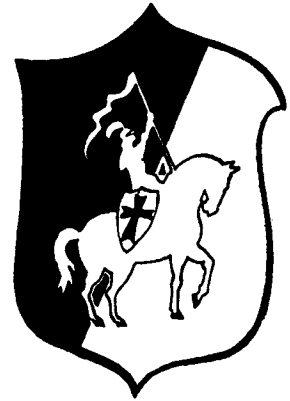


# CHRISTIAN CRUSADE



Dr. Billy James Hargis, Publisher

April 1968

The entrance of thy words giveth light.—Psalm 119:130





**FELLOW CRUSADERS: Now You Can Help  
To Raise An Army of Ministers To Assume  
Leadership FOR CHRIST — AND AGAINST  
COMMUNISM**

Christian Crusade stands on the threshold of one of the greatest moments in our history. In May of this year, from the 14th through the 17th, we will hold the first National Convention of Conservative Orthodox Preachers at Christian Crusade headquarters in Tulsa. We have worked and planned this project for several years. In fact, the idea of bringing hundreds of ministers to Tulsa for an annual one-week seminar in "God, Country and Anti-Communism," is one of the main reasons the Cathedral of the Christian Crusade was built. Over the years we have had the inspiration and support of hundreds of ministers across the nation. Now, at last, bringing them to the headquarters for this training session is a reality. The men who, along with our regular staff, will be teaching and preaching during this school represent the greatest minds and leadership in the Christian Conservative world today. Across this great land, pastors have withdrawn from denominations affiliated with the National Council of Churches to form independent Bible churches. Many of these new congregations are having a rough time financially. They do not have the finances available to send their pastors to attend national anti-Communist seminars and schools such as our Leadership School held in Tulsa last March. With our help, these men will make any sacrifices necessary to attend this conference and learn more about this fight "for Christ and against communism." Christian Crusade is eager to assist these ministers to come to Tulsa, May 14 through 17. We intend to give room, board and tuition, absolutely free to those ministers who qualify to attend this conference.

WE ESTIMATE THE COST OF EACH SCHOLARSHIP WILL BE \$100 PER DELEGATE. WE BELIEVE THAT GOD IS MOVING IN THIS ACTION AND WE ASK YOU TO HELP TO THE BEST OF YOUR ABILITY. WE WISH THAT EVERY CRUSADER WOULD TAKE IT UPON HIMSELF TO PERSONALLY SPONSOR ONE OR MORE SCHOLARSHIPS. MAYBE YOU HAVE A GROUP OR ORGANIZATION THAT CAN SPONSOR SEVERAL.

We urge you to pray for this venture and to give generously so that we may reach the people who can do the most for making and keeping this a free and Christian America. Send your contributions today to...Preacher Scholarship Fund...Cathedral of the Christian Crusade, P. O. Box 977, Tulsa, Oklahoma 74102.

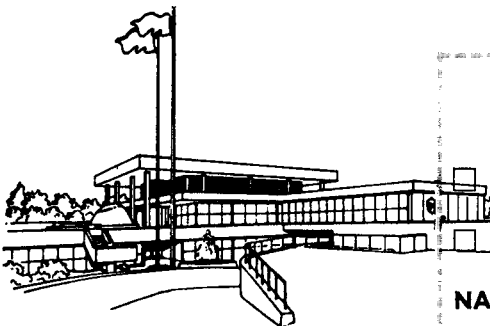
Yours for God and country,  
*Billy James Hargis*  
Billy James Hargis

**CATHEDRAL OF THE CHRISTIAN CRUSADE**  
P. O. BOX 977  
TULSA, OKLAHOMA 74102

I wish to attend the National Convention of Conservative Orthodox Preachers in Tulsa, May 14-17, 1968.

I desire more information on the National Convention of Conservative Orthodox Preachers.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_  
STATE \_\_\_\_\_ ZIP \_\_\_\_\_



May 14-17, 1968  
Cathedral of the Christian Crusade  
2808 South Sheridan Road  
Tulsa, Oklahoma

# ANNOUNCING! FIRST NATIONAL CONVENTION OF CONSERVATIVE ORTHODOX PREACHERS

MAY 14 - 17, 1968

## CATHEDRAL OF THE CHRISTIAN CRUSADE

2808 SOUTH SHERIDAN ROAD - TULSA

**NOW IS YOUR CHANCE TO ATTEND WHAT MAY WELL BE THE MOST IMPORTANT CONVENTION OF YOUR LIFE.**

**FREE TO QUALIFIED MINISTERS:** Christian Crusade is awarding full tuition scholarships to all ministers who meet the necessary requirements for registration, so that they may attend this great convention. Scholarships will cover tuition, books, room and board. To qualify for one of these Scholarships, those who attend must: (1) be ordained pastors or evangelists (2) be theologically orthodox, fundamental, Bible-believing, New Testament Christians (3) be anti-Communist and pro-American, and (4) be serving either as pastor of a church or an active evangelist.

**THE MEN PICTURED HERE WILL BE YOUR SPEAKERS AT THIS CONVENTION! THESE MEN REPRESENT THE GREATEST LEADERS IN CHRISTIAN CONSERVATISM TODAY!**



DR. JAMES  
BALES



DR. T. ROBERT  
INGRAM



A. B.  
McREYNOLDS



PASTOR  
HERMAN OTTEN



DR. BOB  
JONES, JR.

In addition to our guest speakers, you will also have as your instructors Dr. Billy James Hargis and the outstanding members of our Christian Crusade team. No greater opportunity has ever been presented to you, the religious leaders of America, to fulfill your vows to "defend the faith." Here is your chance to learn more about how to fight "for Christ and against communism." This convention has been the dream of Christian Crusade since its beginning and now it is a reality! Take advantage of this opportunity to serve Christ. It is FREE for the asking. Fill out the coupon and return it to Christian Crusade TODAY!

**Three Sessions Daily: 8:30 a.m.; 1:30 p.m.; 7:00 p.m.**

**MEALS** — To be served in the Christian Crusade Dining Room.

**Housing** — Dormitory style, to be arranged by Christian Crusade. (Each delegate will furnish his own sheets, pillow cases, blanket, toilet articles and towels.)

**PLUS BONUS** — A free Christian and patriotic library for each delegate on completion of the Convention!

YOUR CONTRIBUTIONS . . . YOUR PRAYERS WILL MAKE THIS CONVENTION  
A SUCCESS . . . AND YOU, TOO, WILL BE "DEFENDING THE FAITH"

# CHRISTIAN CRUSADE

April, 1968

Vol. 20, No. 4

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## At a Glance...

AS ANNOUNCED LAST MONTH, EVANGELIST BILLY JAMES Hargis has issued a call for the First National Convention of Conservative-Orthodox Preachers. It will convene at the Cathedral of the Christian Crusade, May 14-17, 1968. Purpose of the Convention is to bring hundreds of ministers to Tulsa for a one-week training school in "God, country and anti-communism" so these brethren may return home better equipped and more inspired to influence their communities for the cause of righteousness.

Interested ministers of the gospel, evangelists and missionaries are urged to pause at pages 2 and 3 and read carefully the detailed announcement. After seeking the mind of God in prayer, should any orthodox minister feel led to attend this Convention, he is urged to submit his application immediately.

Two items in the Crusader's Journal are of special interest. One deals with an editorial on Senator Mark O. Hatfield's Foreword to the new book, *The American Far Right—A Case Study of Billy James Hargis*. In our opinion, the Foreword is offensive and not worthy of the man, because of tactics of guilt by association and seeming duplicity and contradiction in his own position on the central issue.

The other item concerns a suggestion by a friend of Christian Crusade who recommends that readers of our magazine might want to write the sponsors of the Smothers Brothers "Funny Hour" which, at times, features folk singer Pete Seeger. He offers the text of a letter of his own as an example of what might be done to help make the sponsors aware of who Seeger is and what he represents.

The moving address on page 11 by Dr. J. H. Jackson of Chicago is one you will read with careful attention, because of its substance, timeliness and uplifting appeal. He speaks as the president of a denomination whose membership totals nearly seven million and as the pastor of one of the most influential Negro Baptist churches in Chicago.

Dr. Hargis has a comforting message for the *Christian Crusade* reader in his sermon of the month, "The Bible Has a Message for You." He answers scripturally the question of why Christians suffer and what value is gained from it.

David Noebel doesn't mince words in his exposure of *Broadside* magazine as the Red Folk Journal. He traces its history and its contribution in the field of radical propaganda.

John H. Redekop, an associate professor of political science at a small religious college in Fresno, California, made a case study of Dr. Billy James Hargis and Christian Crusade for his doctrinal dissertation. It was published by the Wm. B. Eerdmans Publishing Company in a 232-page book, and is reviewed at length by the Editor.

On the Cover: This photograph of Colorado scenic beauty serves as a reminder that summer sessions of Christian Crusade's Anti-Communist Youth University begin June 9. Please turn to pages 16 and 17 for a detailed announcement about how you can become a vital part of this ministry which fulfills such a tremendous need today.



# Crusader's Journal

## Contributors

Dr. Billy James Hargis  
Gerald S. Pope  
David Noebel  
L. E. White

**I**N HIS FOREWORD TO *The American Far Right—A Case Study of Billy James Hargis* (see review, page 28), Senator Mark O. Hatfield of Oregon attributes guilt by association to Dr. Billy James Hargis on "extremism," and makes particular reference to what the Senator thinks distinguishes "the current Far Right," i.e., the "twin foundations of political philosophy and religious convictions."

Hatfield writes: "I have no objection to personal religious convictions forming the basis for an individual's political outlook, but I strongly object to the reverse of this situation. *Political philosophies should not mold religious convictions.*" (Italics ours.)

We would in no sense disagree with the above statement. This has been Dr. Hargis' position from the time he began his ministry "for Christ and against communism." You will find it evident and consistent in all of his speaking and writing. He has repeatedly stated: "My messages are not for political purposes, but are my religious convictions."

Again, "The fight is essentially a religious battle. It is Christ versus antichrist, God versus Satan, light versus darkness."

The question is: Has Senator Hatfield consistently held this position? Have his religious convictions molded his political outlook or vice versa? Let us see.

In the August, 1967, issue of *Christian Life*, a feature writer for the magazine did a "case study" on the Senator under the title: "Senator Hatfield—Where Does He Really Stand?" (In discussing this article with a waggish friend of mine, he remarked, "He stands out in left field.")

The writer found Senator Hatfield quite sensitive on the matter of compatibility between a Christian witness and political liberalism. "He almost became angry, when he was reminded that some evangelical Christians feel that a person must be Conservative politically or his 'theology is easily suspect.'"

Hatfield replied: "It does not follow that you can transfer labels from one endeavor to another. I am not one to claim that God is a middleclass Republican."

The article continued: "When asked to explain the scriptural basis for his political philosophy, Hatfield said with candor

that he does not have a specific verse. Rather, he said, the greatest influence on him politically was a book called *The Challenge to Liberty*." What follows is a lengthy quote from this book and then the Senator discloses the name of the author—a former President of the United States, Herbert C. Hoover.

So far as we know, *The Challenge to Liberty* has not been included in the canon of Scripture, even the revised versions. In the light of this interesting insight into the genesis of Senator Hatfield's political philosophy, we ask the question in all sincerity, *which element is being molded by which?*

When he was governor of Oregon, Mark Hatfield wrote a gospel tract published by the American Tract Society. After giving a personal testimony of his conversion, he sums up the message in these words: "No matter what field we are in, we are called to give our complete allegiance to Him [Christ]. No cause, noble as it may seem, can be satisfying or purposeful without the direction of Christ."

Again, we ask: Does not this philosophy undergird the position of Christian-Americanism—that is, seeking the direction of Christ in every cause? It's a good question: Where does he really stand?

In the same *Christian Life* article, Senator Hatfield is characterized as a busy Republican freshman Senator . . . "leaving a solid, forthright witness for Jesus Christ wherever he goes." Again, "the Hatfields frequently host small dinner parties where the conversation is bright rather than witty and can be intensely spiritual."

In his Foreword to the above-mentioned book, the Senator writes that the outlook and appeals of the "Far Righters" are so emotional that "it becomes very difficult to establish a rational political dialogue." Since he seemingly cannot dialogue with "Far Righters" his witness and conversations must be confined to his Liberal friends. Certainly, he is working in a field of great need, and we would like to offer our encouragement in prayer and to know how much success he is having.

**T**HE FOLLOWING AMERICAN ADVERTISERS ARE RESPONSIBLE for putting Folk Singer Pete Seeger on the Smothers Brothers Funny Hour. We are printing their names in case some of our Christian Crusaders would enjoy writing them as Richard A. Thomas of Columbus, Ohio, wrote to each one of the sponsors.

The list of sponsors includes: Coca Cola Co., J. Paul Austin, President; Ford Motor Company, Semon E. Knudsen, President; General Motors Corporation, Frederic G. Donner, Chairman of the Board; American Tobacco Company, Robert B. Walker, President; Columbia Broadcasting System, Frank Stanton, President; American Home Products, William F. LaPorte, President; Whitehall Labs, John W. Culligan, President; and Meuser Packing Company.

The following letter of March 14 is an example of what could be done to help correct the situation.

"Dear Sir:

"The chief aim of modern advertising, I am told, is to call to the attention of a large audience the name of a sponsor of his product. It is supposed to be immaterial whether the impression made is good or bad.

"As one of the sponsors of the Smothers Brothers 'Comedy' Hour on February 26, I think you should appreciate some free unsolicited viewer-customer reaction.

"One of the Smothers, the 'dumb one,' I think, (Is there a smart one?) said that their honored guest, Pete Seeger had only appeared on television once before in 17 years. He, incidentally, was on a Smothers' program earlier this season. Could it be possible that no other show would touch him with a ten-foot hammer or sickle handle?

