

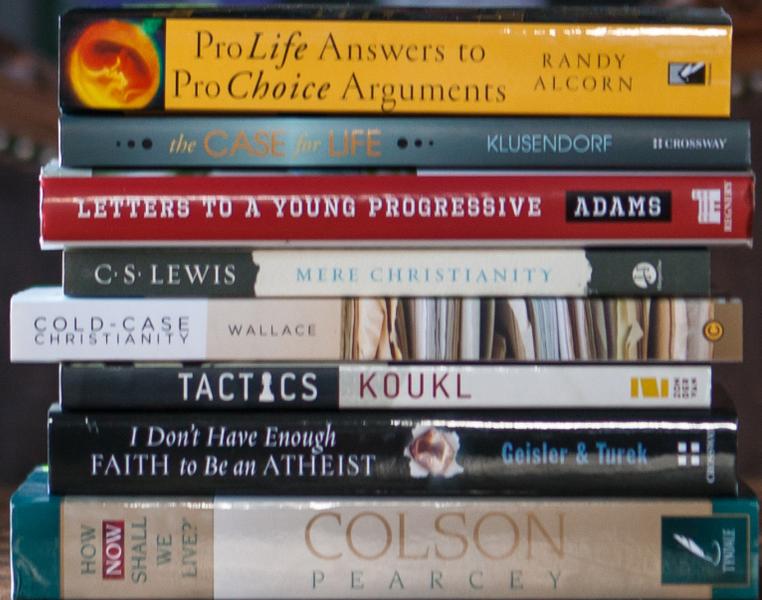
SUMMIT

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Leaders Are Readers:

Dr. Mike Adams Shares
His Must-Read List



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Leaders Are Readers

From the Cover

Dr. Mike Adams Shares His Must-Read List

Summit's founder, Dr. David Noebel, would often say that "leaders are readers." His call to read is something we take seriously around Summit. In this issue of the Journal, we're highlighting an interview with Dr. Mike Adams recorded on the Christian Worldview Thinking podcast last July. In it, Dr. Adams shares his must-read book list, and his testimony in the process.

Summit: Welcome, Dr. Adams! You take books very seriously. Talk about the "book a week" challenge.

Dr. Mike Adams: Dr. Noebel — Doc — had challenged people for years to set aside their distractions and sit down and read a book a week. I had been a regular reader for a long time, but in the summer of 2010, I decided to cancel the cable, shut off the television, and take him up on the challenge. I actually went into the Summit Book Store and bought 52 books, and started reading. I've adhered to that system for over five years now. I didn't realize how much time I was wasting watching those talking heads every night, hour after hour. And now that I've gotten in this habit, there's no way I'd go back to cable again.

Summit: Here at Summit in Colorado, if a student walks into the Summit Bookstore, they'll see a list posted on the wall titled "Dr. Mike Adams' Top 10 Book List." Let's go through a few of those and you can explain why you recommend them.

1. *How Now Shall We Live?* by



Chuck Colson & Nancy Pearcey

The year that I converted to Christianity, I was reading through the King James Bible. Why I chose the King James Bible to be the first version I read I will never understand. Predictably, by the time I hit Leviticus, I had "Levitis." It was driving me nuts.

So I went to the UNCW library and saw a copy of *How Now Shall We Live?* I pulled it off the shelf because my mother had worked with Chuck Colson's prison ministries. So I pick

it up and I read it, and on the very first page of chapter one Chuck writes about being in a prison in Quito, Ecuador, which immediately caught my attention because that was how I converted to theism in 1996 — I was doing a tour of a prison in Quito, Ecuador. So I bought a copy of *How Now Shall We Live?*

That was my first exposure to Christian worldview. I'd never even heard the term worldview before. I saw Colson & Pearcey moving
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A VIEW FROM THE SUMMIT

A Word From Dr. Myers

Brought into the popular imagination by Malcolm Gladwell, the idea of a tipping point is that when enough pressure is exerted on a thing, its momentum shifts to a new state. No one knows exactly how many people it takes to “tip” a culture in a new direction, but it is clear that a small number of influential people can dramatically affect the behavior of an entire group.

We see that exemplified in the ministry of Jesus. While he certainly had more than 12 disciples in the history of his ministry, it is clear that he spent time with the critical few. That small, perhaps unassuming group became the leaders of modern-day Christianity. It seems that God likes to work with a cohort whose hearts are wholly dedicated to Him. God finds no safety in numbers.

In a recent *Leadership Journal* article, “To Transform a City,” Tim Keller wrote that the tipping point for community change is somewhere between 5 percent and 15 percent. When any particular ethnic group reaches about 5 percent of a neighborhood, it changes the character of a neighborhood. When 10 percent of the inmates in a prison become Christians, it changes the atmosphere of the prison.

What is the tipping point for a generation of young adults? How many would we have to reach? Assuming that there are about 75 million people in each generation, we would need to reach somewhere between 3.5 and 10 million. But this assumes that there is only one tipping point in a generation. What if

we could spark a chain reaction of tipping points?

What if a handful of students from a youth group got on fire to be culture-shaping leaders, and those students tipped the youth group, which in turn tipped the church, which in turn tipped other churches, which then tipped the community, which then influenced other communities, and so on?

“We don’t need to reach everyone. We just need to reach a critical few influencers ... helping them move into positions of influence where they can create further impact.”

As Randall Collins pointed out, no more than 150 people developed the ideas that shaped the culture we know today. We don’t need to reach everyone. We just need to reach a critical few influencers in each part of the country and then stick with them, helping them move into positions of influence where they can create further impact.

