Hormuz on June 20.

33%

The increase in the U.S. suicide rate from 1999 to 2017, according to a new report from the National Center for Health Statistics.

2,029

The wins that Florida State baseball coach Mike Martin, 75, amassed over a 40-year career—more all-time wins than any other NCAA coach. He retired after Texas Tech eliminated the Seminoles from the College World Series on June 19.

0.5%

The share of the U.S. federal budget that goes to fund NASA ($21.5 billion in 2019).

© molasky@wng.org @MarvinOlasky
Died
Author, apologist, and educator Norman L. Geisler died on July 1 at age 86. Geisler, who called himself a “moderate Calvinist” and described his apologetic method as a “cross between Thomas Aquinas and Billy Graham,” wrote or co-authored more than 96 books and papers, taught in higher Biblical education for over 55 years, debated and spoke all over the world, and co-founded Southern Evangelical Seminary and Veritas International University. For fun, Geisler collected the quotes of atheists, collating them into the popular book I Don’t Have Enough Faith to Be an Atheist. He and his wife, Barbara Jean Geisler, were married 62 years and had six children, numerous grandchildren, and several great-grandchildren.

Rule.
A cross may stay on public land in Maryland after a ruling by the U.S. Supreme Court. The Bladensburg Peace Cross, erected as a World War I memorial in 1925, is 40 feet high and stands at a crowded crossroads outside of Washington, D.C. The American Humanist Association filed the original case for its removal. The decision was 7-2 in favor of Maryland’s case for preserving the memorial. Justice Samuel Alito Jr. wrote the main opinion, declaring that the cross, though a Christian symbol, should be preserved because of its significance as a historical monument. However, Alito stated the ruling did not endorse newly created monuments with religious symbols. In her dissent Justice Ruth Bader Ginsburg argued that retaining the cross on public land damaged the constitutional principle of government neutrality.

Reported
A new study released by Oxford Economics on the automation of the work force predicted that robots will replace millions of factory jobs by 2030. The analysis firm warned of an impending increase in economic inequality as lower-skilled workers suffer more from the changes. The firm explained that each robot installed in lower-skilled economic regions, such as parts of China, could destroy twice as many jobs as a robot in a higher-skilled region of the same country. Part of the reason appears to be that the best option for workers leaving the factory is a job in the service industry, and Oxford Economics predicts that robots will take these jobs soon as well. The firm is calling for governments to address the needs of these lower-skilled workers while encouraging the boosts in productivity from automation.

Declined
On the last day of its 2018-2019 term, the Supreme Court declined to reverse a lower court decision blocking a law protecting babies from dismemberment abortion in Alabama. The 11th U.S. Circuit Court of Appeals blocked a 2016 Alabama law, which would have prevented abortionists from ripping apart living babies and removing them piece by piece from the womb, arguing that the law violated the “undue burden” standard established in the 1992 Supreme Court decision Planned Parenthood v. Casey. The judges ruled that banning the dismemberment procedure would unduly burden abortion access because the practice was so common among abortionists. Hours later, U.S. District Judge Sarah Evans Barker blocked a similar Indiana law.

Atacked
U.S. Sen. Ted Cruz, R-Texas, called for a Justice Department investigation of Portland, Ore., Mayor Ted Wheeler after claims of police inaction during an attack on journalist Andy Ngo by demonstrators during an antifa rally in the city. Video footage shows demonstrators pelting Ngo with eggs and milkshakes. Portland Police later said some of the shakes may have been made with quick-drying cement. (Activists disputed that account.) The attack sent Ngo to the emergency room, where he was later released. Robert King, adviser to Mayor Wheeler, said police detectives are investigating the attacks on Ngo.
SELF-MADE TRUTH IS THE AIR WE BREATHE IN OUR DAY, which past philosophers hailed as the Age of the Lonely Self. You feel it when the silence falls around you and the whispers start within you: that growing, gnawing isolation, that deepening detachment from the world, from others, from yourself.

God Breathed will help you understand and courageously doubt the popular dogma that God cannot speak, that the Bible is not only inaccurate but impossible. It will help you break out of the soul-suffocating confines of self-made truth. Within the pages of God’s book is the true you, just waiting for you to arrive. God Breathed will help you get there.
‘The 2018-19 academic year has been lost.’

Nancy Hernández, a founder and board member of a national association of Parent-Teacher Associations in Venezuela, on mass numbers of students and teachers skipping school in the socialist country in order to scrounge for food or medicine.

‘It can give you an image of what you want your life to be and get blown completely out of proportion. It consumed me.’

YouTube star Desmond Amofah, also known as Etika, on the effects of social media in a final video, in which he discussed suicide, before police found his body in the East River near lower Manhattan.

‘Oh my heart, don’t break.’

Graffiti found inside a reeducation camp in Xinjiang by BBC reporters on a government-sanctioned visit. China claims the camps, where 1 million Uighurs are held, are training centers to eradicate extremist thoughts, yet satellite images show authorities took down watchtowers and other security infrastructure before the journalists arrived.

‘We have become almost unable to make peace.’

Filippo Grandi, UN High Commissioner for Refugees, announcing that the global population of people displaced by conflict reached 70.8 million last year, up from a little over 43 million a decade ago.

‘It is our fault.’

Nayib Bukele, president of El Salvador, taking responsibility for migrants fleeing his country to the United States, including those who have died in the process. “People don’t flee their homes because they want to,” he said. “They flee their homes because they feel they have to.”

‘We have become almost unable to make peace.’

Filippo Grandi, UN High Commissioner for Refugees, announcing that the global population of people displaced by conflict reached 70.8 million last year, up from a little over 43 million a decade ago.
MIDDLE CLASS TAX HIKES? OPEN BORDERS? FREE HEALTH CARE FOR ILLEGAL IMMIGRANTS? WHAT HAVE DEMOCRATS BECOME?

THE COMMITTEE TO REELECT THE PRESIDENT.

ASK NOT WHAT THE DEMOCRATS CAN DO FOR YOU...

...LOOK AT WHAT THEY'VE DONE TO LOS ANGELES.

WHAT DID THEY SAY? TAKE US TO YOUR CONCENTRATION CAMP.

SO FAR WE'VE NARROWED IT DOWN TO ANYWHERE BUT THE DOMINICAN REPUBLIC...

TRAVEL WORLD

Bernie Sanders
Airplane accommodations
How could flight attendants have missed her? Tiffani Adams dozed off during her flight on an Air Canada passenger plane that was traveling from Quebec to Toronto on June 9. When she finally awoke around midnight, she was indeed in Toronto, but found herself all alone: Other passengers and crew had disembarked, shut off the engines, and turned out the lights, leaving her shut up inside the empty airplane cabin. Though Adams managed to signal a luggage cart operator for help using a flashlight she scrounged from the cockpit, she says she’s had “reoccurring night terrors” since the incident. Air Canada officials have expressed their apologies.

Grandfathered in
After more than a century of construction, the Sagrada Familia finally has a building permit. On June 7 the city government of Barcelona, Spain, issued what is apparently the first building permit ever obtained by the iconic Catholic church. Work on the 137-year-old project first began in 1882, and famed Spanish architect Antoni Gaudi directed the construction and design beginning the next year. Officials with the privately funded modernist masterpiece expect the building to be finished in 2026.

Summer dream job
Reynolds Group probably won’t need to look far for applicants for one of the company’s newest job openings. The company, which owns the Reynolds Wrap brand, has announced it’s looking to hire someone for two weeks to travel across America in search of the best barbecue ribs in the country. According to Reynolds, the “Chief Grilling Officer” will be responsible for posting photos and videos to the company’s social media accounts during the two-week stint in early August. For the work, the foil giant announced it would pay $10,000.

Invasion of the flies
Life for some Russian villagers earlier this summer felt like a Biblical plague. Russian media reported in mid-June that colossal swarms of flies had descended upon villages in the Urals region—so many that some residents avoided venturing outside. One man swept mounds of dead flies from his home with a broom: “Every day or two there’s enough to fill a bucket, half a bucket.” Reports have traced the outbreak to wet, warm weather and a local farmer’s use of tons of presumably maggot-infested chicken droppings as fertilizer. The farmer has deflected blame. “Flies have existed for millions of years, and they are everywhere,” he said. “No one can tell me what the acceptable or cut-off number of flies is.”
Bird blitz

A Canadian university issued a Hitchcockian warning to students in June: Beware the crows. In a memorandum sent to students, officials with Acadia University in Nova Scotia warned students to avoid carrying food in places where crows congregate. Spokesman Scott Roberts said the campus crows have a long history of dive-bombing students holding food or wearing shiny objects. Recounting a recent incident, Roberts told the CBC about one bird’s harassment of a female student. “The crow was after her muffin that she had in her hand,” he said. “If it’s extreme, carry an umbrella over your head.”

Location, location, location

A South Florida man received an expensive lesson in caveat emptor when he tried to buy what seemed like an extremely cheap house. Kerville Holness believed he was buying a home and corresponding land when he won a Broward County property auction with a $9,100 bid. But rather than a house valued at $177,000, what Holness actually bought was a 1-foot-by-100-foot strip of land that bisected a duplex. The 100-square-foot strip was created when the developer sold both sides of the duplex and forgot to include the narrow tract. After that, the company dissolved and ceased paying property taxes. Holness told the Sun Sentinel he would challenge the sale in court arguing that he didn’t know he was bidding on a worthless property. He had no plans to try to recoup his losses from the neighbors: “If I’m vindictive enough, I can cut right through the garage wall and the home to get to my air space, but what use would that be to me?”

Winner take all

Dollar Loan Center founder Chuck Brennan wants out of South Dakota. After a change in the state law made his payday lending company untenable in the state in 2016, Brennan pulled up stakes in South Dakota and put everything—from real estate to radio stations—up for sale. But Brennan hasn’t been able to sell his Sioux Falls–area racetrack. In an effort to finally be free of the Badlands Motor Speedway, Brennan announced he’d hold one last race, scheduled for Aug. 13. The first-place finisher will win the track and everything that comes with it. Brennan says he’s charging teams a nonrefundable $200,000 to enter a car to help compensate for the $6 million renovation his company funded three years ago. Winning the racetrack, Brennan said, would be the biggest prize in auto racing history: Last year’s winner of the Indy 500 bagged only $2.7 million, whereas Brennan had listed the Badlands property for $9 million.

Off the beaten path

Facing a 50-mile hike along the coast of New Zealand, Remopita Pongi checked Google Maps and saw what appeared to be a simple shortcut: He could cut 15 miles off his trip if only he swam across a tidal estuary. What wasn’t so obvious was the riptide in the water. The 29-year-old New Zealand man was trying to walk home June 15 after his brother abandoned him about 50 miles from home. Pongi decided to walk, and a look at his iPhone app suggested a shorter route would be to swim across an inlet branching from the Bay of Plenty. But once in the middle of the estuary, a strong riptide dragged him 1½ miles out to sea. The New Zealander survived by floating on a piece of driftwood for three hours until a water scooter rider spotted him and rescuers arrived.

Stepping out of lines

A European court has a tough message for sportswear company Adidas: You cannot trademark your stripes. Adidas asked regulators to protect the three-stripe pattern emblazoned on many of its shoes and other apparel products following a challenge by a rival shoe company from Belgium. But on June 19 the General Court of the European Union ruled, “The mark is not a pattern mark composed of a series of regularly repetitive elements but an ordinary figurative mark.” Adidas expressed disappointment with the decision but noted it applied only to a specific version of its emblem: three parallel black lines divided by two white ones.
One summer afternoon several years ago I noticed a loud buzzing sound from our front porch, like a bumblebee or cicada. The creature on the screen even looked like a cicada at first, wings spread as though it had come to light and would soon take off for other perches. Then, with a gasp, I realized it was a hummingbird, blurring its wings furiously between short rest pauses, its beak firmly wedged in the mesh. He reminded me of Robert Burns’ poem to the shivering field mouse turned up by his plow: “O, what a panic’s in thy breastie!” I felt an answering panic as I tried pushing his little beak, thin and fragile as a straw—to break it would be worse than killing the bird.

On a sudden inspiration, I rushed inside, found a Q-tip, and dipped it in olive oil. Back on the porch, I gently brushed the beak with oil, first on the upper part and then lower. The wings beat even more frantically with me there, until finally (actually just a few seconds) a combination of careful oiling and panicked pulling freed the little creature to take off like a shot.

The second time this happened, I was too late. My husband carefully pushed the bird from one side while I carefully pulled from the other, and with a little oil we got him free. Before disposal of the remains, I had to look at him. It’s not often one gets a chance to look closely at a hummingbird.

From my written description: “He feels like he’s all feathers with tiny bones nestled below tissue-thin skin. The head smaller than my little fingernail, with a skull that would fit inside a pencil eraser. The breast is iridescent gray, the tail feathers brown, progressively shorter as they form a notch. Flat feathers layer like dragon scales all the way up the breast, light brown at the shaft but each tipped with emerald. The wings are transparent. Long gray pinions in full spread form a net to catch the air. The leading edge of each wing is crowned with green feathers, gathered like a cape. Finally, the ruby throat: it is spectacular. It’s the final touch, gratuitously splashed upon this smidgen of creation.”

A January headline from *The New York Times Magazine*: “How Beauty Is Making Scientists Rethink Evolution.” Not reject, mind; it would take a literal act of God to do that. But a number of biologists are suggesting that natural selection alone doesn’t explain certain aesthetic properties of selected species. Male bowerbirds, for example, build flashy love nests decorated with bits of foil, flowers, and bottle caps. Peacocks and birds-of-paradise sport bothersome feathers; club-winged manakins prance around and vibrate specially developed wings that are better for noise-making than flying. All to attract a mate, of course, but ridiculously impractical when it comes to avoiding predators. How could these distinctive marks and gaudy displays have had time to develop before unwelcome attention wiped them out?

The best explanation from an evolutionary view goes by several labels: reproductive preference, aesthetic evolution, or runaway selection (allowing impractical geegaws to cluster and flourish). Darwin gave equal weight to reproduction and survival, but evolutionists since have focused almost entirely on the latter. Research into aesthetics is relatively new and claims only to have scratched the surface, while a wealth of promising clues waits to be discovered. This means more questions than answers. It’s one thing to speculate that the advantages of a peacock’s feathers outweigh their detriments; another to say how they developed in a predatory world to begin with.

The article acknowledges this “conspicuous” gap. “[Evolution’s] gears are so innumerable and dynamic—so susceptible to serendipity and mishap—that even a single outcome of its ceaseless ticking can confound science for centuries.” That’s the blank check science has handed evolutionary theorists, good for the foreseeable future.

And here’s the hummingbird, its miniscule heart just stopped, shouting the glory of God even as its brightness fades away. Two ways to look: but only one way to really see. ☝
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When Kara Tippetts launched her blog, *Mundane Faithfulness*, in 2012, she could have had no idea how the Lord would call on her to illustrate the title.