"What do you know about Seeger, the man you are supporting directly or indirectly? Information about him can perhaps help you in one of two ways.

"(1) It may bring to your attention the fact that Seeger's motive is to propagandize, not entertain.

"(2) Perhaps you are in accord with the motives of Seeger, and would like to provide future forums for similar characters. Subsequent remarks will provide names of candidates of the same ilk.

"SEEGER—Testified before House Committee on Un-American Activities as a Communist Party member.

"SEEGER—Belongs to a sufficient number of Communist front organizations that 12 pages are required to list them.

"SEEGER—Major fund raiser for the subversive National Council to Abolish the House Committee on Un-American Activities—from the *Daily Worker*.

"SEEGER—Organizer of the Almanac Singers, (more recent name, The Weavers), listed as 'Communist entertainers' in *United States Government Guide to Subversive Organizations*, December 1, 1961, page 16.

"SEEGER—In *American Favorite Ballads by Pete Seeger* 'Workingmen of all tongues unite—you have nothing to lose but your chains—you have a world to win. Vive La Revolution Sociale.'

"If the time has come when sales and good will can be increased by promoting the Seegers and the Smothers—God help us all!

"Sincerely,"

NATIONAL ATTENTION WAS FOCUSED ON AN EVENT IN Tulsa during March when Evangelist Oral Roberts joined a local Methodist Church. *Newsweek*, among other news magazines, took note of the event. The *Tulsa World* of March 18, 1968, reported the story as follows:

"Oral Roberts, president of the university which bears his name, Sunday was received into membership of Boston Avenue Methodist Church.

"The internationally known evangelist and Mrs. Roberts were among six persons who met Dr. Finis A. Crutchfield, senior minister, at the chancel rail following the 11:00 A.M. service to ask for membership.

"Roberts, who has conducted healing and evangelistic crusades around the world and led thousands to a profession of belief in Christ as their Saviour, has been identified as a minister in the Pentecostal Holiness Church.

"Introducing the new members to the congregation, Crutchfield spoke of Roberts as 'my colleague in Christ.'

"Becoming a member of The Methodist Church, said Crutchfield, 'does not represent a change in the fundamental faith of Dr. Roberts, but is evidence of his desire to affiliate himself in Tulsa with an inclusive church that seeks to proclaim the universal Christian Gospel.'

"He said he is pleased to have Dr. and Mrs. Roberts as members of the Boston Avenue congregation. Many members of the church came forward to greet them following the benediction.

"In his sermon, on 'Forgiveness,' Crutchfield told his congregation that in His teachings, Jesus established a definite relationship between sin and disease, and between forgiveness and healing."

Later in the same week, Tulsa's evening paper, *The Tulsa Tribune*, released a story under the title, "ORU Dean: I Was Fired," written by the religion editor, Nell Jean Boggs. (ORU officials said there was no connection between Evangelist Roberts joining the Methodist Church and the firing of the dean of the graduate school of theology.) The account stated:

"An ultimatum that either Dr. R. O. Corvin be removed as dean of the Oral Roberts University graduate school of theology, or the school would be closed was delivered faculty members of the school before the actual dismissal of the dean on March 13.

"Dr. Corvin said today he was fired and the faculty was told by Roberts, 'either he is removed as dean or I will close the school of theology.' . . .

"The professors, who requested they not be quoted individually (they expressed the fear that academic freedom was being violated), said they did not initiate the action at all. Corvin's firing came entirely from a disagreement between the dean and Roberts on questions both theological and administrative, says Corvin.

"Dr. Corvin said today that differences between Roberts and himself have occurred often through the years but that 'in our relationship we have always maintained a position of freedom in expressing differences and sometimes protests.'

"The dean who will be replaced June 1 by Dr. Howard Ervin as acting dean, said he had registered a five-point protest in which he expressed his views to the school's president.

"He declined to list the five points, but did admit that one of the great differences of opinion came when he found that Roberts leaned toward Christian existentialism and had read some 50 volumes written by such men as Soren Kierkegaard, Rudolph Bultmann, Albert Camus and Jean Paul Sartre."

**DURING MARCH, THE KERNER COMMISSION REPORT ON** riots was issued and contained the warning that the nation will be split into two societies, one black and one white, unless massive and costly remedies are begun at once.

Implicit in the report was the suggestion that poverty is the cause for riots, violence and the wholesale burning of cities which occurred in 1967, and threatens in 1968. The Commission notified President Johnson that new taxes must be levied, if necessary, to meet unprecedented levels of funding for slum housing, education, job training and welfare.

The Commission did not put a price tag on its sweeping proposals, but their magnitude made it clear that the cost would at least approach the two-billion-dollar-a-month level of the Vietnam War.

George S. Schuyler, a Negro who is an outspoken Conservative, labeled the Commission Report as "an outrageous white-wash." One irate Congressman from Oklahoma, Representative James V. Smith, blasted the report and its recommendations as



namby-pamby. "In brief," the Congressman said, "the Report proposes opening the treasury to all."

Labeling poverty as an excuse for riots brings to mind the speech on the floor of the United States Senate, July 17, 1967, by Senator Robert Byrd of West Virginia, under the title *Poverty, Phony Excuse for Riots*.

"Poverty is blamed for the riots; yet poverty-stricken whites outnumber poverty-stricken Negroes in America, but they are not rioting. Moreover, there are millions of poor but upstanding Negro citizens who deplore violence and disorder and who do not subscribe to riots.

"If living in poverty reposes in one a duty or a right to riot, then Abraham Lincoln would have been the Stokely Carmichael of his day. . . .

"For years I lived in the coal-mining communities of West Virginia. I recall the depression of the 1930s. Poverty was everywhere. It was everyone's companion. Yet, West Virginians, whether white or Negro, did not riot. They were law-abiding citizens, as they are today. One may explain, 'But there were no large urban ghettos.' True. But there was poverty—grinding poverty. That was before the days of collective bargaining, Social Security and welfare checks, or even unemployment compensation.

"Yet those people did not burn and plunder and loot and engage in mass anarchy. They believed in an orderly society. . . .

"And best of all, white and Negro, they got along well together. If a Negro became unable to work, whites and Negroes would try to help. If a white miner became ill or was injured in the mines, Negroes and whites would try to help. There were many times when I, as a meatcutter or produce clerk in the company store, placed a large flour barrel at the end of the meat counter and started a 'pounding' for a sick Negro miner or a sick white miner. At the end of the day, the barrel would be filled with flour, meal, bacon, pinto beans and other provisions and ready to deliver to the stricken family.

"So, Mr. President, people may be poor and yet considerate of others. They may live in poverty and yet take pride in their humble surroundings. Poverty neither provides a license for laziness nor for lawlessness."

**C**ONGRESSMAN THOMAS G. ABERNETHY (D-MISS) had this comment to make about the Commission on Civil Disorders: "As if the report itself of the Riot Commission was not bad enough, I read in the paper this morning that the Commission found those responsible for the horrible riots over at Cambridge, Maryland, to be the police and law enforcement officers. They completely exonerated Rap Brown, his associates and colleagues of destruction.

"But what more could we expect of this Commission? The day they were appointed and their identities made known a high school child could have accurately predicted what their findings and report would be, as well as their recommendations. All the Commission did was whitewash the entire sordid and unlawful mess, as was expected."

**U**NDER THE TITLE, "DOVES IN PULPITS, HAWKS IN PEWS," an editorial writer for the *Chicago Tribune* points up the imbalance in attitude between those in the pulpits of American churches and those in the pews. The substance of the editorial is as timely and pertinent, as penetrating an analysis, of the

situation as we have seen anywhere in print. We quote:

"In a poll of the membership of nine major Protestant denominations, conducted in February by their official publications, 57 per cent of the clergymen and only 28 per cent of the laymen favored the unconditional cessation of bombing in North Vietnam. In the same poll, 60 per cent of the laymen and only 30 per cent of the clergymen said the United States should use all necessary military force short of nuclear weapons to win the war in Vietnam.

"Identical questions on the war and related matters were published in the official organs of the following denominations with a combined membership of almost 27 million: Disciples of Christ, Evangelical United Brethren, Episcopal Church, Lutheran Church in America, Methodist church, Presbyterian church [U.S.], United Presbyterian church [U.S.A.], United Church of Canada and United Church of Christ. Opinions of 33,934 respondents were tabulated.

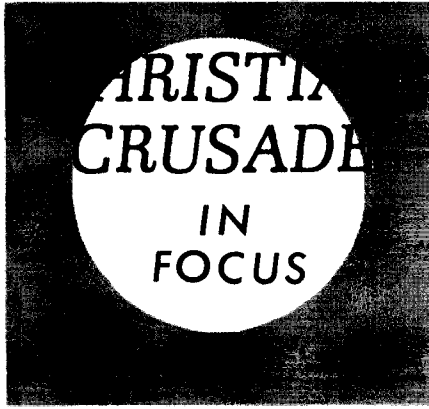
"While this survey was being made, the general board of the National Council of Churches, on February 21, adopted a policy statement advocating cooperation with communism throughout the world and specifically reaffirming its resolution of September 15, 1967, which called for an end of the bombing in North Vietnam.

"The church membership poll shows that the clergymen and bureaucrats who run the National Council of Churches, who pretend to speak for 34 denominations with almost 42 million members, actually speak only for themselves. As an editorial in the *Lutheran* commented, 'Officially the churches may coo like a dove, but the majority of their members are flying with the hawks.'

"The official position of the church organizations must be ascribed to the influence of Marxism in their controlling bureaucracies and in the seminaries rather than to honest pacifism. Most of these worthies were voracious war hawks when the United States was allied with Communist Russia against Nazi Germany. Now the general board wants the United States to 'create conditions for cooperation' with the Soviet Union and its satellites and with Castro's Cuba, bring Red China into the United Nations, and give up the idea of 'standing at the gate' to protect the free world from Communist aggression.

"For many years seminarians have been taught by such false prophets as John C. Bennett, president of the Union Theological seminary, and John A. Mackay, former president of the Princeton Theological seminary, that anti-communism is worse than communism, that the Communist attack on capitalism is ethically justified, and that the conflict between Christianity and capitalism is greater than the conflict between Christianity and communism. Eugene Carson Blake, former stated clerk of the United Presbyterian church, former president of the National Council of Churches, and now secretary general of the World Council of Churches, is another preposterous apologist for communism.

"This betrayal of Christ in the name of Christianity is one reason for the moral decay and spiritual malaise with which this country is afflicted. The melancholy fact is that the churches no longer influence the development of national character. People go to church mainly because of an impulse to participate in a service of worship, not because of any spiritual guidance they expect from clergymen. Resolutions of church organizations have no more effect on public opinion, and deserve no more respect, than those of the United Nations or the Women's International League for Peace and Freedom."



(1) One of the inspirational highlights of Christian Crusade's Twentieth Anniversary Anti-Communist Leadership School was the address by the Reverend J. H. Jackson of Chicago, America's leading Negro Conservative. Text of his message begins on page 11. Here he is shown with Dr. Billy James Hargis, founder-director, prior to his message on Wednesday, March 6, 1968, at the Cathedral of the Christian Crusade, Tulsa. (2) A portion of the audience at one of the night sessions is seen with inset photos of three featured speakers: Dr. Bella Dodd (left), Mr. Fred Schlafly (center) and Dr. Gordon Drake. People from 24 states attended the week-long sessions.







(3) Sessions at the Christian Crusade Anti-Communist Youth University begin June 9, 1968, and continue through August 30, 1968. Each session is of two-week's duration. Here is a typical scene of youth listening to instruction on the true meaning of our American form of government as taught by Dean David A. Noebel. (4) Between sessions, students enjoy the veranda, always a favorite spot for fellowship and relaxation. See pages 16-17 for details on how you can send your teen-ager or some worthy teen-ager of your acquaintance to The Summit for the finest training program anywhere in existence. (5) In two nation-wide tours after returning from his fact-finding mission to Rhodesia, South Africa and Greece, Dr. Billy James Hargis spoke to capacity and responsive audiences. This photograph was made as he spoke in the auditorium of the Biltmore Hotel in Los Angeles. (6) David A Noebel devotes many hours to monitoring recordings which feature such folk and rock-and-roll artists as Pete Seeger, Bob Dylan, Phil Ochs and Buffy Sainte-Marie. His book on the subject, "Rhythm, Riots and Revolution," is one of today's best-sellers on the subject. This month he writes an informative article on "Broadside: the Red Folk Journal." (See page 21.)



## Crusaders from 24 States Attend Leadership School

**C**HRIStIAN CRUSADERS FROM 24 states attended the Twentieth Anniversary Leadership School, held at the Cathedral of the Christian Crusade, Tulsa, March 4-8, 1968. Setting the tone for each of the nationally known speakers was the theme, "Countdown for Freedom."

Our report of the School this month consists in photographs on pages 8 and 9 (*Christian Crusade in Focus*); the complete text of two of the speakers (see pages 11 and 21); and cogent excerpts from several speakers which follow on this page. The messages of these and others of the faculty will appear in full in forthcoming issues of the *Christian Crusade* magazine.

The Communist Party had been working on their chief target, the U.S.A., for many years, but after their first convention, held secretly on a farm in Michigan, in 1922, more similarity between the Communist-Socialist programs were noted. Mr. Khrushchev reminded us that we cannot go at once from capitalism to communism, but that the American people would vote themselves into socialism then communism would take over without firing a shot, through attrition. We are so cooperative! Now, we see both enemies working on our body politic through and with their totally planned and planted programs and people. By indoctrination, infiltration, sabotage, spies and treason they are well-established in every facet of American life—its government, schools, unions, churches, clubs, labor, agriculture and through the agencies that represent each group. — From "Beware of False Progress" by Jessica Wyatt Payne

In 1919 there was formed in Paris an organization dedicated to laying the groundwork for a one-world government which, if successful, would destroy the sovereignty of the United States. The attempt to form a one-world government

following World War I by means of the League of Nations failed when the United States refused to join the League. The Council on Foreign Relations was then formed in Paris under the guidance of Edward Mandell House, ably assisted by such men as Christian Herter and the Dulles brothers with the objective of having an organization in being that would make plans for the establishment of the one-world government when another opportunity presented itself.