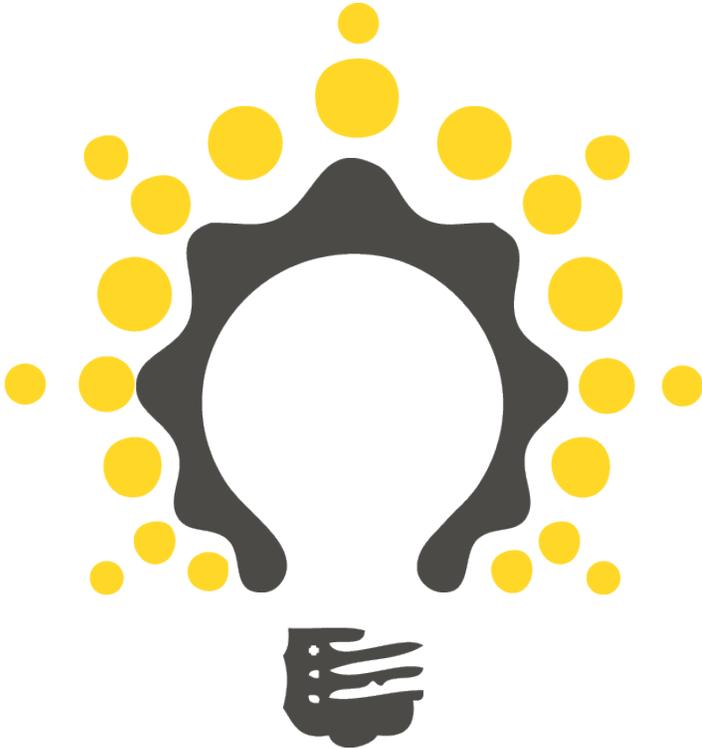
The number of influencers in a culture is usually only a tiny fraction of the total population. Take government, for example. There are more than 300 million people in

America, but only 535 members of congress and just over 7,000 state legislators. If we add in the nearly 20,000 municipal governments and assume that each has about 10 leaders, and 17,000 school districts with 10 leaders apiece, the total number of elected officials is still less than 400,000. That’s just over one-tenth of 1 percent of the total population, and yet this tiny group controls the political agenda for everyone else.

Summit’s strategy, then, is to identify the key influencers and train them. If there are 3.2 million high school graduates in any given year, and we train, track, and transition 320 of them, and they’re the right 320, we are at the one-in-ten-thousand mark. If we can train, track, and transition 5,000 students into positions of significant influence every year, we’re substantially above the number needed to reach the tipping point.



Why Morality Matters with Brett Kunkle



Summit: Do you think the reason we see Christians, regardless of age, not living up to the standard of morality is because what they think about God and the law is skewed? Have you seen that played out as you've trained and equipped youth?

Brett Kunkle: There are many different facets to the problem, but I do think the typical Christian doesn't really have a strong knowledge of who God is. From God's nature flows morality. We would say goodness comes from God's good nature. In order to know more about goodness, we need to know God's nature from the source. I think there's a lot of talk about God being loving and gracious and merciful — and that's all true and good and a huge part of the story — but that's not the whole story about God. In Christianity, we often put the emphasis on what we might call “the soft virtues,” the love and kindness and mercy of God, at the expense of what some people call “the harder virtues,” like God's justice, God's holiness — those sorts of things. I think when we understand God's holiness, it helps us understand the seriousness and

gravity of morality. When we sin, we violate the holy commands of a holy God. That's serious. We may not come out in church and say, “Yeah, I don't take things seriously,” but we often act that way. We emphasize grace, grace, grace in the way we live, and that's good — except when you do that at the expense of God's holiness. We need to hold both of those doctrines together.

Brett, continuing in the subject of morality, we Christians sometimes use morality as a stick. We're often known by the culture as the “no” religion, in some respects, because we say no so often. But that's not what morality is about, right?

It's not the whole story and that's the problem. We can communicate that God's moral laws and morality really amount to a list of no's — don't do this, don't do that. That's how we often communicate it, right? Don't have sex before marriage. You shouldn't be looking at porn. You shouldn't be lusting. Don't gos-

“When God tells us to say no ... he's saying that because he wants us to actually say yes to something else, something better.”

sip. You shouldn't be fill-in-the-blank, and we say no, no, no, no, no. Again, that's an important part, but it's not the whole story.

While God's moral laws are often prohibitions against certain behaviors, scripture also paints a picture of “yes.” Look at Psalm 1. It shows a contrast between the person who walks in the way of wickedness and the person who walks in the way of righteousness. Those who are righteous are like a tree planted by streams. When God tells us to say no to this thing over here, he's saying that because he wants us to actually say yes to something else, something better.

That's the reason why I drive by 7/11 in the morning without stopping for coffee. I say no to 7/11's coffee because I want to say yes to something better, like Peet's Coffee or Starbucks or some local coffee shop or whatever your favorite coffee place is. I say no to 7/11 coffee because I want to say yes to something better and more rewarding.

In the same way, God wants us to say no to some things so we're able to say yes to better things. When I talk to young people, I tell them God wants them to say no to the hook up culture and to say no to one night stands. Why does He want you to say no? Because he wants you to say yes to sexuality, to sexual intimacy within marriage, which is so much more beautiful and fulfilling and wonderful. Sometimes I think we're afraid to appeal to self-interest like that, but God does. Self-interest is different than selfishness. Jesus says love your neighbor as yourself. Paul, in Philippians 2, says "look not only for your own interest but also for the interest of others." Appropriate self-interest is OK, and in fact, it's something we can appeal to. God wants you to experience sexuality. It's his gift when it's done His way. When you say yes to sex in the confines of marriage, it's beautiful, it's fulfilling, it's safe, and it's wonderful.

