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ETERNITY IN OUR HEARTS

ESSAYS ON THE GOOD LIFE BY R.C. SPROUL JR.

160 PAGES • \$15.00

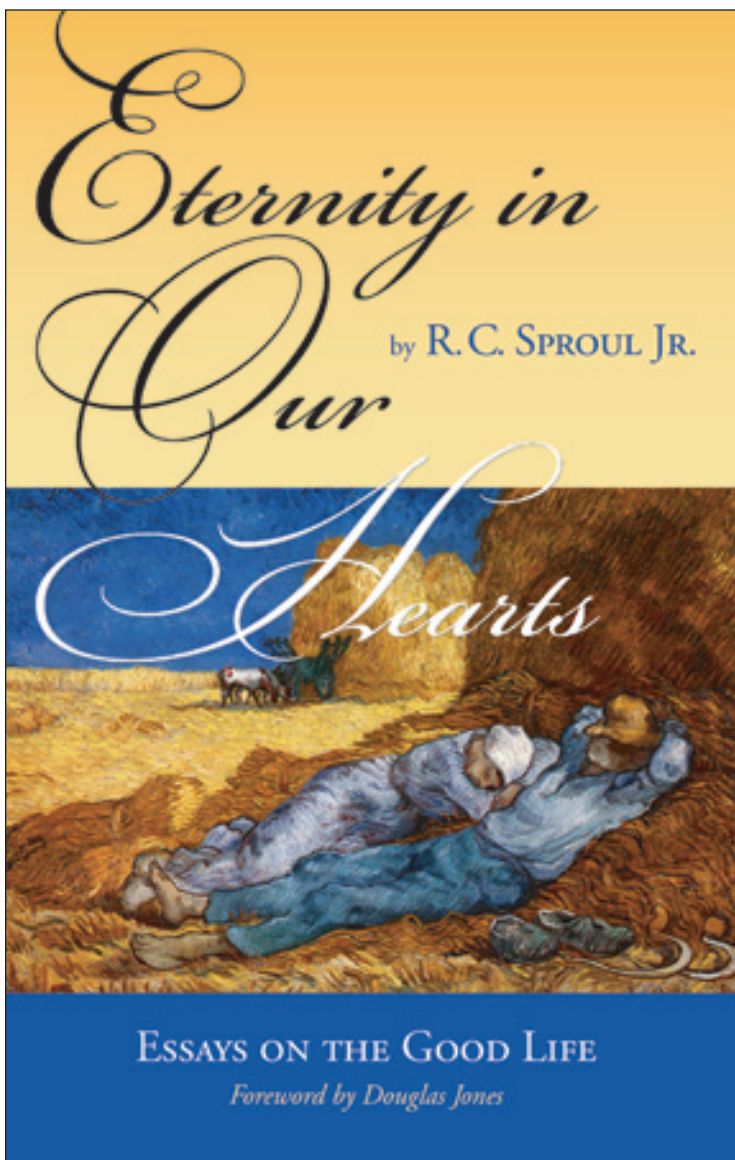
IT'S NOT THAT HARD to create a book from scratch these days. A relatively small investment in computer software and hardware will enable you to take an author's words and prepare them for the printing press. And there are people who are glad to take that book and, for not too much money, print it for you. And the result would be at home on the shelves of any bookstore.

But authors and their words are no easier to come by than they ever were. We were fortunate that our relationship with the Highlands Study Center brought with it a relationship with a published author, R.C. Sproul Jr. We were even more fortunate that R.C. allowed us to pore over the back issues of *Every Thought Captive*, the Study Center's publication, in search of words that might be suitable to collect as a book.

What we discovered in those back issues was an unexpected treasure. Beginning in the fourth volume of *Every Thought Captive* R.C. embarked on a project, consciously or not, to communicate his vision of the good life. At that point his writing for the publication explored their subjects in more depth, and with a new passion and urgency.

Like Joshua and Caleb, he had gotten glimpses of the promised land, and had returned not only to share the fruits of his reconnaissance, but to exhort the rest of us to follow him there.

Once we recognized this, the book more or less assembled itself. The final product is truly a guidebook to the good life—how to live it, why to live it, what we miss by not living it, how the world conspires to deny it to us. You'll find in the pages of *Eternity in Our Hearts* all the elements of R.C.'s writing that makes it so enjoyable—the government-bashing, the personal anecdotes, the solid and straightforward teaching, the phrase-turning, the prophetic proclamations. But as you read them in book form, you'll discover a coherence and clarity that can only come from a vision that is deeply held, a



vision that R.C. is passionate to communicate. If your friends don't know what to make of your own passion for the vision of the Highlands Study Center, hand them a copy of this book—they're likely as not to catch the vision themselves.

We were pretty excited when Doug Jones agreed to write the foreword. A taste:

This delightful collection of passionate yet humble musings from R.C. Sproul Jr. seeks to embrace daily living head on. Instead of being satisfied with just broad ideas, he calls us to live Christ in the small things, the way we speak, recreate, eat, grow, and fight.

God's grace has given R.C. Jr.'s writing a truly disarming humility. These exhortations reveal someone imperfect like us, someone who is wrestling with living Christ day by day in ways that our traditions have not fully grappled with yet. Christian reality is so deep and rich that to speak otherwise at this time would be instantly transparent. These essays are kisses on the lips—given, you know, the right lips.

And Doug Phillips of Vision Forum was kind enough to endorse the book. Here's what he had to say about it:

R.C.'s winsome pen describes with passion and insight what so many of us believe, but find hard to articulate—that the Christian life should not be a series of forays from the secular to the sacred, but a daily effort to live deliberately for Christ in and through the culture of life. The way we form our sentences, the routines of family life, the spirit within our households, the day-to-day joys and sorrows we share with a community of believers—all must be tackled with a vibrant, self-conscious Christianity.

A home schooling, covenantal prairie muffin of the Scottish variety, R.C. reminds us that the nobility of the Christian life is found both on the fields of spiritual combat and in our common-place decisions and duties. This message is strong, but it will feed your soul. Thanks, R.C.!

Thanks, Dougs.

A Letter to Our Customers

IT'S GOOD TO BE BACK with this new and expanded catalog. Your response to our first catalog was just what we had hoped—most of you enjoyed reading through it, and quite a few of you decided to invest some time and money in exploring our offerings. Since the first catalog we've steadily added new items to our inventory, enough to need another sixteen pages to describe them.

As we were putting together the new catalog, we were faced with a dilemma. Many folks enjoyed the first catalog for its own sake, with its meandering stories and idiosyncratic descriptions; for those, we would have liked to provide all new words to read through. We're a growing business, though, and our hope for this new catalog is that most of the folks reading this one won't have seen the earlier one. So we decided to retain the existing catalog descriptions—which we still think are pretty good—and provide new words only for new entries.

Draught Horse Press was formed in the fall of 2001 to produce and distribute the materials that were being created by the Highlands Study Center. Although Draught Horse Press was to be closely associated with the Study Center, it was organized as a for-profit operation, paying royalties to the Center and to individual authors for the works being sold. Our goals were to relieve the Center of the burdens of production and distribution, and to eliminate the legal and ethical complications that can arise when a non-profit operation engages in selling. Our hope was that we could do all of this while continuing to make the materials created by the Highlands Study Center available at a reasonable cost.

We've made good progress so far. We record and sell Dr. R.C. Sproul Jr.'s bible studies. We also record and sell *The Basement Tapes*, conversations on topics of interest to us that have been received very well. And we've published two of R.C.'s books, *Eternity in Our Hearts* and *Biblical Economics*.

Our role as a bookseller continues to grow. Initially we offered just a few books from outside sources for the convenience of our customers. But we sold many more of these than expected, and we had to rethink our understanding of why our customers were buying these books from us rather than elsewhere. What we came to suspect was that

our customers found the sheer sparseness of our catalog to be a useful thing. We didn't offer a book because we thought there was a demand for it, we offered a book because we liked it and thought it might be useful to other people. And where a visitor to another bookseller might be overwhelmed by the cornucopia of choices on a particular topic, it wasn't very hard for our visitors to make a choice—because there wasn't much to choose from.

An odd advantage, I suppose, but one that we've tried to build into a distinctive of our bookselling business. We've continued to expand our list of books and recordings slowly but steadily, selecting each new item according to a specific set of criteria. We want it to be something that exemplifies the values of the Highlands Study Center. We want it to be an excellent introduction to its subject, as well as a comprehensive treatment. We want it to be the only item we offer on that subject. We want it to be aesthetically exceptional. We want it to be an item you might not otherwise run across. And we want to give it an enthusiastic endorsement.

Given such picky criteria, we hardly expected the first catalog to contain as many items as it did. Now you are reading one that is half again as long as the first, and which describes maybe twice as many items. But we hope you'll find that we're just as selective as ever, and that you can be just as confident about the choices we've made. If you're looking for a good first purchase in an area, the one we carry will be a fine choice—not necessarily the best choice, just a good one that we happen to be partial to for reasons we explain. And if you're looking for a good first-and-last purchase in an area—an item that will tell you just enough about an area that you need to know your way around but don't care to explore in depth—then the item we carry will be a good choice as well.

This new catalog retains the peculiar approach of the first one. Sometimes I've devoted a whole page to just one book, and even then I don't get around to talking about the book itself until halfway along. Sometimes a description will spend way more time telling you about how the book affected us as a family than about its contents. Sometimes you'll have to go with me off onto a tangent. And sometimes you'll run across a story that is there just because it was too good not to go *somewhere*.

The catalog unfolds this way for two reasons, reasons that you might not expect. The first is so that you can have confidence in

the choices we make at Draught Horse Press, I'd like you to have some understanding of the thinking behind those choices. It's not that in every case I can explicitly describe that thinking, but the hope is that after slogging your way through fifty-two pages of idiosyncratically written descriptions, observations, anecdotes, ruminations, and exhortations, you'll have some insight into the general nature of that thinking.

The second reason is that we love these books—for their teachings, for their aesthetics, for the role that they've played in our lives. And so we think that their praises should be sung. We hope that you enjoy learning about them, as well as learning what they've meant to us.

As our own children get older, we are learning that the books we recommend in this catalog are also good books to use for teaching children about God and His creation. Our 15-year-old son Chris had read through several of them, some on his own and some together with his dad, and this has provided many opportunities to pass along to him our family convictions in many areas.

We're now thinking that our own experiences with raising and teaching older children, using ideas taught at the Study Center, might be helpful to parents who are trying to walk the same path. As a start, we've added a section to the catalog called Students For Life (pp. 4-7), which groups our offerings into areas of study and gives some brief suggestions about how you might use them. Eventually we plan to write some study guides that cover topics we think are especially important (e.g. economics, modernity); look for the first of these to appear in the fall of 2004.

On a related note, it's been just since the last catalog went to press that we learned that our son Chris is prodigiously gifted as a musician. But rather than send him off to be trained up by others, I decided to take an active role in training him myself—no easy decision, since my own musical talent is limited and till then had lain dormant. The year that resulted was quite an adventure, as I had surprisingly many opportunities to train him in matters of character as well as music. No promises, but I hope to have written a book about all this by the end of 2004.

Thanks in advance for the time you spend reading our catalog.

Rick Saenz, Owner
DRAUGHT HORSE PRESS
Spring 2004

Students For Life

A guide to using our materials in training up your children

THE CRITERIA WE USE for choosing books to include in the Draught Horse Press catalog are a little quirky. We like a book that is a good, thorough introduction to its subject, one that is both a good stopping place if you only want to know the basics, and a good starting place if you want to explore deeply. We like one that can be profitably read more than once. We like one that is no harder to read than the subject requires. We like one that is aesthetically exceptional. We like one that exemplifies the values of the Highlands Study Center. And we like one that makes you want to corner your friends and tell them, "You've got to read this!"

We've been working for nearly three years now to build up a list of such books. The work isn't done, but we've reached a point where we now have good coverage in a number of key areas: Christian living, Christian doctrine, the church, the family, the Bible, history, philosophy, and literature. Sounds a bit like a curriculum, doesn't it? We've always thought of it as one—a set of tools for teaching oneself how to think biblically about the important things in life. And as time goes on my wife Debbie and I have found that they are also excellent tools for training one's children to think biblically.

The technique we use is simple—pick a book, read it, then talk about it. Sometimes the children read the book on their own, sometimes we read it to them, sometimes they read it to us. The questions come tumbling out, and they always lead to long and fruitful discussions of how our family understands God and His creation.

It's a pretty free-form approach, and homeschooling parents will naturally ask two skeptical questions: Is it adequate? and, Is it workable? We hope that the following essay by Dr. R.C. Sproul Jr. will persuade you that the answer to both questions is an emphatic "Yes!"

God's Word is a great gift. It is not only true, but powerful. It is not only powerful, but broad. God describes His Word this

way: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (II Timothy 3:16-17). That's a hefty promise, but given our circumstances, that's exactly what we need.

The gift is a great one. But it takes a different gift to truly appreciate the gift of God's Word. It takes the gift of regeneration. The Spirit gives life such that we not only understand, but believe the life that is His Word. By the grace of God I have come to believe that the Word of God is without error. That means the above promise is true.

By God's grace I received this other great gift, new life. I was born dead in my trespasses and sins, but while in such a state, Christ died for me. His Spirit breathed new life into me, and I did believe. But God hasn't finished giving to me yet.

Not only has God given me His Word, not only has He given me new life, but He has given me, so far, six small lives, six astounding blessings that will last into eternity. Their names are Darby, Campbell, Shannon, Delaney, Erin Claire and Maili.

But there is still another gift we cannot overlook. God has given me His Word, new life, these six blessings, and God has given me a profound love for these blessings. God, the great giver of gifts, has shed His love abroad in my heart.

All these gifts reach a common zenith as we consider together our calling to raise our children in the nurture and admonition of the Lord. That is, because the Scripture equips us for every good work, because we believe that through the regenerating work of His Spirit, because He has given us these children that we love, we know that the best way to make manifest our love for our children is to raise them in accordance with the Word of God. At least, that's how it should work.

One thing God hasn't yet given me—though He has promised that He will—is perfect obedience to His law, complete sanctification. As such, I am still a sinner. As a sinner, I face and often succumb to the temptation to muddle, add to or replace the law of God with the ways of the world.

I look at my children and ask not simply, "How does the Word of God say I should educate these children?" but, "How can I mingle the expectations of my parents, my neighbors, and myself, with the call of God in the raising of these children?" God calls me to raise godly seed, which I am

content to do—as long as I can also raise the next Barry Bonds. Our ideas on education come more from our culture and our own experience than from the Word of God.

If we wanted to correct our flawed understanding of the education of our children, and we wanted to use this great gift of God's Word, where would we look? If we looked in our concordance under education, what would we find? One thing we know from the start is that educating our children is a good work. Therefore, if the Scripture is true, it must equip us for it. But where does it tell us about schools? It doesn't.

We don't find instruction on education because we don't know what education is. The Bible does tell us who should teach our children, how they should be taught, and what they should be taught, "Hear O Israel: the Lord our God, the Lord is one! You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be in your heart, you shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (Deuteronomy 6:4-7).

This must be the foundation of our understanding of Biblical education. That we tend to think of education as the three Rs, or as preparing for a job, is evidence of our worldliness, not our commitment to the Word. Our goal is laid out for us here not by the Republican party, not by the National Education Association, not by the local school board, but by the same God who gave us the children in the first place.

To whom did He give the children? The same people to whom He gave this charge. We begin our understanding of the educating of our own children by remembering that they are our own children. Parents here receive the call to teach the children. God doesn't call the state to do this. He has given the state other responsibilities. He hasn't called the church to do the job, either. He has given the church other responsibilities.

But what parent can do this job? Surely it would be better to have someone who is better qualified to do the job, wouldn't it? There are three problems with this line of reasoning.

In the first place, it is an argument against God. If the parents can't do the job, and if it would be better to have someone more qualified, what should we do? Obey

God. Things are never better when we disobey God.

Second, who would know best who is best qualified to do this job? Is it the local school board? Is it the education faculty down at State U.? While such might be some very smart folks, God trumps them all. He knows what is best for the children, and who is best for the children.

No teacher loves his students as much as a parent loves the children. No teacher knows his students like a parent knows the student. No teacher has a greater motivation to rightly teach the children than the parent. There is no one more qualified.

Third, who said any parent could do this job? The objection that parents aren't up to it is a *non sequitur*. God calls us all to obey all that He commands. Who can do that? Does this mean we should not labor to do so? Of course it is a heavy burden. It's supposed to be heavy. The solution isn't to ditch the burden, but to pray for grace.

What do we teach? God tells us here. We are to teach our children the three Gs; who God is, what God has done for His people, and what God requires of His people. This is the substance of our curriculum. And this, perhaps more than any other place, is where we get the most sidetracked by the expectations of the world. Even many homeschoolers make the mistake of reforming too little, of simply doing school at home.

That doesn't mean, of course, that we never teach our children math, or how to read or write. Instead it means that all that we teach them we connect to these three Gs. We do not take the world's curriculum and baptize it in a Bible verse or two. We learn to read that we might know God's law, and God's character. We read history to see the great acts of God, as He builds His Kingdom. We study economics as we learn how God designed His universe, and how and why we labor for our daily bread. Because all truth is God's truth, we must, if we would educate well, teach all truth as God's truth. He is the alpha and omega of all our learning, both for parents and for children.

But how are we to teach our children? Here too homeschoolers have left too much of the bathwater sloshing around the baby. We establish schools in our homes, not only in terms of curriculum, but in terms of how we teach. We (usually Mom) stand before the children trying to recreate some vision of education from Opie's Miss Crump or Laura Ingalls.

Or still other homeschoolers dream that their children are the next Abe Lincoln, complete with an all consuming passion to teach themselves all there is to know. Still others sign on and buy into the latest pedagogical machine, complete with software patches and toll-free customer service numbers, at least until someone unveils the latest, latest machine.

Once again the wisdom of God exposes the foolishness of this world. His design for educating our children? Talk to them. There, isn't that complicated?

But wait. What are the hours of operation at this biblical homeschool? When does it open, and when does it close? When does the bell ring, and when is recess? What should the school calendar look like?

Here again the answer is simple. If the children are awake, school is in session. If they are asleep, school's out. When God says, "when you sit in your house," He doesn't mean that school ends when you stand up. When He says, "when you walk by the way," He doesn't mean that time in the car doesn't count. These Hebraisms are designed to communicate that we are to talk to our children all the time.

It can't be that simple, can it? It can, and it is.

But we hope that the books in this catalog, along with a few guidelines for using them, will make it simpler still. We are not, as a rule, used to talking about the three Gs with our children. We are not used to connecting the three Gs to what we teach our children. What you hold in your hand we pray will help parents get back to a more biblical model of education.

We pray that the books that Draught Horse Press offers will help both you and your children see the glory of God in each field of inquiry. We pray that reading them together will lead to questions that spark important conversations with your children. We pray that we might be a help to you and your children as you discover what God told His people millennia ago—that education is conversation.

— Dr. R.C. Sproul Jr.

For your convenience, we've grouped our books below into a few general areas and provided some brief descriptions to help you decide how you might use them with your children. Numbers in parentheses indicate the page of the catalog where you'll find a fuller description of the book.

Manifesto

The Highlands Study Center doesn't really have a manifesto, but if it did it would look a lot like R.C.'s book *Eternity In Our Hearts* (inside front cover). It describes the vision which guides the Study Center community, and will help you to understand why we do what we do and say what we say. Older children will enjoy and benefit from it as well; our fifteen-year-old son has read through it several times.

The Family

Most important here is R.C.'s book/video *Bound For Glory* (p. 11), an exploration of the central role that the covenant family plays in building God's Kingdom. It argues that the purpose of life is simple yet vital—namely, to marry a godly spouse and raise a godly family—a purpose that both you and your children should embrace. Watch the video together with children of all ages, or read the book aloud to them.

The Family Series of books by Douglas and Nancy Wilson (pp. 18-19) are not only very helpful for parents who need biblical guidance for raising their family, they are a good place to start when it is time to teach your children what is required of a godly parent and of a godly spouse. *Reforming Marriage* and *Federal Husband* are uncompromising presentations of the responsibilities of a godly man as head of his family. *Standing on the Promises* is refreshingly sensible and old-fashioned in its explanation of the biblical model of child-rearing. *Future Men* focuses on a problem that is particular to our time, raising boys who are not effeminate. *Her Hand in Marriage* is a biblical approach to preparing for marriage, addressing the young man, the young woman, and the father of the young woman. *Praise Her in the Gates* and *The Fruit of Her Hands* are collections of short essays written for the keeper at home. We suggest that parents first read through these books for themselves, while their children are young, so as to prepare for the job ahead. Then, as it becomes appropriate, it would be excellent to read through them together as a family.

We also recommend *Withhold Not Correction* (p. 33) for its many concrete suggestions for disciplining children, and *Excused Absence* (p. 20) for its reminders about why we are not to turn our children over to the state for training.

The Christian Life

R.C. Sproul Jr. tells us that economics is the study of the ways in which God provides us with our daily bread, and as such it is a vital part of the Christian life. His book *Biblical Economics* (p. 8) is comprehensive without overwhelming the reader. I've read it aloud with my 15-year-old son, and it has led to many long discussions about how the world works.

In addition to *Eternity in Our Hearts*, we carry two other books that explore the possibility of a Christianity that extends to all parts of life. *Angels in the Architecture* by Doug Jones and Doug Wilson (p. 21) sketches a vision of "Medieval Protestantism," a personal and cultural vision that embraces the fullness of Christian truth, beauty, and goodness. And *Plowing in Hope* (p. 21) by David Hegeman argues that culture has a particular God-ordained end in view: the development of the earth into a global network of gardens and cities in harmony with nature—a glorious garden-city.

When it comes time to teach your children about the sorry state of art today, you may find three of our books helpful. *Modern Art and the Death of a Culture* by Hans Rookmaaker (p. 42) examines the close connection between today's fine art and the nihilism that pervades the culture; both this book and *State of the Arts* by Gene Veith (p. 25) also take time to examine the proper role of art in a Christian culture, and show how artists can use their work to proclaim God's truth. And *All God's Children and Blue Suede Shoes* by Ken Myers (p. 25) is an overview of popular culture, a modern phenomenon that is often confused with art but is something much different—and very dangerous to a Christian worldview.

The Church

Do you know why you take your children to church? Around here, it's not so we can keep an eye on them as their parents worship, or even to teach them how they'll worship when they're older—it's so they can worship God along with their parents now.

To instruct our children in proper worship, we need to understand for ourselves what worship is about. At Saint Peter our understanding of worship has been strongly influenced by James Jordan's small book *Theses on Worship*; it will give you much to think about, and to discuss with your family. Jordan's other two books,

Liturgical Nestorianism and *The Liturgy Trap*, go on to describe some ways *not* to worship. And Jeffrey Meyers's book *The Lord's Service* is a comprehensive survey of how to apply Jordan's ideas in worship. All these are found on page 28.

If you would like your older child to study the purpose and structure of Christ's church, we recommend Doug Wilson's *Mother Kirk* (p. 20), which describes how things ought to be and suggests some ways to get there.

Peter Leithart's *Blessed are the Hungry* (p. 39) is a collection of short meditations on the Lord's Supper that are appropriate for use in family worship.

Christian Doctrine

We actually do our best to keep down the number of books we carry on Christian doctrine. We do this by not trying to cover the entire spectrum of doctrine, but only those portions that we think get less attention than they deserve.

R.C. Sproul Jr.'s book *Almighty Over All* (p. 10) explains one of the loftiest of doctrines—God's sovereignty—in a down to earth style that is still precise, clear, and to the point. Read it together with the kids.

We carry three books that give an overview of the Christian faith. *Orthodoxy* by G.K. Chesterton (p. 45) is a rousing explanation and defense of traditional, orthodox Christian thought, as well as an excellent introduction to an important and delightful writer. *Back to Basics* (p. 21) is the book we always recommend to people who are vaguely familiar with Reformed thinking but want to know more. And *After Darkness, Light* (p. 43) is a collection of ten essays on the five points of Calvinism and the five solas of the Reformation.

Keith Mathison is one of our favorite writers on doctrine, thorough but easy to read. *Postmillennialism* (p. 26) explains the doctrine of the end times which the Study Center teaches, while *Dispensationalism* (p. 26) thoroughly demolishes the wacky end-times doctrine that dominates today's evangelical church, and *The Shape of Sola Scriptura* (p. 27) defends the sufficiency of Scripture.

Around here we believe that our children are believers until proven otherwise, and so we believe that they should be baptized into Christ and fed at the table from their earliest days. *To a Thousand Generations* (p. 20) by Doug Wilson will further explain

our thinking about baptizing covenant children, while *Feed Our Lambs* (p. 32) makes the case for paedocommunion, i.e. feeding baptized children at the Lord's table.

Your children should be taught not to be afraid of classic texts; they may have been written by the world's smartest people, but they were written to be read by the rest of us, and quite often they are a delight for the layman. We recommend Martin Luther's *Bondage of the Will* (p. 44) for any older child with some background in doctrine. And a good place to start reading in the Puritans is *The Rare Jewel of Christian Contentment* by Jeremiah Burroughs (p. 44), which is not only straightforward reading but teaches a comforting doctrine that is all too neglected.

Finally, it helps to know a bit about the cults and what they teach. *Speaking the Truth in Love to Mormons* by Mark Cares (p. 33.), while primarily a book on witnessing to Mormons, has a brief but very good explanation of Mormon theology.

Philosophy

Our philosophy books might also be thought of as describing non-Christian doctrine. Making a study of the world's lies can be tedious and frustrating, but it is also an important defense against those lies, and ultimately glorifies God by reminding us of the world's foolishness. We carry a few books that will make it easier for you to thread your way through the swamps.

Man has been philosophizing (trying to codify his ideas about how the world works) since the earliest days. A few of those ideas have been good, many have been a mixed bag, and some of them just plain bad. If it were merely a matter of mind games among intellectuals we could ignore it all, but ideas have power that reach far beyond their academic origins, and many have led to disastrous results in history. We don't recommend a detailed study of the history of philosophy, but R.C. Sproul Sr. has written a delightful short history called *The Consequences of Ideas* (p. 43), which tells you only as much as you need to know about these ideas, explains whether they were good or bad, and takes a look at their practical consequences.

We carry two books that confront some of these ideas head-on. R.C. Sproul Jr.'s *Tearing Down Strongholds* (p. 9) briefly describes and then refutes the main alternatives to Christian thought, and then

goes on to make a positive case for the Christian view of the world. C.S. Lewis's *The Abolition of Man* (p. 17) does a similar job on the most pernicious of the secular philosophies, relativism.

You've almost certainly heard that we live in a postmodern age. Postmodern thinking is so vague and incoherent that it barely qualifies as a philosophy, but it is so attractive to sinful man that it became a powerful cultural force in the late 20th century. Gene Veith's book *Postmodern Times* (p. 25) examines the cultural outworkings of postmodern thought, and gives you the tools you'll need to determine how it may have influenced your own thinking.

Finally, a plug for what is probably the most difficult book we carry, Richard Weaver's *Ideas Have Consequences* (p. 45). It is difficult because the topic it addresses is complex and for most of us unfamiliar. But it is a devastating critique of the industrial thinking that dominates our modern age, and a stirring defense of the agrarian alternative.

History

We think that the study of history is very important; there is no better way to develop an understanding of human nature. But for the most part we don't recommend general histories, because we think that *any* good history will teach you about people, and so it is better to pick one that teaches you something else as well. So our histories will always be an eclectic bunch.

The one exception is Clarence Carson's *Basic History of the United States* (p. 41). We think every American needs to have a solid understanding of their country's history, and so we located a good general history which doesn't propagandize and whose outlook is Southern and conservative. The companion book, *Basic American Government*, is an excellent explanation of U.S. Constitutional law as it was meant to be.

We carry three books that focus on important 20th century trends. Edward Larson's *Summer For the Gods* (p.40) is a vivid account of how three cultural trends converged and clashed at the Scopes Monkey Trial, and how the good guys won the battle but lost the war. Gene Veith's *Modern Fascism* (p. 24) explains how fascism became the most important anti-Christian philosophy of our time, and how it thrives below the radar even today. And Iain Murray's *Evangelical Divided* (p. 40) is a

history of the modern evangelical church which shows clearly how the mess we're in today was inevitable given a few critical decisions early on.

Francis Schaeffer's *How Should We Then Live?* (p. 42) could just as easily be in the philosophy section, or the culture section if we had one. It traces the decay of Western culture from Roman times, explaining how the seeds of destruction were sown as public thinkers gradually rejected God.

One challenging text for the older student who wants to study church history is Keith Mathison's *Given For You* (p. 27), which traces the change in understanding of the Lord's supper from Calvin's time to our own day. Mathison quotes extensively from each of the theologians he considers, making it a good exercise in reading primary sources.

Literature

We don't expect that our literary selection will ever be extensive—there's so much good fiction to read, and for the most part you won't need our help to locate it. But sometimes we run across fiction or fiction-related titles that we want to carry for other reasons.

Sometimes we like a fictional work because it explores important ideas. C.S. Lewis's books *The Screwtape Letters* and *The Great Divorce* (both on p. 17) are very good examples. In the first, Lewis satirizes evil itself, describing Hell as a vast bureaucracy of demons dedicated to keeping men out of God's army. In the second, he imagines a busload of tourists from Hell on an excursion to Heaven. Both manage to convey profound truths in a lighthearted and memorable way.

And *Heiland* by Franklin Sanders (p. 37) imagines a not too distant future in which a disintegrating secular society clashes with a thriving rural society of Christians. Sanders uses this backdrop to show the reader how extensively the state has infringed on the individual and the church—and how the assaults of the state might be turned back. All of these books are suitable for older children.

Many classic works brim with ideas as well. We are glad that Peter Leithart is working to produce student guides to the best of them (p. 38), and so far we have three to offer. *Heroes of the City of Man* surveys the most important works of ancient literature, and is a trustworthy Christian

guide to pagan territory. *Brightest Heaven of Invention* explores six of Shakespeare's plays. And *Ascent to Love* looks at the greatest of Christian poems, Dante's *Divine Comedy*.

And sometimes we just stumble across books that are especially fine reading for young and old (p.36-37). Doug Jones has written a fine trio of short novels that our own kids like a lot. Douglas Bond is writing a series of novels about the Scottish Covenanters that has proved to be pretty exciting reading. And Peter Leithart has written an amazing book of fairy tales with biblical themes. They are all great choices for family read-aloud time.