That opportunity had to be created by another war. World War II provided the opportunity through the formation of the United Nations Organization which was sold to the Congress of the United States and to the people as a great humanitarian effort that would forever end wars. The Senate ratified the Charter of the United Nations in 1945 as a treaty which, because of deliberate misinterpretation of Article VI of the Constitution, became the supreme law of the land even when it violated provisions of the Constitution. With the act of the U.S. Senate, the United States of America lost her sovereignty completely and ever since 1945, we have become a vassal state governed by the ever-changing Charter of the United Nations. All our foreign policy and much of our domestic policy is dictated by the UN Court decisions are now based upon the Charter of the United Nations and not upon our Constitution. We can no longer declare war, and we must supply armed forces to the UN upon their call. Witness Korea and Vietnam. The cream of our young manhood is being sacrificed for a political objective in a no-win war. In my opinion, this is treason and official murder.—From "How Did We Get

This Way?" by General Richard B. Moran.

The major freedoms we have lost have been in the economic sphere, and that therefore, the logical area for our attention should be the economic area . . . Many nations have collapsed because of the destruction of their monetary system, and unless we involve ourselves in the economic battles going on in this nation today, we could well suffer a similar collapse. If this should happen, and it is entirely within the realm of possibility, all our concerns with other issues of the day will have been just so much wasted effort.

What I am saying is this: in the economic area we are establishing communism by majority vote! Willingly and voluntarily we are adopting, one by one, the precise program of the Communists, simply because we do not understand what we are doing to ourselves in the economic sphere.—From "Why Prices Are Skyrocketing" by Captain Kenneth W. Ryker.

Every exciting speech, every inspirational word of the Twentieth Anniversary Leadership School has been captured and put on high-fidelity tapes. You can participate as you listen to the recordings of the dynamic speakers who reported faithfully their findings and facts and flung their challenge to the Communist world.

All 25 speeches by these 16 speakers will be sent to you for a donation of \$50 to help Christian Crusade carry out its fight against subversion. You will have a permanent record of the 1968 Leadership School, the speeches as they were delivered by such famous Christian Conservatives as Fred Schlafly, Dr. Joseph H. Jackson, Dr. Gordon Drake, Col. Laurence Bunker, Dr. Bella Dodd, Jessica Wyatt Payne, General Richard B. Moran, Captain Kenneth Ryker, General Edwin A. Walker, Pastor Richard Wurmbbrand, Dr. Billy James Hargis, David A. Noebel, Charles Secrest, Haywood Kelly, Gerald Pope and Julian Williams. Write *Christian Crusade*, Box 977, Tulsa, Oklahoma 74102.

We and we alone, as citizens, are entrusted with the obligation to safeguard our most priceless possession—freedom. When we again fulfill our obligation, this crippled freedom of ours will be restored to its full creative vigor. Communism, with its many names, will perish in the burning light of the truth.

# THE STRENGTH OF THE NATION THE SECURITY OF HER CITIZENS

BY THE REVEREND J. H. JACKSON

*Text of the message by Dr. Jackson is printed here as it was given at the Twentieth Anniversary Leadership School on Wednesday, March 6, 1968. Dr. Jackson is a captivating speaker and moved his audience with the relevancy and delightful humor of his message. He is president of the National Baptist Convention (membership 6,500,000) and the pastor of the Olivet Baptist Church in Chicago. He is one of the best-known Conservative Negro leaders in America.*



DR. HARGIS AND OFFICIALS AND LEADERS of this great body. It has been an inspiration to me to listen to the reports of the fine things that you've done in this session and your commitment to the principles of Christ and to the work of this great nation. I am glad to see many friends whom I have known across the years—some whom I met while I was a student at Jackson College and some of the friends from our National Baptist Convention are present tonight. I am glad to have them here.

I have enjoyed talking with Dr. Hargis tonight and today. I thought he was an old man, but I find him active and very vigorous and interested in the work that he is doing.

I remember some years ago hearing an outstanding speaker say he went some place to speak and just before he got up to speak he had a telegram from his wife, and he thought she was sending him a kiss, but the initials were for keeping it short. "K-i-s-s: Keep it short, stupid." She didn't want him to talk too long. My wife isn't here tonight; she hasn't sent me a wire, and Dr. Hargis has said that I had all the time that I wanted.

When I was growing up as a rural district preacher in the state of Mississippi, we always delighted to preach with short time, you see, so they could say, "If he'd the time, he would have preached tonight."

I want to talk to you about a strong America, the security of our citizens. It was July 4, 1776, that the thirteen original and scattered colonies decided they were too loosely related and they needed to come together and organize themselves

into an independent and powerful fellowship. Several things brought them together.

The first was they grew tired and impatient of the autocracy and the oppression and all of the afflictions that they had received and were still receiving at the hand of the mother country, Great Britain. So, they came together under the impression that there were certain self-evident truths—truths that you didn't have to argue to establish. Truths that existed without the reasoning of the best logicians and scholars—they were self-evident truths.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed."

**T**O THEM, THE CREATOR WAS NOT only concerned about establishing planets, building mountains and spanning rivers and oceans. The Creator was not only concerned about the movement of stars, suns and moons through open skies. He was concerned about putting in the heart and mind and soul of every man self-evident facts—the love of truth, the hunger for liberty. This particular document served as a means of holding these scattered people together.

After eleven years of success and failure, trial and error, these distinguished leaders felt that they needed a stronger bond of union. They needed another document, strong enough and powerful enough to weld them together into a fraternity under one flag and in the light of one great democratic truth. And, in writing the Preamble to the federal Constitution, they said this: "We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for these United States of America."

There you have the birth, the Genesis, the origin of one of the greatest social and political experiments that mankind has ever tried since the dawn of history. We now have a great heritage and a great nation.

But, we have come to days when the apathy and the indifference that have

dogged our steps, the false securities, in the light of which we have fallen to sleep. We have come to days when so many Americans have felt and still feel that being housed and protected by the masses in gigantic mountains, being held in the watery arms of two mighty oceans that America was planted once and for all secure without the need of human support, without the need of protection. We have felt that things were easy and that America would exist because of her greatness.

**T**ODAY, I WANT TO SUMMON YOU AS Americans to reflect on several things. There are certain things today that we must do to help keep this nation strong and great. For you see, this nation didn't drop down from the skies. It is not a plant of the earth unattended by the genius and the thought and sacrifices of human beings. America is both a human product and a gift from God.

Many of us feel today that all we have to do is to get our rights, to go to the bank of freedom and put in our check anytime we get ready, and draw out what we think we want. It isn't done like that. The time has come now when Americans must know that we cannot just seek our security, our rights and the blessings of American liberty without effort and without paying the price. There are some things we must do.

Don't let anybody fool you. As great and as glorious and as powerful as this nation is, with all of her strength and material greatness, with all of the power that she has amassed, on land, on sea and in the air, this great nation can fall, and great would be the fall thereof. There are several things I wish to call to your attention tonight that we must do, because if the nation isn't strong, we are weak; if the nation is not strong, every citizen is exposed; if the nation is not strong, our quest for bread and our quest for things material will fall. We, then, must do something to keep the nation strong.

The first thing I'd like to point out is: We must recognize and come face to face with the fact that today our liberties, our freedom and our security as citizens are called in question. We must wake up today, open our eyes and see the perils that are upon us. We're dissatisfied, most everybody is dissatisfied. Nobody can be pleased, apparently. Something is wrong with America. We curse out the President of the United States; we curse out Con-

gress; we curse out all of our elected leaders. Something is wrong!

I suppose it's like the picture that my wife told me about the other day that a man woke up early one morning and raised his shade, and he got this conception of life. He saw a bird, the cat was chasing the bird, and the dog was chasing the cat, and the dogcatcher was chasing the dog—a series of battles and conflicts, fighting within and without. We must see the danger.

There is a strange ideology that is sweeping this nation today, and that ideology makes us believe that freedom means license, that if I am free, nobody disturbs me. I can do what I want to do. Well, I didn't really know the limitations of freedom until several years ago when I got married. I found out that freedom didn't mean doing what you want to do. It meant doing what she wanted you to do in the name of what you wanted.

We have come upon strange days. We are helping other folks to defeat ourselves—fighting against the established laws, believing that one man's mind, one group can decide what's right and what's wrong, believing that disobedience is better than obedience, that civil disobedience can build an orderly society. *That's far from the truth!*

We have today a set of enemies that are using all of us. These enemies are clever. Some of them have wrecked nations, great and mighty, and they're trying to wreck us by making us do it. They are in every conceivable group in America. They have membership. They'll join a group of integrationists and make them feel that it's not going fast enough. They'll join a group of segregationists and make them feel that you ought to fight them more. They'll join the church and make church people feel we've got to keep it pure and pale. They use all kinds of methods to make us fight one another.

They've created a picture, and many of us quote from it. Wherever the Negroes live they call it Ghettos. Now, the meaning of Ghetto is a thing that you can't get out of. But, now we're going on talking about the Ghetto. The Ghetto! The Ghetto!

**T**HESE CLEVER PEOPLE, THESE PECULIAR ideologists will for a moment make us fight against segregation with all of our heart, and we will be logical when we do it. Then, when we just get the battle won, those same folks will come and get a group of us and make us fight

for segregation in the name of Black Power. We go this way so far and turn around and go another way.

It reminds me of an experience I had after I was married a while. When I first got married, I thought it was patriotic and kind of lovey-dovey, you know, to go downtown with my wife and shop with her. But I soon quit because I found out we were going to fall out for good. If I wanted a hat, I knew the kind I wanted. I'd go right into the store and get it and go about my business. But that wasn't my wife's philosophy. She would start at the first rack and go down the whole rack, and I'd get so embarrassed because the clerks were so patient. And then, the thing that took the cake, she'd come back to the first rack and buy the first hat she tried on. So, after that, we decided that we wouldn't go to town together.

But, I was caught downtown with her one day, and she went into a drugstore. She had to stop in there, stayed a little while and came out. "Oh," she said, "I forgot something." And, she went in the second time. I was afraid to ask her any questions. I was in traffic, and I knew I needed to keep my eyes forward.

When I got out of the traffic, I said, "Now, honey, you tell me, just what did you buy the first time?" She said, "Why, I bought fingernail polish." I said, "That's all right. That's all right. I just asked you. And, then you forgot something and went back. What did you buy the second time?"

"I bought the remover."

Well, now as you see, as a man and with a methodical business mind, I concluded once, if you hadn't bought the stuff the first time, you wouldn't have needed the remover.

Confusion going this way and that way, and we need tonight, as Americans, to see the danger we are in, to see the pitfalls, to see how we can lose our liberty with all of our skyscrapers standing, with all of our buildings just as they are now, with all of our streets being traversed by people whose faces we know. We can wake up, and our nation can be in the hand of another philosophy.

In 1838, January 27, Abraham Lincoln made a speech in which he said we must stand against civil disobedience and gave reasons. One is, if we disrespect ourselves, we will soon become disrespectful. If we, ourselves, will turn against ourselves and insist on being lawbreakers, soon the

people who want to live in orderly society will say, "There's no use in my trying. I might as well give up and float with the tide."

Then, said Lincoln, somebody comes along who can charm and control the fort. He then takes charge and the crowd joins with him. What Mr. Lincoln talked about 130 years ago is dogging our steps. There are certain people in America who apparently can get along without obeying law, doing what they want to do. And, it's becoming kind of popular now.

There was a time when a man didn't like to have his finger prints, but it's kind of cute now to break the law. We must know the danger that faces us.

**T**HE SECOND THING IS, WE MUST NOW work to bring the fractions and the pieces together and live as a united people. We must! Divisions can't help us. It doesn't matter how many of our sons go to Vietnam and die on foreign soil. If we in America cannot rise above our divisions and become one mighty people, our case is lost.

Now, God didn't intend for all of us to look alike. He didn't intend that. He intended for some of us to be white or pale, and some of us to be black. There's nothing wrong about having different colors. Nothing wrong with some folks having straight hair and some kinky hair. It looks as if the kinky lasts longer though. There's nothing wrong with that. Nothing at all. I have no compromise. No compromise. I am proud of my heritage. I am proud of my mother and my father.

I have often said if I were sent back

to the gates of birth, and the Lord of Life would give me a chance, among all the folk, now you pick who you'd like to be your father and your mother, I'd still pick that old country preacher; Henry for my daddy and Emily for my mother.

Now, I was born in Mississippi, and I have had some experience. I lived there for years. And then, if He asked me, "Where do you want to be born?" I'd ask Him to put off the date of birth and give me a little time to think it over.

America was not intended to be sameness. America was intended to be a great symphony with each one doing his part in unity. And, it doesn't mean now that I am going to give up my heritage. It doesn't mean that. A man asked me the other day did we have any plan—the National Baptist Convention—of merging with the Southern Baptist Convention. I said, "For what?" No. No. We're too big to do that. We're too powerful to merge with the Southern Baptist. We've got something to offer that they don't have. No.

What I am trying to say is that when I speak of unity in this nation, this is what I mean—that we must find some link that ties us together as a nation. We must find a foundation that will support men and women of all backgrounds and nationalities and races. It does not mean that I would take from you what belongs to you, or that you would take from me what belongs to me. All of us can live in this country in a great big family without fussing and sparring at each other.