I think we as the church have to do a better job of painting the yeses for people, and especially for our young people. As a parent, it's so easy to say no, no, no, no, and demand obedience. But to help our kids, especially as they get into junior high and high school, we need to help them understand that they're saying no because God has something so much better and so much richer and so much more fulfilling. He's got an amazing yes out here that he wants you to say yes to.

In this season, it feels like there's so much to be discouraged about, especially in Washington with the Supreme Court same-sex marriage decision. It would be easy for us to tap out and hang it all up, but I think now is our time. If we're living the yes, if we are those trees planted by streams of living water, people will notice, especially when everything else is looking so dark.



Christians are doom and gloom about same-sex marriage, and yes, it's bad news, but it's also an opportunity. One of our responses needs to be building this wonderful, positive marriage culture in the church so that the world sees an alternative, a yes. They picture us as yelling "no, no, no," but we want them to see us in our local communities, in our local churches, in our neighborhoods, living out a picture of what marriage should be. We should be presenting the yes, not just the no, to same-sex marriage, cohabitation, affairs, adultery, and all the rest, because there's a beautiful yes out here. This is where we as the church can really embody the truth.

To hear the full interview with Brett, visit the archive at summit.org/podcast.

Apologist Brett Kunkle is the Student Impact Director at Stand to Reason and a Summit faculty member. He regularly speaks to students at colleges, conferences, and churches across the country. For more information, visit StandtoReason.org.

5 REASONS TO READ THE BIBLE

A Word From Doc



Why should we study the Bible? Here are five reasons from Summit's President Emeritus, Dr. David Noebel:

1. The Bible is a part of world literature.

How do we know the Bible is a part of world literature? If you look inside *Bartlett's Book of Quotations*, you'll find pages and pages and pages of quotes from the Bible, and *Bartlett's Book of Quotations* is a collection of quotes from world literature. (I contend if you ever have to go to jail and they won't let you take your Bible, just ask for a copy of *Bartlett's Book of Quotations*. You'll still get most of the key verses in the Bible from *Bartlett's Book of Quotations*.)

But here's another reason: Richard Dawkins says you should. Richard Dawkins is the number-one atheist in the world today, and he said, "I want all our children to read the King James Bible." Not for moral

training, Dawkins was clear about that, but because it's great literature. How do you like that?

2. The Bible had a great influence on our nation.

Take a look at William Federer's book *America's God and Country Encyclopedia*, and you'll have the whole story. *The Founders' Bible*, edited by David Bartlett, is a tremendous resource as well. It's just the Bible from Genesis to Revelation, with quotes by America's founders all the way through. George Washington said, "It's impossible to rightly govern a nation without God and the Bible." "The Bible is the best book in the world" — that's John Adams. "No book in the world deserves to be so unceasingly studied and so profoundly meditated upon as the Bible," said John Quincy Adams

3. The Bible has had a tremendous influence on western civilization.

Richard Feynman is a great physicist, one of the best in last century. Now, he's not a Christian, but he said, "Two things are the backbone of western civilization, and one is science and two is Christian ethics." The best book on the subject is Alvin Schmidt's *How Christianity Changed the World*.

If you're a student of history, Will Durant's material is great as well. Will Durant wrote 11 volumes on the history of civilization, showing how each civilization comes and goes, how they all end up in a heap of ash, and why. Each volume was

about 1,000 pages, so after 10 volumes, you're up to quite a few pages. Then, he wrote a book called *The Lessons of History*, distilling 14,000 or so pages on world history into 120 pages, which is an easier place to start for most of you.

4. Knowing the Bible is the mark of an educated person.

I won't go into detail on this since the arguments for reasons 1-4 all apply here as well. I will say that if you're educated, you should probably know Genesis is in the Old Testament, and you probably should know that Luke is in the New Testament. That's fair enough, right?

5. Everyone has a Bible, so why should Christians be the only ones that don't know theirs?

Everyone has a Bible. If you're a Muslim, do you have a Bible? It's called the Koran. If you're an atheist, do you have a Bible? It might be a book by Richard Dawkins. If you're a communist, do you have a Bible? *The Communist Manifesto*, right? For some educators, it's the *New York Times*. I don't care what or who you are, there's something you think is true and base your life on. Why shouldn't you study your Bible as much as these other folks study theirs?

from one subject to the next, taking Christianity and applying it, making it very relevant.

I also noticed, at the end of the book, there was a very thick list of recommended readings, addressing every different subject. So, as I continued to get bored in certain parts of the Old Testament, I'd stop and I'd pick something from the reading list before moving on. That's how I got through the King James Old Testament, by breaking things up with the recommended books from *How Now Shall We Live?*

I picked *How Now Shall We Live?* as my number one recommendation not just because it's very well-written, but also because it provides a rich reservoir of other books to read. You can go through the different subject areas and say, "Hey, I'm interested in this" — be it life or creationism or whatever — and get very solid recommendations. In that sense, it's the only reference book on the list.

2. *I Don't Have Enough Faith to Be an Atheist* by Frank Turek & Norman Geisler

I Don't Have Enough Faith to Be an Atheist was released in 2004 with a forward by David Limbaugh. David is a friend of mine and he sent me a copy, which I didn't read. Then my old pitching coach Jimmy Duke lost his ex-wife to cancer — very slow and painful death — in 2005. They'd been divorced at least 15 years at that point, but had stayed friends, and he was really broken up by it. He had been an atheist for 32

years, but after that, he walked into Barnes & Noble one day and said, "I need to re-explore religion." He was a guy who wasn't interested in emotional reasons or being loved back to Jesus. He needed intellectual answers, so when he saw the provocative title *I Don't Have Enough Faith to Be an Atheist*, he picked it up and he read it.