Taken from a question Martin Luther posed, “What will you do in the mundane days of faithfulness?” Kara had intended it to cover topics like the daily grind of laundry, screaming kids, and getting dinner on the table. That is, the everyday weariness and joy inherent to motherhood and wife-hood.

But the blog’s focus took an almost immediate turn when, at age 36, the mother of four discovered she had stage 4 breast cancer. Suddenly, she and her husband Jason were fighting for her life while trying to plant a church in a new city in Colorado.

The heartbreaking, convicting, and ultimately joyful new documentary *The Long Goodbye*, newly available on Netflix, follows Kara and Jason’s fight for faithfulness in the midst of fear. Often in mundane ways.

The strength of the film is that, even though filled with moments that show Scripture meeting the Tippettses in their daily lives, it isn’t churchy. It doesn’t offer shallow, Christianese bromides for their pain. The faith Kara speaks of isn’t the stuff of sunrise-backed self-empowerment memes on Instagram. It’s too hard and too real for that.

Take, for instance, a scene where Jason is describing how wonderful Kara is and, without realizing it, begins talking about her in the past tense. It’s understandable that he wants to prepare himself, perhaps subconsciously, to hold on to memories of his wife while she’s still with him. Yet the quiet alarm in Kara’s eyes
as she sits by his side, listening, is painful to see.

But God would not be God if He weren’t there in the painful things. And it’s clear that He is.

We tend to think of faithful, godly people as bathed in an effortless sense of peace and calm. Not only is that unrealistic, it isn’t reflected in the laments of Scripture. The Long Goodbye shows us Biblical faith that is both honest enough to cry out in hurt and confusion and then obedient enough to confess feelings of jealousy and doubt.

Kara admits she struggles to trust God’s promises in the face of test results that continually bring bad news: “There was one night I was struggling really hard. I had just gotten a new diagnosis, and I was laying in bed crying through Philippians 1:21, which is ‘to live is Christ and to die is gain.’ And I said, ‘Lord, I don’t know that I believe You when You say to die is gain.’” Yet watching Kara fight to believe even in her unbelief is an encouragement to all of us who worry our fear and sorrow in trials mean we’re failing in the Christian life.

Director Jay Lyons deserves credit for avoiding pitfalls that would do a disservice to the graciousness the Tippettses showed in letting cameras into their experience. Famous faces pop up, like when Joanna Gaines visits to decorate the Tippetts’ home for Christmas after she learns the family is a fan of her show. Or when Ellie Holcomb gives a living room concert. But the focus stays on the mundane, not the glamorous. These household names enter the Tippetts’ world, not the other way around.

Lyons also avoids over-dramatizing family interactions and turning them into something maudlin or false. There isn’t a moment that it feels as if any of the Tippetts family members, even the youngest, are manufacturing emotion for the cameras.

Kara was blessed with amazing fruitfulness despite diminishing physically. In the three years from diagnosis to death, she wrote two books, spoke at numerous churches, and maintained her blog. More impressively, she continued to be kind and to give herself to friends and family—and now, to all of us who are being encouraged by her example. Although her life, by human estimation, was cut short, The Long Goodbye proves it was still, as God promised her it would be, abundant.

**BOX OFFICE TOP 10**

FOR THE WEEKEND OF JUNE 28-30

According to Box Office Mojo

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<tr>
<th>Movie Title</th>
<th>Studio</th>
<th>Gross</th>
<th>Weeks</th>
<th>Rating</th>
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<td>Toy Story 4*</td>
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<td>PG</td>
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<td>Annabelle Comes Home</td>
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<td>PG-13</td>
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<td>Yesterday</td>
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<td>Aladdin*</td>
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<td>The Secret Life of Pets 2</td>
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<td>Men in Black</td>
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<td>Avengers: Endgame*</td>
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<td>John Wick: Parabellum</td>
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*Reviewed by WORLD

**Movie**

**Spider-Man: Far From Home**

With nearly every big-budget movie release somehow involving superheroes, my favorites now tend to be the ones that are the least superhero-y. To wit: Some early reviewers have complained that Spider-Man: Far From Home takes too long to get down to the serious work of battling bad guys. But I’d argue that the second the villain of the piece steps forward is when the good times slow their roll. Thankfully, that doesn’t come until the halfway point, after we’ve enjoyed big laughs watching sunny Peter Parker (Tom Holland) awkwardly attempt to woo the Gothically inclined MJ (Zendaya) amid gorgeous Venetian and Alpine scenery.

For those who feel as I do, Far From Home is a nice compromise—bubbly rom-com fun on the one hand, CGI-heavy caped crusading on the other. Yes, fans weathered some sorrow with Avengers: Endgame, but this is Marvel. True to brand, even the retroactive for loved ones lost is played for laughs. Spidey, too, is ready to take a break from the heavy stuff. He just wants to see some sights on his European class trip and to tell MJ how he feels, in true Sleepless in Seattle style, at the top of the Eiffel Tower.

Unfortunately, a web-slinger’s work is never done. Peter barely sets foot in the Piazza San Marco when Nick Fury arrives with an assignment.

Without giving away spoilers, director Jon Watts uses newcomer Jake Gyllenhaal to explore modern anxiety over media narratives while avoiding taking political sides. Media—both slick network outfits and indie operators likely to find themselves kicked off Twitter—engage in fake news dissemination. Building on this tension, an end-credits scene potentially sets up a great worldview debate to come.

One downside parents should note is that along with a bit of bad language, this film’s PG-13 rating comes with two porn-related jokes that do a disservice to the sweet, innocent spirit we love about Spidey. Reminder to Marvel: The cinema superhero juggernaut began in part because there were so few options the whole family could enjoy together. Don’t stop saving the day now.

—by MEGAN BASHAM
Courts can get it wrong. We sometimes sentence innocent people for crimes they didn’t commit. The four-part Netflix drama When They See Us revisits the real-life case of the “Central Park Five” but oversimplifies the story as a tale of racism and bad police work.

Netflix has rated the series MA (for “mature audiences”): Viewers should be aware of coarse language throughout and some blasphemy, along with scenes of violence and an unnecessary sex scene.

In late 1980s New York City, the public is outraged when a jogger is found raped, beaten, and left for dead in Central Park. The night of the attack, dozens of young black and Hispanic men had roamed the park in a spree of violence, harassing citizens and causing mayhem and injury. Eager for a conviction, the police arrest and charge five young men for the rape.

Those five may have been in the wrong place at the wrong time, or may have been involved in some of the other crimes of that night. In director Ava DuVernay’s version of events, the Central Park Five are on the periphery of the violence in the park and are innocent of the rape charges. Her portrayal of the police and prosecutors is unsympathetic: One of the boys is brutally beaten with an officer’s helmet, and the prosecutors use the injury on his face as evidence that he was one of the rapists. DuVernay suggests officers coerced confessions from the boys with the promise they would be allowed to go home if they simply told the cops what they wanted to hear.

Real-life law enforcement personnel who were present at the arrests and interrogations vehemently dispute the show’s version of events. Retired NYPD Police Officer Eric Reynolds, in an interview with the U.K.’s Daily Mail, called the show “total nonsense.” Reynolds—who is black—arrested several of the youths, and pictures from the time show no obvious injuries to the suspect who supposedly had been beaten so badly.

Reynolds’ recollections of the crimes and subsequent investigation directly contradict important plot points in the miniseries: The boys offered confessions of their roles in crimes at the park voluntarily or implicated one another, he said. Reynolds also scoffs at the drama’s opening scenes in Central Park, which downplay the violence of some of the attacks: “It was like watching a musical. I was flabbergasted. That absolutely was not what occurred.”

A prosecutor in the case, Linda Fairstein, has also objected to the show, which portrays her as a vicious racist uninterested in justice. In an opinion piece for The Wall Street Journal, Fairstein, now a successful author of crime fiction, called the series “an outright fabrication” and noted there was other evidence implicating the Central Park Five besides their confessions. Despite her defense, Fairstein’s publisher and various boards have dropped her.

When They See Us goes on to show the terrible consequences to the accused and their families. The boys are from broken or fragile homes, and the pressures and publicity of the trial and sentences are hard for them and their loved ones to bear. The oldest of the boys (at 16) is sentenced as an adult and purportedly suffers beatings and mistreatment during his 13 years in prison. Once the four underage boys have served their sentences, they suffer the consequences of being ex-convicts. It’s hard to get a job or reenter society when your crimes are so well known.

Some time later, a serial rapist already in prison claims that he alone was responsible for the sexual assault in Central Park. Investigators find that his DNA matches samples collected from the victim’s clothing. As a result, the five men are exonerated, and New York City settles with them for $41 million in damages.

Millions have already watched this Netflix series, and many will use this embroidered version of the story as evidence of racism and injustice being the norm in law enforcement. The real facts of the case are more complicated, and deserve a thorough, fact-based retelling.
Dirty fighting
... AND THE BIBLICAL ALTERNATIVE
by Marvin Olasky

The far-left Daily Kos says *It's Time to Fight Dirty* by David Faris (Melville House, 2018) “should be mandatory reading” for all Democrats. Faris proposes statehood for the District of Columbia and Puerto Rico and the division of California into seven states. Then Democrats will control the Senate. He wants simple majorities to pass all legislation and approve all appointments. He wants to pack the Supreme Court and appeals courts. He wants voting for felons, with no registration or IDs needed for voting.

And that’s not all. Faris proposes a massive amnesty for all immigrants and replacement with ranked-choice voting so progressives can vote for far-left parties and still have their votes count for Democrats. He wants a big spending “blitzkrieg designed to reward the party’s most faithful supporters. … They must seize all the tools granted to them by the Constitution and they must not hold back on using any of them because it will strike some people as uncivil or unsportsmanlike.”

Many of today’s presidential candidates echo such agitation. They would be better off reading Peter Lillback’s *Saint Peter’s Principles* (P&R, 2019), which argues for fighting cleanly. Most books on leadership pass along worldly wisdom, but Lillback (a WORLD News Group board member) grounds his teaching firmly in Scripture. I’ve already used his chapter on “When the Leader Passes the Torch” in planning for WORLD’s future.

World history, of course, is filled with dirty fighting. Amos Barshad’s *No One Man Should Have All That Power: How Rasputins Manipulate the World* (Abrams Press, 2019) has gossip about the behind-the-scenes controllers in spheres ranging from world history, of course, is filled with dirty fighting. Amos Barshad’s *No One Man Should Have All That Power: How Rasputins Manipulate the World* (Abrams Press, 2019) has gossip about the behind-the-scenes controllers in spheres ranging from movies (Stanley Kubrick evoking acting from Tom Cruise) to sports (Alex Guerrero feeding Tom Brady fountain-of-youth recipes) to Central American politics (Rosario Murillo, the wife of corrupt Nicaraguan dictator Daniel Ortega). Other chapters eviscerate Steve Bannon, would-be Rasputin to Donald Trump, and Alekandr Dugin, Vladimir Putin’s ear-whisperer (who compares himself to the wizard Merlin)—but I don’t know what’s true.

Paying Attention

Rob Walker’s *The Art of Noticing* (Knopf, 2019) comes through on its subtitle: *131 Ways to Spark Creativity, Find Inspiration, and Discover Joy in the Everyday.* Walker reminds us of interesting things going on all around us if we pay attention. (“Mindfulness” is a word Buddhists use but Christians should, following the example of Jesus who tells us to “consider the lilies of the field.”) Walker’s exercises to help us pay attention include: “Sketch a room you just left. … Imagine what someone is thinking. … Look for the plot—if a crime was to occur here, who would be involved? … Make an auditory inventory. … Take a long walk through an unfamiliar part of town. Get there the hard way (not using GPS). … Eat somewhere dubious. Talk to a stranger. Identify the weirdest thing in the room, and ask about it. Make an inventory of things you didn’t buy.” —M.O.
GLORY ROAD  Lauren K. Denton
Post-divorce, Jessie moves back to her hometown with her teenage daughter. They live next door to Jessie’s mother on Glory Road, a bucolic dirt lane in southern Alabama. Each chapter alternates in first person between the three: Jessie, who at 38 mistakenly thinks she’s missed her chance at lasting love; Evan, the 14-year-old anxious to spread her wings in high school; and Augusta, the spunky widow facing a scary diagnosis. This sweet book about family ties exudes so much Southern charm that the scent of magnolias practically wafts from the pages.

ALL MANNER OF THINGS  Susie Finkbeiner
Set in 1967 near Lake Chippewa, Mich., All Manner of Things follows the Jacobson family, seen through the eyes of 18-year-old Annie. She leads a mundane life with two exceptions: her older brother’s Army deployment to Vietnam and her estranged father’s sporadic visits. Finkbeiner gives Annie a strong supporting cast and weaves together authentic details of the turbulent 1960s: race relations, hippies, rock ‘n’ roll, and TV dinners. Faith and hope remain central in this heartwarming story as Annie prays for her brother’s return from war and dreams of her father rejoining the family.

WHERE DANDELIONS BLOOM  Tara Johnson
When Cassie Kendrick’s abusive father threatens to marry her off to their unsavory neighbor, she joins the Union Army disguised as a man. Posing as Thomas Turner, she proves to be a skilled soldier. Meanwhile, Gabriel Avery, a photographer employed by the famous Matthew Brady, travels with the troops and forms a friendship with “Private Turner.” Cassie continues the ruse even as her attraction to Gabe grows. Gabe’s admiration for the soldier turns to love when he discovers Cassie’s true identity. Both want God to heal their deep emotional wounds, but first they must survive the war.

ON A SUMMER TIDE  Suzanne Woods Fisher
When widower Paul Grayson buys a remote island off the coast of Maine, his three adult daughters are certain he’s made a huge mistake. That’s where the agreement stops, as their distinct personalities cause frequent squabbles and unexpressed emotions increase family tension. The sisters frequently mention their late mother’s strong faith, but they lack any spiritual mooring of their own. After a slow start, the plot picks up speed and reveals a compelling twist. Quirky locals and an unconventional schoolteacher complete the cast in this tale about forgiveness and second chances.