What's the use of running if a man knows he's great? Why run everytime

## COMING NEXT MONTH

Dr. Drake



**Dark Horse Threat to American Education**, by Dr. Gordon V. Drake. An expose of the World Confederation of Organizations of the Teaching Profession. Now headed by Dr. William Carr, former executive secretary of the National Education Association, this group works hand-in-glove with UNESCO and the NEA from its world headquarters in Washington, D.C. An explosive theme!

**Reflections on the Life and Death of Dr. Martin Luther King**, by Dr. Billy James Hargis. The Founder-Director of Christian Crusade shows why the deplorable assassination of Dr. King was the worst thing that could have happened to the cause of freedom, for whoever shot the Negro leader did a favor to the cause of world communism.

somebody cracks a stick? You don't move everytime somebody looks at you. Your superiority holds you.

I remember at an asylum in Jackson, and I had been down the hill there to preach one Sunday beyond the asylum. I was coming on back on my way to the streetcar, and one of the trustees got loose, and I was walking, and he was walking, and I looked back and he was walking a little fast. And, I started to walk a little fast. And, then he started a little trotting. I started trotting. And, pretty soon, the two of us were running for dear life. I was running to save my life, and he was running to get my tag. He got my tag and went on back where he started.

It isn't nice to run everytime the stick breaks. We are here in America, and we must live together. Now, what is something that will hold us?

Color is too thin. You cannot build a democratic society on color. It's too thin. You can't build it on cash, because then you couldn't have a democracy. Too many folks are broke. A democracy must be built on the fundamental principles of justice and freedom and equality of opportunity.

Now, when it comes to playing baseball, it isn't fair to the pitcher and it isn't fair to the catcher to ask for four strikes. The rule is three strikes. And, if in those three sweeps you can get it out of the park, you've got a homerun. But if you strike at it three times and tip nothing, you're out. Now, don't stand up there and argue. Sit down. You're out!

I do not want two standards. I do not seek special opportunity. My position is every American under that flag must have the same number of strikes, and if he hits a homerun, give him his score. But, then if he strikes out, don't stand up there and argue about the fact his papa used to play on this same team. Sit down! Law, respect for law, the Constitution and character, these are the things that make greatness. You cannot make citizens out of cash.

**I** READ THE REPORT THE OTHER DAY of the Kerner Commission, and they have got a neat little answer to the problem and all in a nice package. Thirty-two billion dollars will do it. Thirty-two billion dollars, and the riots will stop. Thirty-two billion dollars. Somebody said what do you think about it. I said, "Well, if that's the way its going, you've got to go to every segregationist and offer him something, and how much are you going

to pay him?"

How much are you going to pay the Klu Klux Klan? How much are you going to pay the bankrobber not to be a robber? If thirty-two billion dollars can keep riots down, then spend the money, but it's not done like that.

We used to have an old song down in Mississippi: "If religion were a thing that money could buy, the rich would live, and the poor would die." (Then, we had another song years ago, when it wasn't safe to curse white people, so we had to sing it to them. And, we wrapped it up in a nice song. "You may be a white man, as white as the drifts of snow, but if you ain't got the love of Jesus in your heart [then we would come out strong with this] to hell you surely go." Now, we sang all of the first part to get to the last.)

Wealth cannot produce wisdom. Money cannot purchase morals, and the determinism of dollars is no defense of character.

Now, they have dumped this riot business on Negroes—dumped it on us, you see. We don't think like that. Negroes don't think in terms of destroying a whole city. No, no. Our sins are generally spontaneous. You've got to make us mad first. But, it isn't our method to plot the death of a whole city. That's somebody else's method. And, they move into our communities and commit the evils, and lay it all on us.

The basic conclusion of the Kerner report—we are moving towards two Americas—one black and one white, separate and unequal.

Now, listen, if that's true, then all of the civil rights work has already failed—if that's the way we are moving. But you see, we have fourteen years of the most comprehensive and the most far-reaching growth in democratic society in America that we've ever had. The last 100 years didn't do that. Let me count some of the things.

Supreme Court's action. And, that wasn't done in the streets; it was done in the courtroom. Now, today, more people have the ballot than ever before, and white people and Negroes are joining hands going to the ballot electing the best-prepared man, and sometimes the man happens to be a colored man. It's true in Cleveland. It's true in Gary.

I was in Washington the other day, and they are getting ready to march on Washington, and they've got a Negro mayor. They went to his house one night to picket him, and he came out and just

rubbed his face and said, "Can't you see who I am?"

I hope you hear me tonight: that we stand in the face of a great crisis, and we must be bold enough to overcome the little things. For, if we don't do it, we can conquer on the battlefield every Communist army and put down every Communist State, and if we can't live together ourselves, we die by suicide.

**T**HE THIRD CLAIM, WE HASTEN NOW, we need to appreciate more what we already have. If you have been out of the United States of America and lived on other sections of soil in the world, you find out what we've got here is not perfect, but it's mighty good.

We can come to a public meeting and worship God. We can preach on the street corner, anywhere in the city we wish to. In many countries, you can't do that. Their laws will not allow them to do it. We must appreciate what we have, and what we are, as Americans. Appreciate ourselves.

And the fourth and the last thing, we must combine our quest for personal rights with our commitment to personal responsibility to the nation. I believe that as dark as the picture might seem to be, we can save this nation and help save this world.

We have the charter of liberty, and we have something else. We have a Man on our side. He lived through darker days. He saw the clouds thick and gruesome. He heard the billows burst and saw all of the madcaps flutter across His path. He saw enemies strong and mighty sweep against Him. They asked Him to change His gospel, to change his religion. They said to Him, "If you will change, we will make you king, honor you and give you power." He said, "No, I thank you. I don't need your crown. I'd rather have my Father's cross." That Man today, in America, is still touching hearts, making folks anew.

For you cannot build a great democratic society without putting moral content in the hearts of the people. I still believe in that old-fashioned religion that cleanses hearts, regulates a man's thoughts, lifts him out of the gutter and makes him recognize that every man is a son of God.

I talk like this because I have been a slave once to prejudice and hatred. I know what you can miss by it—beautiful thought, great ideas.

**I** REMEMBER A YOUNG MAN. HE AND I were classmates. I knew he didn't like me. I could tell the way his eyes



flashed when he looked at me. I went to his pulpit and preached for him, but he didn't like me. But, I liked him, not because I was a coward, but because I had discovered Somebody Else. We finished, he went to Flint, Michigan, and I went back to Omaha, Nebraska. One day he called me. He said, "Joe, I want to come over and talk with you." I said, "All right." He came and spent a day.

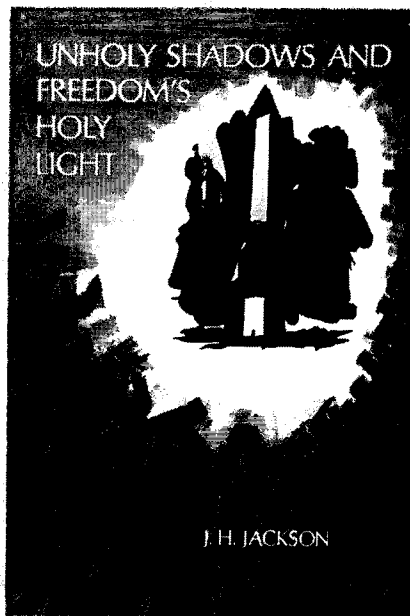
He said, "You know, when I was at Colgate-Rochester, I didn't like you very much." I said, "I knew it, but I didn't want to press it. I thought you might overcome someday." He said, "I have been very sick, and I thought I wasn't going to live." He was the pastor of the First Baptist Church in Flint. He said, "The Spirit of God has moved on me, and I have come to ask you if you would join with me, and let us go across the United States as a team, preaching the gospel of Christ."

I said, "Well, Henrickson, give me some chance to think."

"Oh," he said, "it doesn't require much thought to do this, for us to join together and go from city to city, preaching the gospel of Christ." I finally said, "Well, I'll join you." We shook hands, and he stood there, a strong man, with tears meeting under his chin, and told me good-by. I went to Florida on a preaching mission, and when I got back home, I had a special delivery letter from his wife saying, "I'm sorry to announce that Henrickson died last night."

I said, "What, Henrickson dead—we, with a pact to preach the gospel of Christ across America? We in a pact to join our strength together and help to carry the cross of Christ, and Henrickson dead? Yes, dead." And, I said at that moment, "With Henrickson dead, I must keep that resolution, and if I must stand alone, wherever I have the opportunity, I must preach, not a segregated gospel, but a gospel for everybody."

And, as I have gone across the world preaching the gospel of Christ in Russia, Romania, Yugoslavia, Hungary, and across this nation, I think of that man who promised to join me, his body resting in the cold sods of Illinois, but thank God, there is an open field, and if we join our hands tonight, overcome little differences, risk what we are and what we have in the hands of Jesus Christ, America can be reborn tomorrow, and we will have a new gift of freedom that comes from the heart and soul of those who know God for themselves. END.



A Book  
from the Pen  
of  
America's Leading  
Negro Conservative

**"UNHOLY SHADOWS AND  
FREEDOM'S HOLY LIGHT"**

By J. H. Jackson

The author is the President of the National Baptist Convention (membership, 6,500,000) and the Pastor of the Olivet Baptist Church in Chicago. He has been one of the most courageous and outspoken Americans in the defense of the American ideals and the American power to solve its problems.

His book is not a partisan approach to the struggle for civil rights; it is a broad and objective study of this vital subject and the related issues. Because of the lofty principles espoused by the Federal Constitution and the American philosophy of freedom, the author sees obedience to these creative principles of freedom as the way out. Civil disobedience is a negative approach and is not advocated or sanctioned in the provisions of legitimate protest as found in the Federal Constitution.

The author calls for a patriotic fraternity of all Americans under one flag and by the power of the ideals and principles of the supreme law of the land. The unholy shadows that would hinder the glory of liberty are seen in all groups, but the hope of victory lies in loyalty to, and the creative use of freedom's holy light. Says Dr. Jackson: "The next forward step in racial development and progress will not be made by our white friends for their Negro neighbors, but will be made by Negroes for themselves . . . we must go from protest to production."

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*Billy James Hargis*

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# Who Wrote the Letter of September 22, 1966?

BY HAYWOOD B. KELLY  
General Manager, Christian Crusade

ON MONDAY, MARCH 25, 1968, Christian Crusade's attorney took depositions from the third and fourth highest-ranking employees of the Internal Revenue Service in Washington, D. C.

Although it is my understanding the District Director of Internal Revenue in Oklahoma City denied that Washington had forwarded him any instructions, our attorney secured information in Washington indicating that one and one-half pages of instructions came with the letter of November 13, 1964, proposing to revoke Christian Crusade's tax exemption. The letter was reportedly written by a Mr. K. J. Feiforek who is now supposed to be in Latin America with the Agency for International Development. Believe it or not, our attorney still has not been able to learn who wrote Christian Crusade the letter of September 22, 1966, which actually revoked our tax exemption.

In March, our attorney met with an arrogant group of IRS officials, living in a bureaucratic world of their own, who, of course, resent the right of any taxpayer to question their "top brass," so to speak.

Our attorney learned that the event which actually started the proceedings apparently came from Congressman Wright Patman of Texas who stirred up a controversy about and insisted on an examination of the tax-exempt status of Christian Crusade. The first document in the case was a memorandum from Washington to the District Director in Oklahoma City requesting his office to begin an investigation.

After promising the judge he would deliver certain IRS files to our attorney in a few days, the attorney for the Internal Revenue Service has refused to do this. Now, after months have passed, the next crucial date in this matter is a hearing set for April 8, 1968, at 10:00 A.M. on a motion by our attorney to pro-

duce these promised documents.

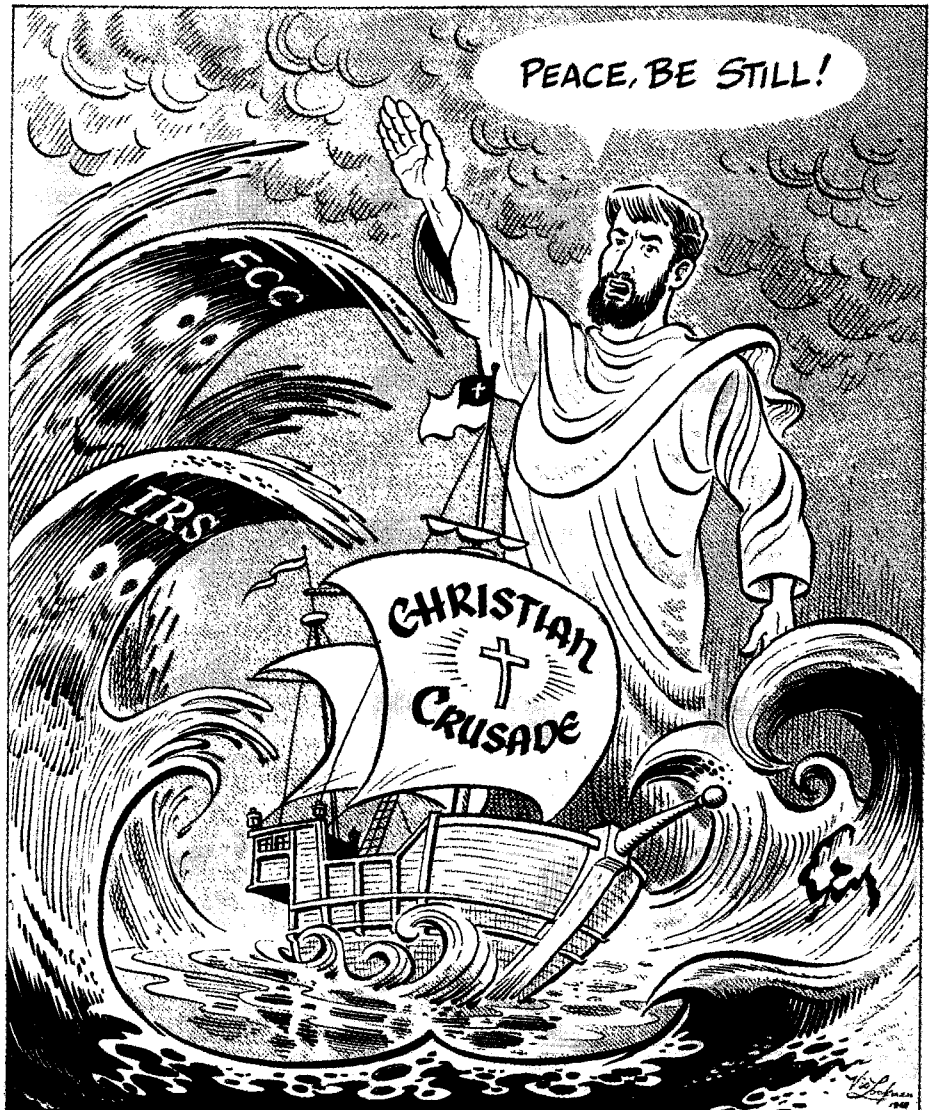
Our attorney is doing everything possible to unearth the facts—to find out why a dictatorial branch of our government can be so eager to slap a retroactive assessment on Christian Crusade, and yet be so slow to produce documents that have been requested over a long period

of time. (In the matter of the assessment, the Oklahoma City office even used the long distance telephone to convey information to its computer center in Austin, Texas, instead of using the customary exchange of mail.)