He went on to read the book three times over a period of just a few months. In between the first and second reading and the second and

“If you have unresolved questions, go to books.”

third reading, he read the Book of Acts, because he wanted a historical book that was action-centered. And so he read Acts twice, and *I Don't Have Enough Faith to Be an Atheist* three times, and he converted.

A couple of months after he converted — I heard this story from someone at his church — he walked into his business (he was a State Farm agent) and told his employees he'd had a conversion to Christianity. He said, "I want to explain to you guys what that means. If any of you want to go to the Holy Land, I'll pay for it. If any of you wants to take a course in religion, I'll pay for it. If anyone is called to the ministry and wants to get their divinity degree, I'll pay for it. This meeting is adjourned." That was around November of 2005. It all happened pretty

quickly. Early in the spring, around February, he's diagnosed with a rare blood disease. He was dead in June.

I tell this story because it's important for us to read and tackle issues. If you have unresolved questions, go to books. Sometimes people need the intellectual answers that are provided in books. I know fellowship is important, and I know individual witness is important, but books and arguments can be very important as well, like in Jimmy Duke's case.

There is a little more to the story as well. I wrote a review of *I Don't Have Enough Faith to Be an Atheist*, simply telling the story of Jimmy Duke's conversion. I published it on townhall.com, and a few hours later this loud guy calls me and says, "Dr. Adams, Dr. Turek. Calling from Charlotte." That's how I met Frank Turek. That afternoon, Norm Geisler called me, the co-author of the book. He told me he had read my review, and that "it made me weep, because I forgot the reason why I write books." So Frank and I struck up a friendship, and I was able to tell Norm Geisler that he was one of the ones that I had read when I converted, as well. It was really neat.

Frank and I struck up a friendship. He came out to see me speak at UNC Charlotte, and after the speech he got on the phone, called Dr. Noebel, and said, "You've got to have this Mike Adams guy out to speak at Summit. He just gave this really strong motivational speech, and it's the kind of thing we want at

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Summit.” So the reason I’m here at Summit is because of that obnoxious guy from New Jersey, and if you’ve met Frank, you’ll agree with me. He’s great, but he’s Frank, but he was exactly what Jimmy Duke needed. Jimmy needed someone who was confident, not a soft touch. And so I’m glad Frank and Norm wrote the book. I wouldn’t be here if they didn’t.

3. *Tactics* by Greg Koukl

You can talk substance all you want, but if you don’t know how to argue, you’re in trouble. So many times, when I’ve been in a discussion with someone, they hit me really hard with an argument or claim, and I don’t know what to say. What I love about Greg Koukl’s *Tactics* is that he focuses on what he calls the “Columbo tactic.” He teaches you to ask three questions: What do you mean by that? How did you arrive at that conclusion? Have you ever considered ... ?

The first two questions are meant to determine if the person you’re arguing with understands the terms that they’re using and if they have any evidence behind their arguments. Sometimes, you’ll find that when someone is being aggressive and confident toward you, they don’t know what they’re talking about. They don’t understand the terms that they’re using. For example, they might call you a fascist and not understand what that means. Or they will make an assertion when there’s no empirical evidence behind it.

Greg teaches you to be careful instead of jumping in and making assertions and arguments immediately. For example, if you’re in a college classroom with an atheist professor who’s well-schooled, you don’t need to jump out there and start making arguments. You need to stop and you need to get in the driver’s seat, and first of all expose the weaknesses of the other person’s argument.

“I tell students that of all the books that I recommend, *Tactics* is the only one that I recommend they read two or three times.”

Greg Koukl does a better job of teaching Christians how to do that than anyone who has ever put the pen to paper. I tell students that of all the books that I recommend, *Tactics* is the only one that I recommend they read two or three times, because it will help them when they’re overwhelmed. It’ll teach you to structure your arguments well, to stay calm, and not to panic when under fire. Greg has done a tremendous service to the Christian community by writing that book. And seriously, everyone should read it before you go off to college.

Summit: I love Greg’s “put a pebble in their shoe” approach. He’ll

tell you that you’re not trying to convert every single person in every single conversation. Sometimes the goal of that conversation is to leave a pebble in their shoe, which will make them walk away saying, “I don’t know about that. I need to go look into that more,” which oftentimes spurs more conversation later.

Did you know that a woman in 1993 had a 10-minute conversation with me on the issue of abortion, and planted a stone in my shoe? She never raised the subject again with me, and now I’m a pro-life speaker. Remember, you don’t have to beat people over the head. Just get them to be bothered by an inconsistency in their argument. And then their conscience might do the rest of it.

4. *Mere Christianity* by C.S. Lewis

There are two reasons I recommend *Mere Christianity*. First, Chuck Colson talks about C.S. Lewis and calls him the greatest prophet of the 20th century, and that’s reason enough. But I also have a personal reason. Back in 1992, when I was an atheist, my occupation while a graduate student was working as a professional musician. I was playing in a bar in Oxford, Mississippi, up at Ole Miss for a law school function. It was at a bar called The Gin, and the law school had rented it out. I’m performing, and as usual, I’m high as a kite, drunk, and hammered out of my mind. Obviously, this was back in my atheist days.