AFTERWORD
Allison Pittman’s The Seamstress (Tyndale, 2019) is inspired by a minor character in Charles Dickens’ A Tale of Two Cities. Set during the French Revolution, it tells the story of orphaned cousins Renée—conscientious and hardworking—and Laurette—impulsive and reckless. The girls spend their early years on a sheep farm with a benevolent guardian until the queen’s friend discovers Renée’s talent and takes her to Versailles to sew for the royal family. As the cousins’ lives diverge, we see cushy palace life juxtaposed against the lives of commoners suffering from hunger and increasing deprivation. Anyone familiar with Dickens’ classic may guess the title character’s fate, but this complex tale and its supporting cast keep readers enthralled to the last page. Themes of faith, loyalty, and redemption abound. —S.B.
Roaming hearts

TWEEN AND TEEN FICTION BOOKS reviewed by Mary Jackson

BEAST RIDER
Tony Johnston & María Elena Fontanot de Rhoads

Twelve-year-old Manuel Flores leaves his family’s small farm in Mexico and jumps aboard La Bestia, The Beast, a freight train running from southern Mexico to the U.S. border. Fraught with danger, The Beast carries many people escaping Central America to their deaths and others to American soil, including Toño, Manuel’s brother. While attempting to join Toño, Manuel faces robbery, harassment, and beatings, but he also finds caring people along the way. When he finally reaches Toño in Los Angeles, his world expands, yet he finds himself longing for home. Johnston’s gripping story gives a compelling street-level look at immigration realities. (Ages 12-15)

PAY ATTENTION, CARTER JONES
Gary D. Schmidt

On the first day of sixth grade, Carter Jones is surprised to meet a portly Englishman at his front door. His name is Mr. Bowles-Fitzpatrick, or the Butler, as the family comes to know him. Carter’s late paternal grandfather sent him to help the struggling family, which is still grieving the death of Carter’s younger brother, while Carter’s dad is away on deployment. The Butler begins to provide the family grounding, even teaching Carter and his friends to play cricket. Schmidt delicately weaves together humorous scenes of adolescence, school, and family life with deeper themes of betrayal and grief. (Ages 10-12)

THE REMARKABLE JOURNEY OF COYOTE SUNRISE
Dan Gemeinhart

Ever since Coyote Sunrise’s mother and two sisters died in a car accident, she and her dad, Rodeo, have aimlessly driven around the country in a converted yellow school bus. But Coyote decides they must return home when a memory box she buried with her mother and sisters will soon be destroyed. On the journey, Coyote and Rodeo pick up a series of travelers with their own baggage, including a struggling musician, a mother and son escaping an abusive man, and a teenage girl whose parents banished her for being gay. Gemeinhart’s tale is raw and compelling, though sometimes forced, and occasional profanities don’t help. (Ages 12-15)

THE COLLECTORS
Jacqueline West

Van Markson differs from most 11-year-old boys because he is hard of hearing and relies on hearing aids. He also travels the world with his opera singer mother. But his world turns upside down when he meets a girl and a squirrel collecting coins—which are actually wishes—out of a fountain. This encounter leads to many more, revealing a hidden world where wishes, and cuddly-but-dangerous Wish Eaters, must be contained to prevent havoc. West’s fast-paced series opener is full of plot twists that gently compel young readers to think about whether getting what one wishes for is always beneficial. (Ages 8-12)

AFTERWORD

Author David Macaulay was 10 in 1956 when his family moved from England to the United States. Aboard a steamship, Macaulay recalls looking out a porthole every morning in anticipation of a glimpse of the Empire State Building. He is surprisingly disappointed by its size, but many years later he still remembers its allure, one of the reasons a foreign land became home.

Even as a boy Macaulay had a fascination with design, modeling, technology, and architecture, which eventually led him to write many award-winning nonfiction children’s books. His latest, Crossing on Time (Roaring Brook Press, 2019), harkens back to his childhood journey and to centuries before that when the discovery of steam power and steam boats, and the subsequent quest for speed and efficiency, changed ocean travel. With colorful art, detailed blueprints and diagrams, fascinating history, and good storytelling, the book is a good fit for ages 10 to 12. —M.J.
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Tim Carney is commentary editor at the Washington Examiner and a visiting fellow at the American Enterprise Institute. His new book, Alienated America, examines why some places thrive while others collapse and explains 2016 voting patterns. Here are edited excerpts of our interview.

You’ve described yourself as a free market populist. Tell us what that means.

I’m very skeptical of concentrations of government or business power. When things get too far removed from the human level, power is wielded in ways that’s not in the interest of individuals. I’ve also become sensitive to the dangers of hyper-individualism. If I’m a libertarian from 9 to 5, I’m a conservative in the other hours, realizing the importance of tradition and history.

You’ve shown how big business lobbies for and profits from big government. Regulation kills smaller companies and big guys survive. When you increase the power of government, you’re multiplying the importance of a lobbyist.

Unemployment figures don’t count the people who have dropped out of the labor force. What’s really going on in the economy? The labor force participation rate has been going down. The changing economy has made it harder for men without a college degree to find good work.

A typical male worker earns less today than in 1969? A big part of that is more competition from immigrants and more women working.

Just talking about the gross national product and national wealth doesn’t cut it on Main Street? It’s easy for policymakers and columnists to see all human beings lined up in columns and rows by age, sex, income, and education level, but people don’t live in those columns.

Would you connect the dots of these two stats: In the past half century, nonworking men from 25 to 54 years old went from 3 percent to 12 percent,
and unmarrieds from 21 to 35 years old went from 17 percent to 57 percent? Most of the drop-off in marriage is among the working class: Harder for men who did not go to college to find stable, steady work, less of an economic incentive for women to get married. But if you just say, “Working-class people aren’t getting married because of poor wages,” you are missing half the story. It’s also the erosion of strong communities that prop up families.

We’re having a debate about tariffs, but you point out that more jobs are lost to robots than are to other countries. Tariffs would not bring back jobs. Automation is the main threat right now. Manufacturing as a share of GDP has stayed about the same. Manufacturing employment has gone way down. A few people can now run a factory in a way that used to take tons and tons of men.

So productivity per worker has gone way up, but at the same time communities are being ravaged? It’s great that our workers are more productive, but it used to be that a guy could graduate high school and, if he’s willing to put in the work, show up day after day, that’s enough to raise a family and have a decent retirement and a pension. There was something really good about that. Economists would tell you we’ve gotten greater efficiencies, but there was a real human cost to this change: towns destroyed, fewer people getting married, more deaths of despair.

At suite level you can say people will move to where more jobs exist, but with family and community ties it’s not that easy at street level. Not everyone gets up and leaves when the factory shuts down.

You point out that people in a community might be able to get food more efficiently than by going to the diner, but if the diner closes down you’re missing something: The diner isn’t just about food. Yes, what if Bernie Sanders says let’s just deliver eggs to everybody every day, give everybody a coffee maker, and deliver them coffee grounds every month? They can get their breakfast at home. But that efficiency would erode a lot of social capital.

“Civil society” provided opportunities for people to take leadership positions in a variety of ways outside of either government or business. An ambitious person could become president of the Elks or the Kiwanis. Now, it often has to be politics. We want not only to shape our own lives but to shape the world around us. Most people have

‘Economists would tell you we’ve gotten greater efficiencies, but there was a real human cost to this change: towns destroyed, fewer people getting married, more deaths of despair.’

less opportunity to do so now. One reason is the Washington, D.C., mindset that we should centralize decision-making and “liberate” people from the duty of building their communities.

When I reviewed your book in WORLD’s May 11 issue, I noted what you found out about Trump voting patterns in 2016. Could you summarize your research? The first distinction to make is between the early primaries and the general election, when people basically had to choose between Donald Trump and Hillary Clinton. In the early primaries his core support was 25 percent. The biggest factor in predicting a Trump vote was saying yes to “I feel like a stranger in my own land.” That’s about alienation. Religiosity did not predict whether you were going to vote for Trump, Rubio, Bush, Kasich, but when asked how often you go to church, that was a major predictor. In some primaries Trump got over 60 percent among Republican voters who reported basically never going to church. He got less than 30 percent of those who were at church once or more a week. Cruz won the evangelical vote in Iowa. Trump won the rural white populist vote.

Sioux County in northwest Iowa, where we hold our World Journalism Institute for college students every May, was Trump’s worst county early in 2016. It was his worst county because it was the county where the American Dream was the most alive, and it was a county that was most dominated by very strong, tightly knit Christian Reformed churches. They had done an immense job of building up really strong social capital so families are

It’s going to take something of a Great Awakening of civil society and local churches. Churches don’t escape the blame: Many have become overly politicized or have covered up horrific abuses or tried to become too modern so that they weren’t any different from day-to-day life and were just blending in with the world.

Looking forward: With two dozen Democrats running for president, couldn’t one of them get traction in the primaries—he wouldn’t win—but being pro-life? No, Democrats have driven the pro-life segment thoroughly out of their party, and there’s a lot of desire on that side to attack the very institutions I’m talking about: It’s “you guys lost a culture war and now we’re going to stamp you out.” Don’t think that’s the way the average Democratic voter is, but enough think that way to carry a primary.

And compassionate conservatism is not just mostly dead but fully deceased? In an era of “lock her up,” it’s got a long way to go.
Although they were conceived with entirely different goals, the latest albums by Wynton Marsalis and the quartet led by his younger brother Branford illuminate two parts of the same quintessentially American narrative: jazz’s disreputable birth in the sweltering fleshpots of late-19th-century New Orleans and its maturation into a high art form befitting the toniest venues of the present.

Wynton’s album is Bolden (Blue Engine), the soundtrack to Dan Pritzker’s recently released biopic of the same name. Loosely structured and semi-fictitious, the film attempts to dramatize the scantily documented life of “King” Buddy Bolden (1877-1931), a legendary New Orleans cornetist often referred to as the father of jazz.

The extent to which the film succeeds owes a lot to the elder Marsalis, who leads both the seven-man combo that re-creates Bolden’s performances and the 10-man orchestra that re-creates those of Louis Armstrong (whom the film depicts, not unreasonably, as picking up where Bolden left off after Bolden cracked beneath the weight of his incessant debauchery and was committed to the insane asylum where he died 24 years later).

On the Bolden cuts—those that Bolden is believed to have played as well as those that Marsalis composed in his vein—Marsalis plays cornet while his band whips up exuberant simulacra of the brassy, and occasionally bawdy, sounds that even now characterize a New Orleans night, and sometimes day, on the town.

And although there’s sophistication in the interplay of trombone, saxophones, and rhythm section, it’s the spirit of revelry, which always seems a hair’s breadth away from spiraling out of control, that commands attention. Unless the wax cylinder that Bolden supposedly recorded finally surfaces, these performances are the next best thing to being there.

The Armstrong cuts feel more workmanlike. Practically everything that Armstrong ever recorded still circulates, limiting the degree to which even an ensemble as talented as Marsalis’ can go off script, so to speak, without annoying the cognoscenti. Still, there’s no denying the charm of Reno Wilson’s spot-on vocal impersonations (Wilson’s portrayal of Armstrong is one of the highlights of Pritzker’s film) or the affectionate enthusiasm with which Marsalis puts his estimable trumpet playing at the service of reimagining Satchmo.

Bridging the Bolden-Armstrong divide are two renditions—one featuring the cornet, the other the trumpet—of the aptly titled Marsalis composition “Timelessness.” A gorgeous piece, it unspools and refines Bolden’s and Armstrong’s celebratory compression while tempering it with a mournful trace of “Wade in the Water” and foreshadowing the Ellingtonian exotica that would soon comprise jazz’s next great leap forward. In short, the song belongs as much to the future as to the past.

Something similar might be said of the Branford Marsalis Quartet’s The Secret Between the Shadow and the Soul (Sony) if by “the past” one means the 1970s, the decade in which the two cover songs, a slightly slowed-down take on Andrew Hill’s “Snake Hip Waltz” and a fully wound-up take on Keith Jarrett’s “The Windup,” made their debut. On almost any other contemporary jazz album they’d be defining moments.

The reason that they aren’t on The Secret is that any of the other five performances could be a defining moment too, the elegantly soothing “Conversation Among the Ruins” and “Ciana” no less than the rambunctiously improvisational “Dance of the Evil Toys” and “Nilaste.” It only takes a little imagination to hear in them Bolden and Armstrong as refracted through a prism, after which their wheels within wheels spin free into orbits of their own.
WHEN WE ALL FALL ASLEEP, WHERE DO WE GO? Billie Eilish
As a lyricist, this virally popular teen has nothing to teach anyone who doesn’t already know that fear of global warming has largely replaced the fear of God among today’s youth (“All the Good Girls Go to Hell”) or that spurned girls sometimes seek succor in twisted fantasies (“Wish You Were Gay”). But as a sound sculptress, she has hit upon a way forward. Whether devised by her or her producer-brother Finneas O’Connell, almost none of the electronic filters through which she coos sound anything like Auto-Tune.

FATHER OF THE BRIDE Vampire Weekend
“Flower Moon” could slip unnoticed onto Paul Simon’s Graceland, so fluently do its polyrhythms and lilting melodies buoy Ezra Koenig’s boyishly downy vocals toward significance. In general, though, Koenig has so subsumed his wide-ranging pop influences that few if any of them draw undue attention to themselves. The result is a lengthy and uncommonly lively long-player that peaks more often than it flags and whose philosophical parameters do not exclude cultural Christianity as a fact of life. Can you say Album of the Year?

WHERE THE ACTION IS (DELUXE EDITION) The Waterboys
Unlike the alternate versions in most “deluxe editions,” the 11 on this album’s second disc could shift units on their own. They’re certainly as imaginative production-wise as their Disc 1 counterparts, shading from pedal-to-the-metal soul (the title track) to mystical folk (the Kenneth Grahame recitation) and back again. It’s those counterparts, however, that keep Mike Scott’s lyrics front and center. And whether he’s paying tribute to Mick Jones or planting his feet “on a rock that wasn’t made by hands,” Scott clearly means business.

THE HURTING KIND John Paul White
Blame “The Good Old Days,” a challenge to bitter clingers everywhere, on the increasingly frequent tendency of musicians to wear their “wokeness” on their sleeve lest they be suspected of populist dog whistling. Then savor the other nine songs: for their insights into love’s little (and not so little) ups and downs, their timeless country-folk melodies, and their compatibility with White’s one-for-the-ages voice and its unassuming approximations of Orbisonian grandeur. What’s so good about the good old days, John Paul? Music like yours.

ENCORE
Because the CCM rocker-turned-neo-folkie Joy Williams has remained prudently tight-lipped about the breakup of her musical partnership with John Paul White and, more recently, her marriage, there’s no reason to assume that she’s spilling beans on her poignant new album, Front Porch (Sensibility), either. With their authenticity-signaling mandolins, pedal-steel guitars, and dobrocs, “When Does a Heart Move On” and “The Trouble With Wanting” may sound like the unvarnished truth. But then the songs about the enduring nature of genuine love sound like unvarnished truth too. And they outnumber the other kind.

“No Place Like You,” “Look How Far We’ve Come,” “Be With You,” “When Creation Was Young,” “One and Only”—Williams leans into each like a true believer. As to whether she still considers herself a capital-B believer, there’s “Preacher’s Daughter.” It’s a love song to her late father and a testament to the phenomenon of apples not falling far from the tree. —A.O.
A garden of truth

TALES OF SCARCITY CAN’T OVERCOME AN ABUNDANT SEASON

Because nature reflects both God’s design and human experience, in the cool of the day I leave my desk and go to the garden, for truth.