No doubt, the Internal Revenue Service actually believed the assessment would prove a deathblow to Christian Crusade. I am sure it did not believe Christian Crusade would have an attorney with the reputation and fighting spirit to take this case, if necessary, to the highest court in the land, the Supreme Court. The outcome of the case of Christian Crusade will conceivably effect every Christian Conservative and fundamental Bible-believing church in America.

It is almost impossible for our attorney to believe that the third and fourth high-

(Continued on page 20)



THE LORD'S HAND IS NOT SHORTENED THAT HE CAN NOT  
SAVE...HE IS STILL THE LORD OF THE RAGING SEA!

## Sermon of the Month

# The Bible Has a Message

... for You!

BY BILLY JAMES HARGIS

Founder-Director, Christian Crusade

*Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.—Isaiah 50:10*

RECENTLY, I RECEIVED A LETTER FROM a friend of Christian Crusade who requested a message of hope for the suffering this person was enduring. What a joy it was to point to the Word of God for the answer. This is an important part of the ministry of Christian Crusade, emphasizing the truth that Christ is the answer to every question, problem, heartache and suffering.

Paul says in II Corinthians 1:3-4 that the God whom we serve is the "God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

At times, a Christian experiences darkness, trouble and tears, and the superficial critic pounces upon him and says, "This trouble comes as the result of some sin." But this is not the teaching of the Word of God. (Sin, of course, has its consequences, but it is not necessarily the cause for the adversities of life.) Such doctrine is as false as it is cruel and as cruel as it is false. When you turn to the Word of God, you will find a satisfactory explanation.

The Bible says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6) Therefore, you may conclude that if you are without chastisement, "then are you bastards, and not sons." (Heb. 12:8) Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33)

As each twenty-four hours is made

up of daylight and nighttime, as each season consists of summer and winter, so are the experiences of life. They are a part of life and living (Eccles. 3:1-8) But as an old preacher used to say: "God knows how to make the morning out of the night. He can touch the black charcoal into diamonds. He knows how to speak, and the darkness becomes light. The very affliction that would drag you down lifts you up; the things that are weights become wings. That which you would have prevented, if you could have, lifts you up to heaven." The Psalmist expressed it in these words: "Weeping may endure for a night, but joy cometh in the morning." (Psalm 30:5)

IS THERE GOOD IN SUFFERING? Is there value in trouble? Yes! If used rightly, these things enable us to honor God. There are many trusts—education, ability to sing, to reach the hearts of others and stewardship of money. All must be used to capacity to do good.

When trouble is thrust upon us by circumstances of life, we are to bear it, meet it, go through it, face it as a trust from God to be used for the glory of His great name.

Recall for a moment the many trials of Job, a patriarch, successful businessman and faithful friend of God. Does this not point up the truth that even the most "perfect" of men will meet with trial and persecution. Abraham, too, had his Isaac to sacrifice, and his wilderness of severe and prolonged testing, but it cannot be said, even in these circumstances, he was out of God's will.

Satan approached God and challenged the integrity of Job's faith. *After all, he implied, why shouldn't he worship you? He has everything. He is doing it out of selfishness. He knows where his bread is buttered.* "Put forth thine hand now, and

touch all that he hath, and he will curse thee to thy face." (Job. 1:9-11)

God gave Satan his chance with Job. Then, the awful testings began. There were no half-measures. First came a dark-robed messenger who took from him all his property. Imagine what this blow meant. What would it mean to you to lose everything you possess? It would be staggering, to say the least, and many never recover from such a blow.

But even worse was the loss of his servants and the tragic death of his ten children in one terrific stroke. But from the heart and lips of Job came these words, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21)

And then Job himself was stricken in health, so that from head to feet, his body was one festering mass of sores. A loathsome disease! Still, in all this, Job trusted the Lord, and God brought him out of all his troubles and made the latter days of his life incomparably more glorious than the former.

Bless your heart, in these days of trouble, if you put your trust in God, He will sustain you, strengthen you and see you through, *for He never fails His own.* Affliction for the present is neither joyous nor easily understood, but afterwards it yields the delicious fruits of righteousness.

Trouble, rightly borne, honors God. No matter what it is, who or what brought it, God is dishonored if a Christian does not bear his fiery trial as he ought to bear it. You are being tested for God, and you will dishonor or honor Him according to your attitude and behavior.

Paul had a thorn in his flesh. I do not know what it was, but, you may be sure, it was something serious. He called it the messenger of Satan, sent to buffet him. Three times Paul besought the Lord to remove it, but it was not taken away. Nevertheless, the Apostle could say in effect: "I am glad I have it. I glory in it, because God has given me more of His grace than I ever would have had, but for the thorn. So, I will take the thorn and the added grace, and be enlarged in my knowledge and experience of God."

Why does trouble come to the child of God? Many times it is the strange way of preparing such a friend of God to be a helper of others, as otherwise that person could never be. There is no teacher like experience. I wonder if we

(Please turn the page)



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really and deeply learn anything at all except as we learn it in the realm of personal or vicarious experience.

Trouble often comes, and as we pass through it, we are better fitted by such experiences to help others. Remember Paul's words: ". . . that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Why do suffering and tears come to us? Many times it is necessary discipline for us in the building of our own character. God's great concern is for our inner, deeper selves. Over and again, trouble is God's disciplinary teacher to reinforce, re-

fine, teach, cleanse and fit us that we may be, and do, in God's sight what He would have at our hands.

The highest conception of life, here, is that it is a school, and you and I are the pupils. God has many teachers, and one who comes robed in black is suffering, trial and deepest, darkest testing. David said, "It is good for me that I have been afflicted; that I might learn thy statutes." (Psalm 119:71) Ease is the bane of everything that is good. We need to be disenchanted, so that our trust shall not be in the flesh, nor in the world, but stayed on the Living God. **END**

Letter of September 22, 1966

(Continued from page 18)

est-ranking persons in the Internal Revenue Service have no idea who authored the September 22, 1966, letter which actually revoked the tax-exempt status of Christian Crusade. As our attorney stated, as soon as this hearing is held on April 8, he will return to Washington for further probing and fact-finding.

This is no petty skirmish. The Internal Revenue Service has money and power. But, thank God, Christian Cru-


sade has the prayers of tens of thousands of Bible-believing Christians the length and breadth of this great nation and are standing for the principle of justice and freedom.

Speaking in behalf of Dr. Billy James Hargis and those who represent this cause, I express my heartfelt gratitude to everyone who is standing behind this organization in prayer and support. I have every assurance that the attempts to destroy this ministry "for Christ and against communism" will be providentially overruled and our cause will triumph. **END.**

If you are inclined to doubt the effectiveness of Communist "operation brainwash" in this country, consider the sad state of American patriotism. Thirty years ago, throughout the United States, it was the passionate pride of all but a few despised and discredited renegades to be for America first.—DEAN MANION

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**HOWARD C. ESTEP**  
Editor

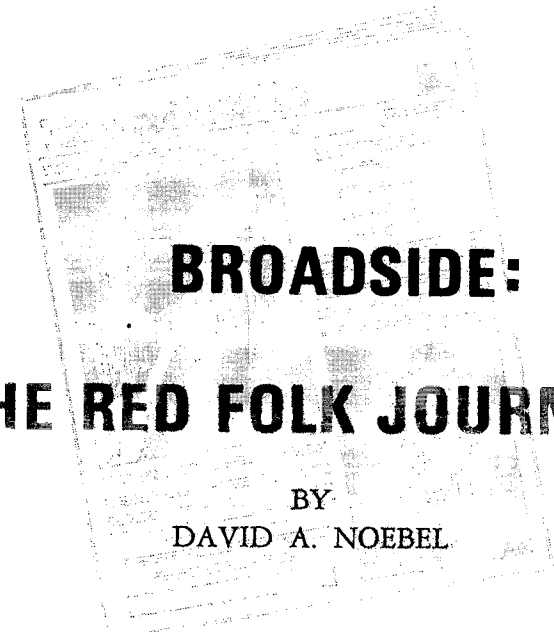
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# BROADSIDE: THE RED FOLK JOURNAL

BY  
DAVID A. NOEBEL

EACH YEAR THE METHODIST CHURCH supplies its women with a program resource book to assist the ladies in their societies of Christian service. This year's book, published by the Board of Missions, is entitled *Search for Identity in a Changing World*. It was given to Christian Crusade by a medical doctor whose wife, apparently, active in Methodist circles, became alarmed when she noted the book's unhealthy praise of Pete Seeger, Bob Dylan, Phil Ochs and Buffy Sainte-Marie.

In the chapter entitled "Music and Modern Man," the ladies are directed to play and analyze four singers and four particular songs, viz., "Blowin' in the Wind" by Dylan; "Lou Marsh" by Ochs; "Now that the Buffalo's Gone" by Buffy and "We Shall Overcome" by Seeger.

However, its author, Robert A Kauffman, provides totally misleading material on these singers. For example, he insists that "Phil Ochs is not a spokesman for the left, for his generation or for anyone but himself, in spite of the fact that Ochs is a contributing editor to *Broadside* magazine, one of the most outrageous pro-Communist publications in America today!

Mr. Kauffman, likewise, is deathly quiet over Pete Seeger's persistent Marxist relations for the past twenty-five years. Neither does he mention that Seeger's album, "We Shall Overcome," disc'd by Columbia Records, is presently being used to raise funds for the Student Nonviolent Coordinating Committee (SNCC). On the Columbia jacket itself, it states that proceeds from record sales are being sent to SNCC. It would be tragic if the Methodist Church had to

agree to a similar arrangement.

The most sickening information, however, appears in the only book and only periodical suggested for additional readings.

The book listed is by Josh Dunson entitled *Freedom in the Air*. Although Mr. Kauffman doesn't hide the fact that it was published by International Publishers, he doesn't give the ladies any warning that International Publishers is the official Communist publishing house in the United States and so listed in the federal government's latest *Guide to Subversive Organizations*. Needless to say, John Dunson's work is a study in some depth of the Marxist interpretation of American folk music. Mr. Kauffman, unfortunately, forgot to mention "Marxist interpretation."

But, the periodical suggested for recommended reading is even more disastrous and certainly far more unforgivable for a Christian writer. He suggests that these ladies actually subscribe to *Sing Out!* magazine. *Sing Out!* has been edited for years by Irwin Silber, a man with unashamedly pro-Communist leanings and who in the past has been identified under oath as having been a member of the Communist Party.

TO GRASP JUST HOW PRO-COMMUNIST *Sing Out!* really is, one need only consult the January, 1968, issue. The page that contains "Ballad to Ho Chi Minh" also carries a picture of George Washington in the upper righthand corner, suggesting, of course, that Ho is the father of his country, and that all America is encouraged to "fight for freedom with Uncle Ho." Immediately across the page

nests another Red jewel entitled, "Ballad of Che Guevara."

Included, also, is a report by Julius Lester on the happenings in North Vietnam with Lester reporting how the children in Ho country are learning to count by the number of American planes shot down. The January issue, then, concludes with some comments by Lester on how he plans to kill in New York "Kom der Revolution."

And yet, this is the publication that Robert Kauffman recommends for the Methodist women. The only comparable analogy would be for the Methodist Church to sponsor an article "On Virtue" by Liz Taylor.

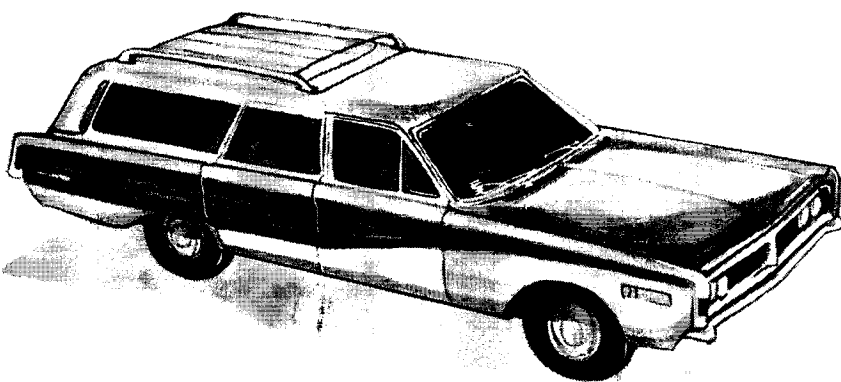
*Sing Out!*'s sister publication in the folk field is *Broadside* magazine. Since Bob Dylan, Phil Ochs and Pete Seeger have played such an important role in *Broadside*'s history and since Mr. Kauffman has provided such a minuscule amount of information on these folk singers, an examination of *Broadside* is timely and appropriate. Needless to say, the full truth concerning these Marxist minstrels and the half-truths presented in *Search for Identity* are totally different "truths."