The Bible

Your children have probably been steeped in the Bible since their earliest days, but when they're older you'll want them to take some time to study it more deeply—its structure, its historical context, its major themes. We think that *What's In The Bible* (p.43) by R.C. Sproul Sr. and Robert Wolgemuth is a very good text to guide such a study.

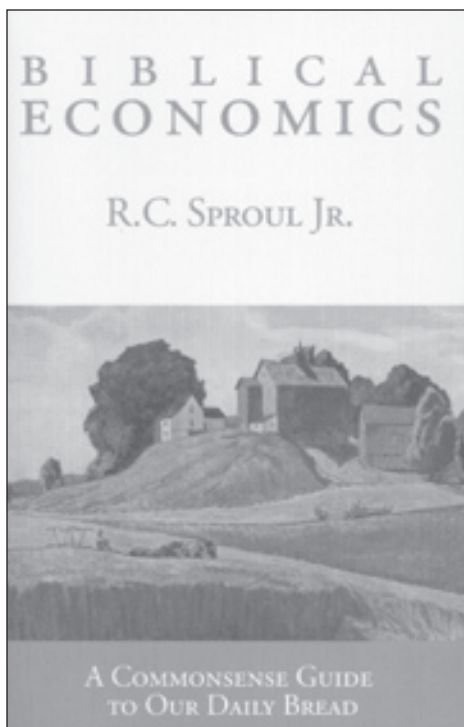
At the Study Center we champion a poetic approach to reading the Bible. James Jordan pioneered this approach, and *Through New Eyes* (p. 29) is the seminal work in this area. A gentler introduction can be found in Peter Leithart's Old Testament survey, *A House For My Name* (p. 39), which he humbly refers to as "*Through New Eyes* for Dummies;" far from being a dumbed-down work, it is a fine introduction to the approach for children in their early teens.

We also carry two Bible studies that use the poetic approach. One is James Jordan's *Primeval Saints* (p.29), which is an eye-opening reconsideration of the heroes of Genesis. The other is Peter Leithart's *A Son to Me* (p. 39), which looks closely at the story of Samuel, Saul, and David.

And don't forget R.C.'s extensive list of audio Bible studies (p.15-16).

Study Guides

We're constantly asked if we have any. We're not opposed to the idea of study guides, but we've also found it difficult to design a guide that doesn't conflict with our idea that education is conversation. But we think we've come up with a design that we'll be happy with. Check our website later in the year, when we expect the first of the guides to be available.



Biblical Economics

by R.C. Sproul Jr.

200 pp • \$16.00

THIS BOOK IS MORE than a fine introduction to economics. It is the book that led to the founding of Draught Horse Press, and it has continued to inspire our focus and future plans. So we're very pleased to have finally gotten it into print, and that we're able to offer it to you now.

Biblical Economics is actually the third incarnation of this book. It first appeared in 1985 under the title *Money Matters*, its author a prodigious twenty years old. Nine years later, as the economy became a topic of obsessive concern among Americans, the book was reprinted as *Dollar Signs of the Times*. By the time I first learned about it last year, it was out of print, and I was fortunate enough to snag one of the last copies in stock at Moody's Book Store in Kingsport.

It didn't surprise me that R.C. had written an excellent book. But it struck me that in many ways it was an unusual book, ways that made it important beyond the subject at hand, important enough to merit reprinting it as *Biblical Economics*.

The first unusual and important quality of *Biblical Economics* is that it is brief. This is not a backhanded compliment, since most of the books available these days are far longer than their subject deserves. Perhaps this is to persuade the reader that he is receiving good value for the money paid, but

since I generally value my time more than extra helpings of words that are slowly meandering toward a point, I am always on the lookout for books that can teach me something with a minimum of wasted breath. I take a lot of pleasure in the compactness of Doug Wilson's books from Canon Press because: I can hope to get through one of his books in a couple of sittings; re-reading it one or more times is not a burden; I can remember where he makes various points, making it easy to use as a reference; I am reassured that he has worked hard to strip away every last bit of fat, and that every bit of what remains merits close reading. This book is compact in the same way.

The second unusual and important quality is that *Biblical Economics* tells you exactly what you need to know about its topic, no more and no less. Due to a passing interest in the subject, I happen to know a few more things about economics than R.C. chooses to discuss in the book; due to his training, R.C. knows many, many more things than he chooses to discuss. But most of those things are not things that most of us need to know in order to live a biblically sound life. Only a few are vital, and R.C. has done us the immense favor of isolating them, explaining them in clear and simple terms, and showing how they are pertinent and in fact critical to an understanding of how Christians must live in a world that is adamant about denying the role of God in providing our daily bread.

Here are some of the things about economics you will come to understand in the space of just sixty of the book's pages: the source of wealth, the nature of profit, specialization of labor, how money works, where inflation comes from. Each is explained clearly and concisely, in a way that can not only be remembered but be used as a filter while you are sifting through the news of the day as presented by the world.

The book's third unusual and important quality is that it tells you not only *what*, but *why* and *how*. That is, it moves on from explaining economic principles to showing how they are rooted in God's design, leading to specific illustrations of how those principles are to be applied in everyday life. This is not only where the book shines, but where it most exemplifies the approach to God and His creation that is pursued at the Highlands Study Center, making it a valuable tool for living life simply, deliberately and separately.

One brief example: after explaining that inflation is theft and that the source of

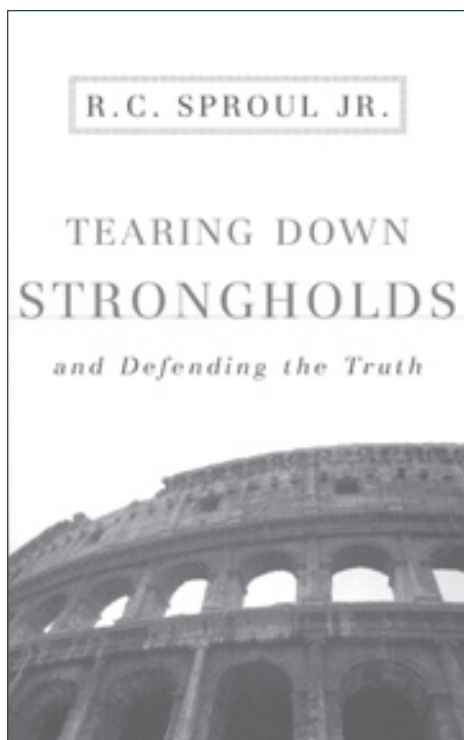
inflation is not the interaction of mysterious and unpredictable forces but the result of a deliberate and specific action by the government, R.C. goes on to explain not only why a government would do such a reprehensible thing but also why a citizen might be tempted to encourage such behavior. He then ends with an exhortation to Christians to not only resist that temptation, but to denounce his government when it engages in inflationary actions.

When I first read this book, I had recently left behind a twenty-five year career in computer programming, and was pondering what to do next. At the same time, the Highlands Study Center had grown to the point where it was becoming urgent to get the production and distribution of materials under control. Perhaps it was the heartening and positive explanation that I found in *Biblical Economics* of how God puts our daily bread on our tables that led me to propose tackling those two matters together by forming a for-profit operation that would take over responsibility for promoting the teachings of the Study Center.

Or perhaps it was simply a naive optimism. Regardless, we decided to embark on the project, with the express goal of getting *Biblical Economics* back into print. And although it took a bit longer than we originally planned to meet that goal, and a couple of other publishing projects ended up taking priority during our first year of operation, the publication of this book is still a key element of our future plans.

It is key because it exemplifies an approach to teaching that is foundational in our understanding of how our children should be raised and taught. We must be engaged in the business of passing along our convictions to our children—and in order to do so, we must be about the work of developing convictions that are worth passing along. If economics truly is the study of the means by which God puts our daily bread on our table, it is necessary that we not only understand those means, but that we understand them clearly enough to be able to instruct our children about them.

R.C. Sproul Jr. has done the hard work of studying the principles of economics, understanding them in the light of God's Word, and presenting them in clear and concise terms. You'll find that *Biblical Economics* is an invaluable aid for developing your own understanding of them. Read it, then give it your child to read—and then talk with him about it.



Tearing Down Strongholds

by R.C. Sproul Jr.

200 pp • \$12.00

WE LIKE TO make fun of the tendency in the broad evangelical community to latch onto fads, generally five or so years after the world has drained them dry and discarded their husks. But when the broad evangelicals share an interest with us truly reformed folk, we're a bit more reluctant to level accusations of faddishness.

The recent surge of enthusiasm in both camps for teaching about worldviews may qualify as such an interest. There are certainly superficial aspects of faddishness about it—a sudden plethora of books, videos, summer camps, and even ministries that have promoted the concept as vital to developing a Christian understanding of the world. But it's probably too early to dismiss it all as one more episode that we'll be embarrassed to remember in years to come—enthusiasm for the teachings of the Reformation swept just as quickly through Europe, and yet those teachings proved to have more than a bit of staying power.

I bring all this up because in his book *Tearing Down Strongholds*, I think that R.C. Sproul Jr. has taken on a thankless and difficult project, namely to expose non-biblical worldviews for the fraud that they are. What makes the project thankless is that, to whatever extent he is successful, he risks making the entire subject area of vast indifference

to right-thinking people. Demonstrate the foolishness of a philosophy and you will drain it of its adherents—and thereby reduce the need for your message. As we're headed for the exits, will we remember to thank the fellow who convinced us it was time to get out?

Nevertheless, the adherents of foolish philosophies are for the moment not only numerous but also in charge of the culture, and so this project is all too relevant. Which leads to what makes executing the project especially difficult. Foolishness is, well, *foolishness*, and if you are successful in exposing it, the thing that once looked so imposing and sophisticated suddenly looks small and trivial, leaving the audience wondering what was the big deal. How can you make a persuasive case that the great secular philosophies are fatally flawed when, as you expose each flaw to view, the natural response is "Surely it can't be that simple!"

Well, yes, it *is* that simple—recall that it's *foolishness*, after all. And nobody suffers fools less gladly than R.C., and nobody is better equipped to puncture their pretentious philosophies with simple, straightforward, and satisfyingly sharp rhetorical needles. Even though at times you'll be making your way through some fairly tall grass, R.C.'s guidance is sure and steady, and the success of your journey is assured. You'll emerge not only understanding the major modern worldviews and how they fail, but you'll also be equipped to recognize how those worldviews have poisoned people's thinking, including the thinking of people in the church, and you'll be both prepared and motivated to combat that thinking.

Tearing Down Strongholds begins with a whirlwind tour of the history of modern thinking. In twelve short pages you'll learn all that you need to know (and more than you'll probably want to know) about the sources and trajectories of the bankrupt philosophies spawned by the Enlightenment. By the end of the first chapter you'll be wondering why would anyone who prides themselves on clear thinking continue to embrace these worldviews which, regardless of their validity, have so clearly led to disaster after historical disaster.

The book moves on to consider in turn what might be called the empirical or scientific worldviews, namely positivism, naturalism, and behaviorism. R.C. shows not only that each worldview is inconsistent at a fundamental level, but that each worldview is motivated by a fundamental desire to deny

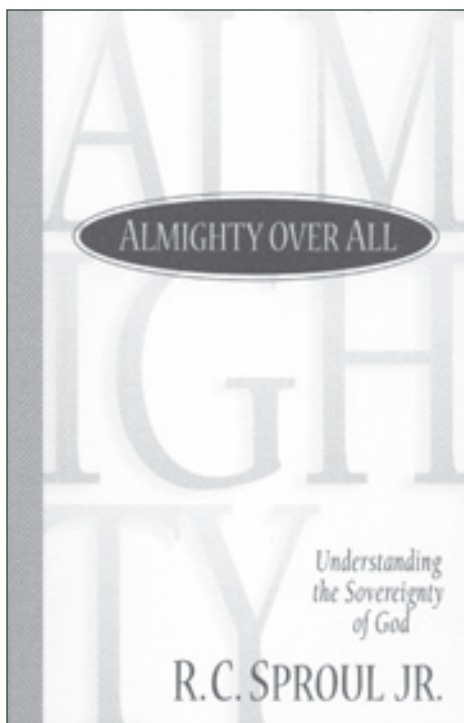
our need to understand a transcendent God as we strive to understand His creation. We are entering Romans 1 territory, where the thinking is darkened for eternal purposes—and yet it is necessary that we understand such thinking so that we might search it out and destroy it in our own minds.

Next up are what might be called the skeptical worldviews, namely pragmatism, skepticism, relativism, existentialism, and nihilism. Each of these not only denies the need to understand a transcendent God, it either ignores or denies His very existence. As each successive worldview spirals ever deeper into this denial, we find that any concept that our existence might have a purpose slips ever further from our grasp, with only increasing despair to take its place. In these chapters R.C. patiently and straightforwardly continues his work of demonstrating that each of these worldviews is not only bankrupt but fundamentally flawed.

In some limited sense, this is enough. The alternatives to the Christian worldview have been demolished, and so we might simply expect that their adherents will turn to embrace the only worldview left standing. Yet the attractiveness of such a thought only demonstrates how deeply we are all infected with pragmatism. Perhaps we have dispatched the enemies of the moment, but new ones are sure to come along. It is necessary not only to clear the battlefield, but to establish that our worldview has triumphed because it is undeniably and exclusively true.

And so R.C. devotes the remainder of this book to meticulously constructing a positive case for the truth of Christianity. It requires some work at the very lowest levels of our thinking. The questions that must be asked and answered include: Can I be certain that I exist? Can I know that logical reasoning leads to the truth? Can I trust my senses? Do words communicate reliably? Can I know that God is there? R.C. answers them all, and we are left knowing that our worldview is built upon a Rock that cannot be shaken.

The reader of *Tearing Down Strongholds* must be cautious that the silliness of the worldviews that are examined does not lead him to hold them in contempt. They may be intellectually contemptible, but as social forces they are not only powerful but dominant, controlling the secular culture and making subtle but significant inroads into the life of the church. The understanding that this book can provide will equip you to withstand those influences.



Almighty Over All

by R.C. Sproul Jr.

184 pp • \$12.00

I'M FAR FROM the only person who sings R.C.'s praises as a writer and teacher. Here are a few things that others had to say about his book *Almighty Over All*.

John Armstrong said "Difficult biblical truths challenge writers to communicate with precision and clarity. R.C. Sproul Jr., in *Almighty over All*, has tackled a difficult biblical doctrine with rare precision and an appealing economy of words. This is a wonderful place for Christians to engage some of the most important truths revealed in Holy Scripture, namely the nature of God's power and His control of all things."

Jerry Bridges said "In this day of so much man-centered Christianity, R.C. Sproul Jr. directs us back to the fundamental reason for the existence of creation: the glory of God. God exercises His sovereignty for His own glory—but also for the good of His people. Many readers will question Sproul's treatment of the origin of evil, but all of us must surely agree with him that even evil ultimately serves to glorify God. This is a book for every Christian who wants to grow in the knowledge of God."

Jay Adams said "Theologian R.C. Sproul Jr. is well equipped to write about the great issues. These he faces squarely with sure-footed confidence in a truly scriptural fashion. You may not always like what he

says (though you'll like the way he says it) but you certainly will be forced to think. And I challenge you to try to refute his teaching! A book for those who are tired of reading superficial material."

There is much in us that rebels against acknowledging God's strength and power, since it shows up our own strength and power to be puny in contrast. But a solid knowledge that God is in control of all things—and perfectly capable of exercising that control—can bring richness and peace to our lives.

What follows is the introduction that R.C. wrote for *Almighty Over All*.

THERE ARE TWO common reactions to any discussion of the sovereignty of God, of the question of just how strong God is. I raise the subject in the form of a question asked in such basic terms in part to deflect the first reaction: Too often we flee such discussions. We reason that they are more often than not divisive to the body of Christ. We avoid the subject because it seems too abstruse for human study, too difficult to comprehend. Recognizing that we cannot know everything about God, we deem it arrogant to seek to know as much as we can about him. We tell ourselves it is like asking how many angels can pirouette atop a pin's head. A childlike faith, we reason, need not delve into theological questions involving such polysyllabic words as sovereignty, providence, and predestination.

It would seem, however, that a childlike faith would include a dominant quality of children: curiosity. Children want to know, they want their questions answered. "We are weak while He is strong," the children sing with the childlike affirmation, "Yes, Jesus loves me." "Well," a child might ask, "how strong is He?"

Children need to know the strength of those watching over them. "Daddy, make a muscle" was probably the most frequent request I gave my father when I was a child. I was impressed by his biceps, and comforted. I wanted to know that my dad had the strength to take on the most difficult challenges. When we read our children Bible stories, when they hear of the great flood or the parting of the Red Sea, they are gripped in part because these stories tell them something of how strong He is. A childlike faith ought to lead us to ask, and to seek to answer, how strong is He?

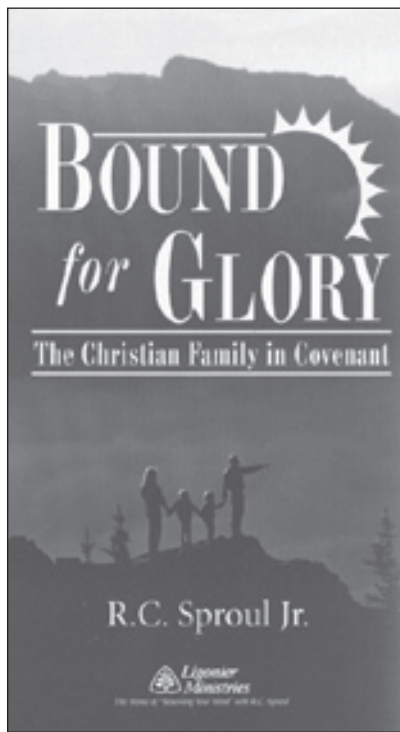
The second reaction is to be irresistibly

drawn into debate. We feed on the friction of argument and drive any discussion into this arena. Predestination creeps its way into discussions on everything from the end times to the latest basketball scores. We may be quick to play the armchair Greek or Hebrew scholar, proving the axiom that a little knowledge is a dangerous thing. Answering the question, How strong is He? quickly becomes an exercise in How smart am I? Or worse still, How dumb are you? It's not surprising, then, that others don't want to play.

Neither reaction is a legitimate one. Any study of the character of God requires an appropriate understanding of our limited ability to know such things. Too little confidence and we miss the opportunity to know more about him; we fail to exhibit sufficient interest in him who can occupy our thought forever. Too much confidence and we become puffed up, interested less in him than in ourselves; our discussions work not to edify others but to impress them. Both land mines lurk just beneath the surface of this field of inquiry.

We can know things about God. To suggest that we cannot is to contradict oneself. If we say we can know nothing about God, we are actually saying we do know something about him: that He is unknowable. However, we do know things about God, because He has revealed them to us. He has, in His mercy, given us a glimpse of what lies behind the veil of His inscrutable glory. Our calling is to study that revelation with care, to draw as much information as possible from it without falling into the trap of dubious speculation. "To know, know, know him is to love, love, love him," the lady sang decades ago. It must follow that to love him is to know him. If we love him, we ought to want to know how strong He is, just as we ought to want to know how loving, how merciful, how patient He is. Our search to answer the question of His strength is the search to know him better. It is neither something to be ashamed of nor something for which we ought to be proud.

This area of inquiry especially ought to be one marked by humility. Any information on how strong He is reminds us how weak we are. Even our good desire to know him better is rooted not in our own goodness but in His almighty work in us. As we discover the depths of His strength, we are better able to rest in His arms. Let us stretch out our puny fingers to wrap them around the divine right arm and see what we can learn of our Father in heaven.



Bound For Glory

by R.C. Sproul Jr.

2 video tapes • \$30.00

5 audio tapes • \$22.00

DURING SUMMER 2001 we decided to move to Bristol to join the community here at the Highlands Study Center. It meant leaving behind a home in Colorado, a twenty-five year career, and a yuppie lifestyle. But it didn't take us long to decide, because there were only a few factors for us to consider. Mostly we were looking for a suitable place to raise our family. And no place is more focused on the health, well-being, and godliness of families than the Study Center.

In fact, it was this focus that led us to the Center, albeit in a roundabout way. At one church we attended years back, copies of *Tabletalk* magazine were provided free to parishioners. Free is nice, but once we tried a few issues we were hooked, and are subscribers to this day. Over the years we particularly enjoyed the occasional oblique and cryptic references to editor R.C. Sproul Jr.'s experiences pastoring an itty bitty church in southwest Virginia. We never quite figured out how the editor of a devotional magazine out of Florida managed such a thing, but we had vague notions of someday visiting this church that R.C. described so winsomely.

Visit we did, and soon enough we saw that the simple and unpretentious Bristol

town motto—"A Good Place to Live"—was also accurate. Part of what makes Bristol a good place to live for us is that we now attend that no longer itty-bitty church in southwest Virginia, Saint Peter Presbyterian Church, a church that devotes itself to celebrating and living out God's covenant with His people, both in our worship and in our family lives.

Why is family so important at Saint Peter? Not for sentimental reasons, but because we are persuaded that families in covenant with God are His primary means for extending His Kingdom, places where believers are to be nurtured and disciplined from their earliest years. We believe this because R.C. teaches it, and he teaches it well.

When Ligonier Ministries decided it was time to tape a video series about the family, Dr. R.C. Sproul Sr. was asked if he would be willing to do one. As he tells the story, he replied that he would be glad to, as long as the ministry was content to employ the second most qualified person at Ligonier for the job—the first most qualified being his son, Dr. R.C. Sproul Jr. Sense was restored, the best man for the job was engaged, and the series *Bound for Glory* was created.

You can't help but be charmed by the structure and content of this series. There are nine 23-minute messages. Six of them are R.C.'s teaching on the covenant family: the family plan; the family's chief end; the role of the covenant husband; the role of the covenant wife; the role of the covenant child; and the role of the church family. The series begins with a conversation between R.C. and his father about the covenant family, and ends with a two-part session during which R.C. and his father field questions from the audience.

You'll also enjoy the opportunity to see R.C. operating in a new context. R.C. is quite good at adapting his presentation to the medium at hand; his writing for books is unlike his writing for *Tabletalk*, which is unlike his writing for *Every Thought Captive*, which is unlike his conference talks, which are unlike his conversation on *The Basement Tapes*, which is unlike his Tuesday night Bible studies. (The last of these, in my opinion, are the best, but that's a topic for a few pages further on).

And now we find yet another R.C. in the video studio, relaxed, able to wander the stage (a little bit), engaging a small and intimate audience. It's a variation that's well worth taking pleasure in.

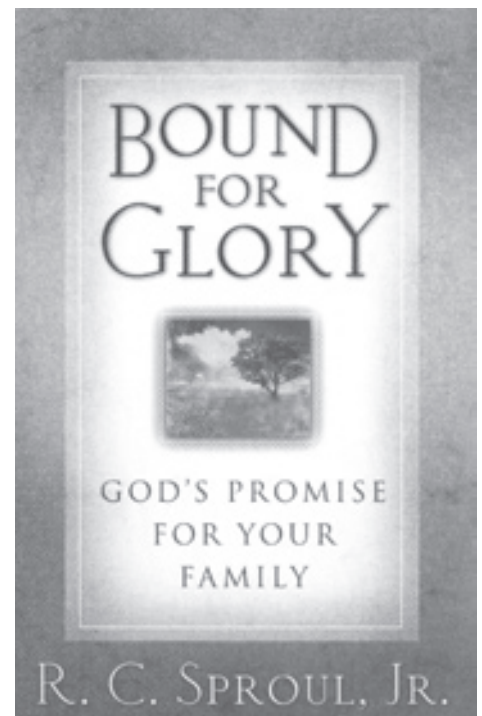
Nothing can influence your path through life more than your understanding of the family and its role in God's master plan. It is His intention to extend His Kingdom throughout the earth by means of godly men and women who marry godly spouses and raise godly seed. The Christian who embraces this as his life's mission will find himself not only focused but liberated, as it will allow him to put aside the notion that the only way to extend God's Kingdom is to do "something great for God." The Lord has been gracious enough to allow us to participate in the fulfillment of His plan by setting before us a task which is within the reach of each and every believer. May we respond to that graciousness by using resources such as these to deepen our understanding of God's plan, and to equip ourselves to do our part.

It's a powerful message, and one that we would like to see reach people far and wide, so we're glad that it is available in multiple forms. There are the videotapes, of course. The audio from the series is also available, on five cassette tapes. And there is now a book whose text is taken more or less directly from the series, compact and inexpensive, suitable for urging upon friends and family who are unwilling or unlikely to watch or listen to the tapes.

Bound For Glory

by R.C. Sproul Jr.

128 pp • \$12.00



The Basement Tapes

Conversations about the good life

available on cassette or CD • \$7 apiece

I DON'T KNOW if anything in the short history of Draught Horse Press has led to more sheer pleasure on our part than our decision to record and distribute the *Basement Tapes*. There may be a free sampler CD of excerpts attached to the inside back cover; if not, call and we'll send you one. Meanwhile, some words about how they came to be.

During our scouting trip to Bristol in June of 2001, we heard occasional mention of the fact that Laurence had worked some sort of voodoo on a local church that had suddenly come into possession of a small AM radio station but had no idea what to do with it. At the time it was pumping out computer-sequenced tunes from the 50s, 60s, 70s, and 80s; but there was also a makeshift studio facility that could be used for live broadcasts. At Laurence's suggestion, the church had agreed to schedule *Every Thought Captive Live* from 6am–9am each weekday morning, with R.C. and Laurence to host, with occasional supporting appearances from other folks in the community.

The program began about a week before we were scheduled to leave town, and so I was able to sit in on the first five or six broadcasts. Personally, I thought the project was slightly nuts—how were they going to fill even three hours with listenable talk, much less continue to do so each and every weekday morning?

Was I wrong! Not only did they manage to fill the time, but the quality of the talk actually improved as the days wore on and the hosts found their groove. Whatever it was that had prepared them for this mo-

ment, Laurence and R.C. acted as if they had been born with radio microphones before their faces, and their ease and confidence drew the rest of us into their groove, making for some spectacular radio.

Spectacular for the eight or nine people in the Abingdon area who were listening to it, anyway. The station was tiny, the hours were abysmal, and awareness of what was being done was nil. It was clear that there was lightning here, but no clue provided as



to how to get it into a bottle.

Every Thought Captive Live ran for three full months. We drove home to Colorado to sell our house and pack up our worldly goods, and when we returned to Bristol we were surprised and pleased to find that Laurence and R.C. were faithfully broadcasting from the studios of WABN every morning. I was there as often as possible, and so was a witness to R.C. saying some of the bravest words I've ever heard on September 12, the day after the World Trade Center towers were destroyed, words that I was sure would get us thrown off the air. But I wasn't there the day of September 21, the day we were actually thrown off the air—because a government school teacher in the congregation had heard enough of our talk about education and wanted it put to an end.

The next three months were puzzling ones, as we pondered what if anything could be salvaged from the experience. Recordings of the program were circulated to folks who might be able to find a new home for it, but to no avail. We considered making a push to create and syndicate a program ourselves (on secular, commercial radio, no less!) but the logistics were overwhelming.

Finally it occurred to us that it would be well within our reach to make recordings that had much the same flavor as the radio program. The music had to go, but there was always more talk available to take

its place. All we needed were some microphones, some stands, lots of cables, a mixing board, and a laptop computer, and we would have a traveling digital studio at our disposal. Duplicating the results as cassettes and CDs would be trivial. All we needed was something to talk about, and some folks who were interested in hearing us talk.

On December 20, 2001, four of us gathered in R.C.'s basement: himself, Laurence, Jonathan Daugherty, and myself. We had decided a few days earlier that the topic of the conversation would be homeschooling, something we were all well prepared to discuss. Laurence had agreed to guide the conversation by preparing a few notes; otherwise it was to be spontaneous. When we settled in, R.C. announced that he had come up with the perfect title for the series: *The Basement Tapes*.

We turned on the recorder, talked for about eighty minutes, and then turned it off. That was it. I took the results home and edited the audio, which was simply a matter of eliminating a few false starts and splicing out some hemming and hawing. The remaining seventy-five minutes went onto some CDs which were passed around to participants and friends. The result was deemed very good, and we decided to try



selling it to folks like you. And to make more of them.

We were very pleased with how the conversations were turning out, but I don't know if we were completely prepared for the enthusiastic response they would receive. While we were concerned whether people would want to listen to them even once, it turned out that those who obtained them were listening to them over and over again. While we were worrying that we were going on way too long about things people didn't want to hear about, or pontificating, or tooting our own horn excessively, we heard



from folks whose only frustration was that they were unable to jump into these overheard conversations.

Folks' experiences with these recordings have yielded a wealth of anecdotes for us. Such as the one about the fellow who not only ordered four of each tape, but threw in an extra chunk of change to cover the bootleg CDs he had been making from a friend's copies up until then. This same fellow gave those copies to all his friends—and then experienced a severe shortage of friends. There are those who annoy their own friends by quoting our best lines to one another. And then there are the folks who moved here after hearing them.

We try to pick topics that will not only be of interest to our listeners, but are close to our own hearts.

Basement Tape #1: Homeschooling was the first, and it continues to be one of our favorites—some of our best lines ended up on that one. We discuss how government schools are actually the temple schools for the religion of the state; how homeschoolers often make the mistake of bringing school home along with their children; and how some of the stiffest opposition to pursuing a godly path is found in the pews. And more.

Basement Tape #2: Living Life Simply is the first of our four conversations on the motto of the Study Center. We discuss what it means (and doesn't mean) to live simply; how simplicity begets blessings; how church life begets complexity; how simplicity can increase our dependence on God.

Basement Tape #3: Living Life Separately is the second of our four conversations on the motto of the Study Center. We discuss the concept of antithesis; what it means to be a called-out people; the foolishness of imitating the world; the commitment of living separately; the failure of pragmatism; and singleness of purpose.



Basement Tape #4: Living Life Deliberately is the third of our four conversations on the motto of the Study Center. We discuss the need to be deliberate; how deliberateness can be mistaken for arrogance; how insincerity can be mistaken for deliberateness; the temptations of efficiency; the need to operate from biblical assumptions; and the joy that is found in deliberate living.

Basement Tape #5: Building the Kingdom is the last of our four conversa-



tions on the motto of the Study Center. (The handsome young man gracing the cover is Jonathan Daugherty's young son Eoin). We discuss the dominion mandate; the satisfactions found in exercising dominion over the land; gardenizing the world; the need to embrace the wisdom of the Lord Jesus; the need to have confidence that the Lord Jesus will prevail; and the fact that what we do now will endure forever.