The world is dishing up falsehood and distraction. Sen. Kamala Harris is lobbing not-quite-truth bombs at fellow Democrat Joe Biden over busing, a civil rights issue from half a century ago. A British tribunal of experts has concluded for “certain” that China is killing tens of thousands of political prisoners for forced organ harvesting (see p. 59)—and still the transplant tourists flock there. The tyrants always have their apologists, spinning lies for power minute by minute.

The garden speaks a truer word, an authentic testimony in a landscape full of forgeries. In a land crying scarcity, this year my piece of ground serves up a riot of abundance.

From strawberry season to cherry tomato picking, our terraced beds are producing at an exuberant rate, far outpacing the efforts I’ve put into them. Thriving crops for once crowd out weeds. The community flower beds, planted late, surprised us with lush early blooms, volunteers reseeded from last year’s crop.

On average, my town receives 37 inches of rain a year. Last year we had a record-breaking 75 inches. Rains that a year ago produced root rot this year have plumped the water table, building a margin against my poor husbandry, invaders, and drought.

In past years here, I’ve shared painful lessons stirred up by poison ivy, pests, and harvests of neglect. This summer is different. Can I rest in plenty? the garden asks. Can I see the joy of harvest amid all the strife? Can I seek out the invisible attributes of God, like the Apostle Paul (Romans 1:20), in the things that have been made?

In this nation of abundance, we find ourselves squeezed into narratives of scarcity.

Trade wars threaten just when global economies of scale are helping to feed, clothe, and educate the world like never before. A border crisis with hideous displays of children taken from parents unfolds while geography and technology make possible secure and orderly immigration. A Hobson’s choice arises for women who possess more freedom and equality than any other generation of women before. All is for naught, we’re told, without an unlimited right to abortion, a woman’s flourishing at the expense of her children.

One of the most overlooked things God says in Scripture is: “What do you see?”

“Jeremiah, what do you see?”

“Amos, what do you see?”

“Son of man, have you seen?”

The question is an invitation, a call to God’s side, where we labor in His company and rest in His abundance. Can we see as God sees and be healed from our world’s blindness?

A bounty, in the garden and in life, springs not only from excess but also from wise limitations. This year I discovered the Korean hand hoe, an implement both sharp and blunt, and my vegetable beds are thanking me.

Stepping up to hard labor with ready tools is essential.

And a final limitation, of course, is the cycle of life and death. My garden’s June exuberance is only for a season. Age is gifting me with a more patient and trained eye to enjoy present blessings knowing they will end. The seed must fall to the ground and die to yield its plenty.

Our resurrection body “will come to us as an enormous enrichment of the embodied life” we have now, writes theologian J.I. Packer, “though as different from it as a seed is from the plant that grows out of it.” The garden’s short life cycle, with its “further clothed” summer state, mirrors our mortality swallowed up by life.

The Biggest Little Farm is a summer sleeper of a movie full of life lessons learned on a busy acreage. To succeed, farmer-filmmaker John Chester learns to set aside harmony on his land in favor of a “comfortable level of disharmony.” In one poignant scene, the coyote, he learns, may be serving a purpose. “Farming is constant observation, followed by creativity, followed by humility,” Chester says. It’s a cycle yielding abundance in due season, and hope always.
I’m comforted knowing that the delivery of the information aligns with my family’s worldview.

—Lynn M.

It’s about time the whole family had access to news from a biblical perspective.

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A Ghadr-F missile stands next to a portrait of Iranian Supreme Leader Ayatollah Ali Khamenei in downtown Tehran.

VAHID SALEMI/AP
Escalating tensions with Iran have roots in new data on its nuclear capacity showing the regime could develop a ‘fully functional’ nuclear missile in under a year. By Mindy Belz

Weapons-grade crisis
his story begins inside the atom.

Specifically, the uranium atom. In deposits of uranium ore beneath the earth’s surface, the most abundant form of the element is uranium-238. Mostly inert, it contains three more neutrons than its unstable, more radioactive cousin, uranium-235, found in only small amounts.

Separating the two involves a tedious physical process. But by isolating the slightly lighter U-235 then concentrating it into a critical mass, a self-sustaining fission chain reaction is created. With this discovery, atomic energy was born.

Once finding that atoms could be split, or fissioned, to release energy, scientists spent the better part of the 20th century perfecting the process of U-235 separation, known as enrichment. Along the way, they harnessed for the first time plutonium, using it also to craft an atomic bomb and other weapons. They developed nuclear power to propel submarines and electrify cities, and used radioactive material to advance medicine, improve telescopes, and produce smoke detectors.

Most of us at some point studied this in school, soon forgetting as much as we learned about a dynamic field that continues to advance. Yet the complexities of this enrichment process, along with its dual-use nature, lie at the heart of a spiraling confrontation between the United States and Iran. Recent findings—downplayed by pundits, media, and some experts—suggest Iran is much further along the path toward possessing a nuclear weapon, possibly less than one year away. It’s important to understand how we know what we now know before it’s too late.

Today’s methods to develop low-enriched uranium or more risky high-enriched uranium—the kind that’s used in nuclear weapons and to fuel nuclear power plants—remain a technical and industrial challenge. An elaborate chemical process turns uranium ore into gaseous hexafluoride. Gas centrifuges further separate the radioactive material, spinning ever higher yields of U-235 for actual use.

The centrifuges resemble oversized fire extinguishers. They are linked to one another in groups of perhaps a hundred or more, called cascades, inside vast multistory cascade halls. Each centrifuge rotates around the clock at about five times the speed of a turbojet engine. In Siberia, such centrifuges have been going at that pace for 30 years.

An international monitoring system in place since the 1950s methodically regulates enrichment levels and uranium stockpiles, along with international trade of all components. At the same time, it inspects chemical processing facilities and others used for manufacturing specialized alloys used in enrichment.

Late technology makes oversight ever more tricky. Inspectors with the International Atomic Energy Agency (IAEA) must keep detailed logs on each centrifuge and canister of fissile material. Each centrifuge rotates around the clock at about five times the speed of a turbojet engine. In Siberia, such centrifuges have been going at that pace for 30 years.

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Escalating tensions between Tehran and Washington in recent weeks remain largely a war of words, seemingly centered on economic sanctions and attacks in Gulf sea lanes. Yet it’s the threat of a nuclear Iran, and the reluctance of global watchdogs to confront it, that remains paramount.

The starting point for the latest skirmish can be traced to a year ago, when Israel, Iran’s leading Middle East nemesis, confiscated a trove of documents now known as the Iran Nuclear Archive.

On the night of Jan. 31, 2018, Mossad agents broke into a shabby warehouse in Tehran long under their surveillance. They carried hand torches hot enough to crack some of the 32 safes inside, each containing black binders that documented years of work on atomic weapons, warhead designs, and production plans.

Within hours the agents hauled from the warehouse some 55,000 pages and 183 CDs—a half-ton of material that represented only 20
percent of what was estimated to have been stored there. The warehouse was an undeclared site that eluded inspectors, far removed from government and military buildings. Its existence suggested the great lengths to which Iranians went to secret away detailed nuclear records, even though they had agreed to disclose past research and claimed to have shelved the production laid out in the archive.

News of the find made short-lived headlines. Israeli Prime Minister Benjamin Netanyahu went public with an official assessment of the stolen documents in April 2018, shortly after he personally briefed President Donald Trump. The Israelis also made the documents available to reporters and nuclear experts—including the IAEA.

President Trump promptly withdrew the United States from the nuclear deal, the 2015 Joint Comprehensive Plan of Action (JCPOA), which had been negotiated by the Obama administration for over two years and involved six nations besides Iran. Not technically a treaty, the agreement never was ratified by the U.S. Senate but was included in UN Security Council Resolution 2231. Trump had long threatened to withdraw the United States from the agreement, but the Iran Nuclear Archive appeared to cement his resolve.

Proponents of the deal dismissed Israel’s findings. Steven Simon, senior director for the Middle East and North Africa on the National Security Council under President Barack Obama, called the archive a “nuclear nothingburger,” full of old documents on a weapons program Iran had shut down. Iran’s leaders declared the find a fraud.

European leaders and the IAEA itself, working to save the nuclear deal, downplayed or ignored outright the documents, desperate to preserve a status quo with Iran that the United States and Israel seemed bent on wrecking.

According to IAEA reports published since last year, the inspection agency hasn’t processed data from the Iran Nuclear Archive and has never asked Iranian officials for permission to inspect the rest of it. To date the agency has not used Israel’s findings—which are startling—to probe the extent of Iran’s nuclear capabilities.

For former IAEA inspectors who can speak without political consequences, finding the archive was like discovering missing puzzle pieces, or landing on a paved road with a map in what had been a fogged-in landscape lacking compass points. Key experts who have visited Iran’s declared nuclear sites and worked with its government records say the archive is authentic, not an Israeli hoax. They also say it shows that Iran—contrary to those insisting Iran’s nuclear pursuits are for peaceful energy purposes—has been much further along in developing nuclear weapons than was previously known.

The Iranian cache contains names of people who worked on a nuclear weapons program, where they worked, and what equipment they used. It includes designs for warheads and notes on neutron research to create a nuclear explosion. Perhaps most telling, the archive includes “deception folders”—documents that actually enumerate the lies Iranian officials told IAEA officials as an effort to preserve consistency.
Robert Kelley, a nuclear engineer and former IAEA inspector, after reviewing the documents last year, said, “The papers show these guys were working on nuclear bombs.”

Olli Heinonen, a former IAEA deputy director general, delivered a more stark assessment last month in Jerusalem: “Iran is capable of producing fissile material for one nuclear device in six to eight months,” he said.

Based on his monthslong review of the archive, Heinonen told a gathering of experts and government officials, “We can speculate...it should not take more than a year for Iran to develop a fully functional nuclear missile.” Israel and the Gulf states, he said, “have a reason to worry.”

Heinonen was senior research officer at a reactor lab in Finland before joining the IAEA in Vienna, where he served 27 years. His Department of Safeguards, which he headed from 2005 to 2009, carries out all inspections tied to stopping the spread of nuclear weapons. Long before the JCPOA, it maintained a legally binding agreement with Iran to report nuclear activity.

Heinonen has visited all the declared nuclear sites in Iran, some of them multiple times. He also was a key figure in the discovery of A.Q. Khan, the Pakistani nuclear physicist who for decades ran a black market in nuclear weapons technology, selling to Iran and North Korea the know-how that’s allowed them to become the threats they are today.

Before reaching conclusions about the Iran Nuclear Archive, Heinonen said he spent months doing “a deep dive” into the documents. “This was information I had not seen before,” he said. At IAEA, he said, the inspectors had “bits and pieces of information” about a military dimension to Iran’s nuclear program, “but not the kind of comprehensive view the archive gives you.”

For years, observers like Heinonen raised questions about Iran’s insistence on producing nuclear material, rather than buying it from other states as most do for civilian use. Why build an expensive nuclear infrastructure when you are an oil-producing state? Why invest at a time when global markets are awash in cheap natural gas? Why force Iranians to live under economic
sanctions, when bringing a decisive end to the program could unleash the country’s wealth and international currency flows? The answer could only be it wanted to become one of the world’s handful of nuclear-armed powers.

Heinonen said the silence of the IAEA forced him and others to publish their conclusions. Starting earlier this year, he released 10 memos synthesizing those findings, published on the website of the Foundation for Defense of Democracies, where he currently serves as senior adviser. The memos are co-authored with other scientists and David Albright, president of the Institute for Science and International Security and a former IAEA adviser and UN weapons inspector in Iraq.

In summary, the archive shows that Iran planned to produce five nuclear weapons by the end of 2004, including one to be tested underground at a site under construction. To do that, it was testing fissile components at undisclosed sites, some under construction.

The archive also showed Iran constructing a uranium mine and developing advanced centrifuges for military purposes, which it subsequently declared were for civilian use. These sites and others named in the archives were off-limits to IAEA inspectors, and remain so.

“The documents are not compatible with Iran’s statements on the peaceful nature of the program,” said Heinonen. “IAEA has been deceived. It has been deceived as late as 2015.”

Iran carried out the deception by operating a civilian program with a parallel program for nuclear weapons development, he said. Industrial infrastructure and research-and-development facilities served both, “and when you do it that way it’s very difficult to find that military program.”

Inspections have been hampered by the limits of the JCPOA, and a UN resolution, which emphasize uranium enrichment. “We have to understand a nuclear weapon is a system,” said Heinonen. The system is like a teepee stretched over three poles, he said: the delivery system, or missile; the weapon’s actual design; and the fissile material, made up of enriched uranium or plutonium. A focus only on one pole collapses an accurate view of the whole system.

Heinonen concludes, “Iran in my view is in breach of its obligations.”

The Iran Nuclear Archive shows Iran with ready designs along each of the three “poles,” while it in recent years has only divulged information on uranium enrichment. Further complicating the picture is that IAEA gave Iran a pass when it recently upgraded centrifuges, making weapons-grade enrichment more possible.

Though only a snapshot, stressed Heinonen, the archive creates a baseline understanding of Iran’s nuclear program that neither the IAEA nor any party to the JCPOA has been able to come up with.

In a March statement to the IAEA board of governors, Ambassador Jackie Wolcott, who is the U.S. representative to UN agencies in Vienna, said Iran had to answer for its nuclear archives: “The facts of Iran’s past nuclear weapons activities continue to have bearing on current questions about the possibility of undeclared nuclear material and activities in Iran. These issues must be addressed in a clear and straightforward manner, without further delay.”

Heinonen believes the decision by Trump to withdraw the United States from the nuclear agreement last year was a tactical error the Iranians will be “comfortable” with, though the agreement, he said, “definitely needs fixing.” They can withstand economic sanctions, he said, and now have the centrifuges needed to grow their production of high-enriched uranium.

Since the advent of nuclear weapons, he also points out, the United States has negotiated arms-control agreements with an array of belligerent adversaries without risking the use of force in response to violations.

Iran’s leaders seem less fazed by sanctions, reimposed starting a year ago, than by recent actions by Secretary of State Mike Pompeo, who starting May 3 revoked waivers under the JCPOA allowing Iran to carry out aspects of its nuclear program, like shipping low-enriched uranium. The prospect of losing remaining waivers, which could wreck ongoing covert nuclear activity, may be what prompted President Hassan Rouhani’s mid-May withdrawal from the JCPOA. At the same time, Iran launched attacks on oil tankers in the Gulf of Oman and on June 20 shot down an unarmed U.S. drone.

In a May 8 speech, Rouhani said Iran would quadruple uranium production in 60 days, and increase its level of enrichment. Quadrupling enrichment happened in June, and on July 1 Iran announced it had surpassed the limits set by the JCPOA and could begin enrichment to weapons grade. That’s significant: It marks the Islamic regime’s boldest departure from international norms. And the speed in ratcheting up enrichment shows a capacity more reflected in the archive.