I was on a break and in bad shape,

as always. I'm standing there in a kind of stupor, when this guy comes walking up to me. I don't remember his name, but he was at Mississippi State. I'd known him, but hadn't seen him in few years. So he walks up and asks if I'm still dating Susan, Susan being a mutual friend of ours. And I said, "No, we're not dating anymore." He asks me "why not?" and I told him that she was too religious. Then he asked me what I meant by that — Greg Koukl's *Tactics*, right? I said, "I'm an atheist," and he looked at me and said, "I'm real sorry to hear that, because you know what? You're very intelligent. I know you. You're too intelligent to be an atheist." Then he asked me if I read, and I told him yes. He goes on and tells me that if I read a book by C.S. Lewis called *Mere Christianity* that there was no possible way, given my intelligence, that I could remain an atheist afterward. He was so confident. Here I am, drunk out of my mind. I forgot a lot of things back in those fuzzy days of playing in the bars. But I couldn't forget that conversation. And so when I finally picked up Colson's book *How Now Shall We Live?*, and realized that it kept mentioning C.S. Lewis and *Mere Christianity*, I knew at that point I had to read it.

The part of *Mere Christianity* that I found to be the most persuasive was the part about the moral law, and the idea of a moral law written on our hearts, because stage one of my conversion occurred in 1996 when I was visiting that prison in Quito, Ecuador, seeing people

being beaten, and hearing stories about how they shocked confessions out of people, and how they shot people in the back and buried their bodies behind the prison — claiming it was a thwarted escape attempt. I saw all these things happening, and there was something that awakened within me. This was evil, and it was a moment where the shadow proves the sunshine, where the darkness proved that there had to be a light.

When I finally got around to taking that guy's advice from that drunken bar conversation, and I finally sat down and read *Mere Christianity*, it strongly resonated with me. There are so many different parts of the book that are persuasive. The part about the moral law being written on our hearts, well, I knew that to be the case. And it was also very well-written, and also coming from a person who was a former atheist, someone I could identify with. So I've got some real, personal reasons for putting that one on the list.

5. *Letters to a Young Progressive* by Mike Adams

Summit: Now, next on the list is your own book, *Letters to a Young Progressive*.

Well, my next book is called "10 Steps to Humility and How I Made It in 7." [Laughter] No, the reason why I put my book on the list is because I also converted to capitalism.

The book is written to a former student of mine. In a sense, it's written to myself. The former student is a kid whom I taught in '08, a great

kid. I taught him again in 2010, and he was not a great kid. He was an angry, obnoxious, arrogant kid who hated his country. His father was a farmer in the Piedmont who never went to college. His father plowed fields for decades to afford to send his kids to college. What happened? This student wasn't the same person. He rebelled against his family and his values. He's not happy. He's angry about things that aren't even true.

He had an outburst in my class one day, in the spring of 2010. I told him, "Man, I wish I could have a talk with you about the crazy nonsense that you're fuming about." And I told him I would hate it if he were lost for 17 years like I was. I told him it was inappropriate for me to have a political or religious or worldview conversation with him while he's in my class, but I asked him if he would mind if I wrote him a letter. In May, I wrote a letter to him and I sent it. Then I said, that's not a letter, that's a book, and called my book agent.

So the book is to him. In a sense it's me writing to myself, sharing what I wish I would have known. But it's also for parents, a guide for what to do when your kid goes off to college in August and comes home for Thanksgiving and you can't have a conversation. He's defensive and he's angry. Well, here's the book. I wrote it for that purpose.

Summit: Sadly, that's a story we hear all too often here at Summit.

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Far too often. That's why we're here.

6. *Cold-Case Christianity* by J. Warner Wallace

I've got a few apologetics books on the list because I think you should read several different books written from different perspectives. J. Warner Wallace is a former atheist who converted, and he's also a cold-case homicide detective for the LAPD. He approaches the Bible the way that he would approach a murder case.

That cold-case perspective is what makes Jim's book great. He's looking at the life and death of Jesus and treating it like a murder scene, focusing on examining the evidence. He talks about the difference between artifacts and evidence, and why it's desirable for different eye witnesses to say different things. I think a lot of young people — and that's who we're trying to reach — can appreciate his approach. And if you take a book like that to college with you, it's a good dorm room conversation starter.

Jim does different things well, but what I think he does best is textual authority, countering the Bart Ehrman argument. I mention that because I was told a bunch of nonsense in graduate school by one professor in particular, Lou Bloom. He got up in class and really reinforced my atheism at the time by saying the Bible is just stories passed around a campfire that can't be trusted and so on and so

forth. A to B, to B to C, just like the game Telephone. And that's simply false, and J. refutes that argument better than just about anyone.

7. *The Case for Life* by Scott Klusendorf

We have a lot of kids who come through Summit who are interested in getting into the pro-life movement. I've found that to get involved, you have to know how to argue.

If Scott Klusendorf were sitting here right now, having a conversation with us, he would say that

“Scott sets the moral framework, and for that reason, I always recommend *The Case for Life* first on the issue of life.”

being victorious in the pro-life movement means you have to do two things. First of all, you have to use science to establish that the unborn are human. Secondly, you need to use philosophy to establish that there's no difference between the unborn embryo you once were and the adult you are today that would justify killing you at that earlier stage of development. Scott sets the moral framework, and for that reason, I always recommend *The Case for Life* first on the issue of life.

8. *Pro-Life Answers to Pro-Choice Questions* by Randy Alcorn

I also include Randy Alcorn's book *Pro-Life Answers to Pro-Choice Questions* because once you've grasped the moral framework Scott provides you with, you sometimes need more information to build a strong case. Alcorn does a good job of that — *Pro-Life Answers* is chock full of good statistical information. Randy Alcorn's book might actually be the most marked-up book that I own. You can open it up anywhere and see my handwriting in the margins.

Summit: Let's go back to your conversion story. You're in a prison in Quito, Ecuador, and you see a man reading something that challenges you.