Basement Tape #2-5: The HSC Motto is a set of the four conversations about living life simply, separately, and deliberately, for the glory of God and the building of His Kingdom. It is available as either four cassettes or four CDs for \$25.

Basement Tape #6: Reading Good Books examines the role that being well-read plays in the development of a solid and comprehensive Christian world view. We discuss what it means to be well-read; how to get started with reading; and how to go about reading a book carefully. We also discuss many specific books which we have found vital in our own reading.

Basement Tape #7: Government takes a look at the four spheres of government ordained by God—the individual, the family, the state, and the church—and the problems that arise when one sphere encroaches on the domain of another. We discuss spheres of sovereignty; the role of the state; how the state has usurped the role of the

family; how the church sometimes usurps the role of the family; and how we can be tempted to be complicit as the sphere of our own authority is encroached upon.

Basement Tape #8: Men Without Chests certainly bears our most cryptic title; it is taken from the book *The Abolition of Man* by C.S. Lewis, in which he uses a man's chest as a metaphor for his manliness. We discuss how men have forsaken their God-given responsibilities in the home and the church; the need for courage; and the need for men and women to fulfill the roles they have been given.

Basement Tape #9: Liturgical Worship is a consideration of the shallowness of contemporary worship, the barrenness of Puritan worship, and the depth and beauty of liturgical worship. We discuss postmodern approaches to worship; how liturgy shapes our understanding of God; and the biblical foundations of liturgical worship.

Basement Tape #10: The Queen of Days continues our examination of liturgy by taking a close look at the pattern of worship employed at Saint Peter Presbyterian Church. We discuss worship as covenant renewal; the corporate nature of worship; spending private family time with God; the



way to approach a holy God; and the role of preaching in worship.

Basement Tape #11: The Lord's Supper examines in detail how this cosmic event, celebrated weekly at Saint Peter, can instruct us, sustain us, and bring us joy.

Basement Tape #12: Modesty explores modest and immodest behavior, the sources of each, and the importance of developing a gentle and quiet spirit.

Basement Tape #1-12: The 2002 Conversations collects the first twelve of our conversations as a set. They are available on either cassettes or CDs, for \$75.

The Basement Tapes 2003

More conversations about the good life

available on cassette or CD • \$7 apiece

IN 2003 WE KEPT talking, and recording the talk, and the result was another twelve conversations for sale.

Basement Tape #13: Freedom.

Discussions of freedom usually center on political and governmental issues, but the topic is much, much broader than that. Join us for the first of two conversations where we consider the question: what does it mean to be free in a world that alternately invites and commands you to put yourself in chains?

Basement Tape #14: Liberty. Are you surprised that we couldn't fit everything we wanted to say about freedom into one conversation? Neither are we. We picked another word that meant more or less the same thing, and went at it for another seventy-five minutes. This one focuses more on personal than on political aspects of freedom.

Basement Tape #15: Providence. One comfort we derive from acknowledging that God is sovereign is an assurance that He is perfectly able to keep His promise to provide for His children. Join us as we discuss the peace, the joy, and the boldness that results from a proper understanding of God's providential grace.

Basement Tape #16: Daughters of Zion. Four men sitting around a basement talking about women? Maybe it won't be what you expect—or maybe it'll be exactly what you expect. We discuss the multiple roles a godly woman must fill, as a wife, a helpmeet, a mother, and an example to younger women.

Basement Tape #17: Us and Them.



Since Adam fell, the seed of the woman has been at war with the seed of the serpent, and much of the serpent's success has depended on the seed of the woman being blissfully unaware of the war. Join us as we consider the nature of the devil's attacks, and the proper Christian response to them.

Basement Tape #18: Discerning the Church. The Reformers developed a short list of criteria, often referred to as "the marks of the Church," by which Christians can



distinguish true churches from false ones, and by which the strengths or weakness of a church can be gauged. Join us as we begin a multi-part discussion of the marks of the Church.

Basement Tape #19: Salt and Light.

How to be in the world but not of it? The conversation on the marks of the Church continues, as we consider what it means to function as salt and light in a dark and putrid world, how to understand church discipline properly, and the role that biblical community plays in the ongoing sanctification of believers.

Basement Tape #20: Sir, We Would See Jesus. The conversation on the marks of the Church continues, as we consider the meaning of Bible-centered preaching, and the role it plays in congregational life.

Basement Tape #21: The Persecuted Church. Jesus told us that it is a blessing to be reviled and persecuted for His sake—something at which to rejoice and be exceedingly glad. How do we reconcile this with the overwhelming desire of modern Evangelicals to be at peace with an unbelieving culture? This is the final part of our conversation on the marks of the church.

Basement Tape #22: Food. Why do we talk so much about food? For the same reason that the Bible talks so much about food—it is a vital part of God's economy, used to sustain us, to instruct us, to please

us, and to nurture gratitude in our hearts.

Basement Tape #23: Robbing Peter to Pay Paul. Too often the Reformed community elevates matters of the head and denigrates matters of the heart. Join us as we discuss the need to live a fully-rounded Christian life.

Basement Tape #24: You Don't Know Jack. An appreciation of C.S. Lewis, our favorite 20th century writer. Lewis is a rare bird, a popular Christian writer who is rightfully popular. But even his fans often miss many of the things that make him a treasure. On this tape we pay particular attention to aspects of his writing and thought that get far too little attention from the Evangelical community.

Basement Tape #13-24: The 2003 Conversations collects the second twelve of our conversations as a set. They are available on either cassettes or CDs, for \$75.

We record the Basement Tapes monthly, but release them for sale in batches of four. So far the first four conversations of 2004 are available.

Basement Tape #25: Evangelism. Too many folks are busy trying to come up with new and exciting ways to reach the lost, most of them unbiblical. We discuss some of them, and then look at God's way.



Basement Tape #26: One Way. How do we decide who to count among our Christian brethren? This is a contentious question today. We give our own answer.

Basement Tape #27: Answering a Fool. Speaking of contention, there is way too much of it these days among Christians., much of it foolish. We give some guidelines for dealing with it.

Basement Tape #28: Coloring Between the Lines. A look at the role that systematic theology should play in allowing us to think deeply about God's ways without veering off into heresy.

Sound Teaching

from R.C. Sproul Jr.

Each of these six-part teachings is available on six cassette tapes for \$24.

The more recent teachings are also available on six CDs for the same price.

SINCE ITS FOUNDING in 1996, one of the constants of life at the Highlands Study Center has been the Bible studies conducted by Dr. R.C. Sproul Jr. for the benefit of the community at large. Adhering mostly to a pattern of six weeks of lectures followed by a Q&A session, the recordings of these studies continue to build an important repository for the teachings of the Study Center.

When we first came to Bristol, we could tell that all of the parishioners at Saint Peter Presbyterian Church were very much on the same page philosophically, and that their philosophy ran broad and deep. But I couldn't quite figure out how things had gotten that way. It didn't seem likely that such like-thinking people had always thought that way, and had just happened to stumble upon one another's existence. The constant conversation, deep and intense and broad and complex, almost certainly contributed to maintaining like-mindedness, but it didn't seem to be sufficient to the task of developing that like-mindedness. And there was no operator's manual or reading list being passed out to new members of the community.

The answer lies largely in the fact that much of the community gathers faithfully on Tuesday nights to hear R.C. teach. Much of what the community has come to understand about the simple, separate, and deliberate life was first articulated in his teachings during these meetings. This is not only a testament to faithful attendance but a tribute to the quality of R.C.'s teaching, to its relevance, directness, conciseness, earthiness, clarity, and passion. One hour of teaching per week on these subjects should not be enough to inform a community so deeply and effectively—and yet it does, and continues to do so.

As I mentioned earlier, R.C. is particularly gifted at adapting his presentation to the medium at hand. His writing for books is unlike his writing for *Tabletalk*, which is unlike his writing for *Every Thought Captive*, which is unlike his conference talks, which are unlike his conversation on *The Basement Tapes*, which is unlike his presence before

the video cameras. In each of these contexts he is able to exhibit particular strengths.

But all those strengths combine into a harmonious and pleasing mixture during R.C.'s Tuesday night teachings. The audience is relatively small and intimate, made up mostly of friends who he has taught for many years, and so his presentation has the casual friendliness you'll find on *The Basement Tapes* and the intimacy of his video series. But there's no slide into superficiality; the subjects that R.C. sets out to cover in the space of six one-hour talks are substantial, and so the talks are as carefully prepared as they are informally presented, making them the equal of his book writings. And because the audience is long familiar with R.C.'s thinking and hardly likely to be shocked by it, he is free to inject the humor, fire, and passion that you've come to expect from his writing in *Every Thought Captive*.

The nature of the recordings has evolved along with the Highlands Study Center. Some of the earliest we don't even offer anymore, since the muddiness of the sound makes them unsuitable for any but the most diligent pupil. Of those that we do offer, there is a steady increase in the quality of the sound, accompanied by a mildly regrettable decrease in informality. At one point we moved to a building with decent recording equipment; but the owners of that building also ask that we not eat food during our time there, meaning that you no longer get to hear R.C. munching on a brownie during his presentation. In early 2002 we began to record the studies digitally, and to make them available on CD as well as on cassette tape. The improvement in listenability has been spectacular—but we do get the occasional wistful comment from folks who found the homemade quality of earlier recordings charming.

People are always asking us how we plan to go about exporting the sense of community they find here at the Center, or what they might be able to do to bring a similar sense of community to their own situation. Given how vital these teachings have been in shaping the thinking that binds us together in the Highlands Study Center community, there is probably no better suggestion we can make than that you steep yourself in those same teachings by acquiring and digesting some of these studies.

All I Needed to Know I Learned in Genesis 1-3 (on both cassette and CD). We asked R.C. what he thought was the essence of the Bible, and he replied "Genesis

1:1a." We asked him if he might elaborate a bit, and he replied, "Okay, Genesis 1-3." Just as Blake saw the universe contained in a grain of sand, R.C. shows us how to see an outline of systematic theology laid out in the first three chapters of the first book of the Bible.

The Bride Wore Red: Studies in Hosea (on both cassette and CD). Israel more adulterous than she's ever been, God angrier than He's ever been. Has the limit of God's faithfulness to His people finally been reached?

Spirit of the Fruit, Parts I and II (on both cassette and CD). In this twelve-part study, R.C. looks in depth at the nine characteristics that might be called marks of the mature Christian. He teaches us how they might be cultivated, and how to distinguish between the true fruit of the Spirit and the wax fruit of the devil.

Wisdom From Above: Themes in the Book of James (on both cassette and CD). How much could be learned from a man who was a constant companion of Jesus Christ for the first thirty years of His life? Far from being a "right strawy epistle," the book of James yields multiple treasures when read as wisdom literature. In this study R.C. Sproul Jr. guides the listener through some of the most practical (and least man-pleasing) writing in the Bible.

Beautiful in its Time (on both cassette and CD). Most of us know that the Bible speaks loud and clear about matters of truth and goodness, but we tend to go a bit vague when the matter before us is beauty. Is beauty truly in the eye of the beholder, simply a matter of personal taste? Or has God established objective standards for beauty as well as for goodness and truth? Join R.C. Sproul in a seven-part examination of what the Bible has to say about beauty. (Note: 7 tapes/CDs, \$28.)

When You Rise Up: Biblical Education (on both cassette and CD) is a very popular series, in which R.C. takes a long, hard look at common approaches to educating children, holding them up to the light of Scripture. What he finds is that even those who are committed to doing the hard work of raising godly children often adopt standards of success, intelligence, and well-being that have more to do with the teachings of the world than the teachings of the Bible.

Returning again and again to Deuteronomy 6, he demonstrates that what

(continued)

God requires of us in training up our children is simple, straightforward, and within the abilities of any Christian whom He has gifted with a child. This is not to say that the work is easy, or that it does not require courage to repudiate the standards of the world in the way we raise our children. This study will equip you for the work—by persuading you that you are equipped as long as you are holding a Bible. And it will persuade you that the courage you need will be found within your Bible as well.

We Believe: The Apostles' Creed (on both cassette and CD) is a defense of creeds in general, a look at the history behind the Apostles' Creed, and a phrase by phrase examination of that creed. R.C. does an excellent job of demonstrating just how much theology can be packed into a short phrase, providing a depth of understanding that will make reciting the Creed much more evocative for you. The poetic vision also begins to catch him unawares towards the end of the series, leading to an unexpectedly passionate conclusion.

The Road to Emmaus: Parts I and II (on both cassette and CD). This twelve lecture series is particularly good, so please indulge me as I describe it at length.

Even when we've come to grips with the fact of the Incarnation, with the truth that God the Son did indeed take on human likeness in order to accomplish our salvation, with the fact that Jesus is both fully God and fully man—even then the difficulty remains of keeping our understanding of the dual nature of Jesus in balance. We are so overwhelmed by the fact of God among us that it distracts us from properly admiring Jesus the man.

But think of it—a perfect man among us! The smartest, wisest, kindest, funniest, most articulate, most courageous, most righteous man who ever lived! Do we even begin to accord this man the respect and admiration that he deserves simply for the earthly life he lived, much less for the greatness of His accomplishment? This twelve-part series is an invaluable aid for developing just such an attitude.

As usual, the title is apt. Just as Jesus did for Cleopas and his companion as the three of them walked the road to Emmaus that first Resurrection Sunday, R.C. begins with Moses and all the prophets, explaining to us what is said in the Old Testament concerning Jesus. And as he proceeds from Adam through the patriarchs to the rest of the valiant figures around whom the story

of the Old Testament centers, our eyes begin to open and our hearts begin to burn in us as the realization grows that it is not simply vague and pietistic claptrap to say that the Bible is one story that testifies to one Person, but it is really and specifically true—properly read, the Bible speaks of Jesus on every page.

The key to such a reading is to understand what it means that Jesus is the second Adam. As R.C. shows in his examination of Genesis 1-3, the first Adam was given a job—to exercise dominion over creation and thereby bring glory to God—a job at which he failed miserably. Yet God was gracious, and even as He pronounced the curses upon Adam and Eve for their failure, He promised that another would come who could do the job properly. And from Genesis 4 through Malachi 4, we see God raise up mighty man after mighty man, and each time we ask ourselves the same question—could this be the Christ? And then, finally, we are presented with Jesus, and we watch as—in His *humanity*—Jesus extracts a victory against odds that make Adam's challenge look like a cakewalk.

The Doctrine of Revelation (cassette only). This early series is the first section of our systematic theology study on Tuesday nights. These are rather unsophisticated tapes; there is no professional radio type voice telling you when to turn the tape over, no handy study guide. You'll hear R.C. eating brownies, and laughing at jokes from the audience that you won't be able to hear. You might also learn something about how God reveals things to us.

The Life of Elijah (cassette only). Six talks about R.C.'s favorite prophet. (Yours too, after hearing these tapes!)

The Bride of Christ (cassette only). A look at the doctrine of the church. R.C. talks about the church as the bride of Christ, the people of God, and the body of Christ. He also discusses the meaning of our creed, which confesses that the church is one, holy, catholic and apostolic.

House Stewards: The Economics of Dominion (cassette only). One of our most popular series, it presents a biblical view of economics. For those of you who have been searching for one of those rarest of books, a copy of R.C.'s *Dollar Signs of the Times*, here you can get much of the same information without having to pay through the nose at a rare book shop. (Of course, you could also buy a copy of *Biblical Economics*, the new and improved version of *Dollar Signs of the*

Times, described on page 8 of this catalog.)

R.C. looks at our calling to exercise dominion over God's creation, at prices, money, tithing, poverty and spent a great deal of time talking about how the government always mucks things up. This is not principally a series on how to manage your finances; instead, it focuses on developing an understanding of economics as the means by which God supplies us with our daily bread. However, we trust you will be able to glean some practical principles for your financial health.

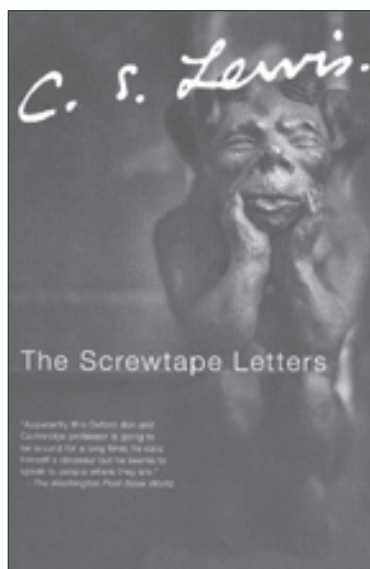
How Shall We Escape? The Doctrine of Salvation (cassette only). Part of our continuing series on systematic theology, in these talks R.C. considers soteriology, or more simply, the means by which we are made right with God. He talks about the purpose of God in revealing His wrath and His mercy, the great chain of salvation in Romans 8, the doctrine of the atonement in Romans 3, and the relationship of salvation to sanctification and eschatology.

Signs and Seals: The Meaning of the Sacraments (cassette only). To those enquiring about baptism I've been known to recommend Doug Wilson's *To a Thousand Generations*—and R.C. has been known to verbally slap my hand for doing so. Sorry, my mind always goes first to a book, but he's right; this series not only answers the right questions, but does so in the right context, namely their sacramental nature. R.C. examines the idea of sacrament and the meaning of the two sacraments, baptism and the Lord's supper; he also discusses for whom the sacraments have been given.

His Kingdom is Forever: Eschatology (cassette only). This series examines the various views of eschatology, the end times, heaven and hell, and the implication of eschatology for our everyday lives.

Teach Them the Good Way (cassette only). Years back the Highlands Study Center presented a conference on education. In addition to R.C., we also had our friend, Dr. George Grant, address the crowd. George spoke four times, R.C. spoke twice, and we managed to squeeze in a Q&A.

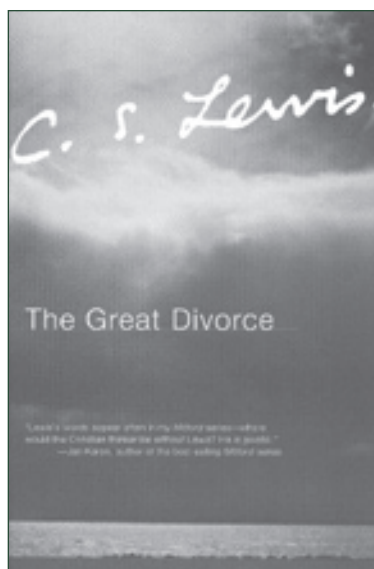
Our Riches in Christ: Studies in Ephesians (cassette only). This series is the first in which R.C. began to explore reading the Bible poetically, as he learned to do from James Jordan. The result is a very different understanding of Ephesians, one that finds a coherence and beauty in Paul's letter that is mostly missed in more prosaic commentaries on Paul's letter.



The Screwtape Letters

by C.S. Lewis

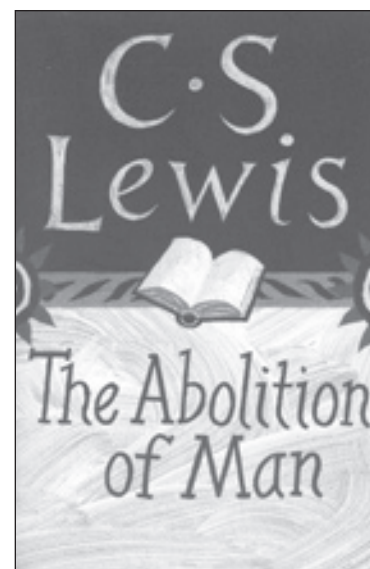
212 pp • \$10.00



The Great Divorce

by C.S. Lewis

148 pp • \$9.00



The Abolition of Man

by C.S. Lewis

116 pp • \$8.00

GOD'S WAYS ARE not our ways, His thoughts not our thoughts, and so it is a constant treat to watch as He inducts the unlikelyst of soldiers into His army and uses them to cut great swaths through an unbelieving world. By all rights, C.S. Lewis should have been a formidable enemy—brilliant and imaginative, schooled in an unbending rationalism from an early age, poised to take a prominent position among the growing horde of agnostic English intellectuals that dominated the early 20th century.

Instead, God drafted him. Lewis described himself as “the most dejected and reluctant convert in all England,” who had to be dragged into the Kingdom “kicking and screaming.” He got over it, though, and went on to become the most joyful of Christians. He is known as a stalwart apologist for the faith and a first-rate explainer. He wrote Christian fiction, most notably the *Chronicles of Narnia* and a trilogy of science fiction novels. He wrote *The Abolition of Man*, a defense of absolute truth that is ranked among the greatest books of the 20th century. And all this while holding down a day job as a highly respected classics scholar. (You can learn more about Lewis, and our high regard for him, on Basement Tape #24, *You Don't Know Jack*.)

Begin your journey through the Lewis canon with *The Screwtape Letters*. You certainly know that bureaucracies are hell—but did you know that Hell is one vast bureaucracy, staffed by multitudes of

cubicle-dwelling demons, charged with tempting people into Satan's kingdom? *The Screwtape Letters* collects a series of letters from senior demon Screwtape to bumbling—well, incompetent—novice demon Wormwood, who also happens to be his nephew. As Screwtape attempts to guide Wormwood in his efforts to preserve an uncooperative soul for the devil's army, we are shown that the ways of wickedness are both ruthless in their logic and pathetic in their pretension. In this book, Lewis manages the nearly impossible—a satire of Hell which does not minimize its evil.

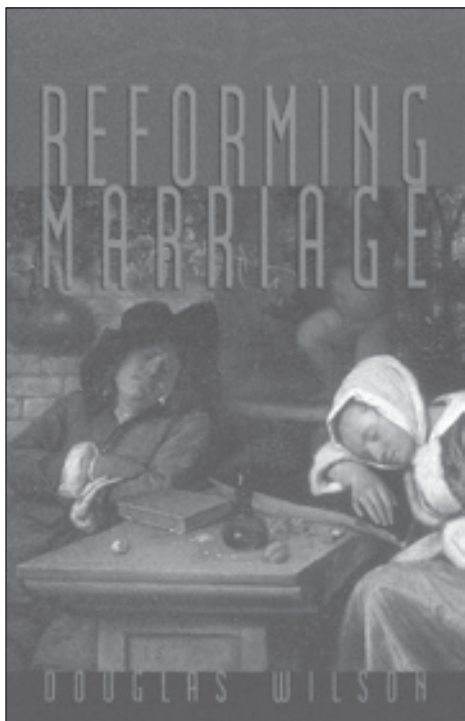
One of the shortcomings of *The Screwtape Letters* is that while its account of Hell is oppressively thorough, its portrait of Heaven is only implied. Lewis himself noted this problem, and said that there ought to be a corresponding book of letters between angels shepherding souls into God's kingdom, but he thought such a book would be impossible to write. Perhaps so, but the problem is partly solved by *The Great Divorce*, which presents us with a fanciful idea of Heaven that gets at some deep truths. R.C. thinks this might be his favorite of Lewis's books, and we think you'll like it as well.

While recounting the many virtues of *The Great Divorce*, it's easy to pass over the fact that it is an absolute delight to read, funny and sharp. Lewis finds himself wandering through Hell, somehow manages to catch a tour bus to Heaven, then watches in

astonishment as tourist after Hellish tourist is invited to stay—and turns the invitation down. It takes an encounter with George MacDonald, of all people, to clarify the situation for him. Deceptive in its humor and lightheartedness, the book ends up being a profound meditation on the nature of Heaven, Hell, and humanity.

Lewis was also a man of his time, and was dismayed by the century's endless parade of fashionable nonsense masquerading as sophisticated thought, particularly because he had so narrowly escaped it. His apologetic approach, much like that of G.K. Chesterton, was to not only demolish the ludicrous philosophies that were ascendant, but to champion a simple, straightforward understanding of the historic Christian faith, even in the face of withering ridicule from the smart set. It is largely due to heroes like Chesterton and Lewis that it is at all possible to be both a Christian and an intellectual today.

As you'll see elsewhere in this catalog, we think that relativism—the idea that there is no absolute truth—is a modern-day plague. Sixty years ago C.S. Lewis wrote a small book which thoroughly refuted relativism. Sixty years on, relativism continues to dominate our thinking, while *The Abolition of Man* (in Lewis' words) “is almost my favorite among my books but in general has been almost totally ignored by the public.” No matter. Lewis wrote the truth, the truth endures, and we'd be glad to sell you a copy.



Reforming Marriage

by Douglas Wilson

144 pp • \$10.00

THESE TWO SMALL BOOKS introduced us to the teachings of Doug Wilson—and what an introduction! I bought copies one year while attending a Navigators conference at Glen Eyrie in Colorado, mostly because I liked the covers. They went on the shelf and sat there for a year, untouched.

While preparing for a multi-day business trip, I scanned the shelves and decided to take *Reforming Marriage* along to read. By this time we had been attending a Presbyterian church for a few months, and so we had a basic familiarity with Reformed theology. But reading this book was like taking a whack from a two-by-four between the eyes, as it made its careful, logical, and blunt case for the responsibilities that God gives to a covenant head of household.

And such responsibilities! Up until that point I had been comfortable adhering to the prevailing view of the husband in the broad evangelical church—a view that doesn't differ much from that of the world. My wife and I were partners, decisions were joint, I would often assent to her desires without supporting them due to indifference or a desire for peace, and I would not pressure her to assent to my desires unless I really, really wanted to prevail. So imagine my shock to read that the husband is the head of the household, that he must lead

and sanctify his wife, and that whenever things aren't proceeding properly in the home it is *all his fault*.

Maybe it would have been an interesting, amusing, but forgettable read if I had been able to dismiss it all as the opinions of Doug Wilson, oddball pastor from somewhere in Idaho. But no, I had watched as page by page he had meticulously extracted these truths from Holy Scripture, and at the end there was nothing left to do but get on with submitting.

I gave the book to Debbie to read, and she was equally astonished at its teaching, but she found it as inarguable as I did. So we began the hard work of conforming our lives to it—and our marriage became significantly better. Imagine.

Soon afterwards, while I was away on yet another multi-day trip, Debbie told me that she had read through *Standing on the Promises*, and asked me a bit tentatively if I had read it. I said I hadn't, and asked her to tell me about it; she suggested that it would be better if I just read through it myself when I got home. Which I did, not realizing that I would be taking another blow to that still sore spot between my eyes.

Having dealt with the responsibilities of a husband in the first book, Doug Wilson now moves on to the responsibilities of a father to establish the family culture—a culture with a language, customs, traditions, and countless unspoken assumptions. The culture of that family intimately shapes the children who grow up in it, and it is the duty of the father to ensure that the shaping takes place according to biblical wisdom.

As Wilson points out, some fathers establish a rebellious culture for their children and bring upon their children the wrath of God, sometimes for generations. Other fathers fail to establish any distinct culture, and outside cultures rush in to fill the void. But the calling of a covenant father to raise his children in the nurture and admonition of the Lord, to provide a home in which it can be expected that the children will follow the parents in their faithfulness.

None of that surprised me. What surprised me was to discover that the Bible speaks plainly and specifically about how to accomplish that task. Even after years of reading the Bible, my assumption was that its words to parents about child-rearing were a collection of pious platitudes, more lofty goals to work towards than explicit principles to be applied. But once again Wilson is meticulous in his exposition of the Bible,

and page by page it becomes clear—yes, the father is in charge of his household; yes, his children must obey him and their mother; yes, they are to be disciplined when they don't obey; yes, that discipline is to be through the application of the rod; yes, the whole point is to reconcile them with their parents and with God. And, yes, it is all as simple (and as difficult) as that.

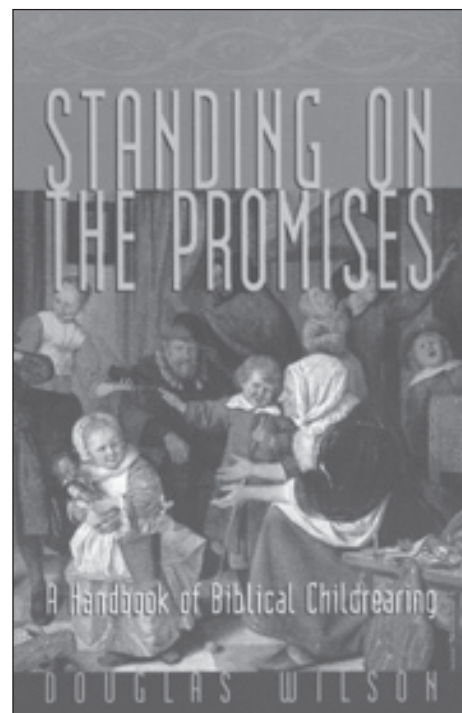
My reaction was similar to this book as to the first—astonishment, along with a wondering “Why didn't anyone ever tell me these things before?” Two years later, I was both amused and chagrined as I watched a video on child-raising by Elisabeth Elliot, a video I had first seen long before reading *Standing on the Promises*, a video in which she makes *every single point* that Doug Wilson makes in his book. Whether it was God finally giving me ears to hear that made the difference, or whether it was just that Doug Wilson yells much louder, I can't say.

These two books, along with the rest of the Family Series by Doug and Nancy Wilson, are treasures. They are short and to the point, they don't mince words, they make their case carefully and clearly, they speak hard truths in a winsome fashion, and they are a lot of fun to read when you're not wincing. We hope they might teach you as much as they have taught us.

Standing on the Promises

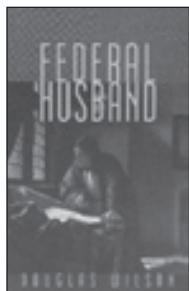
by Douglas Wilson

168 pp • \$10.00



Federal Husband by Douglas Wilson

112 pp • \$9.00



A SEQUEL OF SORTS to *Reforming Marriage*, this book goes into much greater detail on the matter of covenantal headship, or federal husbandry. Wilson begins by examining the meaning of a federal relationship, goes on to examine the nature of the covenant family and what it means to be the head of one, and then proceeds to explore the implications of the arrangement. Wilson shows that federal thinking is the backbone of historic

Protestant theology, and that the Church must recover a covenantal understanding of federal headship, so that husbands will be able to lead their families properly, taking responsibility for them as covenant heads—as federal husbands.

Fidelity by Douglas Wilson

176 pp • \$11.00



I WOULD CHANGE the subtitle of this book slightly, to *The Importance of Being a One-Woman Man*. The topic is sexual fidelity, and Doug Wilson shows that for men the matter goes far beyond simple chastity. Our affections for our wives are under assault from numerous directions, some of them subtle and unacknowledged by the church at large. Yet *anything* that manages to weaken those affections sets us on a path that ends in ruin.