Ultimately, Heinonen believes, Iran will have to come to the negotiating table because too many other countries—including its Middle East neighbors and Russia—will oppose a nuclear-armed Iran. But the clock running toward such armament is ticking. ©
True grit

Archbishop Ben Kwashi from Nigeria and Archbishop Foley Beach, the head of the Anglican Church in North America.
Rugged pioneers settled a desolate landscape in the plains of north Texas nearly two centuries ago. So, it seems fitting for a group of Christians who fled an arid spiritual landscape more than a decade ago to gather here and survey their progress after pulling up stakes to build something new.

These Anglicans aren't cowboys, but they do know something about tough conditions: Many walked away from valuable church property and comfortable church networks to break ties with The Episcopal Church (TEC) over issues of Biblical fidelity. They eventually formed the Anglican Church in North America (ACNA). Last month the group marked its 10th anniversary during an assembly at Christ Church here, 20 miles north of Dallas.

A showdown over homosexuality was the flash point for many churches leaving TEC, but the conflict had much deeper roots. Some Episcopalian bishops had long since rejected the authority of Scripture, the resurrection of Jesus, and the exclusivity of Christianity. And those who were Biblically faithful had a big problem: TEC hierarchs would not let them maintain faithful witness.

The faithful needed help—and, in a reversal of past missionary patterns, Anglicans from Africa became the cavalry riding to the rescue. That was especially surprising because Anglicans in Rwanda were still recovering from a devastating genocide. Anglicans in Nigeria faced the threat of an Islamist radical group known as Boko Haram. Anglicans in Uganda and other countries endured poverty and distress.

But Ugandan Archbishop Henry Orombi, who was WORLD’s co-Daniel of the Year in 2006, said in 2007 that Ugandans had “provided a home for refugees from Congo, Rwanda, and Sudan. Now, we are also providing a home for ecclesiastical refugees from America.” Without the work of the African archbishops, ACNA members would be cut off from the worldwide Anglican communion.

For Laurent Mbanda, struggle isn’t new. Mbanda, born in Rwanda, fled ethnic violence in the country in 1959, when he was 5 years old. Mbanda and his family faced deprivation in a series of refugee camps, but he eventually attended college in Kenya and graduate school in the United States. He earned a doctorate in education from Trinity International University in Deerfield, Ill.

After working with Compassion International for several years, he left his job to serve the Anglican church full time. He became archbishop of the Anglican Church of Rwanda in 2018.

These days, he’s focused on training pastors and promoting discipleship and education in the country. He says the church is still involved in helping Rwandans recover from the ethnic violence of 1994, when tribal extremists killed some 800,000 people in 100 days.

Many Rwandans died in churches where they had sought refuge but met slaughter by militias. Though American Anglicans did not face physical danger, Mbenda says Rwandans’ own sorrows deepened their sympathy for Christians trying to adhere to the gospel: “We are a country that went through the upheavals of the sinful nature of men.”

It would be easy for Rwandan bishops to say no one came to their aid during the violence, so why should they help others? But Mbenda remembers Rwandan bishops saying the opposite. Since no one helped them, they didn’t want to refuse a cry for help: “We have a soft heart as a country that went through a difficult time.”

Benjamin Kwashi had been through a difficult time as well.

Now an archbishop in Nigeria, Kwashi has watched persecution by Islamist militants grow severe. He says he’s faced three attempts on his own life. Last year, members of the Fulani tribe attacked his compound in Jos, where he and his wife provide shelter and care for orphans who have lost parents to violence.

But he says that when Anglicans in America faced difficulties, Nigerians didn’t consider their response as a mission to save them but as an opportunity to serve the church. They saw that Anglicans in America lost valuable buildings and their ministers faced financial uncertainty. Some faced scorn for holding to Biblical truth.

When congregations began leaving, officials in The Episcopal Church argued that church law required departing congregations to surrender their property to TEC or their dioceses, even though the congregations usually had financed and maintained buildings themselves.

In some cases, congregations walked away from buildings instead of mounting protracted lawsuits. In

The Anglican Church in North America turns 10 as the battle for Biblical fidelity continues

by JAMIE DEAN in Plano, Texas / photo by Jessie Parks
other regions, departing dioceses are still battling TEC to maintain the properties of their congregations. (Some congregations have remained in TEC and tried to press for change from within.)

ACNA Archbishop Foley Beach says partnerships Americans forged with Africans and others were both critical and encouraging. “There has been a preparation, watching our brothers and sisters encounter intense physical persecution…. It’s prepared many of us for the cultural persecution that we’re all facing here in the West.”

Last month’s Texas gathering brought together more than 1,000 Anglicans from 23 countries. During a packed worship service they sang about the church’s one foundation in Christ: “Soon the night of weeping will be the morn of song.”

From his base in England, the archbishop of Canterbury holds the most recognizable position in the Anglican Communion. He doesn’t function as a pope, but he does convene the Lambeth Conference—one of the communion’s most important gatherings for bishops from around the world.

In 1998, the Lambeth Conference affirmed a resolution “rejecting homosexual practice as incompatible with Scripture” and rejecting the ordination of practicing homosexuals and the blessing of same-sex unions. But TEC has continued to ordain gay clergy, despite a censure from the Anglican Communion in 2016.

Just last month the Episcopal diocese of Michigan elected an active lesbian as its next bishop, and Episcopalians in Maine consecrated Thomas James Brown, an openly gay man, as their bishop. TEC’s presiding bishop, Michael Curry, led the service, which included a recitation of the Nicene Creed. A video of the service appeared to show Brown changing the words of the creed to refer to the Holy Spirit as “she” instead of “he.”

The Church of England isn’t removed from controversy either. In December, church leaders released pastoral guidance for conducting a service to affirm gender transition. The guidance included ways to adapt the liturgy used for reaffirmation of baptism. It suggested presenting a Bible with the transgender person’s new name inscribed on it.

Meanwhile, the next Lambeth Conference is slated for 2020, but the ACNA isn’t invited as a formal participant. The archbishop of Canterbury doesn’t recognize the ACNA as a legitimate province of the communion, though the bishops representing the majority of Anglicans around the world do. The archbishop’s formal invitations do include openly gay bishops from other provinces around the world (though he did not invite their spouses).

Some Anglicans wonder if such developments are leading to a deeper split in the Anglican Communion. ACNA already helps lead a conference known as Gafcon with Anglican bishops and leaders from around the world, including the Africans and others who won’t be attending Lambeth.

Gafcon reported that African bishops from at least four countries—Rwanda, Nigeria, Uganda, and Kenya—have said they won’t attend the Lambeth Conference next year, though more than half of the world’s Anglicans live in Africa. Kwasu from Nigeria says he had hoped for a different outcome: “But it’s become like a dictatorship…. We’re just saying, ‘Look, the way that you are going isn’t right.’”

Rwanda Archbishop Mbanda asks: “How do you value me when you don’t value what I believe?” He says the core issue is fidelity to the authority of Scripture: “When you let go of that, what do you have to hold onto?”

Earlier this year, Gafcon hosted a smaller conference that included church leaders from countries with severe restrictions on Christian practice. The leaders wrote a letter expressing the joy of suffering for the gospel and explaining why departing from Biblical fidelity is damaging to Christians all over the world—not just a matter of politics or preference.

“We heard of the sense of betrayal they [persecuted Christians] experience when the very gospel for which they are suffering is being undermined and denied by other parts of the Anglican Communion,” the leaders wrote: “It grieves us that those who reject the clarity and authority of the Scriptures… undermine the credibility of our witness amongst our fellow citizens of other faiths and of none.”
Though the split with The Episcopal Church has drawn widespread attention in the U.S., similar divides have happened in other countries.

In May, representatives from 12 churches in New Zealand met to form a new Anglican diocese. This month the Anglican Church of Canada (ACC) is voting on changing church law to approve gay marriage. Dozens of churches left the ACC during the last decade, and some faced fallout like that enveloping TEC-leavers. Many of those churches are now part of the ACNA.

Churches in Brazil have wrangled with their country’s Episcopal Church, which eventually excommunicated them. The churches now have three dioceses. At the ACNA event, Bishop Marcio Meira scrolled through his phone and showed a picture of the church building one of the local congregations lost when it left. The building sits empty and neglected. He says his own church in Brazil holds five services each weekend to accommodate the number of people attending: “It’s a joyful time.”

For all the controversy, it does seem like a joyful time for American Anglicans. Membership is around 134,000 Anglicans in 1,062 churches, with 25 new churches coming on each year.

ACNA leaders say much of their growth now comes from people who are new to Anglicanism. Many don’t feel defined by the struggles of the past decade. Some don’t even know much about those struggles.

Still, they face challenges of their own: The ACNA doesn’t allow women bishops, but it does allow dioceses to decide whether they will ordain women. The differences haven’t caused a divide so far, but they remain a substantial point of disagreement between some in the province.

Robert Duncan, the ACNA’s first archbishop, says he thinks the ACNA’s biggest challenge will be moving forward but staying true to the Biblical principles they began with: “The future will be determined by our adherence to the very same values with which we were founded.... If we submit everything to the Word of God, it will go well for us.”

Conventional wisdom

Other denominations in the United States held gatherings this summer, including the nearly 15-million-member Southern Baptist Convention (SBC). Delegates to the convention, known as “messengers,” conducted a slew of business at their June meeting in Birmingham, Ala., including actions to address sexual abuse in churches.

The SBC messengers voted to establish a standing committee to review allegations of sexual misconduct in SBC churches and to make recommendations to the Executive Committee on whether a congregation appears to be in cooperation with the denomination’s standards for handling cases of sexual abuse.

A separate vote approved an SBC constitutional amendment to formally designate the mishandling of sexual abuse cases as grounds for cutting ties with an SBC-affiliated church. (Messengers will vote next summer on whether to finalize the amendment.)

The messengers didn’t act on establishing a database of sex offenders—a move some victim advocates had called for—but SBC leaders said they would continue to explore the possibility.

Two weeks later, the Presbyterian Church in America (PCA) held its General Assembly in Dallas. Questions related to sexuality topped the agenda, particularly in the wake of controversy over Revoice—a conference hosted by a PCA church in Missouri in 2018 and held at a separate St. Louis venue this year.

Revoice leaders have billed the event as a gathering to support “gay, lesbian, same-sex attracted, and other gender and sexual minority Christians.” They’ve also said they aim to help such men and women observe “the historic, Christian doctrine of marriage and sexuality,” including abstaining from sex outside of heterosexual marriage.

Some PCA leaders raised concerns about Revoice, including its use of language like “gay Christian.” In response, the assembly voted 803-541 to affirm the Nashville Statement—an evangelical statement on human sexuality produced by the Council on Biblical Manhood and Womanhood.

The statement includes the declaration “We deny that adopting a homosexual or transgender self-conception is consistent with God’s holy purposes in creation and redemption.”

The statement also includes the gospel hope offered to all sinners: “The grace of God in Christ gives both merciful pardon and transforming power, and... this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.”

Still, the General Assembly set up a study committee to write a new statement on the matter. —J.D.
When Camille Vella-Wilkinson first ran for political office in 2010, she remembered the advice of hardened campaigners: avoid controversial issues and focus instead on what she hoped to accomplish as a councilwoman for the city of Warwick, R.I. But one of the first doors she knocked on would change all of that.

The door opened, and an older gentleman wearing a crucifix peered at her. She gave a quick spiel to convince him of why he should support her bid.

But the first question out of his mouth threw her off her equilibrium. “Are you pro-life or pro-choice?” he asked.

“I’m just running for City Council,” Vella-Wilkinson told him, slightly bemused. “You realize that’s a federal question?”

The man told her that as a pro-life Christian, he believed it would be irresponsible for him to vote for someone who might climb the political ladder without knowing where she stood on the issue.

“That shifted my viewpoint,” Vella-Wilkinson told WORLD. After that, she said, she openly talked with voters about her pro-life views.

As a pro-life Democrat, Vella-Wilkinson is what many believe is a dying breed, especially in a party that has enshrined abortion in its platform. A quick survey of the 24
Democratic National Committee Chairman Tom Perez declared in April 2017 that ‘every Democrat, like every American’ should support abortion. ‘That is not negotiable and should not change city by city or state by state.’

A 2018 Gallup poll found that 65 percent of Americans thought abortion should be illegal after the first three months of pregnancy, and 81 percent believed abortion should be illegal in the last three months of pregnancy. What remains to be seen is whether these voters will speak up to the extent that lawmakers will resist party pressure and the influence of the abortion lobby.

In March, the Democrat-led New Mexico Senate rejected an effort to repeal several state statutes that restrict abortion. (The statutes would apply if the Supreme Court overturned Roe v. Wade.)

The state is not exactly known for being friendly to protecting life. The state has no gestational limit for abortion, causing one pro-abortion group to rank New Mexico No. 1 in the nation for easy abortion access. Pro-life groups in New Mexico said they believed voters speaking out is what ultimately defeated the “Decriminalize Abortion Bill” in March. More than 22,000 voters signed a petition opposing the bill. According to the New Mexico House GOP’s website, 98 percent of 25,000 callers to the governor’s office opposed the abortion bill. In the end, eight Democrats joined 16 Republicans to reject the bill in an 18-24 vote.

“Representatives and senators said they’ve never received so many letters and phone calls from constituents,” said Dominique Davis, president of New Mexico’s Project Defending Life. “I think those eight Democrats in particular really listened.”

Democrats know that listening to their voters puts them in a precarious political position. After taking a stand for life, they must hold on to their seats without the same party support their
life views. Lipinski scraped by a bruising primary in 2018, winning by only two points, and is facing the same pro-abortion challenger in 2020. His rival, Marie Newman, has racked up endorsements from NARAL, Planned Parenthood Action Fund, and EMILY’s List.

Lipinski told WORLD he doesn’t believe “party leadership understands how detrimental it is to the party to be pushing out people who are pro-life. ... I’ve had so many people tell me, ‘I used to be a Democrat, but I’m pro-life and decided I couldn’t be a Democrat anymore.’”

Attempts to enforce a pro-abortion party line on Democratic legislators have not worked as well at the state level. After toppling her pro-abortion incumbent to earn a seat in the Rhode Island House of Representatives in 2016, Vella-Wilkinson drew the ire of the state’s pro-abortion groups.

After her first year in the House, a group of progressives told her they would mount a door-to-door campaign against her to make voters in her district aware of her “anti-woman” views. She told them to go ahead. After knocking on 24 doors, they gave up.

“Two people weren’t home, but the 22 told them, ‘Of course we know she’s pro-life, that’s why I voted for her!’” Vella-Wilkinson said. The group had deployed their campaign in the center of Vella-Wilkinson’s parish, people at her church later told her.

Vella-Wilkinson has continued to be open about her views. Earlier this year, she found herself arguing with her colleagues against the most major abortion expansion bill in the state since 1993. “I didn’t want an extreme abortion bill in my state, so I supported the Republicans wholeheartedly,” she said.

The House passed the bill by a 44-30 vote, a relatively slim margin for the state’s deeply blue General Assembly. (There are nine Republicans in the 75-member House of Representatives, and only five in the 38-member Senate.) However, the bill later died in a Senate committee after four Democrats sided with one Republican to reject it 5-4.