I converted to theism in '96 as a result of that prison experience. I didn't return to Christianity until 2000, and that was actually the result of a second prison trip. I was on Death Row visiting John Paul Penry before his execution in Texas. Very famous case. He had an IQ of 55, and he was a rapist twice, murderer once, guilty as can be, with full knowledge of what he had done. I had an opportunity to interview him for three hours. At the end of the interview something really unusual happened. He quoted John 3:16 to me. He bungled it, of course, but I asked him if he'd read the Bible. He told me he had. He'd been on Death Row for 20 years and two months, exactly, when I visited him. And he said he'd read the entire Bible. Slowly. I'll bet he

didn't tackle the King James. But he got through the whole thing. When I left the prison that day I was embarrassed, because remember, in '99, I was already a tenured college professor and a theist. I was embarrassed that a mentally retarded rapist and murderer had read the Bible, and I, calling myself an educated person, hadn't.

I went back home to North Carolina in the first week of January and went to Barnes & Noble to buy a copy of the Bible. As it turns out, one of my students was behind the counter, so I put the Bible up on the shelf and came back. I didn't want anyone to see what I was doing. Eventually, I got a copy of the King James and started to read it. Later, I found Colson's book, and it directed me toward a bunch of apologetics. That was the best year of my life. I read Norm Geisler, Josh McDowell, J.P. Moreland, and more. The incredible thing is that in eight years I'd be joining the Summit faculty with those guys.

Summit: Now, your father challenged you, in a way that's a bit unique.

Around 1991, my father, who was a very conservative man, picked up a book by Alan Dershowitz called *Contrary to Popular Opinion*. And he read it. Back then, I was a political liberal. My father said to me, "You know, son, I'm reading this book despite the fact that Dershowitz and I have very different political views," and he said, "You should do the same. You ought not to be afraid to read contrary

opinions." So I started doing that around 1992. I read a Rush Limbaugh book. I still have that copy in my office at UNC Wilmington. And I will not show you that copy because there are so many obscene words written in the margins. It was from my angry atheist days.

To look at it now, it's like, wow, I used that kind of language and I was that angry. But about the same year — and I obviously didn't like Rush's book at that time — I read, though, a book called *Illiberal Education* by Dinesh d'Souza. And that was the first one that exposed me to the campus political correctness problems that actually infringe upon free speech.

Summit: Which is now a passion of yours.

Now it's a passion. And I think — actually, I can tell you in all honesty — that Dinesh's book was the first one to put some cracks into my liberal foundation. Where I said, what's wrong with these people that they're so insecure with their beliefs that they would act this way on college campuses? And he began my political conversation, Dinesh did. And so, I would encourage people — I don't care what your political or religious leanings are: Be confident enough to reach out and read the opinions of those who differ from your own.

I'm reminded of something John Stuart Mill wrote in his 18th-century book *On Liberty*. Mills was a libertarian. I'm not. He wasn't a

believer. I am. But I'm very jealous of this one quote, which I'll paraphrase: "The danger of censorship it twofold. Number one, it deprives people of the truth. Number two, it deprives people of a greater appreciation of the truth via its collision with falsity." So I'm convinced if you read our stuff next to their stuff, once you've read their stuff, our stuff looks even better.

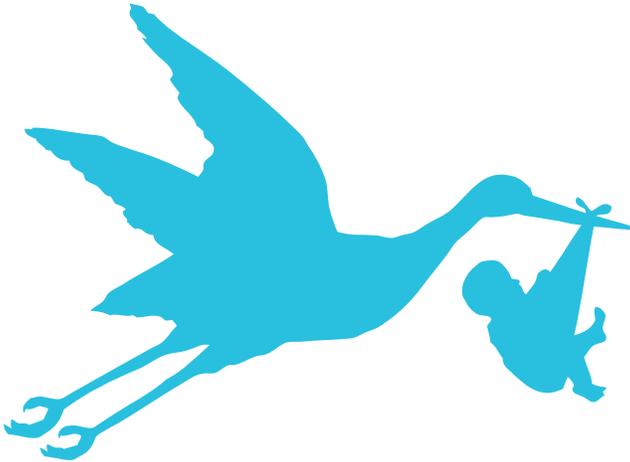
Summit: Finish this interview with the challenge.

The challenge is, cancel the cable and just try it for one year. Get rid of that satellite dish. It's tough, but cancel it, and come to Summit and get yourself 52 books, and try to do it for one year. One year is not that long. But I've been at it for over five years and I have no intention whatsoever of going back. It's the best thing I've ever done, and it helps me communicate better with others, regardless of where they're coming from.

You can find Dr. Adams' full book list and the original interview in the archive at summit.org/podcast.

Dr. Mike Adams is a professor of sociology at UNC-Wilmington and has been a faculty member of Summit's Summer Student Conferences since 2008. He's the author of Letters to a Young Progressive and a regular contributor to TownHall.com. He's best known for his strong, active involvement in challenging campus censorship.

How Save the Storks Took Flight



Summit: I want to focus this conversation around the question “how does an ordinary person do something extraordinary,” like saving the lives of thousands of babies? Take us back to the origin of Save the Storks and share the story of how it started.

Joe Baker: I think my life moved from ordinary to extraordinary in high school. I was working at this summer camp, and the director said, “What in your life is going to matter a thousand years from now?” For me, every once in awhile you get asked a question that really sticks and gnaws at you. I knew I was a Christian and that I loved God, but nothing in my life was going to matter even 10 years after I die. That evening, I remember praying, “God, I don’t know what you want to do with my life, but I’m available.” That was a monumental moment. It wasn’t a moment where the clouds suddenly opened up and light came down, but it was a direct shift in my willingness to be open to what God has for my life.

What happened that got you to actually start Save the Storks?