This book uses blunt language as it focuses on specific sins and offers specific solutions, in the areas of adultery, divorce, polygamy, celibacy, pornography, and more. The language, although necessary, is unusually frank for a Christian publisher; husbands, please decide for your wives whether they should read it.

Future Men by Douglas Wilson

200pp • \$12.00



IN AN EFFEMINATE and sentimental age, guidelines for raising strong, virtuous sons are hard to come by, since strength and virtue are qualities that are held in contempt. And so we struggle, fearing to teach our sons toughness lest they become arrogant, to teach them manners lest they become soft, to teach them boldness lest they become foolhardy. In *Future Men* Doug Wilson gives us a way out, showing us that not only can

we look to Scripture for patterns of masculinity, but that we will find them manifested perfectly in the life of the Lord Jesus Christ, the one who set the ultimate pattern for friendship, for courage, for faithfulness, and for integrity.

Her Hand in Marriage by Douglas Wilson

96pp • \$8.00



IT IS NO LONGER a novelty to point out that the modern dating system is bankrupt, a complete and utter failure at matching men and women for the purpose of marriage. The latest fad is often called courtship but is in fact a sanctified version of dating, based on a romantic portrayal of a practice supposedly from an earlier, better time, a practice that never really existed. Not content to cede the word to them, Doug Wilson goes back to

the Bible and makes the case for a biblical pattern of courtship, one that provides a wonderful freedom by involving familial wisdom and godly protection of the boy and girl, being rooted in the involved authority of the father, delighting in its public connection to the lives of the families involved.

The Fruit of Her Hands by Nancy Wilson

112 pp • \$9.00



MANY CHRISTIAN WOMEN in our society struggle with their role in the home and in their relationship with their husband. By and large, the church has been little help in those struggles, usually endorsing unbiblical assumptions, attitudes and practices adopted from the world. In this book Nancy Wilson, wife of Doug Wilson, exhorts women to stop focusing on their husbands' problems and shortcomings, and to instead look at what

they themselves are supposed to be doing. Here you'll find essays that examine the biblical themes of respect, contentment, homemaking, and love-making. Encouragement and edification await the Christian wife who reads it.

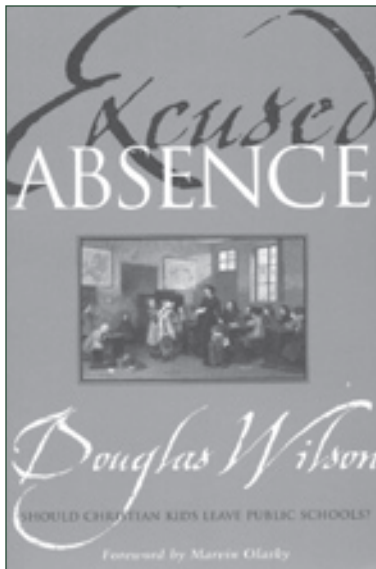
Praise Her in the Gates by Nancy Wilson

112 pp • \$9.00



FOR A CHRISTIAN, motherhood is the subtle art of building a house in grace—*The wise woman builds her house, but the foolish pulls it down with her hands* (Prov. 14:1). Each day's work is significant, for it contributes toward the long-term plan. Each nail helps a house stand in a storm. But motherhood isn't a simple formula. Building a home—child-birth, education, discipline—requires holy joy and a love of beauty. The mother who

fears God does not fear the future. In this book, Nancy Wilson visits such subjects as child-bearing, sickness, manners, establishing household rules, education, respecting sons and loving daughters, the domestic arts, and emptying the nest.



Excused Absence

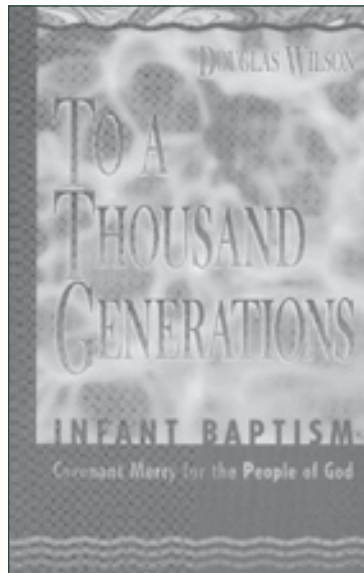
by Douglas Wilson

138 pp • \$11.00

IF COMMON SENSE ruled, one would have expected Christians to have deserted the government school system long ago; not because of any biblical admonitions against sacrificing children on the altar of the state, but as a purely practical matter—leaving behind schools that are devoted to destroying faith, cultivating ignorance, and encouraging amorality. And yet we find that the majority of Christian children are even now sent to these schools, by parents who are quick to provide a long laundry list of excuses and justifications for doing it. We're not making much progress in this battle.

Doug Wilson once again proves to be the man for us in our hour of need. *Excused Absence* is a concise and powerful polemic, one that provides much-needed ammunition. The book tackles the question of how to train up a child by beginning with a bit of overview and a bit of history, but fifteen pages haven't gone by before we find out that the root of yet one more problem is that same old sin—fathers who abdicate their responsibility as the covenantal head of the family. Wilson then moves on quickly to sketch out the goals of a truly biblical education and to show how government schools are totally antithetical to those goals—and we fathers are now ready to absorb the message, having been properly tenderized.

The teaching is solid, as you would expect. The chapters are brief and there aren't very many of them, making it quick to read and easy to reference. It will equip you for the fight.



To a Thousand Generations

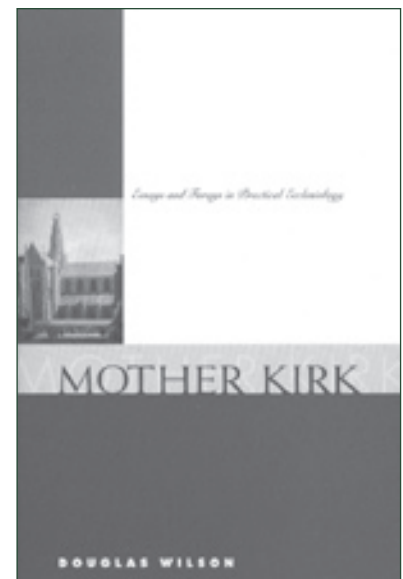
by Douglas Wilson

124 pp • \$8.00

THE TOPIC OF infant baptism is an important one, and many good books have been written on it. We like this one by Doug Wilson for a number of reasons. It acknowledges that the issue is not straightforward, and it further acknowledges that it is not enough to argue merely that infant baptism is *consistent* with Scripture, but that a case must be made that it is *required* by Scripture. But most importantly, it centers its focus on the heart of the matter—our understanding of the place of children within the covenant family.

The issue of baptism operates against the backdrop of the promises and duties of Christian parents, and the status of children in a covenant family. Only after we understand the covenantal nature of parenthood can we properly turn to a discussion of covenantal baptism. Wilson shows in this book that when it comes to child-rearing, between the Old and New Testaments we find total and complete continuity on the subject of godly parenting. Thus, there is a continuity in the promises of God to faithful parents, in particular the promise of covenantal succession from one generation to the next, wherein those parents are assured that their children will be followers of the Lord, and as such it is proper that they be baptized.

To a Thousand Generations is as valuable for its detailed look at the nature of the covenant as it is for the case it makes for baptizing infants. It will not only persuade you that the practice is biblical, it will deepen your understanding of its meaning.



Mother Kirk

by Douglas Wilson

286 pp • \$16.00

HOW DOES ONE go about repairing the ruins and recovering the historical church when one lives in an age that despises history and tradition, an attitude enthusiastically embraced by the modern church?

You won't find the solution to this dilemma here—a good thing, since our love of off-the-shelf solutions is a large part of our problem. Instead you'll find a short, comprehensive summary of truths about the holy, catholic, historic church, truths that must be digested and internalized by those who want to help rebuild it.

The scope of *Mother Kirk* is astonishing. Beginning with the fundamental question—what is the church?—it proceeds to examine every element of the church: creedal belief; the Word; proclamation of the Word; the sacraments; the Lord's day; the worship service; church government; ministers and elders; the life of the church; outreach. Each of these areas is examined in a brief yet thorough fashion. Brick is laid upon brick, precept upon precept, with each precept extracted directly from scripture and carefully placed. Doug Wilson has the heart of an engineer, and so *Mother Kirk* is a treatise that will withstand careful scrutiny.

This book is not a blueprint; and we should celebrate that. You'll find no vision statements within, no checklists, no action items, no guidelines for striping the parking lot to maximize visitor appeal. But the man who studies this book will find himself well-equipped to draw blueprints himself—blueprints for cathedrals.



Angels in the Architecture

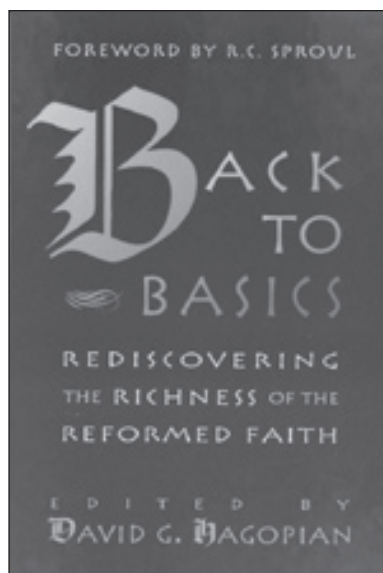
by Douglas Jones and Douglas Wilson

231 pp • \$10.00

YOU CAN'T ACCUSE the Dougs from Moscow, Mr. Jones and Mr. Wilson, of shying away from a truth just because it might make them sound like crackpots. The book *Angels in the Architecture* is one of their bravest forays into such territory, because it takes up the task of rescuing and promoting the thinking at the core of Medieval Christianity, thinking that we have long assumed to be ridiculous and irrelevant because we continue to take modernists at their word.

Medieval Christianity presents a glorious vision of culture, a vision overflowing with truth, beauty, and goodness. It's a vision that stands in stark conflict with the anemic modern and postmodern perspectives that dominate contemporary life. Medieval Christianity began telling a beautiful story about the good life, but it was silenced in mid-sentence. The Reformation rescued truth, but its modern grandchildren have often ignored the importance of a medieval grasp of the good life.

Angels in the Architecture sketches a vision of "Medieval Protestantism," a personal and cultural vision that embraces the fullness of Christian truth, beauty, and goodness. The eighteen essays in this book show us how to put flesh on that vision, to realize it in how we raise our families, in how we run our governments, in how we work the land, in how we employ technology, in how we embrace our heritage, in how we find our place in the world, in how we worship our God. It is a vision that has been lived before, and can be lived again.



Back to Basics

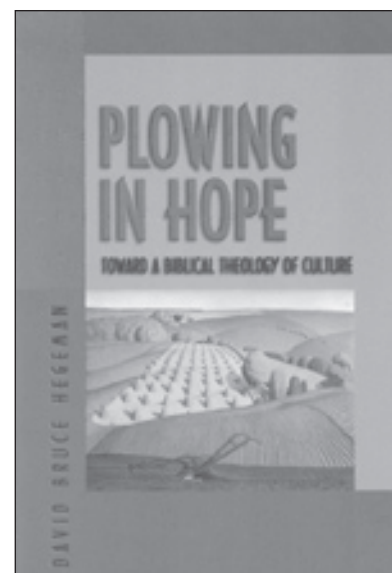
edited by David Hagopian

322 pp • \$17.00

OFTEN WE ARE asked to recommend books that offer a good introduction to the Reformed faith. There are quite a few, so I asked R.C. to name the one best book to recommend. I thought he might choose Michael Horton's *What's So Amazing About Grace?* (the book that introduced me to Reformed thinking) or perhaps a book by his father. Instead, he unhesitatingly named *Back to Basics*, a work by four different authors. He was right; this one is really good.

The book examines four different truths about biblical faith: that it begins and ends with a sovereign and gracious God who plans all things—including the conversion of His people—in accordance with His will; that it anchors itself upon this sovereign and gracious God's past and future promise of union and communion with His people and their seed; that it grows in the company of God's covenant people as they, in union and communion with Him, are called out of the world together in His church; and that it calls God's people to glorify Him as they live in union with Him, knowing the glorious work He has done, is now doing, and will one day complete in them.

Four writers each take a truth and examines the Reformed faith in its light. Douglas Wilson focuses on conversion, Douglas Jones on covenant, Roger Wagner on the church, and David Hagopian on the Christian life. In doing so, they are able to show what makes Reformed theology excellent, not only in its doctrine but in its approach to applying it.



Plowing in Hope

by David Hegeman

128 pp • \$10.00

THE BIBLE BEGINS in a garden and ends in a city. How do we get from one to the other?

The prevailing culture war view is too ingrown. It holds that culture is primarily an ideological and religious struggle between good and evil, godly and rebellious art, literature, politics, philosophy, etc. But at its foundation, culture is about building, not about conflict. Doing culture from a positive, earth-transformational perspective will help us build a more comprehensive, radical, holistic culture in line with the principles of Scripture, with less opportunity for compromise with unbelieving cultures we might encounter.

Plowing in Hope aims to start us down the path toward a biblical theology of culture by providing a positive, clear, and colorful introduction to the topic. David Hegeman shows the reader that culture has a particular God-ordained end in view: the development of the earth into a global network of gardens and cities in harmony with nature—a glorious garden-city.

The "cultural mandate" is grounded in God's command for us to rule the earth and work (till) the ground, bringing out the hidden potentialities lying within. This calling was never rescinded, but rather boldly reiterated in the New Testament. Our cultural "plowing" has a prominent role in God's program both for the earth and for the human race. As we are obedient to God in tending our gardens, we lay the bricks that will be our contribution to the majestic structures of the Kingdom.

The Peter Pan Protocol

by R.C. Sproul Jr.

(This article appeared in the July/August 2003 issue of Every Thought Captive)

WE DON'T KNOW HOW to handle biblical paradox. We tend to read them backwards, moving from shock and horror to relief and carnal peace. We are frightened by the idea of losing our lives. I mean, who wants to do that? But then God lets us off the hook by telling us that we can gain our lives. The trouble is, our relief makes us blind and forgetful. We forget that to gain our lives we must lose them. We like the idea of abundant life, but forget that the path there is through dying to self. We love the theology of glory, but despise the theology of the cross. As long as there is a way to get what we want, we're happy. Even when we forget the way.

The trouble is, the God who surreptitiously moves the pea from one shell to the other, who takes with one hand and gives with the other, never changes Himself. That is, there is no paradox that says, "The only way to understand the economy of God is to misunderstand the economy of God." We do not learn to believe Him by failing to believe Him. Instead we must live by every word that proceeds from His mouth, every word.

But we don't. We treat the Word of God like a banana, tossing aside the bitter skin as we sink our teeth into the fruit. Of course, in due time, our foot shall slide. When we read Mary affirm, "He has put down the mighty from their thrones, and exalted the lowly" we hoot and holler in celebration and clamor our way onto the throne, only to realize that we have beaten God to the punch, and so are brought low. Or to put it another way, when Jesus tells us the last shall be first we hoof it down to the wrong end of the line, all the while rubbing our hands together while cackling like a mad scientist. We think we can outsmart God.

But when the Bible says, "God will not be mocked" this isn't paradoxical or poetical language that actually means, "God really has a great sense of humor, and loves nothing more than to be roasted." Rather it means that God will not be mocked and will roast those who dare to do so. We choose the glass of wine only to discover that they've both been poisoned, that God

has developed an immunity, and so we expire on the table.

Which demonstrates that we have missed yet another pair of paradox. First, when we are told to be as wise as serpents and as gentle as doves, we in turn demonstrate all the wisdom of a dove, and the gentility of a serpent. We cleverly try to outsmart God, strategizing our way into calamity. Second, when we are told both to grow into maturity and to be as children, we manage to become jaded, whining babies. We think we're wise, and so figure that these two things, being like children and being mature, are at odds with each other, that wisdom calls for balance. Instead, the path to maturity is, precisely and paradoxically,

*"We do not
despise the day
of small things,
because we
are the small
things."*

the path to being a child. There is no inverse ratio to balance. Rather, the greater child-likeness we have, the more mature we are.

What is a child-like faith but an immediate, trusting belief that whatever the Father speaks is true? And what, in turn, is a mature faith but a trusting belief that whatever the Father speaks is true? They are one and the same thing. In both instances we do not try to nuance, fudge, or obscure what God says. We believe it, plain and simple. That belief not only survives into action, but drives the action.

Unbelief, on the other hand, seeks its own ways. It may be masked as maturity, but what sets it apart is the drive to not die to self but to exalt self. God says, "If a man does not work, neither let him eat." The immature fool takes these plain words from

God over to his lab. There they are weighed, stretched, inverted, and twisted. They are either destroyed in this process, or they turn into something useful, an excuse for more sin. Belief, on the other hand, takes the words at face value and goes to work.

Consider one of my favorite illustrations from the files of my pastor, Laurence. An older man asks his grown son to come for a visit. He explains, "Son, I won't be around forever. And I want your mother to be comfortable when I'm gone. Would you please help me out? I want you to take those rental properties I've accumulated over the years, and I want you to sell them. I'm sure in a year or two they would reach their peak value, but if we sell now we'll still get a fine return, and there will be no chance your mother will be burdened with them." The son left the meeting with a greater appreciation for the wisdom of his father. He obviously was a man who thought things through. And so the son did as he was asked.

A few weeks later the father called again. "Son," he said, "you know how your mother just loves to sit and rock on our front porch in the evenings. The porch has been a blessing to us, but it, as I am, is getting on in years. Would you please, over the holiday weekend, tear it down, but put up a new one for your mother? I just hate the thought of her breaking through a rotten section and breaking an ankle after I'm gone." The son was again impressed with the wisdom of his father. He was not only financially astute, but practical even in small matters. He got the job done.

A few weeks later the father called a third time. "Son, I have one more job for you. That piece of property we bought on the west edge of town, I'd like you to sell that too. It seems like the town is expand-



ing more eastward, and so I'm guessing the value is at its peak. Please sell it, and put the money in the bank with the other."

The son went away realizing that his father too had feet of clay. The property was sure to spike up in value with the new Wal-Mart coming in nearby, and because it was just a piece of land, there was no upkeep his mother would have to worry about. And so, worrying that perhaps his father's mind wasn't as sharp as it once was, he determined not to sell the property.

Here is the question: how many times did the son obey the father? Count them up now. The correct answer is none. In each instance the son evaluated the options and chose what he thought was best. That his view and his father's view coincided twice is beside the point.

This is precisely what we do with the Word of God. We praise God for His wisdom, when He happens to agree with us. When He doesn't, we tussle over what we have the audacity to call "problem passages." There are no problem passages; there are only problem people. When we are having a hard time getting the Bible to stand in neat rows like a well-trained battalion our problem is that we have forgotten who the General is. Of course the Bible coheres. It is one book. The reason we feel the tension, however, is because of what we put in the text, not what we get out of it. And we will not solve the problem by putting something else into the other texts. The problem exists because we have forgotten that as children we are to be seen, but not heard.

As always, however, my concern is not first with those who are farthest from me, but those who are the closest. It is a good thing to dwell together with brethren who live, eat, and breathe the Kingdom of God. I delight in the esprit de corps with the most eager of the soldiers of the King. But while too many of our more distant fellow soldiers have interpreted away the call to make manifest the reign of our King, too many of our closer friends have interpreted away the very strategy of our King. We plot, and we strategize, and we build our little empires. We raise money, build schools, hire faculties, finance movie projects, create think-tanks, dress ourselves up as business consultants, buy expensive homes to visit with important people, and assorted other worn-out formulae left over on the battlefield where our enlightenment fathers were overrun by their post-modern children. Formulaic Christianity will

indeed get us nowhere.

Our young men indeed dream dreams, and our old men have visions. They dream of media empires, and a place at the table. The envision themselves sitting upon the thrones of men. Thinking themselves wise, they have become fools.

God will not be mocked. Neither will He share His glory with another. Which is why His strategy is, paradoxically, no strategy at all. God calls us into His holy huddle and tells the linemen, "You guys see if you can live in all peace and quietness with all men. I know it won't be easy, but do your best. You guys in the backfield, what you do is raise your children in the nurture and admonition of the Lord. On, three, on three.

*"We uproot
by planting.
We grow by
decreasing.
We conquer by
retreating."*

Ready, break." We are not to despise the day of small things, not because it means the day of big things is right around the corner. We do not despise the day of small things, because we *are* the small things. And as long as we are willing to stay small, God will stay big. As long as we continue to build bigger and bigger Babels, we will continue to be cursed. Only if we are willing to say to God, "So let it be done" can we be called blessed by generations to come.

The simple truth is that it is that simple. We need no charts, no strategy sessions, no PowerPoint presentations, no secret cabals and power meetings at the Christian version of the Bohemian club. We need only to be as simple as children, eager to please, eager to obey, and not at all interested in getting our names listed on the credits when

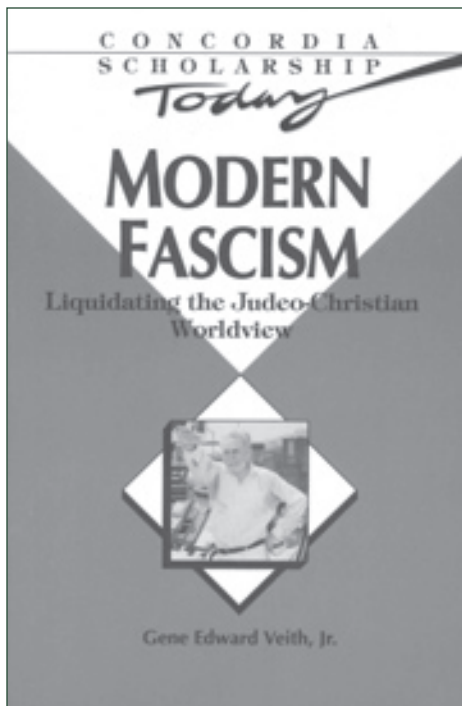
the great movie comes to an end. After all, if we really are His, our eyes will be on Him. And only then will we be like Him. We must, in the midst of the battle, love and cherish our simplicity, and flee from any creature that offers to give us wisdom beyond our place.

In a power-hungry, postmodern world, we will not stand out if we are instead power-hungry modernists. It's not enough that while they serve the serpent, we fight under the banner of Christ. We must also fight with the armor of Christ. To be separate we destroy by dying. We uproot by planting. We grow by decreasing. We conquer by retreating. We do not use their weapons to conquer their world. Instead we build ours in quietness and meekness and bid them to come.

To be deliberate is not to debate God, but to refuse to debate Him. If He says we will win by laying down our lives, again like little children, we believe Him. Let us be like the child who was told that his sick and dying sister would live if he would give her a transfusion. As the blood flowed from his veins to his sister, the little soldier bravely asked the nurse, "How soon will I die?" To be deliberate is to deliberately throw off our own wisdom, no matter the cost.

And why do we do this? Do we lay down our arms because we long to lose? By no means. Our goal is what any child can understand: we are here to win. We seek not geo-political advantages from which to protect and advance our own interests. Rather we seek absolute surrender from the enemy, and absolute hegemony from our friends. We are not child-like to evade the draft, but to serve. For Christ has no greater weapon. Of such is the Kingdom of God. Let us believe Him, that we might serve Him.





Modern Fascism

by Gene Edward Veith Jr.

187 pp • \$17.00

SOME TOPICS CANNOT be raised in polite conversation any longer; the adherents of one point of view have not only prevailed in the culture, but they have managed to poison the well of discourse, arranging things so that anyone who even brings up an alternate viewpoint is immediately branded as wrong-thinking, bigoted, even evil.

Perhaps the best known example of this is the topic of Southern secession. The American culture as a whole believes that the Civil War was fought over one and only one issue, namely eradicating the evil of slavery as it existed in the antebellum South. It is not allowed to suggest that the South had legitimate grievances, or that the South had a right to secede, or that the Civil War had nothing to do with slavery, or even that agrarian Southern culture was superior in many ways to the industrial Northern culture. Anyone who suggests these things is immediately labeled ignorant and romantic, if not racist.

A topic that is even further below the conversational horizon of our culture is whether or not fascist thought continues to influence modern culture. To most people fascism was a blip on the cultural radar screen, a quaint if twisted philosophy that was espoused for a short time by Nazi Germany and consigned to the dustbin of

history at exactly the same time that Allied troops crushed the Third Reich at the end of the Second World War.

One of the things that puzzled me about R.C. when I first met him was his habit of referring to certain government functionaries or government actions as “fascist.” It puzzled me because I already knew him to be someone who was very careful to be accurate in his words, even those which were calculated to get a rise out of someone. And yet here he was frequently employing a description that I had only heard used as a fancy way of calling someone a Nazi, used so by people who didn’t know much more about Nazis than that they were awful bad.

No doubt I had once again expressed some mild skepticism about whether things were really that bad, and once again he was kind enough not to point out that I was totally ignorant about such things, suggesting instead that I might want to read a book by Gene Veith on the subject, *Modern Fascism*. Which I did.

It turns out that fascism is not merely German jingoism or a romantic delusion about the superiority of the Aryan race. Fascism is a philosophy which came to full form in the late nineteenth and early twentieth century, but whose roots reach much further back into history and which continues to send out its tendrils into modern Western culture. It is marked by its love of death, its hatred of transcendence, its insistence that individuals surrender their individual rights for the sake of the state, and its exaltation of raw power.

The preface of the book explains the importance of understanding fascism:

We must know what fascism is so that we can recognize it when we see it. This will mean undoing certain misconceptions. Fascism is not conservatism. It is not the “right wing” as the polar opposite of the “left wing.” Such simplistic definitions and neat dichotomies may carry some truth, but they hide more than they reveal. Specifically, they hide the modernness of fascism, its appeal to progressives and the avant-garde. Fascism has always been on the cutting edge.

It is particularly important to know, precisely, why the Nazis hated the Jews. Racism alone cannot explain the virulence of Nazi anti-Semitism. What did they see in the Jews that they thought was so inferior? What was the Jewish legacy that, in their mind, so poisoned Western culture? What were the Aryan ideals that the Nazis sought to restore, once the Jews and their influence were purged from Western culture?

The fascists aligned themselves not only

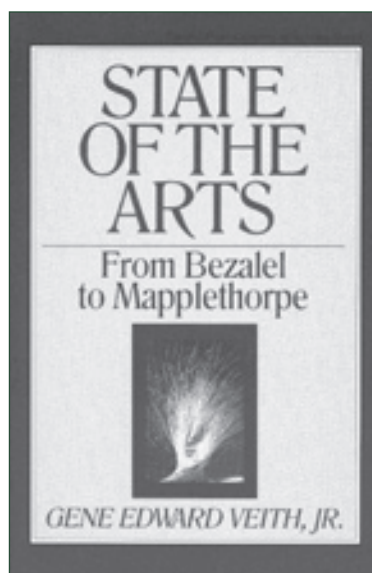
against the Jews but against what the Jews contributed to Western civilization. A transcendent God, who reveals a transcendent moral law, was anathema to the fascists. Such transcendence, they argued, alienates human beings from nature and from themselves. Fascist intellectuals sought to forge a new spirituality of immanence, focused upon nature, human emotions, and the community. The fascists sought to restore the ancient pre-Christian consciousness, the ancient mythic sensibility, in which individuals experience unity with nature, with each other, and with their own deepest impulses.

Fascism was essentially a spiritual movement. It was a revolt against the Judeo-Christian tradition, that is to say, against the Bible.

The claim made by Veith in that last paragraph is the genius of this book, the unifying principle that enables him to make his case that fascism was not only not destroyed, it has continued to thrive and flourish in that it provides a philosophical framework those who would pursue the liquidation of the Judeo-Christian worldview—a goal that most of us would agree is high on the cultural agenda in these postmodern times.

As you puzzle over the resurgence of paganism, the satisfaction that our culture takes in the slaughter of forty million unborn children, the developing ethic that will grant continuing life only to those whose “quality of life” merits such, the pragmatism that approves of our bending the rest of the world to our will simply because we have the power to do so, the suspicion of anyone who appears to question any aspect of the American Way of Life, the hope with which the evangelical community looks to its Commander in Chief to handle a situation which they are certain that God Himself was incapable of preventing—as you puzzle over these things, consider that they are all manifestations of the fascist philosophy, and as such are part of an ongoing effort to eradicate Christian thought from society.

These are scary thoughts, scary in large part because they sound like the ravings we associate with the lunatic fringe, a fringe we hesitate to associate ourselves with. Which makes it all the more imperative that you study *Modern Fascism* and come to your own conclusions about the validity of Veith’s arguments. If he is correct, then there is not only a project underway to destroy Christianity, but it is a project with which we may unwittingly align ourselves through an unthinking participation in the political life of our country. Discernment is called for; this book can help you develop it.



State of the Arts
by Gene Edward Veith Jr.
252 pp • \$16.00

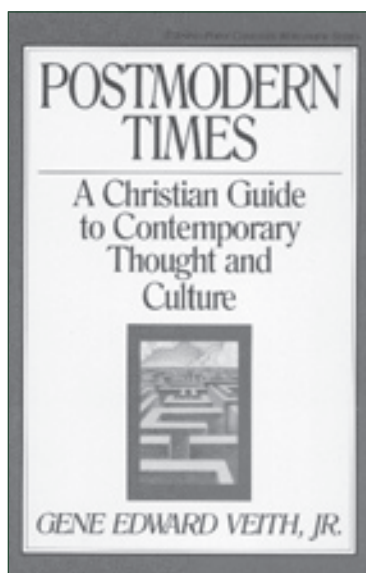
NOBODY CAN ACCUSE Gene Veith of shying away from tough topics. In *State of the Arts*, he examines a question that surely very few people are asking, namely, What role should the fine arts play in the Christian life? The answer is a central role, and the book is an extended plea for Christians to turn from their self-satisfied ignorance of aesthetic matters and engage in the hard work of developing an appreciation of the fine arts as a vehicle for understanding the goodness of God's creation through their ability to portray and communicate excellence.

Veith describes the value of the fine arts in the introduction to the book:

Properly considered, the arts are inestimable gifts of God. They can enrich our lives. They have a spiritual dimension and can enhance our relationship to God and to our neighbors. The Bible itself sanctions the arts, describing the gifts God has given to artists and recounting in loving detail works of art that were ordained by God to manifest His glory and to enrich His people.