After the vote, the committee members faced a horde of angry pro-abortion protesters. Sen. Harold Metts, a Democrat and Baptist deacon who voted against the bill, had to be escorted out of the Capitol by security. One woman began cursing at him as he made his way to the elevator, and even threatened to come find him at his church. He alerted security at his church, though she did not follow through with her threat.

Metts said nothing would have intimidated him into voting differently. “Some people will say, you’re a Democrat and [abortion] is in your platform.” Metts, who is African American, says he will respond, “And the platform years ago was slavery; doesn’t mean I support that.”

On May 31, Louisiana Gov. John Bel Edwards, a Democrat, signed a bill to protect babies from abortion once a heartbeat is detectable.

Louisiana state Sen. John Milkovich, the bill’s sponsor, told WORLD he believed the spectacle of New York state lawmakers cheering their late-term abortion bill bolstered support for the Louisiana bill.

But the abortion lobby, and the lawmakers committed to entrenching abortion across the nation, will keep lawmakers like Metts, Milkovich, and Vella-Wilkinson busy fighting for life. In Rhode Island, a reworked version of the abortion expansion bill advanced out of a different, more staunchly pro-abortion committee on June 13. The bill codifies Roe v. Wade in the state and allows late-term abortions “when necessary to preserve the health or life” of the mother. On June 19, the bill passed the Senate 21-17, and the House 45-29. Within the hour Gov. Gina Raimondo, a Catholic, signed it.

Vella-Wilkinson says she and some pro-life colleagues plan to introduce a bill next year to require abortionists to administer anesthesia to unborn babies during abortions. Fellow Democrats rejected including it as an amendment.
In 2012 Manhattan could boast of 31 developments in which a 2,300-square-foot condo would sell for at least $5 million. Seven fat years later, that number has more than tripled. Some are in parts of the city where neighbors a block away are at least relatively poor, so development owners are creating ways for residents not to have to leave their buildings.

Among the ways, according to a May 21 New York Times article: Owners build in plush film screening rooms and indoor soccer fields, bring in mobile florists and pet portrait makers, and feature classes on blindfolded dancing and dream decoding. It’s the 21st-century version of a change Edinburgh went through in the 19th century.

Let’s back up a bit. During the 17th century and most of the 18th, the rich and poor of Edinburgh lived in close proximity. The ground floors of tenements on narrow, cobbled alleys called “closes” had shops, workshops, and pubs whose owners or renters lived on the floor directly above. Above them (and above the filth and stench of the streets) lived lawyers and doctors. At the very top, in cramped space, were the poor.

Starting in 1767 and escalating into the 1840s, though, Edinburgh in an early form of city planning created New Town, with wide, straight streets and Georgian buildings: That’s where merchants, professionals, and aristocrats lived. As they stopped interacting daily with the poor, out of sight was also out of mind. Today, a 1910 statue of the 1840s Presbyterian pastor who thought deeply about the poor, Thomas Guthrie, is close to the border between Old Edinburgh and New Town. I asked passersby who Guthrie was. None knew. But his efforts changed lives in the 19th century and are a model for 21st-century action as well.

In the 1840s, few pastors had contact with hundreds of ragged children and their often-inebriated parents. In 1845 the Edinburgh jail reported that 740 children under the age of 14 had been in prison during the previous three years. The following year Charles Dickens called children like those “the most miserable and neglected outcasts ... a wretched throng, foredoomed to crime and punishment.”

Dickens’ florid description shows how such children in London and Edinburgh appeared to the middle class: “ragged, wretched, filthy, and forlorn ... perfectly confounded and perverted in their minds ... creatures steeped in degradation ... young thieves and beggars—with nothing natural to youth about them: with nothing frank, ingenuous, or pleasant in their faces; low-browed, vicious, cunning, wicked; abandoned of all help but this; speeding downward to destruction; and unutterably ignorant.”

Guthrie’s view of “street urchins” differed from Dickens’. Guthrie wrote, “Bedded in their dark and dismal abodes, precious stones lie there, which only wait to be dug out and polished, to shine, first on the earth, and hereafter and forever in a Redeemer’s crown.” Guthrie wasn’t rosy-eyed about children who sometimes survived by stealing and prostituting themselves. But he wasn’t angry with them: He was angry with ladies in silk...
and gentlemen in broadcloth who carried Bibles to church and prayer meetings but ignored wretches in the gutter.

Andrew Murray, an Edinburgh charity leader who has amply researched Guthrie, says his subject's statue on Princes Street "epitomises what many of us in the Christian church are seeking to achieve. With a Bible in one hand and his other hand resting protectively on a 'ragged child,' Guthrie's life combined the two great priorities of the church—truth and love."

"Long Tom" Guthrie was an impressive 6-foot-4, but his early career didn't impress anyone: He spent nearly 10 years at university and seminary studies, and then five more without obtaining a church position. That hard experience turned out to be a blessing, because he learned about science, banking, and other fields. Guthrie later argued that pastors were more effective when they were "less shut up in their own shells, and had more common sense and knowledge of the world."

As Murray notes, Guthrie combined Reformed theology with an accessible style—although in keeping with 19th-century practice his sentences were sometimes longer and more flowery than we'd prefer today. Guthrie described how he "studied the style of the addresses which the ancient and inspired prophets delivered to the people of Israel, and saw how, differing from the dry disquisitions or a naked statement of truths, [their statements] abounded in metaphors, figures, and illustrations."

Wherever Guthrie served, he established savings banks and libraries for his congregation, helping members but also "bringing me into familiar and frequent and kindly contact with my people." Guthrie thought pastors should live among those they served: "The further the people are removed from the manse, the less influence has the minister over them: and if a man won't live [in central Edinburgh] I would at once say to him 'You can't be my minister.'"

Guthrie created and helped to finance "ragged schools" for the benefit of children growing up wild. He was realistic about how much those children had to learn: The schools typically lasted 12 hours a day in the summer and 11 in the winter.

Guthrie opened up his first ragged school in 1847 in a building still standing on Edinburgh's Castle Hill. Above the door is an open Bible with the words from John 5:39, "Search the Scriptures." Its mission statement was straightforward: "To give the children an allowance of food for their daily support. To instruct them in reading, writing, and arithmetic. To train them in habits of industry, by instructing and employing them daily in such sorts of work as are suited to their years." Students learned a vocation, such as carpentry or sewing.

Guthrie's last goal was the most important: "To teach them the truths of the Gospel, making the Holy Scriptures the groundwork of instruction." Andrew Murray says, "He believed that the Christian gospel could save anyone and transform any community. While many Christians saw homeless and ragged children as burdens or a nuisance, Guthrie saw in these street children the potential for moral and spiritual change." And children did change. The number of under-14s in Edinburgh's prison population dropped from 315 in 1847 to 56 in 1851.

Guthrie was realistic about expenses: He told financial supporters that students would have breakfasts "of the plainest fare [and dinners] of the cheapest kind." The short book he
published in 1847, A Plea for Ragged Schools, had a “pay me now or pay me later” subtitle: Prevention Better Than Cure. But he also understood that children who had grown up unloved needed hugs, not more horror: “Hard words and harder blows are thrown away here. With these alas they are too familiar at home.”

Guthrie’s experiment was so successful in changing lives that secular educators and politicians decided to universalize it by creating schools for all and mandating attendance. That approach worked well as long as Scottish culture was largely Christian.

Guthrie’s experience has much to teach us about setting up schools, but we can learn more than that from him. When I lived in and walked the streets of Manhattan a decade ago, Yogi Berra’s words rang true: “You can observe a lot by just watching.” But increasingly, as in 1840s New Town Edinburgh, out of sight is out of mind, and the luxury housing developments reported by The New York Times are escalating escapism.

Class divisions have been a perpetual problem within the church. Amos and many other prophets thundered on that subject in the Old Testament. James and others did so in the New. The house in Edinburgh where John Knox reputedly died in 1572 displays a plaque featuring the great Reformer’s ardent statement: “In the name of the eternal GOD and of His Son Christ Jesus have respect to your poor brethren, the labourers and manurers of the ground. These have been so oppressed that their living has been dolorous and bitter. Ye must have compassion upon your brethren.”

How to offer effective compassion without enabling un-Biblical behavior has been a perpetual question. The Church of Scotland in 1560, guided by Knox, noted in its First Book of Discipline that every church must provide for the poor, “for foul and horrible it is that the poor are universally so condemned and despised. We are not patrons for stubborn and idle beggars who running from place to place make a craft of their begging; … but God commands his people to be careful for the widow and fatherless, the aged, impotent or lamed, who neither can nor may travail for their substance.”

Churches often were not careful, and many even violated Knox’s imperative within their own buildings. Before the Protestant Reformation, pews were a rarity: They became standard once sermons became central in worship services, and the task of congregants became one of sitting and listening. Many owned their pews the way some sports fans now own season tickets. Some owners even enclosed their seating in pew boxes and locked them. Wealthier church members had seats closer to the front or with good views of the pulpit, and would hand them down to their children.

Thomas Guthrie did not see evangelism and compassion, or truth and love, as dueling entities. He said, “We want a religion that, not dressed for Sundays and walking on stilts, descends into common and everyday life; is friendly, not selfish… generous, not miserly… that loves justice more than gain, and fears God more than man.”

It’s been clear for at least 50 years that the United States desperately needs both Revival and Reformation, a movement toward Christ that influences both hearts and minds. It has also become evident that we need Reunion, the coming together of rich and poor in a way that produces action by hands and feet.
moments before astronaut Neil Armstrong steered a lunar module onto the surface of the moon, Charlie Duke wondered if he might have to abort one of the most spectacular missions of the 20th century.

While Armstrong hovered over the gray expanse, Duke was a quarter-million miles away, tucked behind a bank of computers at Apollo Mission Control Center in Houston. Duke was the capsule communicator (CAPCOM) for this phase of the mission. With a headset and a microphone, his job was to shepherd Armstrong

The historic Apollo moon landings still marvel scientists a half-century later, but astronaut Charlie Duke says he’s also learned the heavens declare the glory of God

BY JAMIE DEAN

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A MAN OVER THE MOON

BY JAMIE DEAN
and fellow astronaut Edwin “Buzz” Aldrin onto the moon without catastrophe.

And Duke was worried.

As they descended, the astronauts were off course and headed toward a field of boulders. They began piloting the module to another landing spot, but that meant burning critical fuel supply. Duke had about 30 seconds to decide whether to call off the landing.

In mission control, scores of NASA engineers in skinny ties and pocket protectors fell nearly silent until they heard Armstrong’s voice: “Houston, Tranquility Base here. The Eagle has landed.”

The moment was literally breathtaking.

“Roger, Tranquility,” Duke replied. “We copy you on the ground. You’ve got a bunch of guys about to turn blue. We’re breathing again. Thanks a lot.” Duke says he meant it: He held his breath for the final few moments before the astronauts became the first men in history to touch down on another world.

For Duke, the greatest adventures were still ahead. He would go on to pilot the lunar module for the Apollo 16 mission in 1972 and become the youngest astronaut to walk on the moon at age 36. (He stills grins when he talks about zooming up lunar hills in a moon buggy known as the lunar rover.)

Still, despite the grand odyssey in a rocket to the moon, Duke says the most important moment came a few years later in his car on a highway near New Braunfels, Texas. After years of
post-Apollo turmoil, Duke turned to his wife, Dotty, and said in his Southern drawl, “Darling, there’s no doubt in my mind that Jesus Christ is the Son of God.”

This summer, July 20th marks the 50th anniversary of the Apollo 11 mission that captivated millions of people and broadcast Armstrong’s famous words: “That’s one small step for man—one giant leap for mankind.”

Astronauts and astronomers hope remembrances of Apollo 11—and the eight other lunar missions in the Apollo program—ignite fresh interest in scientific careers and space exploration, even as private companies aspire to build space colonies or travel to Mars.

Duke hopes the awe-inspiring footage and images will also spark the kind of spiritual wonder he finally embraced years after his own voyage to the moon. Though he didn’t recognize it then, he marvels at it now when he remembers what he saw in space: “The heavens declare the glory of God.”

In the summer of 1969, the heavens declared the glory of God, but the streets below declared the sinfulness of man.

In August, cult followers of Charles Manson brutally murdered seven people over three days in Los Angeles. Later that month, hundreds of thousands of people packed into a farm near Woodstock, NY, for a music festival that also gloried in drug use and casual sex.

The year before wasn’t much better: In 1968, assassins murdered both Martin Luther King Jr. and Sen. Robert Kennedy, race riots broke out in more than 100 cities, and thousands died as the Vietnam War reached a frightening peak.

Americans craving good news huddled around television sets in December 1968 as NASA launched its Apollo 8 mission: Three American astronauts became the first men to orbit the moon. It was a critical step in a fevered race to meet the late President John F. Kennedy’s 1961 challenge to land a man on the moon before the end of the decade.

The accomplishment was extraordinary: It came just 65 years after the Wright brothers achieved the first airplane flight in history—flying for about 12 seconds and traveling a distance of about 120 feet at Kitty Hawk, N.C. In 1968, the Apollo 8 spacecraft traveled nearly 250,000 miles over three days to reach the moon’s orbit.

The Apollo 8 astronauts wondered at the moon they could see outside their windows, but they also marveled at the Earth dangling in the distance. In his book Rocket Men, author Robert Kurson writes about mission commander Frank Borman: “Earthrise was the most beautiful sight Borman had ever seen, the only color visible in all the cosmos.”

During a Christmas Eve broadcast from the moon’s orbit, the three astronauts described their experiences, and ended with a message. As television viewers watched live images of the moon move across their screens, astronaut Bill Anders began: “In the beginning, God created the heaven and the earth.”

The astronauts took turns reading from Genesis Chapter 1: “And God said, ‘Let the waters under the Heaven be gathered together unto one place. And let the dry land appear. ... And God called the dry land Earth. ... And God saw that it was good.”

Borman concluded: “And from the crew of Apollo 8, we close with a good night, good luck, a Merry Christmas, and God bless all of you—all of you on the good Earth.”

Kurson writes that inside mission control in Houston, no one moved: “Then, one after another, these scientists and engineers in Houston began to cry.” It was a fitting answer to the question *Time* magazine had posed on its cover two years before, when it asked, “Is God dead?”

For Charlie Duke, God wasn’t dead, but He wasn’t important either.

The former Air Force pilot who grew up in South Carolina joined NASA in 1966 when the agency selected 19 men for its newest group of astronauts. Duke was devoted to science and self-reliance.

Neil Armstrong requested Duke serve as CAPCOM during the Apollo 11 lunar landing. (The CAPCOM position is always filled by another astronaut.) Duke was thrilled. He still remembers listening as astronaut Buzz Aldrin described the moon’s surface as “magnificent desolation.”