Josh Dunson, a *Broadside* contributing editor, frankly acknowledged that the "American radical tradition"<sup>1</sup> influenced the formation of *Broadside*. In a recently published work on the American folk scene, one is casually informed that, as with so much of the folk revival, "*Broadside* has its predecessors . . . the People's Songs movement of 1946-1949 and the relatively long history of *Sing Out!* magazine since the spring of 1950."<sup>2</sup> Both the Peoples' Song movement and the *Sing Out!* movement have been found to be well within the Marxist camp—People's Songs, Inc. having been so identified by the California Factfinding Subcommittee on Un-American Activities<sup>3</sup> and the *Sing Out!* magazine movement by the House Committee on Un-American Activities.<sup>4</sup>

When Dick Reuss reviewed Oscar Brand's book *The Ballad Mongers* for *Broadside*, he chastised Brand for his failure to treat the influence of the left wing on the urban folk scene. According to Reuss, the period between 1945 and 1950 was "an era of feverish radical song activity, spearheaded by People's Songs."<sup>5</sup> Brand also received a hard glance from Reuss for his having momentarily turned Tory on his compatriots during the trying days of the McCarthy era.

There is no doubt that *Broadside* is

# THE SUMMIT NEEDS YOUR GREEN STAMPS



Dr. Hargis is making a special appeal to all Crusader friends to donate S&H Green Stamps to help acquire a station wagon for our work at The Summit, our Anti-Communist Youth University in Manitou Springs, Colorado.

Time is short — the school opens in June — so, won't you please help us and make this your special project? Mail us as many books of S&H Green Stamps as you can. You may also send other trading stamps which we can exchange for S&H Green Stamps. We will put them to good use, and you will be helping the youth of America.

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solidly in the Marxist camp. Marching toward "radical social change"<sup>6</sup> and the building of the revolution are explicitly stated with even a charge for the "Workers of the world to arise."<sup>7</sup> Although the expected radical solution to America's legions of ills is not explicitly pronounced except in about a half dozen instances, *Broadside* leaves little doubt of its stance.

Its family has read Marx and is doing a yeoman's job in influencing others for the one great hour of sharing. And, one of its most worthy members is Phil Ochs, a major contributing editor. His "Ring-ing of Revolution" would definitely have pleased the old master himself, Karl Marx. The first verse reads:

*In a building of gold with riches  
untold*

*Live the families on which the  
country was founded*

*And the merchants of style—with  
their vain velvet smile*

*Were there for they also were  
hounded*

*And the soft middleclass crowded  
into the last*

*For the building was fully sur-  
rounded*

*And the noise outside*

*Was the ringing of revolution.<sup>9</sup>*

THE NEW YORK TIMES FIRST INTRO-duced Ochs to its readership in June, 1963. "A procession of new faces in folk music is filing through Greenwich Village night clubs and coffeehouses" said the *Times*. Included among the new faces was Phil Ochs. The other two specifically referred to were Tom Paxton and Len Chandler, also associated with *Broadside*. According to the *Times'* article, it was among these three that "the broadside tradition of seventeenth century Britain is being revived."<sup>10</sup> The *Times* mentioned that Mr. Ochs, a former journalism student, had become a sort of musical editorial writer. "His satire," it said, "is trenchant and his opinions are contro-versial."<sup>11</sup>

An analysis of "Ring of Revolution" would more than satisfy the controversial aspect of Mr. Ochs' material, but before noting his more trenchant works, one more item brought out in the *Times* article is germane. Mr. Ochs, say *Times*, prefers to be called a topical singer rather than a folk singer. A great ado about nothing has been raised over this partic-ular point. Some authorities do not feel any song should be considered a folk

(Turn to page 24)

# A Word of Appreciation

FROM PASTOR RICHARD WURMBRAND



A SERIES OF RALLIES AT WHICH I was guest speaker of your organization has finished now. I am thankful for the opportunity which you gave me to reach many souls by radio and in meetings, proclaiming Christ and His love. I was glad that I could teach Christians hatred against sin in any form, hatred towards cruel and atheistic communism as well as against collusion with it. But I could teach them also love towards the Communists, towards those duped by them and towards the peoples enslaved by the Reds.

Christians always hate only sin, never the sinner. Christian love is all-embracing. The necessities of life can oblige Christians to fight against their enemies and against those who become the tools of the foe. But never have they in their heart or speech bitterness against those

whom they have to fight. It is a fight with love, the principal aim being the salvation of the soul of those against whom you fight.

Political and state organizations may wish only the defeat of the Viet Cong or of communism in general. We wish more and pray for more. We wish the salvation of the Viet Cong, of Communists, of church leaders who practice consciously or unconsciously with communism.

I remain grateful to Christian Crusade that I could proclaim to thousands this message of Christ, rarely heard by men caught in the passion of battle.

Part of the sums received from Christian Crusade were used for the ransoming of Christians from behind the Iron Curtain. Part of it for broadcasting the gospel in languages of the Communist

countries. An important part went for families of Christian martyrs. From one of them, a mother with nine children, we received a touching letter of thankfulness. The new sums which will come from pledges will be used for the same purposes.

Now, this series of rallies being finished, rededicating myself exclusively to the work behind the Iron Curtain, for which I go to Europe this month, I express my gratitude to Christian Crusade.



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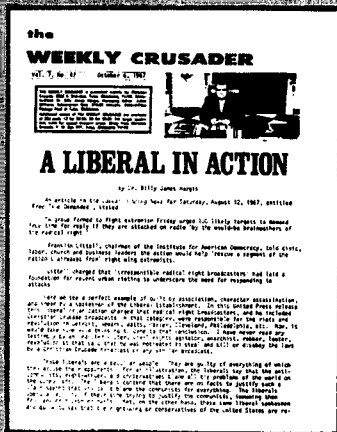
I enclose \$\_\_\_\_\_ for \_\_\_\_\_ copies of "Win by Planning" at \$2 each.

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song unless it meets certain criteria e.g., "Genuine folk songs are not static, but are in a state of flux; they have been handed down through a fair period of time, and all sense of their authorship and origins has been lost."<sup>12</sup>

The only trouble with this definition and many of the other definitions like it is that, if true, America would be virtually folkless. Few of our folk pieces could meet such a rigid standard. For this reason, folk songs have been generally divided into two divisions: topical or protest and traditional. Needless to say, *Broadside* is practically 100 per cent topical, and the attitude of those like Ochs and other topical song writers is "I don't care what you call them as long as you sing them."

We have previously referred to Mr. Ochs' "Ringing of Revolution" in which those in tattered tuxedos were facing the new heroes who were bringing in the revolution, but he has also editorialized on other newsworthy events. Among his better-known topical songs are "Talking Cuban Crisis," a hard-hitting account of the Kennedy-Khrushchev eyeball-to-eyeball confrontation in which Mr. Ochs paints the Republicans as "villains" for their desire to "Sink Cuba into the sea to give them back democracy";<sup>13</sup> "Celia," the story of a Filipino teacher who married an American writer and together served the Communist Huks.<sup>14</sup>

Other topical songs include: "Talking Vietnam," a vicious account on how the United States "Fascists" were training a jillion Vietnamese . . . to "fight for the American way" for, says Ochs, the U.S. forces were throwing all "the people in relocation camps . . . Under lock and key . . . Made sure they're free";<sup>15</sup> "Talking Birmingham Jam," a trenchant satire on Alabama which he portrays as a sovereign state with sovereign dogs and sovereign hate. Alabama stands for the B.b.le, for the Constitution—against Communist revolution and Alabamians maintain the Pinkos "freed the slaves";<sup>16</sup> "Cops of the World," portrays the American soldier as pistol-hungry, red-haters and whoremongers;<sup>17</sup> "Ballad of William Worthy," sympathizes with an American reporter who was experiencing problems with the State Department over his traveling to Cuba.<sup>18</sup>

"Draft Dodger Rag," offers ready lyrics for the prospective draft dodger especially if the potential drafter is a "typical American boy." He can then approach his local draft board and maintain, "Sarge, I'm only eighteen. I got a ruptured spleen and I

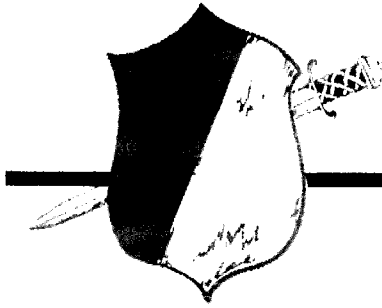
always carry a purse. I got eyes like a bat and my feet are flat, my asthma's getting worse";<sup>19</sup> "Canons of Christianity," finds a menagerie of the world's hypocrites lodged in the Christian church and scorns them by ridicule e.g., "Drop the coins, fall to your knees and pray, cleanse the world of all hypocrisy—Smile the canons of Christianity";<sup>20</sup> and "I Ain't Marching Anymore."<sup>21</sup>

Most of these songs have already been disc'd by Electra Records. On the backside of one such record album entitled "I Ain't Marching Anymore," Mr. Ochs explicitly states that the song itself "borders between pacifism and treason, combining the best qualities of both." On the flipside of his latest Electra album entitled "Phil Ochs in Concert," he presents the poetry of Mao Tse-tung, Communist China's dictator, and asks the appropriate question, "Is this the enemy?"<sup>22</sup>

*Broadside* magazine not only carried a full-page ad of the record, but likewise published some of Mao's poetry, heading its page in heavy dark type with IS THIS THE ENEMY?<sup>22</sup> Obviously, some comrades are having difficulty believing that anyone who could pen such cosmic sonnets could be anything other than Chairman Mao, the Marxist-Leninist savior of China! Christians, on the other hand, who have experienced Mao's beastiality possess no such reservations.

FOOTNOTES

- <sup>1</sup>Josh Dunson, *Freedom in the Air*, Little New World Paperbacks, (New York: International Publishers, 1965), p. 56.
- <sup>2</sup>David A. DeTurk and A. Poulin, Jr., editors, *The American Folk Scene*, A Laurel Original, (New York: Dell Publishing Co., 1967), p. 130.
- <sup>3</sup>California, *Fifth Report of the California Senate Factfinding Subcommittee on Un-American Activities*, (1949), p. 544.
- <sup>4</sup>U.S. Congress, House Committee on Un-American Activities, *The Communist Party's Cold War against Congressional Investigation of Subversion*, 87th Congress, 2nd Session, October 10, 1962, p. 1480.
- <sup>5</sup>Dick Reuss, review of the *Ballad Mongers*, by Oscar Brand in *Broadside*, No. 26 (May, 1963), p. 23.
- <sup>6</sup>*Broadside*, No. 69, (April, 1966), p. 17.
- <sup>7</sup>*Ibid.*, No. 2, (March, 1962), p. 9.
- <sup>8</sup>*Ibid.*, No. 65, (December 15, 1965), p. 15.
- <sup>9</sup>*Ibid.*, No. 60 (July 15, 1965), p. 3.
- <sup>10</sup>The *New York Times*, June 11, 1963, p. 28.
- <sup>11</sup>*Ibid.*
- <sup>12</sup>David A. DeTurk and A. Poulin, Jr., editors, *The American Folk Scene*, p. 116.
- <sup>13</sup>*Broadside*, No. 21, (February, 1963), p. 1.
- <sup>14</sup>*Ibid.*, No. 35, (November, 1963), p. 9.
- <sup>15</sup>*Ibid.*, No. 32 (September 20, 1963), p. 1, 2.
- <sup>16</sup>*Ibid.*, No. 30, (August, 1963), p. 3.
- <sup>17</sup>*Ibid.*, No. 70, (May, 1966), p. 3.
- <sup>18</sup>*Ibid.*, No. 22, (March, 1963), p. 3.
- <sup>19</sup>*Ibid.*, No. 53, (December 20, 1964), p. 3.
- <sup>20</sup>*Ibid.*, No. 59, (June 15, 1965), p. 1.
- <sup>21</sup>*Ibid.*, No. 54, (January 20, 1965), p. 5.
- <sup>22</sup>*Ibid.*, No. 70, (May, 1966), p. 16.



## Round Table

by L.E.White

### KENNEDY-REUTHER- JOHNSON AXIS

The pattern established in Walter Reuther's infamous Memorandum, written to Attorney General Robert Kennedy December 19, 1961, becomes more and more evident as time rushes forward. Publicized highly among Conservatives at the time—principally by Christian Crusade—the intent of this vicious document was shielded from the general public by an abiding press. Nearly all newspapers, radio, television and wire services refused to release any hint of the Reuther Memorandum. After all, it hit rather directly at two most potent forces—the American labor movement and the Kennedy Administration. Although totally unheard of and “unusual” (the newsman's definition of what makes news), it, nevertheless, was blanked out.

And as time has passed, many Conservatives as well have all but forgotten its ominous words.

Not so, Christian Crusade! We have had nearly daily opportunity to remember it since its first discovery.

Reuther, some may recall, directed Attorney General Bobby how to rid the nation of anti-Liberal, Conservative organizations. He laid it out in a blueprint. He used the right words: simple, direct. He said: Get the Internal Revenue Service to work, pronto, and take away their tax exemption. That will kill most of them. Then, for the real punch, get them off the air. Don't let them broadcast their “propaganda” any more.

Then, they'll all go away.

Well, they didn't! Despite the most horrendous pressures and persecution, most of us have lasted.