In every dimension of our lives, including the arts, we need to be able to discern good and evil, truth and falsehood. Art calls for another level of discernment—between the aesthetically good and the aesthetically bad. If much of art is tasteless or idolatrous, much is excellent. This book is designed to help Christians tell the difference.

Christian artists are out there, and that is a good thing. But they labor in vain without an appreciative audience. Let us reward their efforts by learning to appreciate.



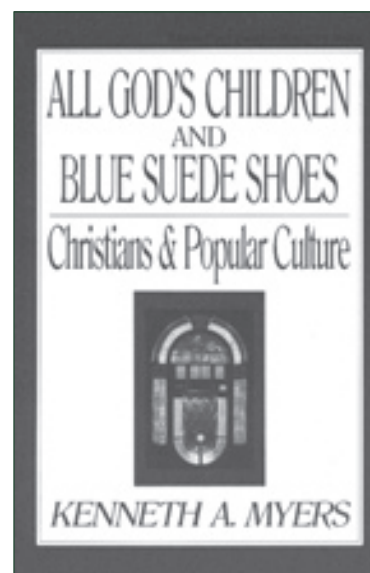
Postmodern Times
by Gene Edward Veith Jr.
256 pp • \$16.00

ALRIGHT, ONE MORE by Gene Veith. As you can tell from this page, the *Turning Points* series that Crossways Books published in the early 90s produced a number of valuable books, *Postmodern Times* among them.

To anyone whose worldview is grounded in the truth of the Bible, the post-modern worldview will seem—well, slightly nuts. “There are no absolutes,” “What’s true for you may not be true for me”—how far can you get with a philosophy like *that*? Unfortunately, common sense is in short supply in the modern marketplace of ideas, and so this slightly nutty worldview now dominates the culture.

For a very brief but complete examination and refutation of the worldview itself, see chapter seven of R.C. Sproul Jr.’s *Tearing Down Strongholds*. But for an extended examination of the social implications of postmodernism, *Postmodern Times* is the place to turn. The book examines how postmodern ideas have gripped the nation’s universities, which are busily turning out lawyers, judges, writers, journalists, and teachers who embrace and promote the notion that truth, meaning, and individual identity simply do not exist. And through their efforts these ideas have seeped into films, television, art, literature, politics, and into the head of the man on the street.

Like it or not, the ascendancy of post-modern nonsense in the culture also offers us an excellent opportunity to proclaim a gospel truth that refutes it. This book will equip you for such proclamation.



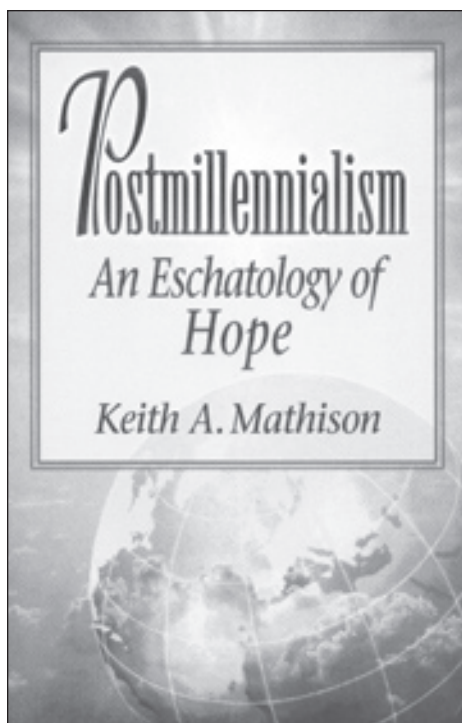
All God’s Children ...
by Kenneth A. Myers
214 pp • \$16.00

AS MUCH AS we talk about *All God’s Children* and *Blue Suede Shoes*, and about how seminal it was to the formation of the Highlands Study Center, you might think it would have earned a more prominent spot in the catalog. Well, its very importance to us militates against such a thing. You can read in back issues of *Every Thought Captive* and hear on some of our *Basement Tapes* how great a book it is, and so there really isn’t much left for us to do here except to make it available to you. But here’s a reminder of what the book is about.

Ken Myers has set out to answer the following questions: What is popular culture? Where did it come from? What forces shape it into what it is? How does it influence Americans in general and Christians in particular?

The answers are disturbing. Popular culture turns out to be a culture of diversion, preventing people from asking questions about their origin and destiny, and about the meaning of life. It promotes an insatiable hunger for novelty, along with a demand for instant gratification. In addition, it promotes a very appealing illusion—the illusion that *you* set your own standards, that *you* can choose, that *you* are the master of your fate, that *you* deserve a break today, that *you* are worth it.

If you continue to be skeptical of our insistence that Christians distance themselves from popular culture, take some time to read this book. Pop culture has made us a trivial people; this book shows you why.



Postmillennialism

by Keith A. Mathison

287 pp • \$15.00

WHEN I BECAME a Christian, I delighted in stuffing my head full of doctrine—not just for its own sake, but because it brought a depth and richness to my growing understanding of the Christian life. And by the time I had rounded most of the doctrinal bases, I discovered Reformed thought, which not only gave me a whole new set of things to learn about, but also enabled me to revisit everything else I had learned, to view it in a new light.

It probably won't surprise you to hear that in all that study I didn't spend more than ten minutes pondering eschatology. What little I knew about it seemed to be tied up with prophecies that puzzled me and books of the Bible I couldn't understand. Besides, how important could it all be? God is in control, the end times will get here sooner or later, and then we'll find out what it was all about.

The only good thing I can say about my lazy and ignorant attitude towards eschatology is that it set me up to be shocked and delighted once I began to actually learn something about the role it necessarily plays in our thinking. Eschatology is the study of how history is unfolding, and it is the study of God's purposes in unfolding history as He has. If our view of history is either pessimistic or indifferent, it can lead believers

into subtly despising God's creation, making earthly life a simple matter of marking time as he waits for his wings. But if our view of history is optimistic, we understand our earthly life as a matter of laboring to build God's Kingdom, as our service to the King of Kings in the here and now.

The very best source of teaching about the implications of our eschatological views is R.C.'s audio series *His Kingdom is Forever*, in which he examines the three main approaches to understanding the end time: dispensationalism, amillennialism, and postmillennialism. In this series he shows that postmillennialism is the one approach which is doctrinally sound; he also shows that adherents of the other two approaches cannot embrace the goodness of God's creation in their lives while living consistently with their doctrine.

You might think that, according to the Draught Horse Press philosophy, that tape series should be plenty for this topic. And you'd be right to think so, except that (a) our eschatology is so central to our thinking on all other matters that it does bear a bit more study than usual, and (b) we really like Keith Mathison's books on the topic. So we've decided to push up against our own guidelines a bit in offering these two books to you.

Even at 287 pages, *Postmillennialism* is not as daunting as it looks. The main text runs 216 pages and is broken into six manageable sections on hermeneutics, history, Old Testament, New Testament, theology, and common objections.

Some words from the introduction set the stage for what is to follow:

A defense of postmillennialism? Who would be optimistic enough to write such a book at the end of the twentieth century? How could anyone actually believe in postmillennialism, especially in light of two world wars, the Holocaust, the atomic bomb, and ethnic cleansing? Just look around you! How can you read today's newspaper and say that the gospel is going to prevail? My response to questions like these is, How can you read the Bible and say that the gospel is not going to prevail? Since when did the newspaper become our authority for doctrine? . . .

This volume has two purposes. The first purpose is to demonstrate that God has, in fact, promised that the gospel of Christ, through the power of the Holy Spirit, will prevail over the families and nations of the earth. Once the nature and content of that promise are made clear, we must respond by believing what God

has said. Today's newspaper is then no longer an excuse for anxiety or apathy.

(The second purpose is just as worthy, and you can read about it in the book.)

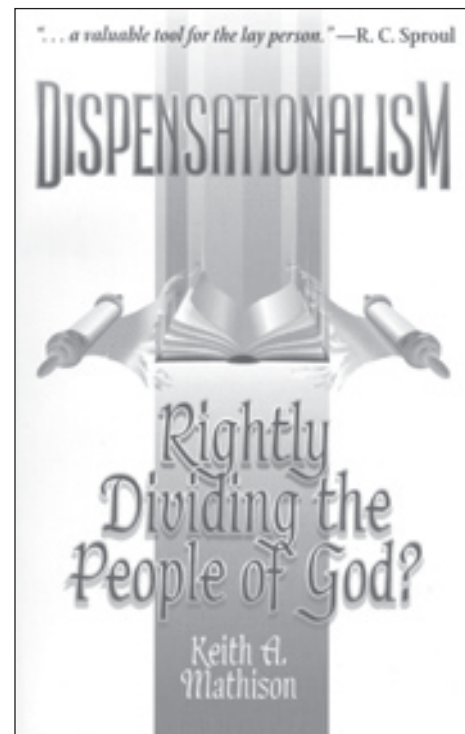
Dispensationalism is a very good book about a very odd doctrine, one which is less than 150 years old but has unfortunately come to dominate modern American evangelical thinking, and as such a doctrine which must be understood and addressed by the rest of us. As the author states in the preface, too many godly people adhere to this odd doctrine simply because the teachers they trust espouse it, not because they have studied it and found it to be biblically sound. And so, just as we would hope that our brothers and sisters would be Aquila and Priscilla to us, taking us aside and explaining to us the way of God more accurately, Keith Mathison offers this careful and irenic refutation of dispensational theology in the hope that those that espouse it might come to understand their error.

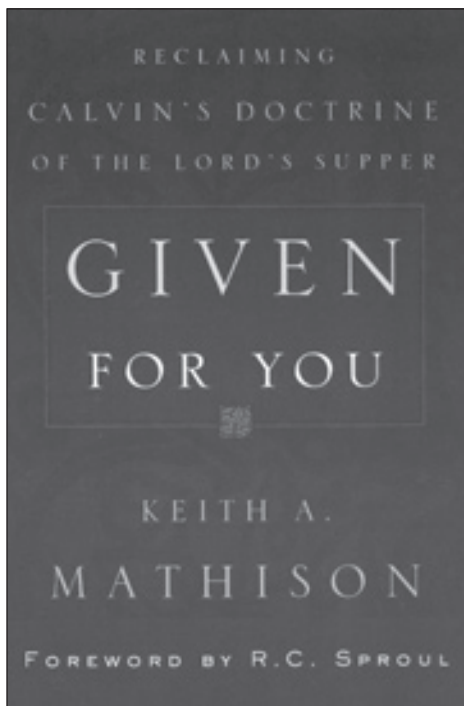
Draught Horse Press looks forward to the day that our catalog shrinks because nobody even *remembers*, much less cares, what the teachers of dispensationalism or Enlightenment thought used to think. In the meantime, arm yourselves with these works so that we might hasten the arrival of that blessed day.

Dispensationalism

by Keith A. Mathison

160 pp • \$10.00





Given For You

by Keith A. Mathison

376 pp • \$16.00

passages, and guides us through theological and practical questions about the purpose, frequency, subjects, and elements of the Supper.

In the introduction, Mathison writes: "The primary purpose of this book is to introduce, explain, and defend a particular doctrine of the Lord's Supper — the doctrine taught by John Calvin and most of the sixteenth-century Reformed confessions. This is not the doctrine that is taught in most Reformed churches today. During the sixteenth and seventeenth centuries, two distinct views of the Lord's Supper gained some measure of confessional authority in the Reformed church.

"The first view traces its roots to John Calvin, while the second traces its roots to Ulrich Zwingli's successor Heinrich Bullinger. Zwingli's own strictly memorialist view was generally disowned by the Reformed churches and confessions of the sixteenth century. However, from the seventeenth century onward, it has gradually become the dominant view in the Reformed church.

"It is the thesis of this book that the gradual adoption of Zwingli's doctrine has been a move away from the biblical and Reformed view of the Lord's Supper. It is the thesis of this book that Calvin's doctrine of the Lord's Supper is the biblical doctrine,

the basic doctrine of the sixteenth century Reformed churches, and the doctrine that should be reclaimed and proclaimed in the Reformed church today."

Dr. R.C. Sproul Sr. likes this book a lot. In the introduction, he writes:

"I am convinced that where the sacrament of the Lord's Supper is taken lightly the people of God are sorely impoverished. Without both Word and sacrament we face a spiritual famine.

"The light of the sacrament of the Lord's Supper is in eclipse. The shadows of postmodern relativism have covered the table. For the Lord's Supper to be restored to the spiritual life of the church, there must be an awakening to its meaning, significance, and power. I know of no greater instrument apart from Scripture itself to bring this renewal to pass than the pages of this book."

One of the strengths of this book is that it quotes extensively from primary sources. Mathison has done the hard work of locating key passages in the writings of the Reformers and assembling them so that the reader can see the doctrine of the Lord's Supper unfold and evolve over time. As you encounter each new thinker you will come to see that their writings are not at all obscure or formidable, but are in fact readily accessible to the reader who is willing to pay close attention and take things at a moderate pace. *Given For You* is not light reading. But it is a rewarding place for you to spend time reading closely.

INTENDED AS A HIGH point in our lives, the Lord's Supper is too often neglected and too little understood. But when the people of God reawaken to the Supper's significance and power, the church enjoys renewed vigor. John Calvin understood this, and so does Keith Mathison.

Given For You leads us to a deeper understanding and appreciation of the Lord's Supper. Keith Mathison revisits church history (especially Calvin and the Reformation), searches relevant biblical

The Shape of Sola Scriptura

by Keith A. Mathison

366 pp • \$17.00

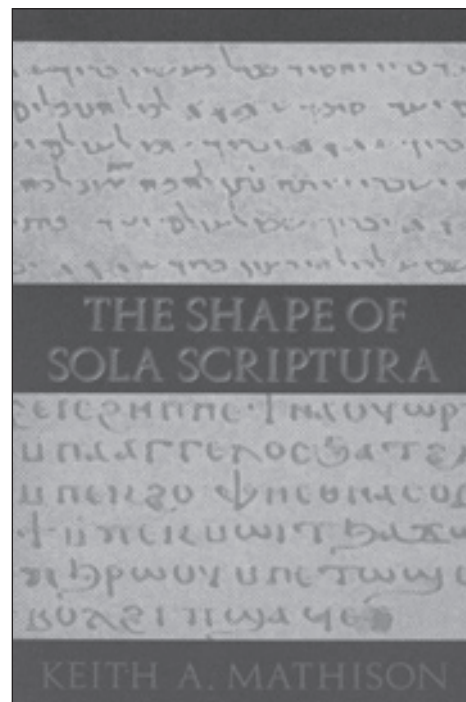
HEY, ANOTHER BOOK by Keith Mathison! This is a good thing. The page count is up a bit, but the nature of the project probably dictates that, since he is engaged in the hard work of recovering a mature and ancient understanding of a doctrine that, though vital to the Christian life, has lost much of its depth and meaning in the modern evangelical world.

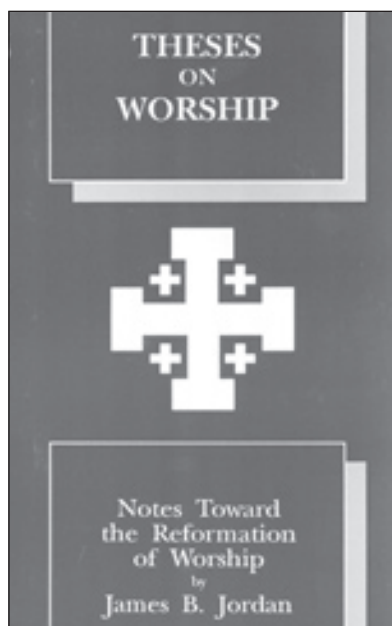
In what shape do we find the doctrine of *sola Scriptura* today? Many modern Evangelicals see it as a license to ignore history and the creeds in favor of a more splintered approach to Christian living. In the past two decades, Roman Catholic and Eastern Orthodox apologists have strongly sought to undermine *sola Scriptura* as un-

biblical, unhistorical, and impractical. But these groups rest their cases on a recent, false take on *sola Scriptura*.

The ancient, medieval, and classical Protestant view of *sola Scriptura* actually has a quite different shape than most opponents and defenders maintain. Therein lies the goal of this book, which is an intriguing defense of the ancient (and classical Protestant) doctrine of *sola Scriptura* against the claims of Rome, of the East, and of modern evangelicalism.

Says R.C. Sproul Sr., "The issue of *sola Scriptura* is not an abstract problem relevant only to the sixteenth-century Reformation, but one that poses increasingly more serious consequences for contemporary Christianity. This work by Keith Mathison is the finest and most comprehensive treatment of the matter I've seen. I highly recommend it to all who embrace the authority of sacred Scripture."

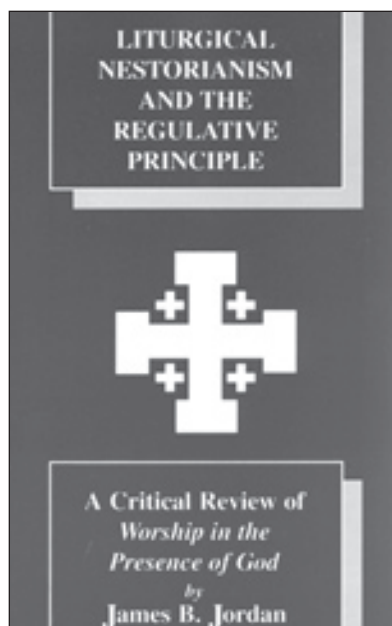




Theses on Worship

by James B. Jordan

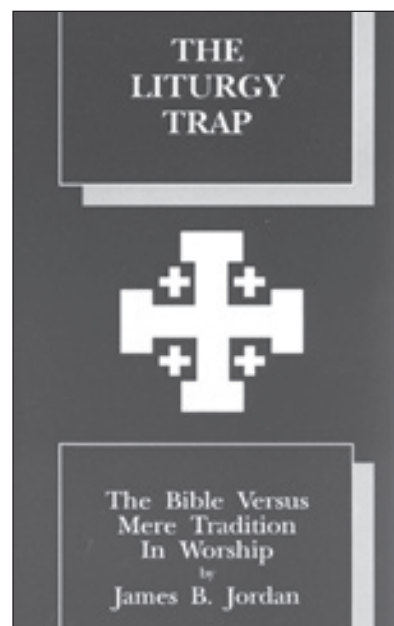
113 pp • \$7.00



Liturgical Nestorianism

by James B. Jordan

96 pp • \$7.00



The Liturgy Trap

by James B. Jordan

84 pp • \$7.00

WE ALL PROBABLY have our own little tests for deciding how a visiting family is responding to us as a community. R.C.'s test is very simple, and comes in the form of a question: what did they think of the worship? It's an excellent question, because so much of who we are as a community flows from and is reflected in our view that worship is private family time with God.

This particular idea, along with many of the specifics of worship as practiced at Saint Peter Presbyterian Church, is discussed in James Jordan's book *Theses on Worship*. It is a short book, and not the full-fledged

study of worship that we hope that Jordan will write one day. And it is not by any means a program for constructing a worship service. Rather, it has taught us much about how to think about what we must do when approaching a holy God in worship. You almost certainly won't agree with everything Jordan has to say on the topic, but you'll find his thinking original and helpful.

Even though we are in agreement with many in the Reformed camp about the wrongness of contemporary worship, almost none of them shares our view that liturgical worship is a historical and traditional norm.

Those who repudiate contemporary worship tend to adopt an extreme Puritan model of worship, spare in form and focused on teaching rather than the sacraments. Jordan's book *Liturgical Nestorianism* addresses the many shortcomings of this approach.

On the other hand, the power of the liturgy is such that those who embrace it can succumb to the temptation of worshipping the liturgy rather than the God it points to, and ending up by turning to the fallacies and errors of Rome, Orthodoxy, or Anglo-Catholicism. Jordan's *Liturgy Trap* is a guide to avoiding such pitfalls.

The Lord's Service

by Jeffrey Meyers

448 pp • \$21.00

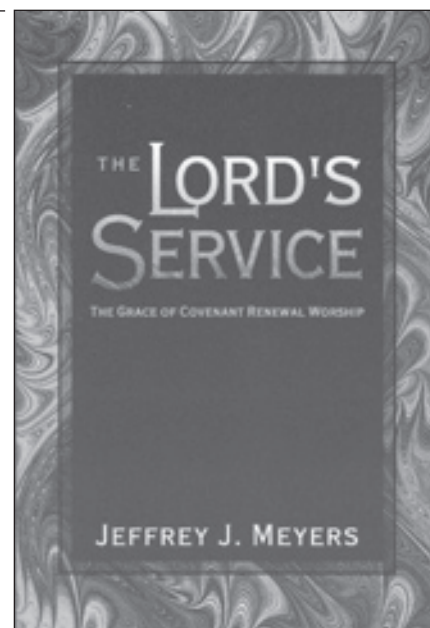
JEFFREY MEYERS BEGINS his book with these words: "Many Christians today are confused about the meaning and practice of Christian worship. Before we address all the messy details about what ought and ought not to go on during a worship service, we must answer one foundational questions: what is the purpose of a Sunday church service? In other words, *why* does a church come together on Sunday?"

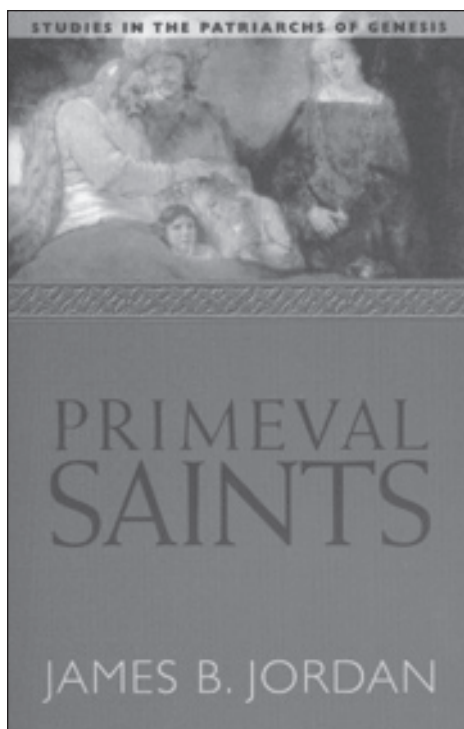
Not just a practical pastoral guide to worship, this book balances theory and praxis to create a compelling case for a biblical, aesthetic, and covenantal worship

service as the place where the Triune God and His people renew the bonds of love and loyalty.

Meyers begins laying out a case for a covenant renewal service by means of Old Testament sacrificial liturgics, biblical typology, and covenant theology. He then guides us through the stages of a covenant renewal liturgy, explaining from Scripture the meanings of each step of the service. The final section addresses miscellaneous issues in worship, such as the use of creeds, the "regulative principle," and ministerial clothing.

The Lord's Service provides not only a compelling biblical, theological, and historical case for covenant renewal worship, but also shows that it is beautiful, profound, edifying, and liberating.





Primeval Saints

by James B. Jordan

156 pp • \$11.00

Yet, above all these themes is the overarching notion of beginnings and what develops out of beginnings. In the very first chapter we see God create the world, and then out of this beginning develops one good thing after another, with each new thing "begetting" in a broad way the next new thing as the Spirit works with the world. Then Genesis records a series of epochs in early history, each of which is "begotten" by the one that precedes it, and each of which transforms the old into something new.

Similarly, fathers and sons (or daughters) are continually in view in Genesis. We see this not only in the genealogies (which some wit has called the "begatitudes"), but also in the attention paid to Adam and his sons, Noah and his sons, Abraham and his sons, Isaac and his sons, and Jacob and his sons. In each case the son is called to carry forward the faithfulness of his father in new ways, becoming a new kind of person, and advancing beyond his father as new occasions teach new duties.

Fascinating as such themes are, our interest in this book is simpler. We are concerned with the heroes of the city of God. Our focus is limited to individual people, their faith in God, and what that faith meant for them.

And in what follows, Jordan reveals the fascinating weave of lives that bind together the heroes and villains of Genesis, as they progressively image and reverse one another in an ascending narrative of action,

a narrative all too commonly broken apart and missed.

These heroes of the city of God—Adam, Noah, Abraham, Isaac, Jacob, Joseph, and others—come to flesh and blood in ways that undo our normal assumptions. In stark contrast to the selfish heroism of pagan literature, the heroism of Genesis triumphs by breaking all the standard rules. Jordan inverts so many of the traditional negative judgments against these patriarchs' alleged weaknesses and "sins" of deception, struggle, and tyranny that they stand forth as heroes rather than scoundrels.

And yet this book is not just about the heroes of Genesis. Throughout, Jordan draws a picture of how Christian culture should be imagined and lived in our own day, from creativity and work to tyranny and freedom.

As Doug Wilson says, "One of Jim Jordan's great strengths in handling the text is his eye for 'detail'. The reader of this book is invited to consider some passages of the Bible that are considered all too rarely—and when we do consider them, certain key details are too frequently glossed over. Jim Jordan has done well in introducing us once again to our fathers in the faith, the primeval saints."

Each of the chapters in this book is short, unpacking the poetic details of a hero's story and showing how they fit into God's grand scheme. We recommend that you consider reading it together with an older child, or perhaps using it as part of your family worship; Jordan's observations are sure to spark profitable discussions, and to give you eyes that are able to read God's redemptive history as a poem.

JAMES JORDAN'S METHOD of reading the Bible is an exciting and eye-opening one. So it is a special treat when Jordan turns his gaze to the core of the Bible, the book of Genesis. Even the first few paragraphs of the introduction are enough to get your blood flowing:

The book of Genesis contains the Bible in a nutshell. It records the beginning (geneses) of all things, and everything that happens later in the Bible is an unfolding of what happens for the first time in Genesis. Because of this, the book of Genesis can and should be studied from a variety of angles, with attention to a variety of themes.

Through New Eyes

by James B. Jordan

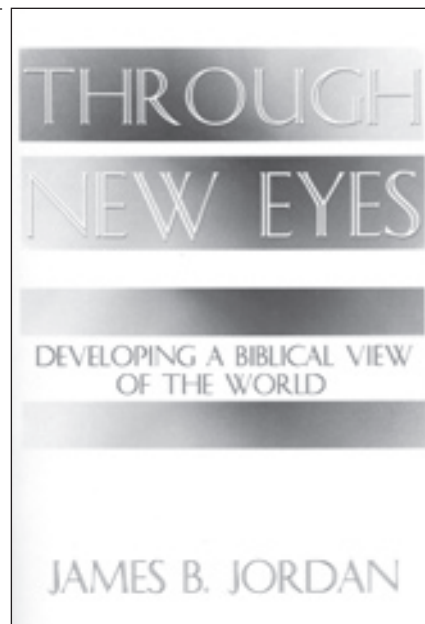
346 pp • \$25.00

WE'RE SORRY that this book is so costly. It has long been out of print, and is currently published by Wipf & Stock, a company that specializes in reprinting such books in small quantities at necessarily high prices. But we think that it is exceptionally valuable, and until the publishing world agrees with us we are pleased that we can offer it to you at all.

Only if we treat nature as a revelation that points us to the Creator can we avoid idolatry. Jordan discusses the design of the world as a whole—as well as rocks, stars, plants, animals, and humanity—demonstrating how it shows forth His nature.

Jordan also discusses the Biblical view of history, showing that God intends the events of the past to shed light on the future. "Only with such an understanding of history," says Jordan, "can we draw legitimate analogies from the Bible to our time."

Through New Eyes traces the development of God's world through the successive "covenants" of the Bible—each new covenant transforming the previous one, bringing forth a "new world." Each "world" was given a symbolic model appropriate to the times: the Tabernacle of Moses; the Temple for David; and so forth. By studying these models and the societies they represented, Jordan sets forth the Biblical view of historical change and progress, making relevant and important applications to the present.



Every Thought Captive

*The publication of
the Highlands Study Center*

IT'S NOT SO UNUSUAL for a ministry to use a newsletter to keep supporters informed of its activities. But it's a little odd for such a newsletter to evolve into a journal of sorts, each twenty-page issue filled with articles that tackle a weighty (well, usually weighty) theme. Odd but not unexpected, since I'm talking about *Every Thought Captive*, the publication of the Highlands Study Center, a group whose very existence is predicated on the need to communicate a vision.

The vision is of a life lived simply, separately, and deliberately, to the glory of God and for the building of His Kingdom. And so while *Every Thought Captive* exists in part to inform its readers of our activities, it has always leaned more toward the persuasion and encouragement end of things. There is not only a body of knowledge which we as a ministry seek to propagate, there is also a way of looking at things that creates that body of knowledge, a worldview if you will. The informing part lets you know how we're going about spreading that worldview, the persuading and encouraging part hopefully actually spreads it.

It is our conviction that the devil has taken (or rather has been given) some very strategic ground in his ongoing spiritual war. We believe the enemy has camped in our heads. Our aim is to drive him out, to take every thought captive.

More than that, the Study Center is committed to the idea that such work is best conducted on a human scale, face to face, person to person. This commitment shapes the everyday activity of the Center—the daily interactions with resident students who live as members of the community, the camps at which small numbers of couples join together in R.C.'s living room for three days of teaching, the social functions to which we invite the area community for serious conversation in a relaxed atmosphere.

All of this can't help but overflow the bounds of our local community. Though we are committed to working on a human scale, we are also constantly searching for means which will allow us to reach a larger

audience while still retaining the intimacy that makes the work done here at the Study Center so effective.

We're thrilled, for example, that with the *Basement Tapes* we've managed to create what is in effect an overheard conversation, a recording which teaches in much the same way that conversations at the Study Center can teach. And yet much of the style of the *Basement Tapes* is taken directly from the pages of *Every Thought Captive*, where for seven years the editors and writers have struggled to develop the skills and techniques needed to communicate conversationally with readers, to explain, cajole, joke, or exhort as you might with a friend, to go beyond the simple presentation of ideas into a realm where thoughts are hammered out, where directions are hinted at, where shortcomings are admitted, where uncertainties are explored, where passions have their flames fanned, where the reader is invited to join with us in working out the vision.

For seven years now *Every Thought Captive* has explored the depths of its current format, each issue tackling a single theme from a particular set of viewpoints.

The pace is set by the Vision column, twice as long as the rest, in which R.C. takes a long look at the theme, exploring its implications for the simple, separate, and deliberate life. These columns started out good and kept getting better, so much so that we had to collect the first two years' worth of them for publication in a book, *Eternity in Our Hearts*. They are more than columns, they are chapters from a manifesto for living that is still being written.