In 2010, I was in New York City with a pro-life group. They had very shady-looking mobile unit that was just a retrofitted shuttle van equipped to the sonogram machine. I was there observing when a woman comes up to me

and says, “I’m here for my appointment.” She thought I was working for the abortion clinic. I immediately began stuttering and said, “I don’t work for the abortion clinic, but I hang out with these folks with this van. If you’d like a free sonogram, they’d love to give you one.” This girl says, “Sure.” I said, “Really? That’s it, you’re going to come aboard?” To my astonishment, she did. I couldn’t believe it.

I walked her over to the van. I took some time to pray, and in about 45 minutes, she came off. I could see tears in her eyes. I went up to her and I said, “Who are you calling?” because she was dialing her phone. She said, “I’m calling my mom to tell her that she’s going to be a grandmother and to get some help.”

Something happened to me that day. There was something in my bloodstream I just couldn’t get enough of. I knew this was what I was going to do with the rest of my life, and I remember calling my fiancé at that time (she’s now my wife) and saying, “I think there’s a different di-

rection for our lives. We could do this, we could launch these all over America, and we could do it with the kind of excellence that this requires to be successful.” We started right then. When Ann and I got married in 2011, instead of buying a house like everybody else, we put a Mercedes Sprinter van on our credit line. We put our sleeping bags in there and went on tour around the country to cast this vision of launching mobile units all around the country.

When you’re available to the Lord, he invites you into the most dangerous places. I think God does that because he wants to give us a crucial role in the story, but he wants the starring role.

What’s an example of a time when you feel like God really showed up and blessed that decision to risk it?

There were times when we were living on a \$3 per meal budget. You go to McDonald’s, and on three \$1 bills, you can’t even buy three things on the dollar menu, because there’s tax. It was rough. There were so many times where we didn’t have a place to stay, and people opened their homes to us, or times when people gave us just the amount that we needed at the time. It was a tremendous risk at that stage in our lives, but God just provided and provided.

In a lot of ways, we would have never made it. At one point, Ann’s parents set us down and talked to us about bankruptcy, because we were so in over our heads — risking every-

thing to make this happen. The Lord really blessed that. He blessed the risks we took and the level of commitment that we had, and he made it happen.

It's amazing to hear that. I'm afraid people are reading this right now and thinking, "Joe wasn't an ordinary guy, I could never do something like that." What would you say to that person who is thinking, "I could never risk that much, I could never put myself out there." What do you say to them?

Fortunately, that's not the call. The call isn't to go out and risk it all. The call is to say, "God, I'm available." When someone becomes available to God, they begin to realize there are resources available that far exceed what they could imagine. It's not your role to ask "how am I going to accomplish this?" That's God's role. We just have to show up and do what he's calling us to do. God will take care of the rest.

God doesn't invite us into safe places. He doesn't tell us, "You're just going to sit on the couch for the next 10 years watching TV, and I'm going to provide a ministry for you." It doesn't work like that. If you've lived a life of faith and risks and walked with God, he will up the stakes because he wants to be the starring role in your story.

What role did Summit play in where you're at today?

Summit is the foundation of where I am in so many ways. Summit allowed me to really see the why of what I believe. I grew up in a family

where I knew what to believe, but I didn't have the grounding foundational concepts that are at the basis of what I do today. Many young people leave high school with their parents' views and values. Then they get to college, and college doesn't so much attack their views as it attacks the foundation of their views. If the foundation of their views begins to erode or be destroyed, their true and core values of the faith are lost as well.

Summit is a very important aspect in who I am today, and I look back at it helping to form a worldview that now encompasses everything we do.

How can people get connected with Save the Storks?

First thing: Find us on Facebook and like our page. That's number one to keep up with who we are and what we're doing. Sharing what we post on Facebook helps us more than you know and I can't encourage you enough to do that. Second, we want everyone to engage in their own backyard with crisis pregnancy centers all over America. Lastly, partner with us. We divide the cost of a bus by the number of babies we think it can save in a year, and that amount comes to about \$350. That comes out to about \$30 a month to be able to save one baby. Your lifestyle wouldn't have to change much at all to meet that, and it really is a matter of life or death whether we're there at the abortion clinic or not.

To hear the full interview with Joe, visit the archive at summit.org/podcast.

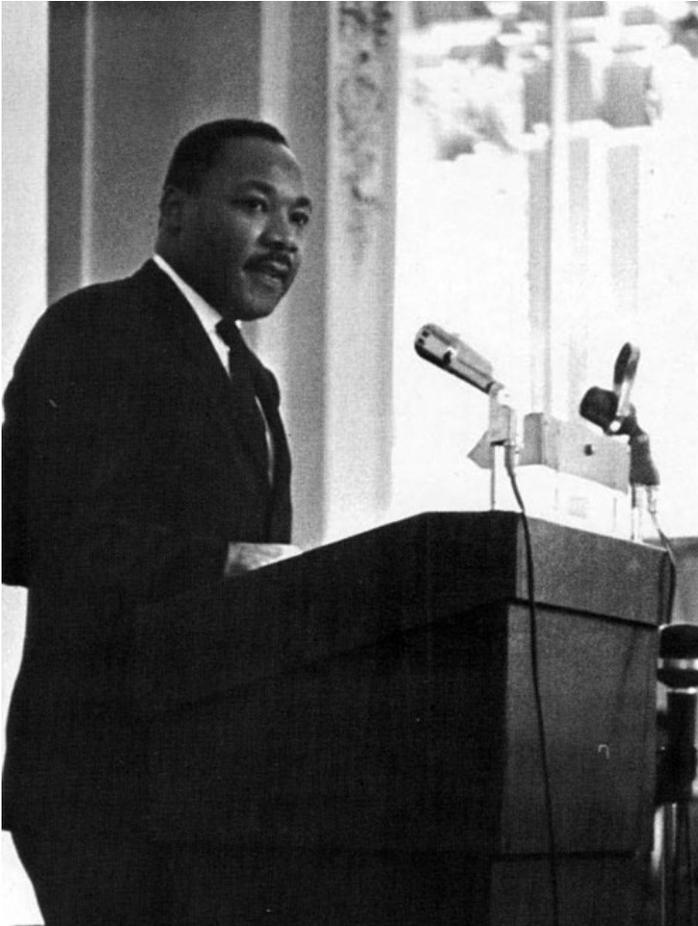


Joe Baker is the President, Co-Founder, and CEO of Save the Storks. Save the Storks is a nonprofit that partners with pregnancy resource centers all over the nation to provide them with powerful tools and training so they can more effectively reach and serve abortion-minded expectant mothers.