Reuther first called for coercion by the Internal Revenue Service, and Christian Crusade was, naturally, picked as the first and prime target for such actions. Crusaders are familiar with the oppression visited upon this organization by that

government body, culminating in January, 1968, with a totally unfair and unheard of retroactive assessment, a real threat to the closing of our doors.

Second, Reuther insisted on eliminating such organizations from the airwaves of the nation, noting that their power was extensive through their “biased” broadcasts.

Nobody really seemed to care what happened to Christian Crusade in the tax courts, aside from loyal Crusaders. A few Conservative leaders murmured words of sympathy at the outset; some even pledged their assistance. But as time passed, their memories dimmed and the actions wilted. Others just figured nothing would really ever happen; the government just would not be that unfair.

Even Conservative businessmen were somewhat annoyed at the specter of the IRS reaching out past laws to threaten Christian Crusade's tax structure. It disturbed them to think that maybe someday the Service might even come against them, equally unrighteously. But they were busy, and soon the matter was forgotten.

Then, when the Reuther Memorandum began to show up in the rulings of the Federal Communications System, there was a slight rustle in the Conservative bushes, too. The Fairness Doctrine seemed definitely unconstitutional, but, Conservatives reasoned, what's fair for one is fair for all, and if ultra-Liberals or Pinks say nasty things about us Conservatives, we'll force 'em to give us equal time.

But, it didn't work out that way—not very often. Suddenly, all the complaints were from the Left, towards the Right—and in the great majority of cases, those who complained were successful with this new kind of oppression. More and more Conservative broadcasters were literally coerced off the air. Radio stations no longer wanted “controversial” programs, because to air such programs meant the stations had to go through so much red

tape and spend enormous sums of money for legal counsel, etc.

So, by attrition, the Reuther Memorandum began to have its way.

Suddenly, “out of the West,” without a “heigh-ho, Silver!” came a new threat, however. This time it wasn't Conservative “propaganda” crowding the Liberals. This time, someone had the temerity to suggest that it was perfectly lawful and constitutional, under the Fairness Doctrine, to demand equal time on another controversial subject: *does cigarette smoking bring on cancer?*

Immediately, and belatedly, the three major networks, the National Association of Broadcasters, and any number of other organizations, came to attention. Here was something which might threaten their *Way of Life*—the almighty dollar! They could see millions of dollars of advertising revenue going down the drain, and quickly.

Now, when it was just the matter of freedom of speech and religion being jeopardized, which it has been—pure and simple—in the harassment of Christian Crusade, these mighty Madison Avenue leviathans paid little or no attention. But *this* was serious!

Suddenly, on the side of the Conservative Red Lion, Pennsylvania, station which alone was fighting the battle with the FCC, stepped in the networks and other “interested” parties. With smooth legal maneuverings, they angled for a dismissal. Pressures built.

Then, another face appeared! In early February, a well-known organization made a plea for equal time. It was the W.E.B. DuBois Clubs, which asked for equal time to reply to a broadcast editorial suggesting they are Communist-dominated. Station WHN, New York City, had dared to make such an allegation. *Broadcasting Magazine*, in its January 15 issue, said: “Commission staff reportedly recommended that commission rule in favor of club (DuBois). But commission last week instructed staff to do more research on facts and law involved.” That sounded almost reassuring.

In its February 5 issue, however, the same publication reported that the enterprising young FCC lawyers had “found the necessary law.” The DuBois Clubs were granted equal time.

Then, in the March 4 issue of *Broadcasting*, the headlines alone told the story: “FCC DUCKS FAIRNESS SHOWDOWN.” . . . “Facing constitutional challenge it so

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often claimed to be inviting, it decides at final hour it would rather switch its rules than fight."

"The FCC has decided to retreat and attempt to regroup in its critical court fight over the legality of its Fairness-Doc-trine rules," the magazine reported. "It will ask the U.S. Seventh Circuit Court of Appeals in Chicago, where the fight was to be waged, to hold the case in abeyance so that the most controversial of those rules may be rewritten."

Meanwhile, sitting by waiting his turn to swing in the U.S. Supreme Court, is faithful, loyal Rev. John Norris of WGCB, Red Lion, Pennsylvania. Now, he finds his case will be further delayed, and delayed, and delayed, until such time as the FCC has had the opportunity to "rewrite some of the rules" which were obnoxious to the cigarette and the big broadcasting industry.

*Christian Crusaders should watch carefully the pages of their newspapers and whatever magazines they read for the further reporting on this action by the FCC. This body is as determined to eliminate Conservative viewpoint from the airwaves as is the IRS in its bailwick. The Reuther-Kennedy-Johnson axis is at work, day and night. We must be equally as vigilant.*

### ANOTHER INTERLOPER

Another attitude which could easily become a "law" is the easy-as-pie attitude of the bleeding hearts and Liberal do-gooders, where the matter of crime and punishment is concerned.

On March 25, 1968, however, in Houston, Texas, a noted lawyer put his finger squarely on the difficulty, and his words are worth reading, if only as a bulwark against the "bleeders" in your own community—or in your pulpit.

Attorney Leon Jaworsky blamed the public's lenient attitude toward crime, the flouting of court orders and recent Supreme Court decisions for the spiraling increase in the nation's crime rate.

Jaworski, a member of the President's

Commission on Law Enforcement and Administration of Justice, said that when public officials and leaders obey only the laws they choose, then it is no wonder that juveniles break the law.

He said that while he is not criticizing the Supreme Court, the Miranda decision limiting the use of confessions has "had an adverse effect on law enforcement." He said that possibly the U.S. Constitution should be amended so that "the scales of justice are not tilting for criminals."

Jaworski said that in his opinion, "every riot is an unlawful act—all participants have committed a crime. I would be the first to insist that just grievances must be corrected," he added. But he said that racial discrimination cannot be solved in the streets.

He called for "militant action to uphold law and order," and noted that a small group of concerned citizens in Indianapolis had launched a war of crime prevention, and that the group's size and strength had mushroomed until now "it is almost sacred." Meanwhile, the crime rate in Indianapolis had declined by 2½ per cent during a period when the national rate had climbed by 6 per cent.

This brings to mind another small item, recently published in *Christian Economics* (March 19), which, this writer believes, pretty well sums up what Mr. Jaworski was saying, but carries it to its actual source:

"Who is guilty—the erring youth who commits the crime, or the college professor or high school teacher who teaches that civil disobedience is commendable? Who is the more guilty—the robber, the rapist and the murderer or the courts that have made it so difficult to convict them that they believe the chance of punishment is very slight? Why does the criminal have all the rights and the victim none? No magistrate or attorney advised the victim concerning his right not to be robbed. Why is society so tender toward the evildoer and so indifferent about the innocent and injured parties who lose their property, their health and their lives?"

The National Advisory Commission on Civil Disorders (NACCD) cries tut-tut because the police fired volleys to suppress snipers and vandals, as if they were supposed to tap mob wrists and recite the Pledge of Allegiance while the town burned down around their ears.—George S. Schuyler

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## Case Study of Billy James Hargis

*The American Far Right—A Case Study of Billy James Hargis and Christian Crusade.* By John H. Redekop, William B. Eerdmans Publishing Company, 1968, Clothbound, 232 pages, \$4.50.

**T**HIS BOOK IS BY AN ASSOCIATE PROFESSOR of political science who professes the Mennonite faith, with a Foreword by a U.S. senator extolled for his "solid, forthright witness for Jesus Christ wherever he goes," published by an erstwhile evangelical publishing house and is about a crusading evangelist who begins every network radio broadcast with the words, "Jesus Christ is still the hope of the world."

If a more ironic twist exists in connection with a single volume, in light of its aim and content, it has escaped this reviewer's attention. The Foreword by Senator Mark Hatfield of Oregon, especially, seems only to add to the paradox by tactics of guilt by association and by duplicity and contradiction in his statements on the central issue. His remarks are dealt with at length in an editorial in the *Crusader's Journal* column.

What began as a doctrinal dissertation was expanded into a 232-page book. It is not light reading (the publisher boasts of 724 footnotes, extensive bibliography and indexes of persons and subjects). The reader is required to sort through a maze of multi-colored threads of thought and argument in a discussion that is full-orbed and leads to varying, if not confounding, impressions and conclusions. Unquestionably, it serves as a scholarly treatise on subject matter inherently provocative and appears at a time when semantics is a popular game that people play, especially pundits, politicians and professors.

John Harold Redekop, the author, has an impressive academic background: B. A. from the University of British Columbia in 1954; graduate studies at the University of Heidelberg, Germany; M. A. from the University of California, Berkeley, in 1961; and Ph.D. from the University of Washington in 1965. At present, he is associate professor in the Department of Political Science at Pa-

cific College, Fresno, California. A member of the Mennonite Brethren Church, he is active as a Sunday school teacher, choir member, youth director and member of the church council.

In his exhaustive study of much that has been written on the Far Right, the author noted much to be desired in approach and analysis. Substituted instead of serious treatment was an abundance of condemnation, ridicule, misinformation and the customary practice of dismissing "Rightists" as anything but intelligent and honest people. His chief concern was the failure to evaluate "the significance of Christian fundamentalism . . . in conjunction with traditional Americanism," and this aspect represents the main thrust of his case study.

He begins on the premise that "the need is not for more ridicule and discrediting, but for understanding and dispassionate study . . . a balanced assessment."

Does he achieve his purpose? Were this the case, strictly speaking, it is inconceivable the left-wing *San Francisco Chronicle* would have been among the first to acclaim the book as "both a monumental document and a compellingly readable achievement of political science."

It must be conceded, however, the author does not write in the vein or with the motivation of a Forster and Epstein (*Danger on the Right*), or a Harry and Bonaro Overstreet (*The Strange Tactics of Extremism*), although he relies heavily upon their works and the works of many religious and political Liberals. Still and all, alongside the spate of books by these writers, his work comes closest to analysis rather than attack, to a dispassionate rather than a despicable study.

For the purpose of this study, the Far Right is epitomized in the person of the Reverend Billy James Hargis, founder-

director of Christian Crusade. "He is truly a representative figure." So what is attempted in these pages, in the main, is an explanation of Hargisism . . . "the extent to which Hargis conceives of Americanism, Christian fundamentalism, free enterprise and anti-communism as forming a tightly knit creed." Redekop's term is "religification of politics." In other words, the fusion of religious convictions and political philosophy. Upon reflection, this reviewer was reminded of the comment of one Bible-believing evangelist: "If you preach God bless America, you are preaching politics."

Hargis' pronouncement—"Jesus Christ is still the Hope of the World"—is not, as the author later insinuates, that he "wants the state to translate religious convictions into legal prescriptions"; rather, it is a summation of historic New Testament Christianity, i.e., that the gospel is the power of God to change lives and that changed lives can change society.

**T**HE AUTHOR FIRST DEVOTES SEVERAL chapters to a survey of views which Hargis propounds, on which he has written extensively over the years and which are quite familiar to readers of the magazine and to those who follow his ministry.

Although he quotes extensively from primary sources (the major books that Dr. Hargis has written, his weekly newsletter and monthly magazine) and declaims "critical comment," quote after quote is placed in the context of subjective interpretation. "The implication is . . . Hargis implies . . . Hargis apparently assumes . . . Hargis denounces . . . Hargis's conception is . . . Hargis's contention appears to be . . . in a flourish of adulation . . . translated into political terms, this opinion might read . . . assuming the validity of the argument," etc.

The author even gives subjective interpretation to the writings of the Apostle Paul, i.e., "Following the presumed logic of the biblical statement that the wisdom of this world is foolishness with God . . ." When the author says he is filling in the gaps, he isn't kidding.

The author oscillates from survey to "analysis" in chapter eight, and writes deprecatingly on "a representative selection" of Hargis' views presented in the preceding chapters. These include America's Christian origin; Christian

Americanism, the Cold War and America's foreign policy, the Supreme Court, anti-communism, foreign aid and the United Nations. His rebuttal is tinged with familiar Liberal arguments, apologetics, sophistry and a semblance of pacifism. He charges that Dr. Hargis is inconsistent, inaccurate, simply illogical and naive, that he is guilty of unwarranted generalization and outright error and that he ignores the most basic distinctions. In short, Redekop engages in invective.