Following this are a series of one-page columns that continue to explore the theme. Family Circle examines its implications for the family, while Ekklesia takes church life into consideration. Rightly Dividing provides an exegesis of a relevant passage of Scripture. Tending Your Garden, written by Denise Sproul, addresses the matter from the viewpoint of a keeper at home, Culture Matters looks at it in the context of popular culture, and Practicum gives some practical advice on how to live life in light of it. The theme also serves as the basis for the Open Letter, it gives shape to whatever bad things R.C. wants to say in Leviathan about the government, and it more or less picks the two items that receive a critical once-over in the Re:Views column.

Hey, that's only eleven pages! Well, yes, but consider that it's also 11,000 words on a single topic, about one-third of the way to a decent book. And consider as well

that there is other business to conduct. We like to keep the Apologia column available as a spot where friends can write something in depth about their experiences with the Study Center community. There's a page devoted to Hit and Run, shorter pieces that are quick takes on the deeper implications of the day's news. The Stuff You Can Get page tells you about some of the materials produced by the Study Center for your edification. What's Up is a two-page spread in the center of the publication where R.C. talks about the past two months in the life, offers some photographs from that life, provides captions with varying levels of cleverness—varying between excellent and superb, I mean—and rounds it out with a list of upcoming events and a list of prayer requests. Then there's The Door, a two-page spread in the back where you'll find letters to the editor, quotes from favorite authors, song lyrics, contests, the Chicken Report, and the eternally popular Top Ten List. Add in the back cover (which people always turn to first) and the front cover, and we're at twenty pages.

Every Thought Captive is published every other month, and subscriptions are free; just send us your mailing address. Although we offer free subscriptions, it does cost us about \$12 a year to put the issues in a subscriber's hands, a fact you're free to take into consideration if you're making a donation to the Study Center.

If you simply can't wait for your subscription to start, or you can't stand the fact that you've missed out on seven years worth of issues already, visit the Study Center website (www.highlandsstudycenter.org) and peruse the on-line archives. But also be aware that we really want you to have a printed copy; here are some words from the very first issue that may help you understand why.

Reading, by its very nature, works toward our goal. We want you to sit down in the quiet, to muse over serious issues, to have something you can copy and pass along. Reading is a simple pleasure, and one that calls for a deliberateness of thought. Publications will not give vicarious emotional thrills. They won't babysit your children. They contain no helpful interruptions to help you decide what kind of mouthwash is best. Instead they inform, teach and encourage.

Reading beats back the savages of our day, the barbarians who sack and plunder not with sword and spear but with mere entertainment. Reading trains the mind to engage in spiritual warfare.

The Highlands Study Center

*A ministry of Saint Peter
Presbyterian Church*

THE HIGHLANDS STUDY CENTER exists to help Christians live more simple, separate, and deliberate lives to the glory of God and for the building of His Kingdom.

And that's a big job, one done not simply, but deliberately. As a ministry of Saint Peter Presbyterian Church, we stand with the Westminster Standards. Our hope is to help Reformed believers apply those principles to the way we live our lives. To that end we do work in a number of areas.

The Resident Student Program.

Students come to the Study Center for anywhere from a long weekend to several months of extended study, are given a reading list, and tapes to listen to, and meet with Laurence or R.C. once weekly to discuss what they have been reading, and learning in other contexts. Students have read on family roles, courtship, systematic theology, apologetics, the culture and history. But the real learning happens as students live in our homes, become a part of our families, participate in table talk at meals, and in family worship, and family play. We want to teach in the milieu of the home, to model, understanding that we are sinners, what a family dedicated to serving our King, looks like.

Tuesday Night Bible Study. Every Tuesday night students of all ages, and from many different area churches, gather to study the Word of God from a Reformed perspective. We have studied through Joshua, Ecclesiastes, the Epistles of Peter, the Epistles of John, Colossians, Genesis, James as well as many topical studies on everything from the doctrine of God, to the nature of the family, to the beauty of God, to the Apostles' Creed. These studies are also available on audio tape or sometimes on CD from Draught Horse Press; check out the Sound Doctrine page in this catalog.

Conferences and Seminars. Both Laurence and R.C. teach at conferences and seminars, both locally and around the country. They have addressed everything from the sovereignty of God to family relationships to education to the doctrine of justification, to a Christian view of the state,

to how to live more simple, separate and deliberate lives. Please don't hesitate to contact the Study Center if you would like to plan such an event.

Summer (Fall, etc.) Camp for Couples. Periodically we invite ten couples to come for three days of intense conversation, as well as a great deal of fun. During these camps we not only talk about how to be a Kingdom-building, King-serving family, but we talk about it in the context of such families. Our course of study during the camp follows three distinct but related areas of inquiry: the biblical view of the family, the sovereignty of God, and the unstoppable spread of the Kingdom of God. We meet twice in the morning and once in the afternoon, in the Sprouls' living room. We talk together, with plenty of time for questions and answers.

Our Social Agenda. It's not what you think. While we have some definite ideas about the social outworking of the gospel, this is what we do for fun, how we rejoice in the Lord as a community. Every summer over a hundred of our closest friends gather for our annual ice cream social. Every fall we gather for a bonfire and s'mores, and for a community barn dance.

Our Annual Conference. Each year we spend a few days considering together an important aspect of the Christian life, and bring in speakers who have helped us understand those aspects. In 2004 we covered the Kingdom of God, beauty, and the glory of dirt in our conference *For the Beauty of the Earth*. Our speakers were Douglas Jones and Dr. George Grant. On April 1 and 2, 2005 we will look at sanctification, in our conference entitled *Your Gold to Refine*. Our speakers include Dr. Sproul, Laurence Windham, and Douglas Phillips.

You Get a Tape. This is our giving program, and so this is where you come in. Some of you, anyway.

Perhaps you can see from the range and nature of our activities that our work is, well, not the usual spectrum of stuff that you read about in those fancy fund-raising brochures you receive in the mail. Because the work is intense, conversational, focused on individuals, not guided by any sort of program, and inefficient in its insistence on operating on a intimate scale, we don't end up with the numbers or success stories that are generally bandied about as more traditional ministries work to loosen your pursestrings.

It's not that we would prefer that

things were otherwise. We're convinced that the work we do at the Highlands Study Center is good and necessary, and so there's something pleasant about being denied the temptation to raise funds by trumpeting the number of prayers prayed, or students processed, or listeners reached, or phone calls to Congress generated. The results we see are as varied and multifaceted as the people we work with; we're pleased that we can encourage students to pursue their studies in a direction that is guided by their needs and interests, not our marketing requirements.

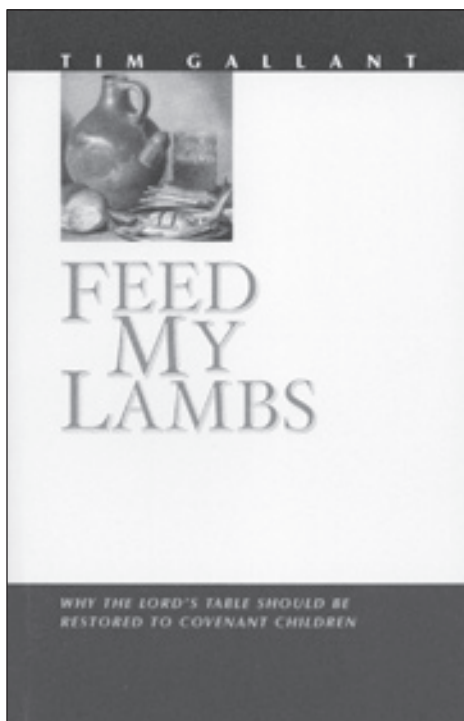
Students who come to the Study Center are promised that they will be taught to think more biblically, no more, no less. Which puts us at a disadvantage when the ministry down the street is promising to teach you how to grow your church, or how to get a place at the table, or how to defeat the Darwinists, or how to insulate your kids from the culture, or any other benefit which is easy to grasp—and to place a value on.

It's a disadvantage we're happy to live with. We don't want ability to pay to be a factor in receiving the benefits of our work. And so we continue to do that work at little or no cost to the beneficiary. You find a way to come, we'll find a way to talk to you.

Just because the benefits are provided at no cost doesn't mean it costs us nothing to provide them. Our costs are covered almost entirely by donations, and the scope of our work is determined largely by the amount we receive in donations. We like it that way, but we also want you to know that there's plenty more work we can and will be doing if and when the costs are covered.

We like it when folks donate not in response to the benefits they've received, but because they want to help insure that we will be able to make those benefits available to others; these folks support our work in both senses of the word, and we love them for it. Some of our supporters like our work so much that they want to join in it through a commitment to give a monthly gift; we not only love these guys, we want them actively engaged in our work, and so each month we send them an installment of the *Basement Tapes*, both as a token of gratitude and as a means of keeping them informed of how the work is progressing.

See how it works? You give a gift each month, you get a tape or CD each month. Just contact the Study Center and let them know that you'd like to join the program. They can even set things up to charge your credit card monthly, if you like.



Feed My Lambs

by *Tim Gallant*

220 pp • \$16.00

32 page Study Guide • \$3.00

nearly all churches bar a large group of believers from the Lord's Table, namely those children of believers who are in their opinion too young to make a credible profession of faith. Our own denomination does not permit the practice of paedocommunion, and so we do not practice it. We do promote what we call "age-appropriate" professions of faith, which take into account the fact that a young child may not be able to articulate his faith in the same manner as an adult, and we do have very young children in our congregation who have made such a profession. But we continue to be unable to feed the very youngest of our children.

People are often surprised to learn that the church has a long history of practicing paedocommunion, and that the reasons that the practice was abandoned are at least questionable. Their surprise stems from the fact that there has been very little study help available. This book attempts to fix that.

Paedocommunion is a controversial subject, one on which I am not confident to offer my own words, and so what follows is an adaptation of this book's preface.

Feed My Lambs is about a question that matters—and yet a question all too often left untouched. Its focal issue is not idle speculation. It is an inherently practical

question: should the children of believers gain assurance from their own participation in the Lord's Supper, even prior to making an explicit and formal profession of faith? This concerns the living faith of our children. It affects their view of themselves in relation to God and His church. It has to do with the effective communication of the gospel to the next generation—and the nature of the gospel which we communicate.

The question is also significant in terms of what can be called "church politics." Those who find themselves unable to agree with the common practice may very well find themselves shut out from serving as ministers of the gospel, at least in denominations that would otherwise suit them well. Others are simply silenced. The established tradition will not take such a challenge lightly.

Yet a number of churches have already done what is espoused here. They have begun to offer the Lord's Supper to covenant children. And so continuing dialogue on this matter is necessary and important. However, until now there has been no systematic book-length defense available of the pro-paedocommunion position.

Feed My Lambs attempts to fill that gap. It examines both the Old and New Testaments for evidence as it constructs the argument for restoring the Lord's Table to covenant children. It also provides an overview of the practice of paedocommunion in church history, and it answers common objections to the practice.

Drinking With Calvin and Luther!

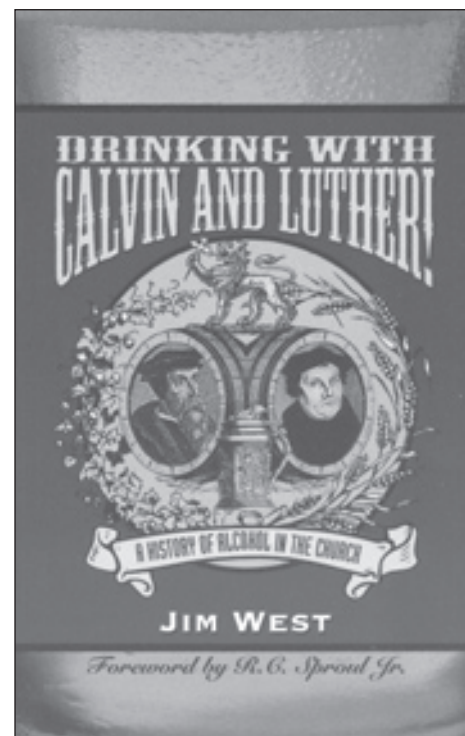
by *Jim West*

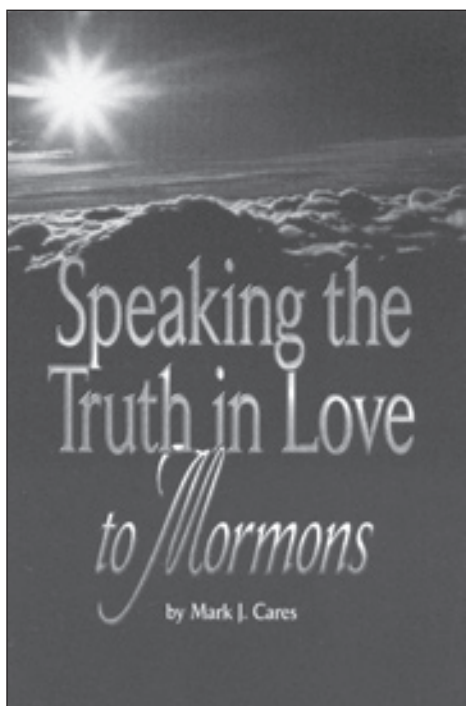
216 pp • \$17.00

FOR MOST OF church history alcohol was viewed as one of God's good gifts, a boon that delights the senses as it gladdens the heart. But as H.L. Mencken observed, there is always a contingent in the church that lives in fear that someone, somewhere is having a good time. In the 19th century, some Unitarians determined that the solution to drunkenness was not to change hearts but to demonize spirits, and the temperance movement was born. Since then Christians have been burdened by the idea that piety requires abstinence—that even though Holy Scripture celebrates the fruit of the vine, the true Christian is called to a higher standard.

Jim West will have none of this. In this completely revised and expanded version of his underground classic, he first takes us through centuries of Christian history, looking at the role alcohol played in the church during the Protestant Reformation, in the American colonies, into the time of Charles Spurgeon and beyond. With humor and wit, West winds through time showing in generation after generation how God's saints have enjoyed his many good gifts in reverence, thankfulness, and moderation.

Next there is a brief but comprehensive section that provides scriptural justification for the proper use of alcohol; West's exegesis will provide you with simple, solid answers to the most common objections that are raised by teetotalers. And the book ends with an introductory guide to the world of fine wines and fine beers, brimming with helpful suggestions to get you started on your own explorations.





Speaking the Truth in Love

by Mark J. Cares

313 pp • \$16.00

unbelievers who had come to my door in the hope of spending some time with me to talk about matters of faith. So I agreed to meet with them the next afternoon.

That evening I visited every Christian store in Austin, in search of material that would prepare me to work with the missionaries. The selection was depressingly slim, and it took me all night and many miles of driving to find just three books (usually on dusty back shelves). None of them turned out to be particularly helpful.

Fortunately, in searching the internet for material I ran across an article by Mark Cares, who suggested a very different approach to witnessing to Mormons, one that struck me as sensible and loving, in contrast to the scriptural and theological brickbats that were being offered by nearly everyone else. It was enough to keep me from making any serious mistakes the next day, and after obtaining and reading his book *Speaking the Truth in Love to Mormons*, I had the training I needed to spend a long and profitable summer working with these young missionaries (and, it turns out, just about every big gun in the Austin area that they were able to call in for help).

Mark Cares is particularly good in emphasizing that most Mormon converts were not attracted to Mormonism for its

theology, and are in fact very weak in their knowledge of its details. What attracts them are two things in particular: the emphasis on works, and the emphasis on community. As a result it is surprisingly ineffective to challenge a Mormon about his beliefs on an intellectual level.

Instead, Cares recommends that the emphasis in witnessing be placed on the positive message of the Gospel. The works-righteousness of Mormonism places its adherents under extreme stress as they strive for perfection (and put up a front to cover their imperfections); by emphasizing the impossibility of reaching this goal, while at the same time pointing out that the true Gospel makes such absolutely unnecessary, a Mormon's faith can be shaken in a very positive way. Similarly, their concept of community is very negative, an enclave of beleaguered and persecuted fellow believers. Theological beatings from Christians merely reinforce their sense of persecution. But if we show genuine interest in their beliefs, ask gentle questions aimed at the weaknesses in those beliefs, and offer the Gospel out of a desire to help them, it pressures them to consider the truth we are presenting.

Mark Cares is a Lutheran pastor in Nampa, Idaho, an area that is predominantly Mormon. Twenty years of witnessing to Mormons has developed in him a great love for them, and it shines through in his sympathetic portrayal of Mormon culture and the stresses that its adherents endure.

Withhold Not Correction

by Bruce A. Ray

140 pp • \$9.00

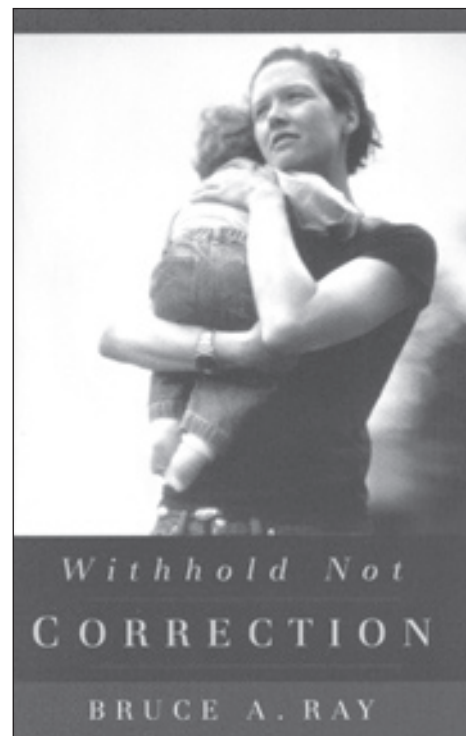
WHEN I FIRST read *Standing on the Promises* by Doug Wilson, my reaction was "This is great! Why didn't anyone ever tell me these things?" When my wife Debbie first read the book, her reaction was "This is great! But ... how?" Since it focuses on establishing the biblical principles for child training, and emphasizing that those principles must be applied intelligently in particular situations, *Standing on the Promises* is deliberately short on practical guidelines.

Not to worry. You'll find Bruce Ray's book *Withhold Not Correction* to be a valuable supplement to *Standing on the Promises* precisely because of its emphasis on the practical application of biblical principles in training up a child. As the writer considers

each issue in turn, he shows through real-life situations how the relevant principles can be applied consistently and effectively.

One example: Ray establishes that it is good and proper when disciplining a child to review the portion of God's law (usually found in Proverbs) which has been violated. Not only does he provide an excellent appendix in which verses from Proverbs and other relevant scripture references have been categorized by type of infraction, he recommends that these verses be given high priority in the child's Bible memory work, so that when discipline is necessary *the child himself* will be able to cite the verse he has transgressed.

Even though we at Draught Horse Press think that one excellent book on a topic is in general sufficient, we can't elevate that principle to a law, because here are two books, both excellent, both on the same topic, and both highly recommended by us.



The Early Church

by R.C. Sproul Jr.

(This article appeared in the July/August 2003 issue of Every Thought Captive)

THE CHILDREN OF ISRAEL were dejected. God, who is big, had promised big, but to their eyes, He had delivered only small. Their temple was small. Their power was small. Their numbers were small. Their wealth was small. Their faith was small. Such is the context of that passage that gives us our theme for this issue. The trouble is, even when we reject a dispensational understanding of the Bible, even when we say we love all of God's Word, not just that which is written to us who live in the parenthesis, we still don't actually learn from God's Word. We despise the day of Israel, the Old Testament.

Oh, to be sure, this story, with its memorable injunction, "Do not despise the day of small things" can serve us well. We can always hang a sermon on it. We can use this phrase as a jumping off point for how we look at our families, how we look at the culture, even how we understand our labors here at the Highlands Study Center. But what, after all, could this tell us about the church?

Here's a thought: perhaps it's telling us to not despise the day of small things. Despite managing paradoxically to be both immature and rickety, dispensationalism serves up a double whammy here. First, of course, it keeps telling us the bad news. If the soon return of Christ requires things to go poorly here on the late, great planet Earth, and if the prospect of the soon return of Christ is necessary to selling books, then q.e.d., good news is no news. How are we going to sing "I Wish We'd All Been Ready" while millions are coming to faith in Christ all over the globe? We paint the church, the unsinkable Molly Brown, as Calamity Jane. It's just good for business.

Secondly, dispensationalism has given us a telescoped understanding of time. First, it parades itself around like the doctrine of the church, despite its being less than half the age of that other hoary doctrine, credo-baptism. A.D. in the Dallas idiom must mean, "After Darby." (That is John Nelson Darby, not the covenantal Darby, Darby Maeve Sproul.) But it also joins the chorus of environmental Chicken Littles in insisting that time is almost up. In the world, the nuclear sword of Damocles hangs over our head. And

in the church, we have four reasons Jesus is coming back in 2004. Either way, we all agree that time's running out, that we're on the eve of destruction.

The good news is this: a good dose of hermeneutical literalism can cure this problem. We all know the second commandment. We're not supposed to make idols, or bow to them. But God, in His grace, gives us some more information on why we're not supposed to do this. He reminds us that He is a jealous God. His jealousy is such that He will visit the iniquity of the fathers upon the children to the third and fourth generations of those who hate Him. But lest we think God is only jealous, He reminds us of His mercy, "but showing mercy to thousands, to those who

*"I do not intend
to usher in the
golden age in my
lifetime, nor in
my children's."*

love Me and keep My commandments."

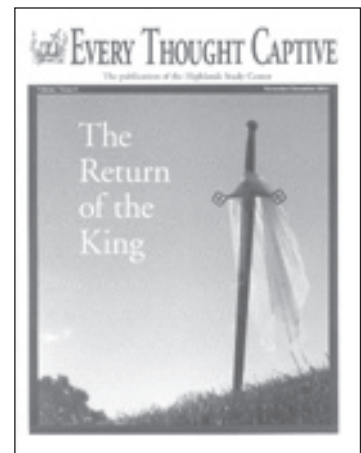
Here's where the soon return of Christ runs into problems. God promises to bless those among the children of Israel who obey this command to a thousand generations. A generation is roughly forty years. This promise was made roughly 4,000 years ago. Do the math. We have another 36,000 years to go. Oh, it may not be exactly that. 1,000, after all, could be a symbolic number, or a round one. But if Jesus comes back tomorrow, 1,000 symbolizes 100.

This is why I describe myself as a patient postmillennialist. I do not intend to usher in the golden age in my lifetime, nor in my children's. In true historical terms, in fact, the day in which we now live will one day be jumbled together with Edwards, with Calvin and Luther, with Anselm and Augustine, with Athanasius and the Ante-

Nicene fathers as "early church history." My distant descendents, even if they receive a classical education, will one day have a hard time remembering whether Francis Schaeffer or Francis of Assisi was born first.

We wisely look back at the acts of Christ in the first century and are filled with awe as He grows His church, as a band of fishermen and tax collectors become these who have upset the world, as faith moves to faith, grace to grace, and the elect are gathered. But we foolishly forget that our descendents will see us in the same light. Just as we cannot fathom a world in which chattel slavery exists, so they will be shocked that we lived, in relative ease, in a world where one in three unborn children are brutally murdered. We are still living in the day of small things. Christ is indeed busy about the business of putting all things under His feet. But He yet likewise has a long way to go.

Such ought not, however, diminish our urgency. Rather it should feed it. For we have the opportunity, living in the day of small things, to labor on the very foundations. We do not grow cold in doing good, knowing that there will be a great gap between ministering to our children and consummation of the Kingdom. Instead we rejoice that our labors will multiply over hundreds of generations as our children go forth and multiply. Just as our fathers first wrestled over, and then settled many of the conundrums connected with the incarnation, and just as our fathers first wrestled over and then settled the issue of justification by faith alone, and in so doing set the course for the church for the remaining 36,000 years, so we might faithfully settle some of the great disputes that yet trouble our age. As one of the great theologians of the early church put it, right now counts forever. This is the day of small things that the Lord has made; let us rejoice and be glad in it.



Joint Heirs

by Rick Saenz

(This article appeared in the January/February 2004 issue of *Every Thought Captive*)

IN THESE PAGES we are constantly reminding readers that the family plays a starring role in God's drama. God makes covenants with families, not individuals. Families are the gardens His children are charged with tending. And families are God's primary vehicle for raising up new believers.

But if we believe this, then what do we make of it when Jesus declares that He has come to set son against father and daughter against mother, to set a man at odds with the members of his household? (Matt. 10:34-36) The answer is straightforward—there are families, and there are families. Godly families are fine; Jesus likes them. Ungodly families are not only not fine, Jesus came to dash them to pieces for the sake of His Kingdom, with some of the shards consigned to destruction and others prepared for glory. It is a good thing to become the enemy of your household—if as a result you become a friend of God.

In this atomic age, when we think “family” we go nuclear—father, mother, children. Some might be generous enough to include aunts, uncles, and grandparents. But God's idea of family is much broader, being both multi-generational and multi-leveled, extending to tribes, nations, even races. All of these are fair game for King Jesus, who remorselessly plunders ungodly families of all sorts to gather the material from which he will form one new tribe, one new nation, one new race—the Christian one.

And let's not fool ourselves into thinking that Jesus intends to somehow carry over our favorite tribal, national, or racial distinctions as He builds His Kingdom. As citizens of the Kingdom our connection to Jesus is not only forensic but familial—to do the will of the Father is to resemble Jesus as a brother (Matt. 12:48-50). And if both you and I bear a brother's resemblance to Jesus, then we bear a brother's resemblance to each other, with no tribal, national, or racial characteristics distinguishing us.

This can be hard to swallow in an age where diversity is celebrated, where we are somebody, where our desperate yearning to be our own person leads us to submerge

ourselves in one or another crowd that defiantly distinguishes itself from all other crowds. When we find our self-worth in those special distinctions that set our group apart from (and above) all other groups, how excited can we be about God's invitation to set all that trendy outerwear aside and don a garment that everyone else in the room is wearing? If not our own garments, then can't we expect God to permit some measure of accessorizing?

We are confused about this because we have been trained to think of our virtues in a zero-sum manner, to weigh them against the corresponding shortcomings of others. My thriftiness or diligence or sense of rhythm or business acumen is special only

*“Our virtues
are special only
to the extent
that they please
God.”*

in contrast to your extravagance or slothfulness or tin ear or economic ineptness. The truth is that our virtues are special only to the extent that they please God—and in the consummated Kingdom, all that will remain in us is that which pleases God. The specialness of your virtues will be found in their excellence, not in a brother's lack of it.

Rather than moaning about the lack of diversity in God's Kingdom, or waxing nostalgic over the beautiful mosaic we never were, let us instead rejoice in the power and mercy of a God who condescends to root around in the devil's diverse dung-pile, choosing some according to His good pleasure to pass through His refining fire, purging them of the dross in which they take such pride and fashioning them into the likeness of His beloved Son.

At Saint Peter Presbyterian Church

we are frequently privileged to observe as God adds children to His Kingdom through the sacrament of baptism. Often these are covenant children, who were blessed never to have been slaves of the enemy. Some of them are children of believers who are finally persuaded that God's covenant extends not just to them but to their children. And some are those whom God has sovereignly chosen to deliver out of unbelief.

And then there are those who are the objects of personal rescue missions, children whose parents have snatched them boldly from the enemy's hand—these are the adopted ones, and we cry especially joyful tears as we welcome them into our community, because we know that there is much wailing and gnashing of teeth in hell that day. The enemy had thought them quite safe, shielded from prying eyes by hedges of nationality, language, and race—only to despair as the faithful, despising those differences, came crashing through those hedges to spirit those children away and embed them within their own covenant families.

In my mind, these parents are deserving of double honor. Not only have they gone to extraordinary lengths to extend the reach of the Kingdom, they have laid the groundwork for purifying our community of a particularly ugly denial of *imago Dei*, the doctrine that we are all created in the image of God. For these children will have been raised as covenant children, the image of God nurtured and refined in them, and so their superficial differences from our biological children will eventually be shown up for what they are—*adiaphora*, matters of indifference, characteristics that are trumped by a godly upbringing. The image of God will shine forth brightly in each and every one, regardless of origin.

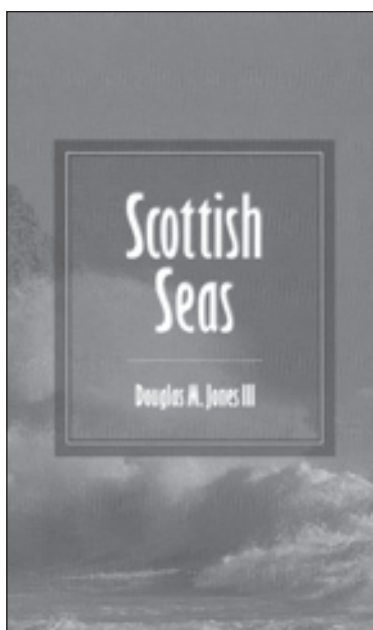
There will soon come a day when a godly young man, Southern in upbringing and Southern in outlook, will come to ask for the hand of my daughter. Because of the valiant efforts of these parents, this godly Southern young man may very well have been born in Haiti, or India, or Cambodia, or Korea, or China, or inner city America. And it pleases me now to know that his national or racial heritage will be of absolutely no concern to me. Because of the valiant efforts of these parents, his last name will be Hays, or Kiser, or Brockmyre, or Wellons, or Cottrill, and as a result I will be deeply familiar with his cultural heritage, since it will be the heritage that we bestow upon every covenant child around here.



Huguenot Garden

by Douglas M. Jones III

124 pp • \$8.50



Scottish Seas

by Douglas M. Jones III

142 pp • \$8.50



Dutch Color

by Douglas M. Jones III

210 pp • \$9.00

WE'RE QUITE PLEASED by the pleasure our children take in reading. They particularly enjoy fiction, and we like that fiction to be historical fiction, the kind that can give them a sound appreciation for the acts of God in history, whether those acts be mighty or intimate.

The job of this catalog is not to offer a comprehensive selection of such books—they're widely available these days—but to offer those which are particularly good, or which you might otherwise not run across. These three books by Doug Jones fit both criteria. They make terrific reading for young

adults, as well as excellent read-aloud material; and they aren't as widely heralded as they ought to be. We're working to fix the latter.

Huguenot Garden chronicles the daily and adventurous episodes in the lives of Renee and Albret, young twin sisters in a seventeenth century, French Protestant family. The story follows the twins and the rest of the Martineau family as they work, worship, commune, and suffer persecution together.