Don't forget to check out all the latest alumni network news at summit.org/alumni

A Dream Still Unrealized



By Esther O'Reilly

Fifty-two years ago, Martin Luther King Jr. had a dream. Most of us could recall the most famous line of that speech from memory: “I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.” With his signature flowing rhetoric, King dreamed of a future where there would be a putting away of enmity between the races, a forging of friendships based not on the outward appearance, but on the heart.

Fifty-Two Years Later: Mizzou/Yale

Fifty-two years later, America is clearly nowhere close to King’s vision. This has been reinforced by the recent wave of minority student protests sparked by Missouri and Yale. While they have come in various flavors, sev-

eral common patterns have emerged. Primarily, they have sparked a nation-wide witch-hunt against school administrators perceived as “not doing enough” to address alleged incidents of individual student racism (even though many of these would have been impossible to prevent, such as an incident out of Mizzou where a drunk white student disrupted a school play by randomly shouting the n-word). Moreover, nearly all of them have in common the demand for mandatory “sensitivity training” and an increase in the hiring of both racial and sexual minorities, regardless of other abilities or qualifications.

In some cases, students are not even protesting on the basis of direct offenses. At Yale, faculty member Erika Christakis was forced to resign for questioning the way Intercultural Affairs micromanaged Halloween costumes, saying that get-ups like an Indian headdress should not be banned merely because they might be perceived as offensive. Still other complaints are not even directed toward people, but toward vocabulary. At Princeton, they have successfully demanded that the phrase “college masters” be replaced with “heads.”

Considering the real injustices that these students’ forebears suffered, the question must be asked: Does this really honor their legacy? If so, how?

What Manner of March?

Some of the reports coming out of these schools are so outrageous that they cause me to wonder what Martin Luther King would say if he were reading the news today.

When a Latino student pointed Dean Mary Spellman of Claremont McKenna College to an article about creating a “safe space” on campus for minority students, Spellman responded with concern and enthusiasm. In her brief email, she offers to meet and discuss how to serve students who “don’t fit the CMC mold.” Based on this single phrase, despite Spellman’s obvious desire to accommodate, a body of minority students called for her resignation, and they got it. If Martin Luther King were here today, I wonder, whom would he call out? Dean Spellman, or the students who bullied her into stepping down?

When an Asian girl at a Claremont McKenna protest began to speak up and share her experiences of racism, she was mocked and shouted down by African-American students. Why? Because in her experience, she had been insulted by black men, not white men. Her story didn't belong. She was unwelcome. Meanwhile, in Amherst, Massachusetts, protestors have demanded discipline and "re-education" for students who put up posters saying "All Lives Matter." They have demanded the same for students who made posters that promoted free speech. Strangely, I don't recall the part in Martin Luther King's speech where he envisioned friendship and brotherhood among "all of God's children, except Asians and anyone else whose perspective differs from yours."

Some tactics of the movement are even more, shall we say, direct. In Dartmouth College, a group of protestors shouting the slogan "Black lives matter" marched through a library, invading study spaces and harassing white students. One student who tried to escape the library was hounded by a group who showered her with obscenities. Another woman was physically shoved against a wall as protestors flung the epithet "filthy white b****" in her face. Ironically, one of the protestors proudly reported the incident as "standing up for our brothers and sisters ... who are staring terrorism and assault directly in the face." Martin Luther King marched with dignity and with a cause, but what manner of march is this?

Stifled Conversations

Certainly, there are conversations that could be had about race relations, police brutality, and other serious issues. For instance, the sickening death of Eric Garner raises questions about police practice that should

concern every American citizen. Then there are stories from people like T.K. Coleman, who was stopped and frisked with his wife one night for no probable cause. Unfortunately, these protestors are clouding the issues with their petty vindictiveness. The more they obsess over trivialities, harass innocent people, and seek scapegoats for every slight real or imagined, the wearier America grows of the race conversation, and understandably so.

Moreover, honest conversation is impossible if half of the truth is stifled. To acknowledge that people like T.K. have been treated unjustly is one thing. To focus on only one side of the story while stifling stories of violence or racism from the other side is another.

Free at Last

In official statements, these protestors have made compassion and truth their by-words. But their actions represent neither. Whatever the path toward racial reconciliation may look like, they are not walking it.

What, then, does the path look like? In the spirit of Thomas Sowell, I am a firm believer that virtually none of this world's problems will have solutions until the world is remade altogether. But on an individual level, on a church level, I believe there is no better place to start working toward the future than with King's vision. His was a vision of mutual understanding and easy companionship, of tolerance and more than tolerance. It was a vision of truth brought into the light.

In the meantime, America's citizens cannot hope to realize the dream of Martin Luther King until they recognize that it leaves no place for pettiness, bitterness, and contempt toward one's fellow man. Only when these things are laid aside will men of every race be, indeed, "free at last."

"For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ, being ready to punish every disobedience, when your obedience is complete."

2 Corinthians 10:3-6 (ESV)

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