Duke was also pleased when NASA selected him as a backup crew member for the Apollo 13 mission. But the experience grew painful when he contracted measles and accidentally exposed the primary crew. NASA pulled one of the primary crew members, Ken Mattingly, from the flight. Duke felt terrible, but anxiety eclipsed guilt when the Apollo 13 mission nearly ended in tragedy after an internal explosion damaged the craft.

The astronauts in space and the team on the ground avoided disaster by devising a daring plan to return the spacecraft to Earth, jettisoning its mission to the moon. Mattingly, the astronaut pulled from the flight, later said his replacement, Jack Swigert, was the ideal astronaut to deal with the unexpected and grueling conditions the crew encountered.

Still, Duke says his NASA cohorts stuck him with a nickname he noticed when he climbed into his seat on the spacecraft for the Apollo 16 mission in April 1972. A small sign read, “TYPHOID MARY’S SEAT.” Ken Mattingly sat to his left.

Nearly 50 years after his own mission to the moon, Duke still sounds eager to talk about it. He remembers the approach. “I
was elated when we pitched over at 7,000 feet altitude, and we recognized our landing site,” he says. “We saw two major craters... We named them Lone Star and Gator.”

“The surface was spectacular,” he recalls. “It was the most dramatic desert I’ve ever seen... Just the stark contrast between the bright lunar horizon and the bright lunar surface and the blackness of space.”

During the mission, Duke spent nearly 72 hours on the moon. He and fellow astronaut John Young took panoramic photos, conducted experiments, and cruised in the lunar rover. Duke says he felt like a young boy on Christmas morning, bouncing from surprise to surprise: “You just went running from rock to rock and crater to crater.”

The astronauts collected 213 pounds of rocks and soil samples, and Duke left something behind on the moon’s surface: a photo of himself and three people on Earth eagerly awaiting his return—his wife and two sons.

Lots of NASA marriages broke up during the Apollo program, and Duke thought his own might not survive. He and Dotty went to church, but he says they didn’t know God in a personal way. Duke didn’t think he needed Him.

During a weekend conference at their church, something changed for Dotty. “She said she’d tried everything but Jesus, so she prayed that if the Lord was real He would come into her life,” Duke says. “Over the next several months, I watched her change, basically from sadness to joy.”

Two years later, Duke agreed to attend a weekend Bible study near their home in New Braunfels. The instructor taught about the Old Testament prophecies that point to the Messiah, and Duke says he grappled with the question “Who is Jesus Christ?”

By the end of the weekend, on the way home, he realized he believed Jesus is the Son of God and the Savior of sinners.

Duke found he had an insatiable desire to read the Bible, and he learned about repentance and faith. His marriage improved. His parenting improved. His sons embraced the gospel. He and Dotty have spoken publicly about their faith in Christ many times. Duke says he’s still faced plenty of difficulties: “But not one promise of God has failed.”

His Christian faith has also changed the way he thinks about what he saw in space nearly a half-century ago. In a scientific field devoted to the theory of evolution, Duke now believes what the Apollo 8 astronauts read from space: God created the heavens and the Earth.

“The evidence to me is overwhelming that there’s a Creator,” he says. “The orderliness in the universe and the physical laws that we experience—I see God’s hand in creation. That can’t happen by accident.” And he notes he’s seen with his own eyes what the Bible says in the book of Job: “He stretches out the north over the void and hangs the earth on nothing.”

One of Duke’s prized souvenirs from his space journey is a cassette tape he took on his flight to the moon. NASA allowed each astronaut to bring a tape of songs on board. Duke had asked a friend and disc jockey to put together a tape of country music. During the flight, Duke was shocked when he heard country music legend Porter Wagener address the three astronauts by name and perform a series of songs with his band and another young singer named Dolly Parton.

Years later, Duke listened to the tape again, and he heard it in a new way. At one point, Dolly Parton told the crew, “I’m sure during this historic Apollo flight you’ll see many, many beautiful scenes... which I’m sure as you view them you’ll think of God, the Creator of this great universe.”

Then Parton sang what she said might be the most beautiful song to describe such a sight: “How Great Thou Art.” ©
"The state of the Middle East is frequently focused on Israel. It really needs to focus on the relationship between Persia and Babylon, or in this case, Iraq and Iran."

—George Friedman, geopolitical forecaster, Season 1, Episode 1 of The Olasky Interview

A brand new podcast from WORLD Radio is here. It’s called The Olasky Interview.

Hosted by reporter Jill Nelson, listen to (you guessed it) WORLD editor-in-chief Marvin Olasky conduct in-depth interviews with prominent authors, politicians, and thought leaders. Season 1 guests include Albert Mohler, Ann Voskamp, Min Jin Lee, Ben Carson, and others.

Available everywhere you listen to podcasts.
She speaks with the fervor of a tent preacher, proclaiming a message that resonates with Christians, but the Bible isn’t her handbook. Gail Dines is a self-described radical feminist who wants pornography stopped.

Dines, of the Boston porn-fighting nonprofit Culture Reframed, is part of a growing secular movement to eliminate violent, degrading sexual images, especially on the internet. Feminists, medical professionals, and legislators are working together, sometimes alongside Christians, in a multi-pronged attack on porn.

Christians like Patrina Mosley of the Family Research Council appreciate the help. She highlights FRC’s partnering with secular organizations to correct and clarify app ratings to better protect children from online porn.

Patrick Trueman of the nonreligious National Center on Sexual Exploitation (NCOSE) said, “It’s not just a moral issue, it’s a public health crisis.”

NCOSE, a coalition of more than 350 disparate organizations and individuals, annually spotlights “The Dirty Dozen,” 12 entities as diverse as Google and the state of Nevada that profit from sexual exploitation, pressuring them to change.

Dines helps parents. She calls porn a stealth public health crisis: “Many parents don’t have a clue their kids are accessing porn, don’t know how violent it is, and have no idea how to talk to kids about it.”

Her organization has developed scripted videos parents can use to speak with children about porn. She says some material may offend certain cultural or religious groups.

Another feminist, Taina Bien-Aimé, of Coalition Against Trafficking in Women, calls porn “prostitution with a camera”: “Victims of porn, prostitution, and trafficking are often one and the same.”

For Heidi Olson, another secular ally to Christians, that harm is personal.

When she was 14, a prominent man in her community sexually abused her friend. Now, as a sexual assault nurse...
examiner at Children’s Mercy Hospital in Kansas City, Mo., she helps violated children.

Olson is disturbed by the increasing prevalence of child-on-child sexual abuse. Crime and survey data from the United States and the U.K. suggest children under age 18 (including preteens) commit one-third to two-thirds of all incidents of sexual abuse against minors. The National Center for Victims of Crime says estimates vary widely because these crimes often go unreported.

In 2017, 44 percent of 444 cases of sexually abused children treated at Children's Mercy Hospital were child-on-child. The 11- to 15-year-olds constituted the highest concentration of perpetrators.

“Children have been so desensitized by porn that imitating violent sexual abuse is normal,” Olson said. She recently testified before a Missouri Senate committee for a bill to block kids from porn websites by requiring passwords. The bill failed, but

Olson says legislators will bring it up again in the next session.

Common efforts have convinced 15 states to declare porn a public health crisis, including Arizona.

Not all legislators affirmed that declaration. Arizona Capitol Times reported Sen. Victoria Steele, D-Tucson, voted against it. “The real issue is not necessarily pornography,” she said. “The real issue is around violence against women, and toxic masculinity.”

David Boaz, writing for the libertarian Cato Institute, argued against the public health crisis designation, saying research doesn’t show connections between porn use and violent sexual crime.

Dines calls this attitude a willful refusal to deal with reality, noting children especially become victims. Having porn designated a public health crisis helps legislators introduce stronger laws against porn, and it gives activists ammunition to confront corporations and public libraries to block porn.

Dines and others say it took coordinated campaigns on multiple fronts to battle problems like drunken driving and HIV/AIDS. They see fighting porn as a similar battle.

Dines

RACING THE RAIN

By the time rains began soaking the Midwest this spring, Iowa farmer Jeff Van Voorst had planted 60 percent of his corn. Monitoring weather forecasts, Van Voorst and his father determined in early June to plant the rest by the following Monday.

For three days straight, they loaded their planter at about 4 a.m. By 5 a.m. they were in the fields and didn’t stop working until 10 p.m., ending each day caked in soil. The tractor stopped only to load more seed. Trading off helped “spread out the fatigue,” Van Voorst said.

Their corn is now growing: “With as much rain as we had, and never wanting to see another drop of rain, now all of a sudden we think, ‘You know, maybe a quarter inch of rain would be OK.’”

The National Oceanic and Atmospheric Administration says June 2018 to May 2019 was the nation’s wettest 12-month period on record. Farmers across the Farm Belt watched as small ponds formed atop their livelihoods. Rainfall threatened to sweep away the saturated corn and soybean crops.

Van Voorst’s friend Kyle Wynia had planted 80 percent of his corn crop when the rains came. As the deluge continued to the end of May, Wynia waited weeks before finishing corn and planting soybeans. On June 7, Wynia, a Sioux Center farmer in northwestem Iowa, finished planting for 2019. He expects to lose 20-30 bushels from his normal yield of 220-240 bushels.

To secure crop insurance, many farmers raced against the deadlines of May 31 for corn and June 15 for soybeans. After those dates, a percentage of the insurance coverage dropped off each day. Wynia took the insurance into account but focused on proper field conditions as the driving factor to finish. Then he prayed for a break from heavy rains, but noted, “We’re not praying for a drought. We know what that can do also.” —by MICHELLE SCHLAVIN, a World Journalism Institute college course graduate
Many professional athletes establish charitable foundations. Some just want a tax break, but Detroit Tigers pitcher Matt Boyd and his wife, Ashley, wanted to see what they could do at street level in Uganda, where they have now established a nonprofit, Kingdom Home, housing 146 girls and boys ages 6 to 14. Typically born into poverty or abandoned to the streets, the children are among a group that human traffickers often target.

The Boyds' involvement began with housemother Dorothy, who took in a group of girls who were being transported by van to a local brothel when police intervened. Dorothy's husband died unexpectedly, and she sought support from Remember Nhu, a nonprofit that sponsors 103 homes sheltering at-risk children in 16 countries, including Uganda. Ashley Boyd had worked four years for Remember Nhu, named after a young Cambodian woman sold into sex slavery, and she knew founder Carl Ralston.

Remember Nhu's infrastructure was at maximum capacity, and Ralston couldn't offer support to Dorothy's home, but he brought the need to the Boyds.

Ashley already loved Uganda: She spent a summer there on a high-school exchange program, and Ugandan students lived with her family the following year. Matt was ready to get more involved in service: When he and I talked at spring training this year, Matt said he knew that “we need to spread the gospel. ... That's what we're supposed to do as believers, ... [not] staying comfortable in our bubble.”

So the Boyds started their own nonprofit to support Dorothy, getting Kingdom Home up and running during the summer of 2018. Ashley became executive director, drawing on her experience with Remember Nhu and mentorship from Ralston. To run an organization over 7,000 miles away, she relied on local knowledge from trusted Ugandan contacts, including the houseparents at three established Remember Nhu homes, plus friends from her high-school days who are now young professionals.

Last November, the Boyds visited Uganda for 10 days, landing in neighboring Nairobi, Kenya. Ashley, talking with me by phone, recalled driving through “countless small towns,” where she appreciated the chance to interact with the people: “It's different from just flying over, where you get the bird's eye view.” As they passed into Uganda, the lush foliage felt like “a tropical version of home” to Ashley, who grew up in the Pacific Northwest.

At Dorothy's home, the girls charmed the Boyds with a welcome song they'd written for them. Ashley marveled at how supportive they were of one another, older girls helping the younger ones, with no sign of sisterly squabbles: “They aren't living as victims or ... as entitled. They were just extremely kind girls.” For mealtimes in an open courtyard in the center of the complex, the Boyds bought them a special gift: “They were all excited to have their own chairs,” says Ashley.

On the field, Matt Boyd had enough success in 2018 to quadruple his salary this season. With his baseball career helping to bring publicity, Kingdom Home accumulated a waiting list of sponsors, so in May it began supporting and managing Remember Nhu's Ugandan homes. With four homes—three for girls, and one for boys—now operating on rental properties, Kingdom Home has raised funds to buy land with enough space for six homes. By spring 2020, the organization hopes to have at least one building complete and begin relocating existing homes.

The Boyds are excited about the project. Ashley, now pregnant with the couple's second child (a boy due in late August), said Kingdom Home “has taken our heart—this is another baby for us. These are our girls.” Matt Boyd said, “If my big league career ended today, this is still going to go on, because God’s calling us to do this.”
Search and destroy
NEW LASER TECHNOLOGY DETECTS CANCER CELLS IN BLOOD by Julie Borg

A new type of laser can find and destroy cancerous melanoma cells in blood with 1,000 times the sensitivity of current detection tools. Most melanoma-related deaths occur because malignant cells at the original tumor site seep into the blood and spread to vital organs before doctors find them, Vladimir Zharov, director of the nanomedicine center at the University of Arkansas, told Live Science.

A machine called a Cytophone, described in the June 12 issue of *Science Translational Medicine*, shoots laser pulses at the outside of the skin. The laser heats the dark melanin pigment in the malignant cells, and an ultrasound sensor detects the tiny heat waves the cells emit.

Using the new technique, researchers identified circulating tumor cells in 27 of 28 cancer patients within 60 minutes with no false positives for other healthy volunteers, side effects, or skin damage. Scientists intended to find cancer cells but were surprised when they discovered the low-energy laser used for detection also destroyed those cells.

Melanoma, the most dangerous skin cancer, will kill an estimated 7,230 people this year.

**CELL PHONE BONE?**

A researcher in Australia thinks the way we hold our heads while looking at smartphones is causing bony spikes to grow at the base of some individuals’ skulls. David Shahar, a health researcher affiliated with the University of the Sunshine Coast, recently told the BBC he believes the phenomenon, known as an external occipital protuberance, results from people—particularly those 18-30 years old—holding their heads at unnatural angles to look at smartphones. “I have been a clinician for 20 years, and only in the last decade, increasingly, I have been discovering that my patients have this growth on the skull,” he said.

In a 2016 study appearing in the *Journal of Anatomy*, Shahar and another researcher found the skull spikes in 41 percent of the 218 young adults they studied. One man’s growth was 1.4 inches long. Shahar said the bone growths, possibly a response to strain from the neck muscles, rarely cause medical problems. —J.B.

**MUNCHER OF MINERALS**

A newly discovered species of shipworm, a clam-like creature known for boring into wooden ship hulls, has a surprising appetite for rock. All other known shipworms eat wood and live in saltwater, but this species inhabits freshwater, Live Science reported. Wood-eating shipworms, discovered in the fourth century B.C., cause billions of dollars of damage to piers, ships, and fishing equipment every year. A team of researchers found the rock-eating species boring into a limestone cliff along the Abatan River in the Philippines.