Scottish Seas tells of Mac Ayton, a young Scottish farm boy in 1707, striving to grow strong amid clashes with the sea,

banditry, myths, animals, and brothers. Set in and around the colorful fishing village of Auchmithie, located on the rugged east coast of Scotland, Mac and the rest of his family live a life full of laughter, faith, and wrestling.

Amid the golden era of Dutch art, *Dutch Color* follows Clara, who has a passion for painting and life. But the two don't always mix. Her father is long overdue from Italy with the latest paint recipes, but lies, famous art, rare tulips, and sugary girls crowd Clara's search for her father. Someone knows where he might be, but it will cost more than Clara's talents to find out.

Duncan's War/King's Arrow

by Douglas Bond

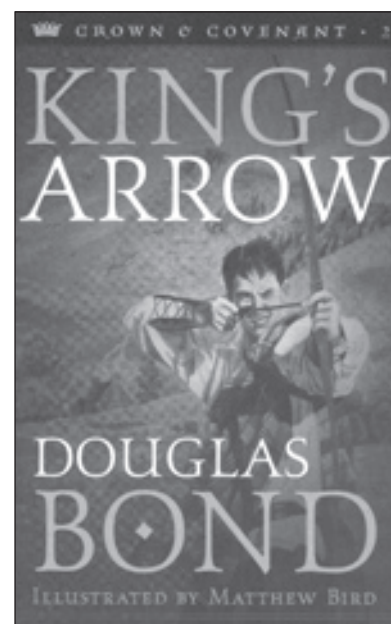
\$10.00 apiece

FOR MANY CENTURIES God has done mighty works among the Scots, through the heroism of William Wallace, the preaching of John Knox, and the faithful witness of the Scottish Covenanters. Their stories make our own look pale and shallow. And Douglas Bond takes us into their world with his books *Duncan's War* and *King's Arrow*, weaving together fictional characters with historical figures from Scottish Covenanting history.

Part of a planned series, the two books follow the lives of the M'Kethe family as they endure persecution in 17th-century

Scotland. Later, some family members flee to colonial America. In *Duncan's War*, young Duncan M'Kethe finds himself caught in the web of Sir James Turner, the former Covenanter turned military leader of the persecutors. Duncan is torn by his hatred of Turner's Dragoons, who have treated his friends cruelly, and his father's instructions to love them. He must be true to Jesus Christ while attempting to rescue his father from enemy hands. In *King's Arrow*, Duncan's younger brother Angus comes of age physically and spiritually as the Covenanters, facing the Highlanders at Drumclog, wrestle with Christ's command to love their enemies.

These are two worthy books to use in introducing your children to the Scots.





Heiland

by Franklin Sanders
278 pp • \$10.00

me about the head and shoulders with the truth about the man; instead, he reminded his daughter that it is not a Sproul practice to confront others about their beliefs on such matters without being invited to do so.

Now, I'm sure that at some point I expressed a polite skepticism about R.C.'s view that as we succeeded in living our lives more simply, separately, and deliberately, we would come under increasing persecution from society and the government. Such an idea didn't exactly resonate with my fat, dumb, and happy experience as a Christian in modern-day America. But rather than vanquishing me in an argument over the matter—something he is quite equipped to do—he recommended that I read *Heiland*, a book I had never heard of, by Franklin Sanders, a man I had never heard of.

I read up on Franklin Sanders, in particular about his persecution by the government, and was astonished. Here was a man who not only understood how far the federal and state governments have drifted from their God-ordained roles, but who had endured the brunt of their misappropriated power. So as I began *Heiland* I was prepared to give a lot of weight to Sanders' assessment of modern American society.

Written in 1985, the book is set in a near future, and describes a country which is explicitly divided into two societies, the Insiders and the Freeman. Insider society is

founded on the worship of death; abortion and euthanasia are important tools for governing, men are numbered and tracked like cattle, life has value only as it supports the function of the state. But Insider society is also proving to be unsustainable—the population is declining and the infrastructure collapsing. Meanwhile, the Freeman society, based on a renewed obedience to God, is burgeoning, draining the life from Insider society and posing an obvious threat to it.

It should be clear that these two societies are simple extrapolations of two trends that are active and clashing in current American culture. By following these trends to an extreme but logical conclusion, Sanders delineates the fundamental, irreconcilable differences between them, and shows that the differences flow from a single source, namely a love or a hatred of God.

Not only does *Heiland* provide a deep and profound explanation of how modern society suffers because it refuses to kiss the Son, it also offers a positive and heartening portrayal of what a truly free Christian society would look like. These are likely to be increasingly comforting worlds as times grow more difficult.

This work cannot be evaluated strictly as a work of fiction. It is a novel of ideas, and the context allows those ideas access to levels of the mind denied to the usual polemic. The story is by turns depressing and exhilarating, tedious and fast-paced, sobering and humorous, unbelievable and all too believable. It is meant to be argued with every step of the way, as you struggle with whether these things could really be true.

WHEN WE FIRST moved to Bristol to join the Highlands Study Center community, my politics were at best a vague Republican conservatism—mitigated by the fact that I considered Republicans to be just as corrupt and pragmatic as Democrats. So it wasn't the politics of the Study Center that I found attractive, it was the promise of clear thinking on political issues, thinking that I expected to benefit from.

R.C. is quite considerate, even gentle, when working with people who aren't familiar with this sort of thinking. When his daughter Darby gave him an alarmed report that she had seen glowing hagiographies of—gasp!—*Abraham Lincoln* on our children's bookshelves, he didn't proceed to beat

Wise Words

by Peter Leithart
134 pp • \$12.00

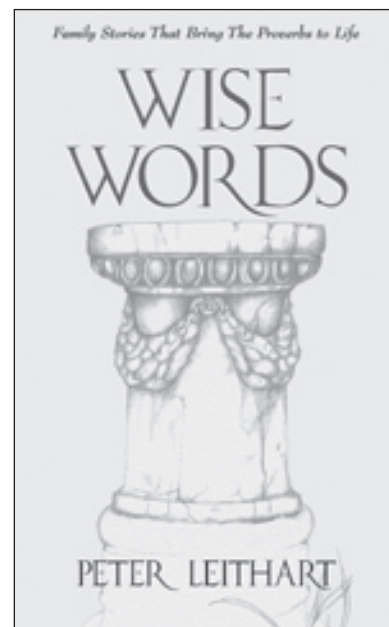
PETER LEITHART IS ONE of our favorite writers. Elsewhere in the catalog you'll find two full pages devoted to his books. But we put *Wise Words* here because it is Leithart's one book of fiction. It is a very special one.

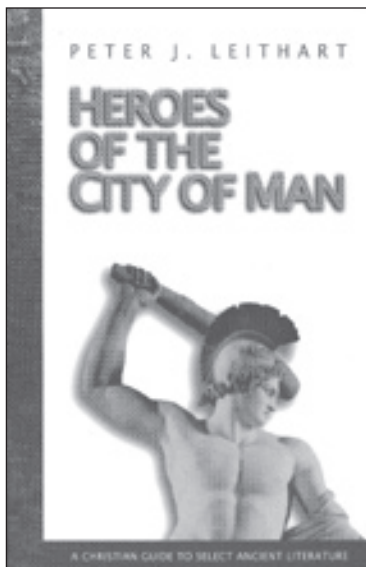
Unhappy with the off-the-shelf bedtime stories available to him, Peter Leithart decided to write his own. No need for you to follow his lead, though—now there's at least one book of stories on the shelf that we can't recommend highly enough. The eighteen tales in *Wise Words* are funny, wise, light-hearted, a delight to read aloud, overflowing with biblical allusions and imagery,

a joy to adults while being aimed directly at a child's heart.

We've read it aloud as a family many times since we first discovered it, and each time we finish the kids begin hinting around about when we'll be able to start it again. We've bought extra copies to give away to friends. And we've extolled its virtues far and wide.

Some time back, just as we were starting Draught Horse Press (and right about the time we gave away our last remaining copy), *Wise Words* became impossible to get hold of. This was a big disappointment to us, since it was just the sort of book we wanted to carry. But we kept watching for it, and now we're very happy to offer this reprint from Canon Press.





Heroes of the City of Man

by Peter Leithart

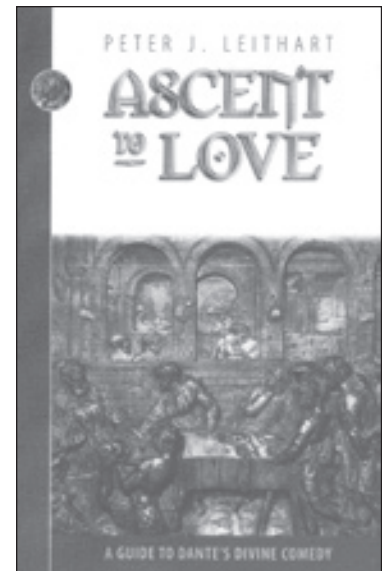
394 pp • \$17.00



Brightest Heaven of Invention

by Peter Leithart

286 pp • \$16.00



Ascent to Love

by Peter Leithart

183 pp • \$12.00

AROUND OUR HOUSE we're not too concerned about raising literary scholars, but we do want our children to know *how* to read the classics—that they can be approached without fear, and that much wisdom about human nature can be gleaned from them. So we're very grateful that Peter Leithart has written these three guides to classic literature, strongly grounded in the Christian worldview, easy for an older child to read and understand.

Three of the greatest epic poems—the *Iliad*, the *Odyssey*, and the *Aeneid*—were written by pagans when paganism was first

ascendant. If you think paganism is now a forgotten historical worldview, you are mistaken; it dominates every aspect of modern life. *Heroes of the City of Man* uses these and other ancient writings as an opportunity to contrast pagan thinking with biblical thinking. He reviews each section by section, always comparing their pagan worldview to the biblical worldview.

As the old joke goes, "I finally read some Shakespeare and I was shocked—it was full of clichés!". Well, in Shakespeare's time it was the Bible that was full of clichés, and so the Bible permeates both Shakespeare's

work and his worldview. *Brightest Heaven of Invention* takes the reader on a tour of six plays that were written by one of the greatest observers of human nature.

Dante's *Divine Comedy* is the greatest Christian epic poem, and it is surprisingly readable. But people are wary (reasonably so) of its theological framework. Let *Ascent to Love* be your Christian Virgil, a reliable guide that will help you to feast on the meat of Dante's imaginative vision without choking on any doctrinal gristle.

Each of the books includes study questions and other study aids.

Against Christianity

by Peter Leithart

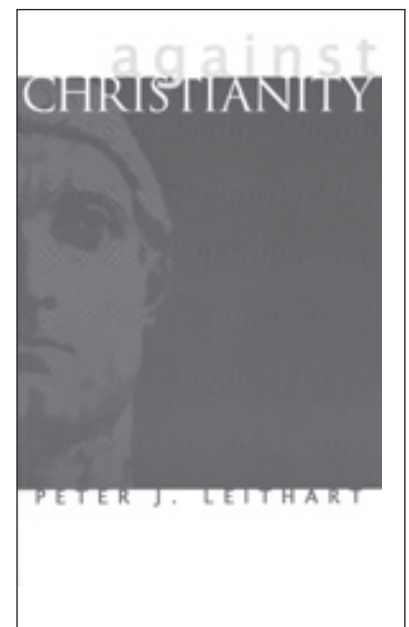
154 pp • \$13.00

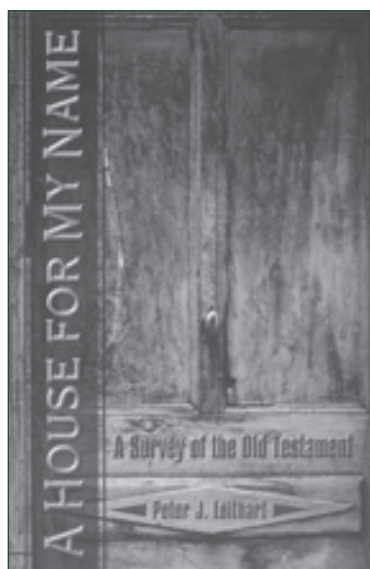
FRIENDS OF THE Highlands Study Center probably won't find this new book by Peter Leithart as shocking as Canon Press would like them to. Still, this is a candidate for best book of 2003, and Leithart's analysis of the wrong turns that Christians have taken over the years is surpassed only by the vision he casts of a body life that is truly Christ-centered.

The title raises an obvious question: how could a Christian—an ordained minister, no less—be against not only Christianity, but theology, sacraments, and ethics as well? It's a trick question, of course.

What Leithart suggests is that we've come to a place in history where we are deeply confused about the meaning of those words, a confusion that gives rise to a Christian life that can barely be described as such.

Seeking to rethink evangelical notions of culture, church, and state, with what Leithart calls a "theological bricolage" (a series of short essays, aphorisms, and parables), Leithart challenges the current dichotomies that govern both Christian and non-Christian thinking about church and state, the secular and the religious. But his argument isn't limited to being merely "against." Leithart reveals a much larger vision of Christian society, defined by the stories, symbols, rituals, and rules of a renewed community—the city of God.





A House for my Name

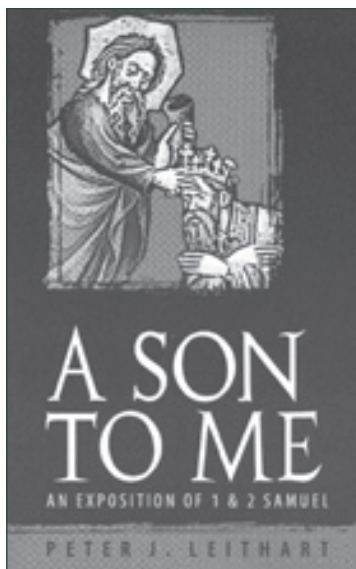
by Peter Leithart

279 pp • \$15.00

THIS IS AN Old Testament survey like no other. It runs less than three hundred pages, it is written at a level that makes it suitable for family devotions and for reading by older children, and yet it is both comprehensive and deeply insightful. R.C. reviewed it for *Every Thought Captive*, and here is some of what he said:

“Like James Jordan, Peter Leithart has an uncanny ability to practice a biblical theology which recognizes the poetry in God’s history. Here Leithart takes this gift one step further by adding another layer of order to the whole process, taking us step by step through God’s works in the Old Covenant. He takes what to too many of us is a jumble of stories designed to give us bite-size moral lessons, and shows the order inherent in God’s acts. We learn how God is not merely responding to man, but moving history forward, indeed pointing the way to the centerpiece of history, the Prince of Peace. Where Jordan gives us frequent flashes of brilliance, Leithart shines the light constantly upon the scarlet thread of redemption.

“Leithart makes connections between Bible stories that only a poet can find, and so helps us to see the story of God’s people as a symphony, with motifs repeated, enhanced, reversed, and expanded. Such, however, is not merely an academic exercise. When we see how God works in history, it better enables us to understand our times, and to know how to respond. It helps us to understand the sovereignty of God, to trust in it, and to rejoice in it.”



A Son to Me

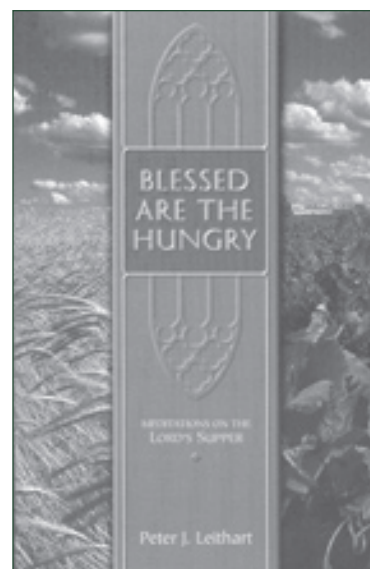
by Peter Leithart

307 pp • \$18.00

THERE ARE LOTS of Bible studies out there, but not too many of them read the Bible poetically. Peter Leithart not only embraces the poetic vision, he is actively engaged in developing and expanding it, and so we’re always excited when another one of his studies is released.

And with material like this—the life and times of Samuel, Saul, and David—how can you lose? The story of David’s ascension to the throne is an important turning point in the history of Israel, it is an object lesson in God’s dealing with the faithfulness (and faithlessness) of His covenant people, and it is one of the most engaging narratives in the Old Testament—but it is so much more. As R.C. showed us in his audio series *The Road to Emmaus*, David was one in the line of candidates to become the second Adam, the role that Jesus ultimately fulfilled; as such, it is important to understand how David fulfilled—and failed to fulfill—that role.

Peter Leithart’s typological reading of the unified book of 1 and 2 Samuel unleashes the literary power of this key Old Testament narrative. By giving careful attention to the book’s literary structures and its patterns of types and antitypes, the symbolic world of Samuel reveals a cumulative and cohesive story. Leithart’s reading of Samuel enhances our understanding of New Testament Christology and gives us a framework for applying the Old Testament to our own lives, as the book comes alive as a tragic and beautiful story of the rebirth of Israel in difficult times.



Blessed are the Hungry

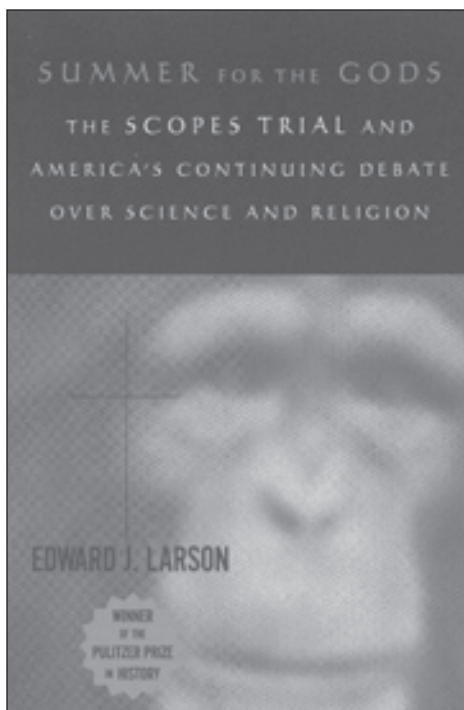
by Peter Leithart

190 pp • \$11.00

THE LORD’S SUPPER is the world in miniature; it has cosmic significance. Within it we find clues to the meaning of all creation and all history, to the nature of God and the nature of man, to the mystery of the world, which is Christ. It is not confined to the first day, for its power fills seven. Though the table stands at the center, its effects stretch out to the four corners of the earth.

We celebrate the Lord’s Supper every Sunday at Saint Peter Presbyterian Church. It is the centerpiece of the service, the point at which we truly believe that we are lifted into the heavens and invited to sit at table with Jesus as our host. For a short while every week, we are able to enter into the culmination of the Kingdom. It is a mystery that we struggle to apprehend, knowing that we will never completely plumb its depths. This book contains 28 short meditations on the significance of the Supper.

What happens in Holy Communion? Peter Leithart says: “We, as children of Adam, are offered the trees of the garden; as sons of Abraham, we celebrate a victory feast in the King’s Valley; as holy ones, we receive holy food; as the true Israel, we feed on the land of milk and honey; as exiles returned to Zion, we eat marrow and fat, and drink wine on the lees; we who are many are made one loaf, and commune with the body and blood of Christ; we are the bride celebrating the marriage supper of the Lamb, and we are also the bride undergoing the test of jealousy; at the Lord’s table we commit ourselves to shun the table of demons.”



Summer For the Gods

by Edward J. Larson

318 pp • \$17.00

BACK IN MY college days (early 70s), I was a major fan of a surrealistic comedy group known as the Firesign Theater. They mostly made albums, and my favorite by far was a satire of conspiracy-minded types, telling the story of Dr. Harry Cox, a fellow who spent his days researching and propagating wacky theories—alien abductions, psychic phenomena, international cabals—from his trailer park in the California high desert. He referred to his disciples as “seekers,” and pointed out that “there’s a seeker born every minute.” The name of the album was *Everything You Know is Wrong*. About half-way through the recording Dr. Cox finds out something new and important, and breaks in to tell his listeners, “Seekers, I was right! Everything I knew *was* wrong!”

Folks often experience a similar epiphany during one or another encounter with the Highlands Study Center. They see, hear, or read something very different from what they’ve always taken for granted—something about worship, or the roles of men and women, or cultural trends, or allegiances to political parties, or how to raise children, or what the word “fascist” means—and suddenly they realize that their wisdom is merely received wisdom, that there is no particular basis for their beliefs about the matter. Sometime, somewhere,

they had been handed an explanation that sounded plausible, and accepted it without question.

This is a good description of my own early days hanging around the Study Center. Time and again I would find myself in a conversation on some topic—eschatology, baptism, technology, ideology, building the Kingdom of God—and soon enough I would realize that what I thought I knew wasn’t necessarily wrong, but neither had I arrived at that knowledge by thinking things through. And since one of the goals of the Center is to help people think things through, I often found myself with a new book to read, or a new perspective to consider, and eventually a new understanding of the matter. You’ll find a number of stories about this scattered throughout this catalog.

There’s a lot that can be learned when you approach such matters with an open mind, recognizing that your thinking on many topics may be more the fruit of cultural propaganda or a government-designed education than of careful study. But it’s worth pointing out that credulousness can cut both ways. We are in just as much danger of embracing a different worldview not because it is true but because it is new and exciting. Our latent gnosticism latches onto oddball ideas in the hope that they may turn out to be secret knowledge, understood only by an elite few. And by signing up for their program, we get to join their club.

This is the territory of the cults. Not just Mormons and Jehovah’s witnesses but full preterists and Christian racists base their brotherhood not on the plain teaching of Scripture but on imaginative readings of a few passages. The fact that scholarship, church tradition, informed opinion, and simple common sense are squarely opposed to them does not lead them to rethink their ideas; rather it confirms their belief that powerful and malign forces must be at work behind the scenes, blinding the average man to the truth they’ve stumbled upon.

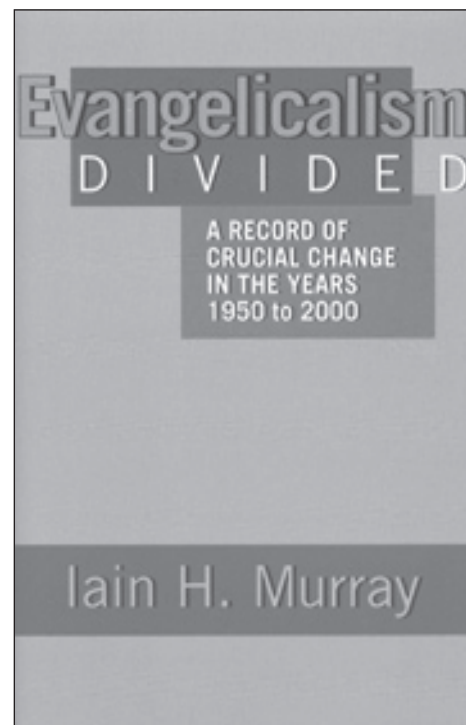
It won’t do to ignore the dangers that lie in wait for us. Too many times we’ve seen friends and colleagues begin by rethinking the party line and end up parroting an even more outlandish alternative.

To raise questions about prevailing opinion without wandering off into the

fever swamps of gnosticism takes discernment and humility. Many of the books we recommend in this catalog are devoted to skeptically examining the conventional wisdom on this or that topic. We think that their facts are accurate, their reasoning is clear and sound, and that their conclusions are sober and solid. But we also encourage you to read them as a Berean would, testing their claims against what you know and what Scripture tells you, drawing your own conclusions, and drawing them cautiously.

A good place to begin practicing this sort of careful reading is Edward Larson’s book *Summer For the Gods*, a history of the Scopes “Monkey Trial.” In one sense, it doesn’t matter much what you know or believe about the Scopes trial; in itself it was not a major event but a short-lived media circus, spanning two weeks in July 1925 and forgotten almost immediately afterward.

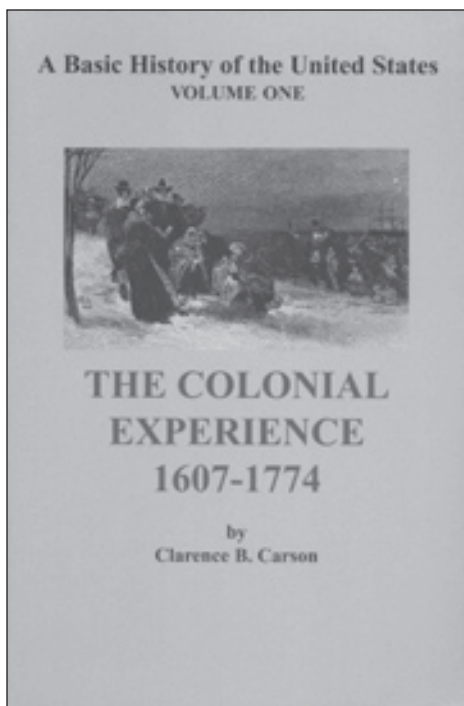
In another sense, what you know about the Scopes trial is very important—because what you know is almost certainly wrong, since it is almost certainly based on the play *Inherit the Wind*. That play that was openly a work of fiction, based very loosely on the Scopes trial, distorting the truth as needed to turn it into an attack on the McCarthy communist hunting of the 1950s. But time passes and memory fails, and what was once known to be fiction is now taken as accurate, unbiased history. Nobody remembers, for example, that this was a fight that the fundamentalists eagerly picked, expecting that it would deal a death blow



Evangelicalism Divided

by Iain Murray

342 pp (hardcover) • \$21.50



to creeping agnosticism. Or that the trial turned out exactly as they had hoped.

The genius of Larson's book is that it centers on a small, well-documented event in which three developing cultural tensions converged—belief in a created order *vs.* scientific materialism; fundamentalism *vs.* modernism; activist government *vs.* individual liberty. The trial itself is brief, covered in two climactic chapters, leaving Larson ample space to explain the tensions, to show how they influenced events leading up to the trial, and to show how the trial affected subsequent history. Larson tells an engaging story, and gives the reader much to ponder about how the participants behaved, and what they did—and did not—accomplish.

Iain Murray's *Evangelicalism Divided* points out that the quest for Christian unity in the 20th century was an utter disaster. Not only did the movement fail to reach its goal, it actually increased dissension and division among the faithful. Most of what has been written on this topic is useless, either bemoaning our circumstances—why can't we all just get along?—or proposing yet one more harebrained scheme for fixing the problem.

Murray, though, is a skilled historian and biographer, and so he is equipped to take the only sensible approach—trace the problem back to its source, then examine history to figure out what when wrong when, and why.

In the 1950s two movements—evangelicalism and ecumenism—offered

Basic History of the U.S.

by Clarence Carson

6 volumes • \$76.00

differing paths to unity in the church. But as the decades passed the influence of ecumenism exposed a fault line in evangelicalism. Questions of critical importance were brought to the surface: Is the gospel broader than evangelicals have historically insisted? Can there be unity with non-evangelicals in evangelism and church leadership? Does the gospel have priority over denominational loyalty?

These questions gained high profile in the crusades led by Dr. Billy Graham on both sides of the Atlantic, and in the subsequent interaction among evangelicals in North America and Europe. At first a new policy of 'co-operation without compromise' promised an 'evangelical renaissance.' Those who feared an inevitable devaluation of the gospel were viewed as destined for the kind of isolation to which fundamentalism had been consigned earlier in the century.

Evangelicalism Divided traces the personalities, institutions, and publications central to the movement over its fifty year history. The story is less a matter of heroes and villains than it is a matter of good intentions coupled with bad thinking. Murray shows how new policies involved concessions which seriously weakened biblical Christianity, to the point where the movement was unable to answer the most fundamental and divisive question of all: What is a Christian?

As you'll see here and elsewhere in the catalog, our books on history are usually not general or comprehensive. In part this is because we think that one can learn more about God's economy, and in particular human nature, by taking a close look at a particular event or carefully tracing a single trend through the years. And in part it's because we haven't found many such histories that stand out.

But we also think it is important to have a solid, comprehensive knowledge of American history, because it is the context in which we live much of our day-to-day lives. And so we asked R.C. if he knew of a good text on American history, one that told the story from a point of view that is in line with what is taught at the Study Center. He suggested that we take a look at what Clarence Carson has written.

Dr. Clarence Carson (1925-2003)

was the son of an Alabama tenant farmer who worked diligently to educate himself, eventually earning a Ph.D. in history from Vanderbilt University and pursuing a career as a college teacher. He also wrote quite a bit, producing twelve books and hundreds of articles. He was a staunch champion of liberty, and taught both how the idea of liberty was central to the founding of the United States, and how the idea has eroded over the years.

And so Carson's *Basic History of the United States* is the American history that we recommend. It tells the story of our country in a straightforward manner, not burdened either by statist propaganda or by starry-eyed idealism about the founders. The history comes in six paperback volumes, and each volume is quite manageable, being from 200 to 300 pages long. There is also a teacher's guide available for \$10.

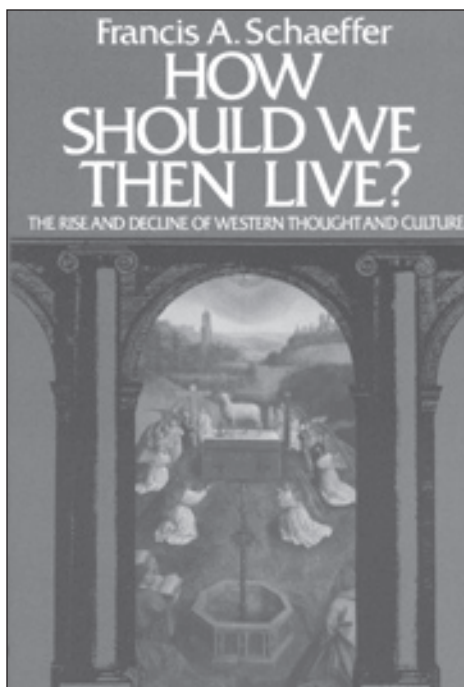
Carson also wrote a civics textbook, *Basic American Government*, that is excellent. Like us, Carson thinks that the Constitution has been a dead letter since the War Between the States. And, like us, Carson thinks that it is a magnificent document, laying out a form of government that needs to be studied and understood, not just for its own sake but to better understand how far we have drifted from its ideal.

Basic American Government

by Clarence Carson

591 pp (hardcover) • \$36.00





How Should We Then Live

by Francis Schaeffer

288 pp • \$18.00

By the 1960s it seemed like there were only three approaches to culture that Protestant Christians could take. They might elect to live a separatist existence, such as had been pioneered by the fundamentalists. Or they might have the world set the agenda for the church, as the mainline denominations had done. Or they might retreat into worldly evangelicalism, where the Christian life doesn't really begin until after Jesus's return.