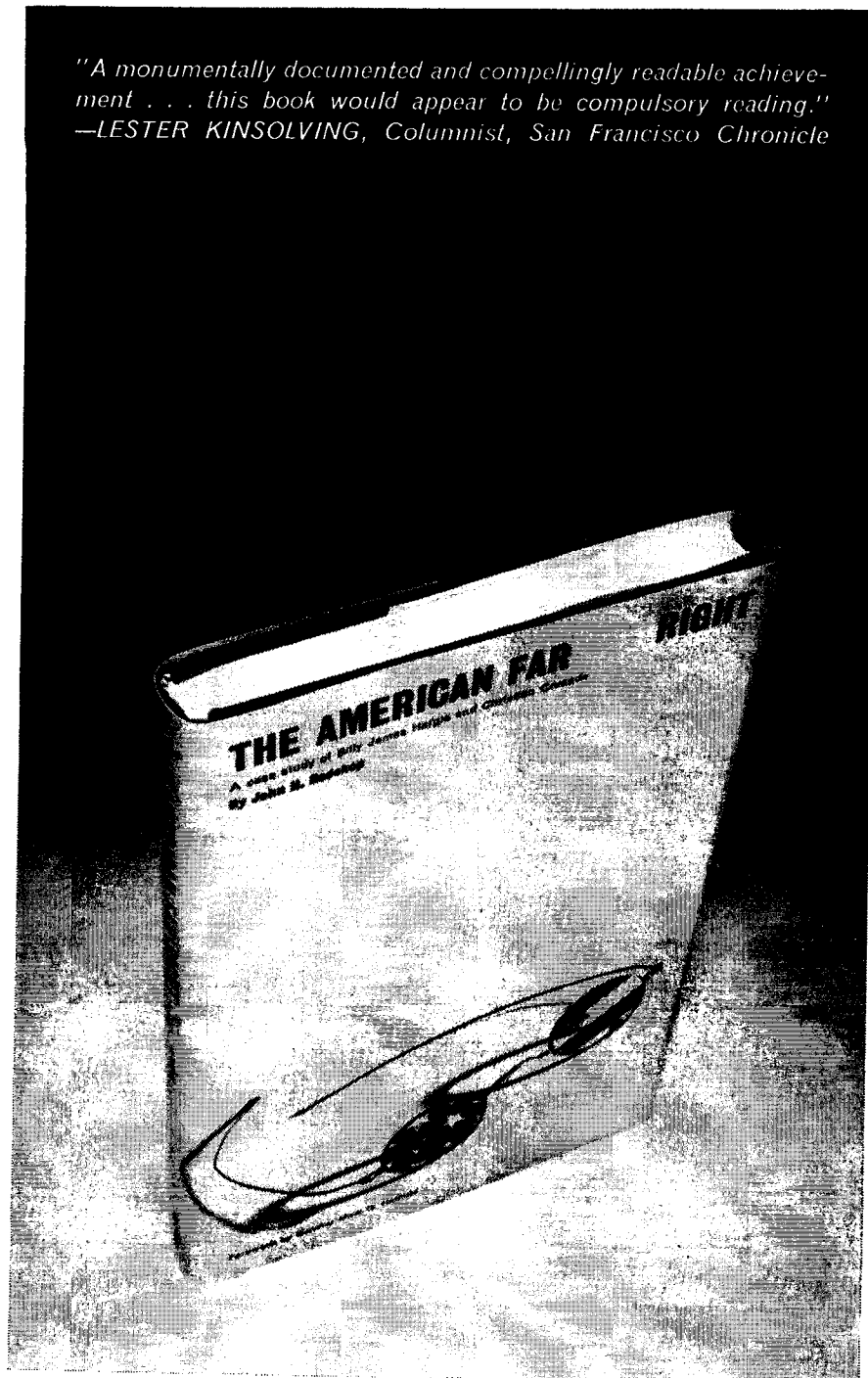
To what extent is Hargis correct in his view of America's Christian heritage? The author admits that while "much of his description is factually correct . . . his inferences and conclusions are faulty." In other words, the Christian tradition is not at all what we have long supposed. Another side has been overlooked and in actual practice far different from what the Pilgrim fathers intended in the Mayflower Compact: "to advance the cause of Christ" and "to serve God."

Among those he quotes as authority is Franklin H. Littell, who wrote, "The whole image of early America as a 'Christian nation' (i.e. Protestant-controlled) is a lie which must be struck down." Dr. Littell, of course, is the Methodist educator to whom Thomas J. J. Altizer gives credit for being the inspiration for the God-is-dead movement, and who advocates not only repudiation but suppression of Right-wingers. ("The question is not how their opinions can be changed. The question is how soon they can be muted . . ." — From a speech to the National Education Association, Minneapolis, July 9, 1967.)

Again, the author quotes M. Richard Shaull whose statement "warrants careful consideration" when Shaull said, "Political movements of the extreme right, which use God as a support for the status quo, may in the end do much greater damage to faith in God than a movement that has no room for God in its philosophy. . . . He (God) may not . . . desire to fight communism in the same way we do. He might even will radical changes in certain institutions we cherish, as the only way by which his plan for the world can go forward."

According to *Christianity Today* (November 10, 1967), Princeton's Richard Shaull is a member of the new-breed churchmen who, at the 1966 Geneva Conference of the World Council of Churches, said, "There may be . . . some

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situations in which only the threat or use of violence can set the process of change in motion." Shaull was also on hand at the Detroit Conference of October, 1967, when the new-breed churchmen "spoke approvingly of a domestic revolution in which open violence is termed justifiable." Three spokesmen at the conference told newsmen: "Snipers in the steeple might one day be a valid tactic." (*Christianity Today*, November 24, 1967) A strange anomaly, it seems, that one who seeks a balanced assessment and whose orientation is nonresistance would give credence to the statement of a spokesman for those who advocate "snipers in the steeple."

**H**ARGIS' UNYIELDING ANTI-COMMUNISM comes in for rebuke. "On what basis does Hargis claim that Communism has destroyed more human life and more of the world's benefits than all of the other evil systems put together since the world began?"

Can the author really be serious? On what basis does he ignore the testimony of men like Ezra Taft Benson who said, "Since World War II the Communists have brought under bondage — enslaved — on the average approximately 6,000 persons per hour, 144,000 per day, 52,000,000 per year — every hour of every day of every year since 1945"? Or of Eugene Lyons, senior editor of *Reader's Digest*, who said that since 1917, the Communists have killed eighty million people?

The question which Lyman A. Garber poses in his book, *Of Men and Not of Law*, is most appropriate. "How then is it possible, nearly a half-century after the preliminary bloodletting by the Bolsheviks that literate Americans can be oblivious of Communist-socialism's never-changing evil nature?"

Redekop remonstrates Hargis for denouncing "formalistic and nominalistic Christianity" and "when preaching as an evangelist he quickly returns to his narrow, fundamentalist categories." What else? Eschatology has received major emphasis the last 50 years on the part of fundamental Christians, particularly the teaching of the fusion of a church with a political system that would ultimately produce an Antichrist. (Toynbee once asserted: "The spirit of world citizenship is the spirit of world religion.") Aware of the trend, Hargis warns against the gradual secularizing of the church that tends to blur all lines of religious

and political thought and move toward the *ultimate* in the fusion of a world church and world government.

To this reviewer, the redeeming chapter of the book is chapter 11, which forms part of the section "An Explanation of 'Hargisism.'" Although cast in the dialectics of an analyst, that is, probing this factor and that for probable explanations, the author shows clearly that the Communist threat was real and the major precipitant of the frustration and fear which generated anti-communism. Simply speaking, the Far Right, as it is termed, came into prominence as a reaction to events subsequent to World War II. These include the revelations of Communist espionage, the arrests and trials of spies in Canada, Britain, and the United States, and particularly the reliance people placed in the *Witness* of Whittaker Chambers. To some, the Communist threat had more ideological significance than to others, and this led to a significant awakening on the part of a great segment of the American public.

"Communism, by virtue of its record and its own declaration, was both a religious and political threat. Being zealously religious themselves, these fundamentalists soon came to see communism as the new religion which it is, and they recognized its potential."

**T**HE AUTHOR EXCORIATES LIBERALS for their lackluster attitude toward the Communist menace. He notes that writers all along the political spectrum have commented on this aspect. One writer, for example, observed that the emotional climate in the United States today would be far different from what it is, had the Liberal intellectuals and New Dealers manifested the same fervent leadership toward the threat of communism as they did earlier toward the threat of fascism. Another points out that the Liberals — "who know the Communists best" — failed their own movement and the nation by their silence and refusal to enlighten the American public on the nature and extent of the Communist conspiracy.

In faulting the Liberals for their blindness, Redekop could have gone one step further. Since his most serious objection is to "religification of politics," as it applies to the Far Right, he should have mentioned the pernicious fusion of religion and politics on the part of the National Council of Churches. While this

review was in preparation, the policy-making General Board issued a statement from a meeting in San Diego which called for far-reaching changes in government policies as they relate to Vietnam, Communist China and the Communist countries of Eastern Europe, the Soviet Union and Cuba.

The author probes thoughtfully into vital matters in the latter chapters of his book. Is the Hargis concept totally outside the American tradition? No! Says Redekop: "Most of the values now espoused by Hargis have been advocated and defended, under one name or another, by a vocal and frequently influential segment of the American public, from the earliest colonial days through our time."

Is Hargis largely consistent with the traditional attempt to fuse Christianity, or at least a part thereof, with nationalism? The author observes: "If we accept the definition offered by Hargis . . . it is correct to say that the doctrine has been adhered to by national governments ever since the nation was founded. . . . Various court rulings have given firm legal status to the situation."

Is Hargis a racist as characterized by some of his critics? "This accusation," says Redekop, "is not founded in fact."

Has Hargis contributed positive features to the body politic? Yes! says the author. He has revealed (1) the way "in which the Communist mind is warped and the extent to which it is dedicated to a new idolatry backed by power"; (2) ". . . the importance of distrusting promises and appearances . . . of the many promises broken by Communists"; and (3) he has "forced the world to consider more carefully the fact of terror and oppression."

In a surprising summation in his concluding chapter, the author admits: "On the basic question, 'What shall be the ends of society?' it is not Hargis and the Far Right but his critics who deviate most from traditional American norms."

Comparatively speaking, except for the caustic comments in chapter 8, the author has achieved a noteworthy, in-depth analysis of what he terms "the Far Right" — a book that will be read and discussed with mixed feeling. One person with whom Christian Crusade had had no previous contact wrote: "Dr. Hargis, I have read the book on you and commend you for your stand." — Gerald S. Pope.

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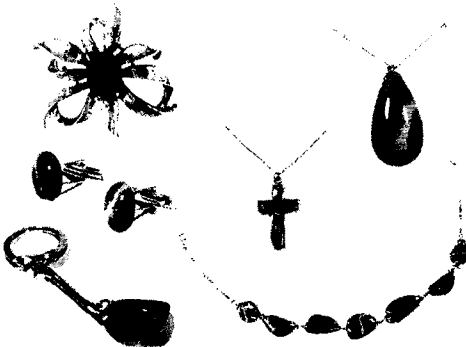
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Suite N-1, 800 Fourth Street, S.W.  
Washington, D.C. 20024

I enclose a total of: \$ \_\_\_\_\_

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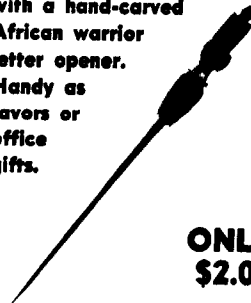
ADDRESS \_\_\_\_\_



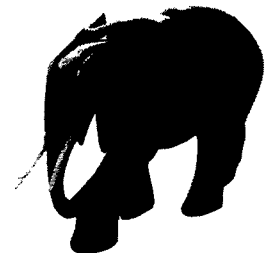
The beauty of Rhodesia's unique flower, the flame lily, and the majesty of her animals are etched on these exotic copper trays. (Flame lily shown). 16"x12".

COPPER TRAY .....\$25.00

Slash open these bills with a hand-carved African warrior letter opener. Handy as favors or office gifts.



**ONLY  
\$2.00**



### MENAGERIE

These little fellows are as Rhodesian as Victoria Falls! Hand-carved by native craftsman, they go with anything.

ELEPHANT 6" LONG .....\$5.00  
IMPALA 6" HIGH .....\$3.50  
GIRAFFE 6" HIGH .....\$3.50  
SET .....\$11.00

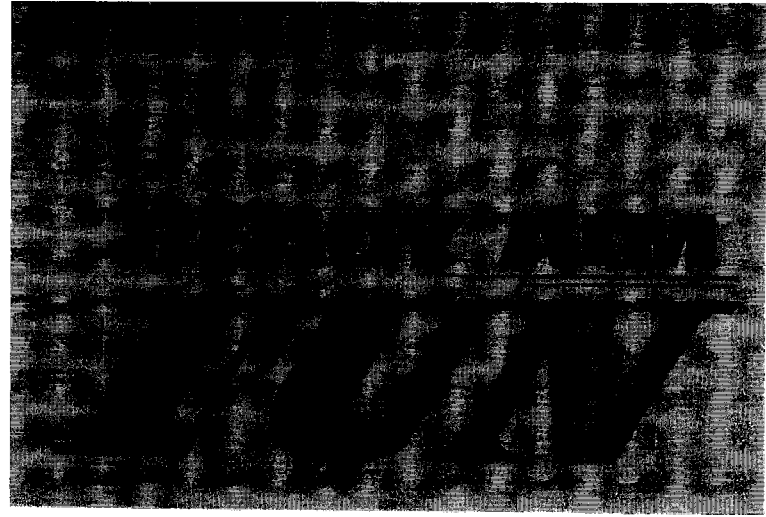
### TOAST RHODESIA

For toasting or for decorating, there's nothing like a beautiful, quality copper tankard crafted in Rhodesia. Sterling-silver lined.

5" TANKARD .....\$15.00  
SET OF 4 .....\$50.00



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 FROM DR. BILLY JAMES HARGIS  
 TO CHRISTIAN CRUSADERS EVERYWHERE**

I want to invite you personally to spend your vacation at **THE SUMMIT** — home of Christian Crusade's Anti-Communist Youth University in beautiful Manitou Springs, Colorado, **IN THE HEART OF THE PIKE'S PEAK PLAYGROUND.**

I know you will enjoy a wonderful time as you meet new friends and visit with Christian Conservatives from all over America.

During the day you may attend and observe the classes being conducted for the young people or just sit and rock on the spacious front porch or shop in Manitou Springs or visit any of these wonderful vacation sites:



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- CHEYENNE MOUNTAIN ZOO • SANTA'S WORKSHOP • AIR FORCE ACADEMY
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Our rooms — starting at \$4.00 up — are clean and comfortable and the meals in our dining hall are second to none. The cool nights for sleeping . . . well, you'll have to enjoy it to believe it.

I would just love to have you spend a few days with us . . . so write today and make your reservation. You'll never regret it. We'll see you at **THE SUMMIT.**

**WE'RE OPEN JUNE 1  
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*Billy James Hargis*



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I would like to make reservations for \_\_\_\_\_ beginning on \_\_\_\_\_  
 Please send complete information to \_\_\_\_\_

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 Address \_\_\_\_\_  
 City State Zip \_\_\_\_\_