The Philippine shipworms, typically about 4 inches long, resemble chunky, translucent worms and create burrows that provide habitat for other species in the river, such as crabs, snails, and fish. Reuben Shipway, a marine biologist who helped study the creatures, told Live Science the voracious mollusks are chomping their way through so much rock they “are literally changing the course of the river.” Shipway and his colleagues described the species June 19 in the *Proceedings of the Royal Society B*.

The shipworms munch on limestone using shovel-like projections on their shells and expel the rock as fine sand. Birds and other animals use stones to aid digestion, but Shipway says the new species is the only known animal that eats rock by burrowing into it. —J.B.
Detained and abused
INVESTIGATION FINDS TORTURE AT DETENTION CENTERS IN CHINA by June Cheng

A recent tribunal report on organ harvesting reveals the devastating torture both Falun Gong practitioners and minority Uighurs face in detention inside China.

The independent China Tribunal had listened to testimony from Falun Gong practitioners, formerly detained Uighurs, researchers of organ harvesting, and transplant doctors at a hearing in London.

In June, the tribunal determined China has long harvested the organs of prisoners of conscience, mainly followers of the banned spiritual movement Falun Gong, and continues the practice today. That panel fears that Uighurs, who are an ethnic and religious minority in China’s western Xinjiang region, are at great risk for organ harvesting: Chinese officials have blood-tested the population and placed more than 1 million Uighurs in massive concentration camps.

The videotaped testimonies before the tribunal make grim viewing material. At one point, an interpreter choked up as he translated a Falun Gong practitioner’s recollection of torture: Guards pulled her hair, slapped her face, stomped on her, and threatened to remove her organs and burn her body. Her crime? Refusing to recant her religious beliefs.

Falun Gong and Uighur witnesses described other instances of torture and arbitrary detention. For instance, one Uighur woman, 30-year-old Mihrigul Tursun, was born in Xinjiang but later went overseas to the British University in Egypt to study English. There she met her husband and gave birth to triplets. In May 2015, she flew back to China with her 2-month-old babies to visit her parents. But when she arrived in Ürümqi, she said, officials separated her from her children and interrogated her. They asked her whom she knew in Egypt before hauling her off to a detention center. After three months, an official told her she had been placed on parole because her children were sick. When she arrived at the hospital, she found her son Mohaned had died. All three children had scars on their necks that doctors claimed were because they needed to be tube-fed. They never explained why her son died.

Chinese police confiscated Tursun’s passport so she couldn’t leave the country, she said. Over the next three years, officials detained her twice more, each time for around three months. During a January 2018 detention, officials placed her in a 430-square-foot room with 60 people. The prisoners had to take turns sleeping since there wasn’t enough room for everyone to lie down. During her three-month detention, nine of her cellmates died.

Each day, guards gave them only steamed buns to eat and forced them to take unknown medicine that caused them to faint and stopped their menstruation. Tursun said she was often taken into an interrogation room where guards electrocuted and tortured her. Broken, she begged them to kill her.

On April 5, 2018, petitions from the Egyptian Embassy in Beijing led to Tursun’s release and reunion with her children, who are Egyptian citizens. Chinese police told her she could take her children to Egypt, but her parents and relatives would face punishment if she didn’t return. She left China but then traveled to the United States, where she is seeking asylum.

Chinese foreign ministry spokeswoman Hua Chunying has rejected Tursun’s account, claiming the death of her son was a lie.

Tursun said that after she went public with her story, the Chinese government forced her brother in China to call her and ask her to renounce her claims. She worries that she’s being monitored in the United States: Earlier this year she saw a group of Chinese men who seemed to be following her.

“As I am trying to start a new life in America, go to school, work, and take care of my son and daughter, I am still scared that the Chinese Government will try to hurt me,” Tursun said in a written account.
GROW IN
FAITH,
LEARNING
& LIFE

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The view from ‘Doralzuela’

The experience in Venezuela mirrors what has happened in much of Africa: initial excitement and great promises followed by stagnation, ending in despair and greatly reduced standards of living. I wish we had as great a faith in the living God as they have in their dead social experiment.

—CLARKE McINTOSH on wng.org

Although not a dictator, W.E.B. Du Bois should be included as the man who led the destruction of Africa with his Pan-African socialism. I grew up with it and see the devastation still. He was an evil man to his core.

—T IM LAFFOON / Liberty, Mo.

We are tempted to regard material things as supreme, but God, in His mercy, uses economics to remind us of our need for Him. So much is summed up in “Give us this day our daily bread.”

—D ICK FRIEDRICH on wng.org

Yes, God meant for the earth to bear a human footprint, but should that include landfills and oceans full of plastic? Rivers and watersheds contaminated by fracking chemicals? I doubt it.

—H A VILAH BLUM on wng.org

The tedium of the Old Testament? In the two years that it takes me to cycle through the Bible, I find myself long- ing to hear again the stories of a great “cloud of witnesses” that have become dear to me.

—S T EPHEN WHIPPLE / Harmony Township, Pa.

Being grounded in the gospel protects us from twisted and false teaching in various forms readily available on the internet. It is our defense and we must study deeply its glories.

— D EBORAH BERKO on Facebook

This is the first I’ve heard about industrious Haitian migrants settling in Mexico. It’s uplifting and powerful. God truly does work in mysterious ways.

—P ARKER THOMPSON on Facebook

This great story helps me see how blessed we are here in the United States.

—P HILLIP WOECKENER on wng.org
to the myth of evolution are getting more and more desperate as their “evidence” continues to elude them.

—RUSS HEPLER on Facebook

Misreading the author
[ May 25, p. 23 ] Thank you for the articulate critique of Tolkien, and for questioning the film’s misinterpretation of his life. The idea that Geoffrey Bache Smith had a romantic interest in Tolkien seems implausible. I also was disappointed that it shared nothing of his faith or his friendship with C.S. Lewis.

—HELEN DYAR / Chattanooga, Tenn.

A culture of books
[ May 25, p. 28 ] These reviews, especially of The Enchanted Hour, made my day, my week, my month. There’s nothing like reading books to develop deep, sustained attention, and for language acquisition. I serve refugee families by reading to children and teaching their moms to find good books at the library. We don’t read snippets or analyze selections to death; we just revel in good books.

—CHERRY NEILL / Fort Worth, Texas

Unbreakable bonds
[ May 11, p. 34 ] It was fantastic to read Mindy Belz’s explanation for why ISIS attacks Christianity in the Middle East, Sri Lanka, and around the world. Of course!

—CHARLOTTE JUNGE / Kempton, Pa.

Madness of March
[ April 13, p. 8 ] Recently in a nasty park restroom, I mulled over my daughter’s impending womanhood and thanked the Lord that our city has not co-gendered park restrooms. I am mortified that girls dealing with puberty could be confronted with men under the guise of “identifying as female.” How many biological men have period envy? Let us return to sanity.

—ALISON HENDRICKS / Fayetteville, Ark.

Corrections
Elisa Bosley serves as a paid chaplain at four senior care centers in the Denver and Boulder areas (“Hymns to remember,” June 8, p. 42).

Brother Yun and Paul Hattaway co-authored The Heavenly Man (“Free at last,” June 8, p. 47).

Read more Mailbag letters at wng.org
David Powlison (1949-2019) died of pancreatic cancer on June 7. I knew him. He balanced my checkbook once in his front parlor when I was a widow. I don’t let just anyone balance my checkbook, but he started as a math major at Harvard, so it seemed safe enough.

I don’t suppose that moment will make it into an official biography. Nor will the official biography likely include that, when my single-parent friend’s daughter was a tad prodigal, he would drive over to their house in the mornings and chauffeur the girl to school.

No, you are doubtless more interested in David Powlison the counselor, author, internationally sought speaker, senior editor of the Journal of Biblical Counseling, adjunct professor of practical theology at Westminster Theological Seminary, and director of the Christian Counseling and Educational Foundation. To each his own.

When I first stood in his doorway, calling on his wife Nan one day (she later worked with me at the seminary café), he opened the door and we exchanged pleasantries. I expected him to do the usual thing that important people do after the requisite perfunctory two minutes: excuse himself with the call of some pressing business. He didn’t. He kept talking to me, looking me earnestly in the eyes as if I were the only person in the room. Which I was. I finally had to cut it off: Hey, I have things to do.

This trait sometimes got him into trouble—this “present in the moment” habit of mind that considered book publishing due dates as suggestions rather than drop-dead deadlines. Nan says his book on anger (Good and Angry) took so long to complete that it got everybody angry but him. That was brilliant, I think! A test that everybody flunked but David!

Jesus might have missed a few deadlines too. I’m sure it was passing annoying for the father of a 12-year-old dying girl who begged Jesus to come to his house, when the Healer got distracted on the way by some woman with her own medical issues. And the time He was four days late to heal Lazarus. And the time He should have sent 5,000 people home after His teaching, but, engrossed in the subject, ended up having to feed them all.

I said David started as a math major, but he switched to psychology, being of a bent of mind from childhood in Honolulu to seek the sense of his existence when he wasn’t heading his Harvard chapter of the anti-Vietnam War SDS (Students for a Democratic Society) and winning letters on his college swim team. After graduation, he worked from 1973 to 1976 at a psych hospital near Boston, where he was impressed that the cleaning woman and orderly who stayed behind, after the doctors had gone home, did more good for the patients than the professionals with their Freudian or Jungian esoterica.

At age 25 David was converted one night when his best friend, after five years of heady philosophical sparring, told him straight, “David, Diane and I really love you, we respect you, but what you believe and how you’re living, you’re destroying yourself.” Is it any wonder that David the Christian counselor eschewed the overuse of “-ion” words and preferred the simple, the personal, and the pastoral?

In an article on the counselor-counselee relationship, David wrote of 1 Thessalonians 5:14, “The familial paradigm resists any paradigm for counseling that would inherently professionalize what happens. This is not an ‘expert-client’ relationship, based on the former’s expertise in supposedly neutral technique and supposedly objective theory. This is that form of love in which you care for your little sister, whether she is bratty, fearful, or retarded.”

A rumor going around the seminary was that David Powlison never sinned. If a bunch of people wondered that, it’s a good sign.

A rumor going around the seminary was that David Powlison never sinned. If a bunch of people wondered that, it’s a good sign. I know his wife didn’t complain, not at the café and not ever. “Hagiography” is mouthed with a sneer, but why should it when hagos means “holy,” and the man was by all accounts that?

If someone out there thinks he was stuck-up, you were probably talking at David’s left ear, which was stone deaf from childhood.
March 22, 1622

THE DAY THE MUSIC DIED IN VIRGINIA

My last column noted the good mood 400 years ago at the July 30, 1619, inaugural meeting of Virginia’s General Assembly. The assembly wanted to maintain peace with the Powhatan tribe and promote “the Conversion of the Indians to Christian Religion.”

James Horn in his book 1619 shows how settlers and natives fought for several years after the Jamestown founding in 1607, but seven years later the marriage of Powhatan princess Pocahontas and settler John Rolfe improved relations.

Churchgoers throughout England in 1616 and 1617 donated shillings to establish Virginia schools for teaching natives. Exhibit A was Pocahontas herself, who professed faith in Christ and took the name Rebecca. The Rolfes voyaged to England, where Rebecca was the guest of honor at some gatherings and a novelty item at others. She met King James I: One cleric, Samuel Purchas, wrote that she impressed London because she “carried her selfe as the daughter of a king.”

As the Rolfes in 1617 started back for America, Pocahontas, age 20 or 21, became gravely ill and died. That harmed settler/Powhatan relations. So did mistreatment of natives by settlers such as John Martin: The General Assembly chastised him in 1619 when one of his employees forcibly took corn from Indians, giving them in return copper beads and trinkets. The assembly said “such outrages as this might breed danger and loss of life to others of the Colony.”

Virginia Company leader Edwin Sandys, who dreamed of a biracial Christian society, reported in November 1620—the month the Pilgrims landed in Massachusetts—that the “noble Action for the planting of Virginia with Christian Religion” was progressing. In 1621 the company instructed Virginia Gov. Francis Wyatt to make sure the colonists did not bring any “injury or oppression” against the Indians that would disturb “the present peace” and revive “ancient quarrels (now buried).”

Wyatt in January 1622 told Londoners the settlers lived “in very great amity and confidence with the natives.” John Rolfe died that year, but George Rolfe, his son by Pocahontas, was now 7. He was the biracial hope. But the Englishmen did not know, or did not wish to know, the true feelings of natives who had lost many of their hunting grounds and saw more settlers coming to take their lands.

Then came not 9/11 but 3/22. On March 22, 1622, native warriors suddenly attacked settlers’ homes and farms, killing about 350. One of the dead was George Thorpe, who had said the colonists showed “love and hearty affection” by giving the natives clothing and household items. Thorpe had said he and Powhatan Chief Opechancanough were friends. He had said the Indians were close to embracing Christ.

Thorpe misread them, and all England was angry. The Virginia Company recruited hundreds of new settlers and said giving up would be “a Sin against the dead.” The newcomers came to defeat terrorism “contrary to all laws of God and men,” since the natives had attacked “under the Color of unsuspected amity.”

Chief Opechancanough misread the settlers. He told his tribesmen that after March 22 the English would evacuate Virginia before “two Moons.” Nope: The Virginia Company ordered a “perpetual” war against the natives that would include “burning their Towns, demolishing their Temples, destroying their Canoes, ... carrying away their Corn.”

King James I shipped the Virginians 1,000 muskets, 1,000 battle-axes, 2,000 helmets, and 540 coats and shirts of mail. In 1623 the natives said they wanted peace, but colonists meeting with natives under the color of amity took revenge by serving poisoned wine that at least sickened them. The Virginians then opened fire, killing about 50.

Talk of Englishmen and natives living in peace also died. The settlers enslaved some natives, but they often ran off. When a strain of tobacco John Rolfe had invented became wildly popular in England, Virginia land turned into tobacco fields tended by slaves from Africa. In 1860, a half-million slaves lived in what still called itself a commonwealth.

For a time George Rolfe may have wavered between the English and native worlds. In 1641 he visited his native uncle, Opechancanough. In 1646 he apparently chose the English world and became a lieutenant in Virginia’s military, charged with suppressing his cousins. ©
Nearly every malady in the church today would be remedied if the pastors and congregations of Christendom would adhere to the biblical truth that is recorded here. I cannot even calculate the errors that I would have avoided and the usefulness that I would have attained if this work had been available to me at the beginning of my own walk as a minister of Christ. For the sake of God’s glory, the honor of Christ, and the good of His church, please read this book over and over again.

— Paul Washer, Founder and Missions Director for HeartCry Missionary Society

These Pastoral Theology lectures both clarified God’s calling and motivated God’s servants to preach God’s Word and shepherd His flock in accord with the whole counsel of God.

— Dr. Joel R. Beeke, Pastor. President of Puritan Reformed Theological Seminary

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