Along comes Francis Schaeffer, an oddball Presbyterian preacher who had left America to start a student commune in Switzerland, the internationally known L'Abri. Schaeffer turned things upside down by insisting that there was a fourth way—that God's Word must be regarded as His instructions for building a Christian culture that would confront, conquer, and ultimately supplant the culture of the world.

Schaeffer's teaching was very effective at engaging and persuading young people with a scholarly bent. He successfully countered the doubt and skepticism that was so fashionable in those days, and many of his students went on to become influential Christian thinkers of the next generation. Yet it was difficult to access Schaeffer's thought directly; his definitive teachings—contained in the books *The God Who Is There*, *Escape From Reason*, and *He*

is There and He is Not Silent—were difficult to read and understand for folks with little background in the history of philosophy. Fortunately Schaeffer himself was aware of this, and so set out to create a film series and a book that popularized his teachings by presenting them in the context of a historical overview of Western culture.

"This book is a personal analysis of the key moments in history which have formed our present culture, and the thinking of the men who brought those moments to pass. This study is made in the hope that light may be shed upon the major characteristics of our age and that solutions may be found to the myriad of problems which face us as we look toward the end of the 20th century."

With these words, Dr. Francis A. Schaeffer begins *How Should We Then Live?*, his comprehensive examination of the condition and direction of Western civilization. As one of the foremost evangelical thinkers of the twentieth century, Schaeffer spent his career pondering the fate of declining Western culture, finally concluding that not only have we lost sight of our roots, but of our direction as well.

Schaeffer begins his analysis with the fall of Rome, and continues on to trace Western man's progression throughout the ages that followed. From ancient Roman times to the Middle Ages, through the Renaissance, the Reformation, and the Enlightenment, up to our present scientific Atomic Age, each step of our cultural development is scrutinized.

Drawing upon forty years of study in theology, philosophy, history, sociology, and the arts, Schaeffer traces the causes and effects of human thought and action as they are played out in life and society. From his depth of knowledge and Christian commitment, Schaeffer contemplates the reasons for modern society's very sorry state of affairs, and presents his fourth way—living by the Christian ethic, acceptance of God's revelation, and total affirmation of the Bible's morals, values, and meaning—as the only viable alternative.

Schaeffer's idea of using art as a tool for unearthing the basic philosophical assumptions of a society was not something he came up with on his own. In the early days of L'Abri he met a Dutch student of art history, Hans Rookmaaker, who was like Schaeffer a follower of Dutch theologian and statesman Abraham Kuyper. They were lifelong friends, and together they developed the thesis that Christian society had once

held an integrated worldview, but since the Enlightenment had divorced the spiritual world from the everyday world.

H.R. Rookmaaker grew up in the Dutch East Indies. As a young man in wartime Holland, he was interned for distributing anti-Nazi leaflets and became a Christian during that time. In 1959 Rookmaaker published his doctoral thesis on the artist Gauguin, and in 1965 he was invited to the Chair of Art History at the Free University of Amsterdam. Rookmaaker was also highly respected as a jazz critic.

This disturbing and illuminating book offers a Christian perspective on the cultural turmoil of the radical Sixties and its impact on today's world, especially as reflected in the art of the time. Rookmaaker's analysis looks at modern art in a broad historical, social, and philosophical context, laying bare the despair and nihilism that pervade our era. He also shows the role Christian artists can play in proclaiming truth through their work.

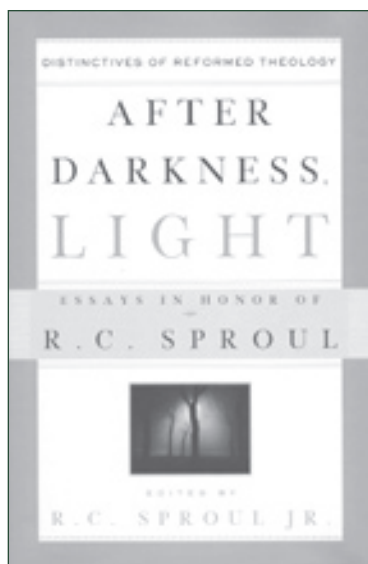
Rookmaaker's articulation of faith and scholarship is insightful and inspiring. The book moves freely and with a sense of urgency between the worlds of high culture, popular art and music, and Christian faith.

Modern Art and the Death of a Culture

by H.R. Rookmaaker

256 pp • \$20.00





After Darkness, Light

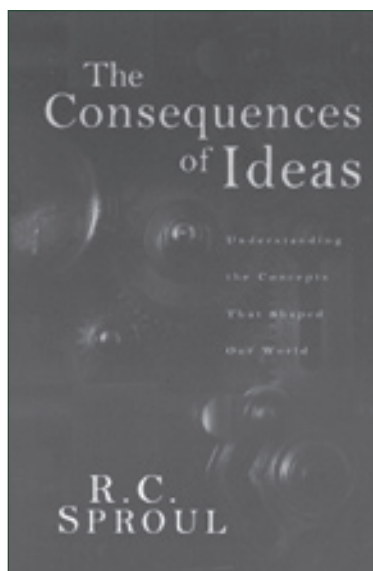
edited by R.C. Sproul Jr.

214 pp (hardcover) • \$18.00

IT IS CUSTOMARY to pay tribute to a scholar who has had an illustrious career with a *festschrift*, a collection of essays written in his honor. No modern-day theologian is more worthy of honor than Dr. R.C. Sproul Sr., who has done so much to promote a thorough understanding of the Reformed faith among the laity. And so his son Dr. R.C. Sproul Jr. has gathered together ten essays by friends and students of Dr. Sproul Sr., five on the five points of Calvinism, and five on the five *solas* of the Reformation. In addition, Dr. Sproul Jr. has provided an introduction that tells the story of his father's career as only a loving son can do.

As with Dr. Sproul's teachings, this book is not a dusty collection of essays aimed at the scholarly elite, but a book for everyone. The editor says, "My father ... has always believed that theology belongs to everyone. He has made it the center of his life's work, like that thundering bull Martin Luther, to teach the laity the fullness of the holiness of God, which finds its expression in the Reformed faith.

"We honor my father, then, by creating a book for everyone. What you hold is not a dusty, erudite tome, but a heartfelt celebration of the doctrines that define the Reformed faith and so define my father's ministry Our goal is not that the ranks of those who see my father as a hero will swell, but rather that our vision of our true Hero will swell. Our goal, like Calvin's, is that as we understand the doctrines of grace better, we will worship God better."



The Consequences of Ideas

by R.C. Sproul

224 pp (hardcover) • \$20.00

TOO OFTEN WE TREAT ideas as if they were gentle and innocuous playthings, suitable fodder for an evening of mind games. We fail to recognize that ideas have consequences, that a good idea rightly handled has the power to change hearts for the better, while a bad idea in the wrong hands can bring down a kingdom, even a culture. As C.S. Lewis says of sophisticated modern thinking in *The Abolition of Man*, "We laugh at honor—and are shocked to find traitors in our midst. We castrate—and then bid the geldings to be fruitful." It is a wicked thing to champion a new idea, or to despise an old one, without counting the cost.

The history of philosophy is a parade of proposed ideas about how to understand the world, some good, some bad. Many of these ideas continue to influence us as a culture, often in subtle and complex ways. It's not important to be steeped in the particulars of this or that school of philosophy, but it is vital to know a few things about philosophy in general—where a particular idea came from, why it was thought to be a good idea, whether it actually *was* a good idea, and how it influences our thinking today.

The Consequences of Ideas is an ideal guide to these questions. Concise and readable, the book does not strive to be comprehensive or detailed; instead, it isolates the key developments in philosophy, showing why they were thought to be important, what (if anything) was wrong with them, and how they are manifested in our thinking today.



What's in the Bible

by R.C. Sproul and Robert Wolgemuth

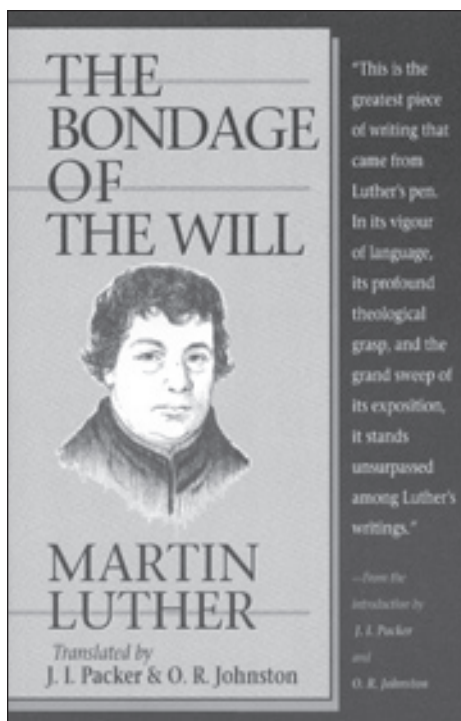
400 pp (hardcover) • \$22.00

STIRRING ACCOUNTS of God at work in the lives of His people fill the Bible. But what are the underlying themes and truths of God's Word that can help us make sense of all these events? What ties the Bible together into a cohesive whole? Before you can understand scriptural details, you need a big-picture view of the entire Bible. That's exactly what this book provides.

What's in the Bible brings together two different perspectives to enrich your biblical understanding. Noted biblical scholar and theologian R.C. Sproul and popular Bible teacher and best-selling author Robert Wolgemuth worked together and created a book sound in biblical theology and easy to read and understand.

With broad strokes, the authors portray the grand, redemptive purpose of God as revealed in His acts throughout the Old and New Testaments. This drama takes us through the Old Testament—from God's creation of the universe, to the lives of the patriarchs, to the release of the Hebrews from Egyptian slavery, to their settlement in Canaan, and finally to the loss and resettlement of their land. The story continues in the New Testament with the coming of Jesus Christ and His death and resurrection, followed by the growth of the early church and the writings of His apostles and other early followers.

This overview approach can help give you a fresh understanding of God's Word and its meaning for your life. It is also a good choice for the older homeschooled child as he begins his first in-depth Bible study.



Bondage of the Will

by Martin Luther

322 pp • \$20.00

ONE OF OUR hopes for this catalog is that it will encourage people to read primary sources. True, there is much valuable material out there that is hidden by complex, ornate prose, and in those cases it is a good idea to look for an abridgment, a rewrite, or a popularization. But many of the most important books ever written were written to be understood by normal, everyday people—Calvin wrote not for scholars, but to explain the faith to laymen—and it is a shame that people avoid them for fear that the reading will be hard. The books on this page and the next are some of the meatiest you'll ever read, but the writing is simple and clear, and often delightful.

Martin Luther's *Bondage of the Will* may be the most important book written since the canon of Scripture was closed. It changed the world, and it remains poised to change hearts today. When R.C. reviewed it for *Every Thought Captive*, he wrote this:

In this book we see the link between the Protestant affirmation of justification by faith alone and what has come to be known as Calvinism. Reading this work we discover that predestination was not the icing on the Protestant cake, but was, in Luther's estimation the cake itself. He calls predestination the cor ecclesia, the heart of the church.

And he pours his heart out in the

defense of this doctrine in this work. Luther wrote this work as an answer to the humanist Romanist Erasmus' Diatribe, a work which at once argues that theology doesn't matter, and that man's will is free, as Arminians understand it. Having thanked Erasmus for at least getting to the real issue, and leaving off the comparatively petty issues of penance, purgatory and mariolatry, Luther attacks Erasmus and his views with vigor, charm and biting humor. Though it is an older work, because it is a work of Luther, it is suffused with life. Just as Luther was no dry and dusty academic, so this is no dry and dusty tome. Instead it is a clear articulation of man's total inability to come to Christ without the uninvited, regenerating work of the Holy Spirit.

If you can read only one book outside the Bible, this, I would argue is the book to read. It will not intimidate you, it will delight you. It will not confuse you, it will enlighten you. It will not weigh you down, it will lift you up into worship of our great, merciful, electing God.

Are you intimidated by the Puritans? Taken together, their works are so broad in their scope, so rich in their language, so meticulous in their detail, and so varied in their approach, that it is difficult to choose a single one to begin with. Some excel in their exposition of Scripture, some in their systematizing of doctrine, some in their literary qualities, and some in their pastoral concern. It is unreasonable to expect any one book to be representative of such a varied canon. And yet such rare jewels do exist, Burrough's book on contentment being one of them. Its language is accessible, its tone is pastoral, its organization is straightforward, and its topic is an urgent one for present-day Christians to study. It serves well as an initial encounter with Puritan thought.

Puritan writers were admirable for not keeping the reader in suspense; you can learn an awful lot from a Puritan book by reading its table of contents. Burroughs uses his not only to inform us of the topics he will be exploring—the definition of contentment, what Christ had to say about contentment, the excellence of contentment, what's bad about murmuring, what leads us to murmur, how we excuse our discontent, practical measures for developing contentment—but to list the conclusions that he reaches on each topic. It is not only an excellent preparation for in-depth reading, it makes it easy to refresh your memory about what you have read, and possible to find the sections you want to re-read.

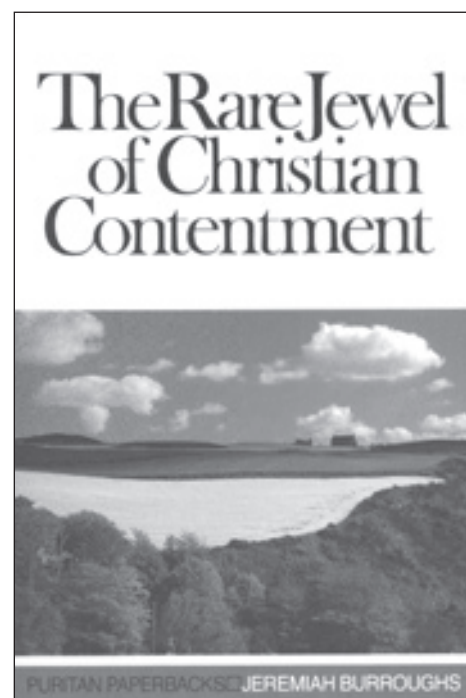
Burroughs' exposition is always straightforward, often poetic. Beginning with a clear, precise, yet loving definition of contentment—"that sweet, inward, quiet, gracious frame of spirit, which freely submits to and delights in God's wise and fatherly disposal in every condition"—he proceeds to examine each part of the definition in detail, but not without a pastoral explanation of why it is an important endeavor—"I shall break open this description, for it is a box of precious ointment, and very comforting and useful for troubled hearts in troubled times and conditions."

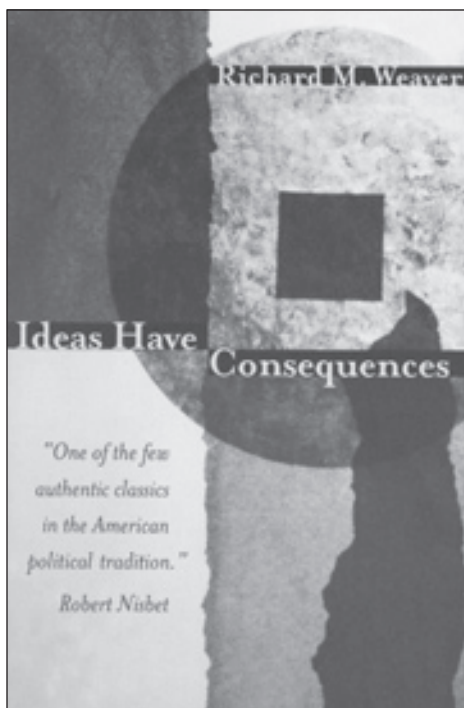
This book was written during a troubled time, when the energy of the English Reformation was threatening to explode what unity existed among Protestant believers. Burroughs' troubles are not our troubles, but his book explores the understandings and attitudes which are to guide the Christian through troubles of any sort. The text he takes as his starting point is Paul's statement in Philippians 4:11: "I have learned, in whatsoever state I am, therewith to be content." He describes this statement as "a very timely cordial to revive the drooping spirits of the saints in these sad and sinking times." *The Rare Jewel of Christian Contentment* is another such cordial, and we would be wise to drink deeply of it as we face these sad and sinking times of our own.

The Rare Jewel ...

by Jeremiah Burroughs

228 pp • \$8.50





Ideas Have Consequences

by Richard Weaver

190 pp • \$12.00

AROUND HERE WE'RE known for championing a way of life known as agrarianism. As a philosophy, agrarianism was explored in detail during the early 20th century by a collection of Southern scholars, among them Richard Weaver.

Weaver's life work was centered on understanding and contrasting two very different ways of life, the ways that American life was viewed and conducted in the North versus the South. His first major writing was his doctoral thesis, eventually published as *The Southern Tradition at Bay*, in which he made the case that the American South, as it existed prior to the Civil War, was an entirely different culture from the North—that it was in fact another country. The thesis was a eulogy for a way of life that Weaver thought was superior, but which had been mostly eradicated by the early 1940s.

Weaver tried for years to have his thesis published as a book, with no success. Finally, a friend at the University of Chicago Press told him that, although there would be no interest in a eulogy for the antebellum South, if he would use his ideas to craft a corresponding critique of the North, it would be publishable. Thus was born *Ideas Have Consequences*.

Of all our offerings at Draught Horse Press, *Ideas Have Consequences* is by far the

most difficult to read. Not because the prose is dense or turgid—on the contrary, Richard Weaver writes in a spare and lucid manner—but because Weaver's observations are so thought-provoking that it is a challenge to make it through a single paragraph without having to set down the book and think for awhile about what you've just read.

Read superficially (which is a fine way to read it), *Ideas Have Consequences* presents a provocative diagnosis of the ills of the modern age. If you are troubled that modern progress isn't all we expected it to be, Weaver shows clearly that the results of modern thinking aren't merely disappointing but disastrous—and that they are an inevitable consequence of the thinking that produced them.

But take the time to read a bit more deeply, keeping in mind the book's history. As Weaver examines, dismantles, and discards the conceits of life in the industrial North, you'll detect lurking in the background the outlines of another, better way of living—one which actually existed in this country before 1861.

America wasn't the only nation that entered the 20th century engaged in a bitter struggle between traditional and modern thinking. Sophisticated agnosticism was ascendant in British intellectual circles as well; for a public thinker to openly embrace traditional Christian faith was to risk being ostracized as an oddball.

In the 1920s, G.K. Chesterton was just about the only such oddball around, unafraid in his openness about his faith. Early on he was indulged because of his obvious precocious brilliance; but then came a pair of books that put him at enmity with nearly all his contemporaries.

First came *Heretics*, in which Chesterton took extreme delight in demolishing those of his contemporaries who were making names for themselves by pretending to debunk traditional, orthodox Christian thought. Critics of that book objected that while ridiculing the views of others, he hadn't bothered to state his own very clearly; One of them, G.S. Street, said, "I will begin to worry about my philosophy when Mr. Chesterton has given us his."

Chesterton agreed that the objection was valid, and the result was a second book, *Orthodoxy*: "In the pages of this book I have attempted in a vague and personal way, in a set of mental pictures rather than in a series of deductions, to state the philosophy in which I have come to believe. I will not call

it my philosophy; for I did not make it. God and humanity made it; and it made me."

Orthodoxy is a rousing explanation and defense of traditional, orthodox Christian thought, an excellent place to begin your journey into Chesterton territory. It was also a turning point of sorts for British intellectuals, making room for Christians in the club. Dorothy Sayers read it while under pressure from friends to abandon her faith, and it gave her strength to continue on and eventually become a prominent Christian thinker. The book was hugely influential for C.S. Lewis as well, and you'll find echoes of it in *Mere Christianity*.

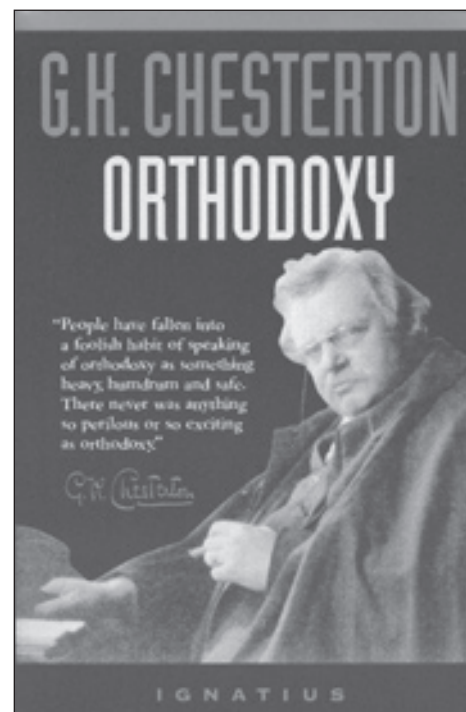
After C.S. Lewis, G.K. Chesterton is the writer that R.C. Sproul Jr. most likes to quote, and not just to show solidarity with other two-initial guys. Chesterton is the master of confronting the reader with what appears to be a paradox as a means of getting at a deeper truth. His observations about human nature and God's economy are things to be pondered as well as admired. And his writing is delightful.

We don't recommend these books lightly. Choosing to read one is a major commitment, because you'll spend a lot of time thinking about what you've read, and you'll end up reading it more than once. But we think these books are worth it.

Orthodoxy

by G.K. Chesterton

168 pp • \$12.00

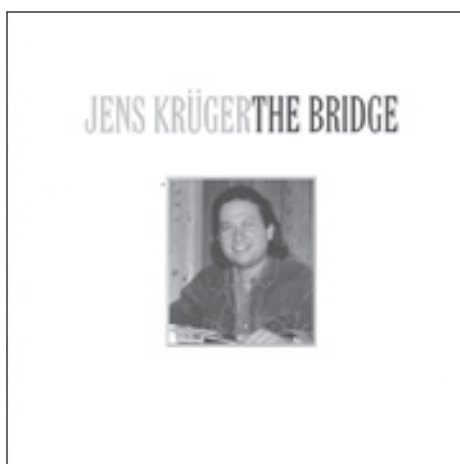




Up18North

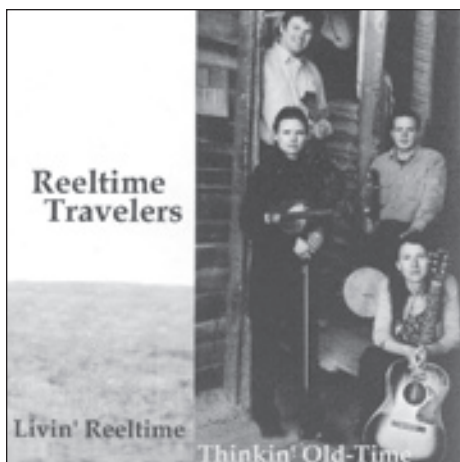
Krüger Brothers • \$15.00

Carolina Scrapbook (3-CD set) • \$30.00



The Bridge

Jens Krüger • \$15.00



Livin' Reeltime,

Thinkin' Old-time

Reeltime Travelers • \$15.00

Reeltime Travelers (first CD) • \$15.00

THE NEXT TWO PAGES of this catalog should help to make plain the guiding principles we use in choosing items to offer for sale. Why fill out the collection with an oddball assortment of bluegrass and old-time music CDs? Because they also exhibit qualities that are important to us. Each is a very good introduction to an area that might be unfamiliar to you, and yet each also stands alone—if you only want to own one bluegrass album, for example, then *Up18North* is a worthy choice. Each is an item you might not otherwise run across. Each is aesthetically exceptional. And each comes with our enthusiastic endorsement.

My son Chris and I first encountered the Krüger Brothers in 2002 at MerleFest, a major Americana music festival. We attended a banjo workshop at which Jens Krüger astonished us not only with his technical prowess but also his deliberate and thoughtful approach to playing the banjo, an instrument he loves dearly. We proceeded to follow the Krüger Brothers around the festival, seeing them perform five times. We bought their CDs and have listened to them constantly since then. We learned that they were playing the very next week at a festival in Jonesborough, a thirty minute drive from our home, and so spent the next weekend following them around to workshops and performances at *that* festival.

Their album *Up18North* is not a traditional bluegrass recording, and yet it is very much in the bluegrass tradition. There's a Flatt and Scruggs tune. There are two tunes made famous by their hero, Doc Watson. But there's also a cowboy tune, and an original instrumental that sounds very much like a cowboy tune. There are two beautiful, simple originals about their adopted home in North Carolina. There's a gorgeous slow ballad that pays tribute to the late John Hartford. And it ends with a composition whose melody would be at home on a fusion jazz recording.

The Krüger Brothers' playing is marked by a deep love for this music. Their live performances are energetic, funny, and wildly varying, since they have over 400 songs in their repertoire. They also love their audience, and gear everything in a performance toward insuring that their listeners have a good time. Which makes their recordings very different from their live performances, since a recording is a very different thing. The playing on *Up18North* is more restrained, less given to solos, more focused on carefully constructing the perfor-

mance of each piece to be an aesthetic object that will yield new joy with each listening.

Their record company, Double Time Records, has been gracious enough to provide extended excerpts from each of the songs on *Up18North*, and there are links to them on our website. Please take the time to give them a listen.

Those of you who are already fans will be pleased to learn that they have finished recording their new album, *The Choice*; I don't know anything about it except that it will be available in May 2004, and that the band thinks it is far better than *Up18North*. The second bit sounds too good to be true, but I doubt there'll be much complaining if it is. The price will be \$15.

Jens Krüger is an extremely accomplished banjo player. But more than that, he loves its sound. Few people can play the banjo more expressively. On *The Bridge*, his latest solo recording, you'll find playing that sounds in turn Celtic, Greek, Russian, bluegrass, old-time, classical, New Age, and more. He composes lovely melodies as well. This CD is an excellent introduction to the astonishing range of the banjo, but even if you have little interest in the banjo, you'll still find this to be a fine collection of tunes played very well.

At that same Jonesborough festival, we had our first taste of the music of the Reeltime Travelers. Two major discoveries in two weeks! It was almost too much. The Travelers are a local band, and we heard them again on a Sunday afternoon at a nearby venue, where they happened to mention that they had just played a wedding. Debbie leaned over to me and whispered, "I wonder if they would play a feast?" It turned out that they were happy to do so, and so they were the live entertainment at our daughter Elizabeth's baptismal feast in September 2002, to the delight of us and our guests.

Old-time music is a tradition that preceded bluegrass, and one that continues to thrive in the Bristol area. Nobody is more likely to take old-time music to a national audience than the Reeltime Travelers. Somehow they manage to stay faithful to the tradition while performing in a manner that is open and accessible to anyone.

It would be easy for a group of musicians as young and talented as the Travelers to simply serve up their songs as museum pieces to be admired more than enjoyed. Instead, in their second recording *Livin' Reeltime, Thinkin' Old-time*, they are engaged in the hard work of making the

old-time tradition their own, extending it, taking joy in it, bringing life to it.

Most of the tunes are fiddle tunes, showcasing Heidi Andrade's remarkable playing. The rest of these accomplished players have turned their talents to building subtle and complex accompaniments, creating songs that are rich enough to yield new pleasures on each hearing.

The Krüger Brothers and the Reeltime Travelers made us into enthusiastic listeners of bluegrass and old-time music, and we were excited about returning to MerleFest in 2003. My son Chris and I had made some tentative attempts to play music together, so we upped the ante by signing up for a music camp that preceded the festival, four days during which a fellow named Pete Wernick promised that he would teach us to hold our own when we played in a bluegrass jam session. Not knowing much about Pete Wernick, I thought it would be wise to hear something he had done, so I stopped by a record store and picked up a live album he had recorded with his band Hot Rize, named *So Long of a Journey*.

Of bluegrass and old-time music CDs that have shown up in our household, only *So Long of a Journey* has led to fights over who could listen to it next. The first sign that maybe we should add it to our catalog was that we were hoarse from singing along with it. After we thought about it a bit, we realized that it had all the qualities we look for in a catalog item—technical excellence, a fresh approach, depth, accessibility, light-heartedness, and energy.

The musicians in Hot Rize are: Tim O'Brien, a fine fiddler, excellent mandolin player, and even better lead vocalist; the late Charles Sawtelle, whose percussive and bluesy acoustic guitar leads were so idiosyncratic that they had to build the band's sound around them (this is a good thing); Pete Wernick, a.k.a. Dr. Banjo, one of the foremost practitioners of Scruggs-style banjo playing, who doesn't let his clean and precise playing get in the way of his imagination; and Nick Forster, a great musician who is humble enough to play bass, sing harmonies, and do MC work for the band.

Hot Rize toured and recorded actively from the late 70s to the early 90s, and now they regroup occasionally for short tours. *So Long of a Journey* was recorded in 1995, in their home town of Boulder, Colorado, in the middle of one of those reunion tours. The recording was arranged for on the sly by Nick Forster, unknown to the rest of

the band, and so it stands as a fairly pure example of how Hot Rize sounded on a particularly good night. All their best songs are here, and their best songs are awfully good. The tapes were digital, and the sound is remarkably clear and up-front. The playing and singing is as good as can be. This is not a purist's bluegrass album by any means, but it is an engaging introduction to the genre, as well as to four great musicians.

It is obvious now that we think the banjo is an underrated instrument. Pete Wernick knows that not only does the banjo sound good, it works well for more than just bluegrass and old-time music. After Hot Rize ended its run, he formed a band called the Live Five whose goal was to explore the space between classic bluegrass and 30s jazz, a space he sometimes describes as "Flatt and Scruggs meet Benny Goodman."

The result is novel, but it is far from novelty music. The three lead instruments—banjo, clarinet, and vibraphone—all excel at filling a song with a cascade of notes while not clogging it up. The sound is as driving as full-throttle bluegrass, but with a much lighter, even light-hearted tone, managing to lift your spirits without bowling you over.

The Live Five has recorded two and one-half albums, and we think that their latest record *Up All Night* is by far the best introduction to their work—some classic jazz tunes, some bluegrass standards, and a lot of tunes by Wernick that are somewhere in between. The live tracks are particularly tasty. If you're looking for something different—but not too different—consider this.

Tim O'Brien has made many different and varied recordings since the Hot Rize days—bluegrass, Irish music, a lot of singer-songwriter stuff, even an album of Bob Dylan songs. An especially good one is *Songs From the Mountain*, which should have been the soundtrack to the movie *Cold Mountain*. Recorded long before the movie was made, it is a collection of old-time songs and tunes from Civil War days, inspired by Charles Frazier's book, performed by three men who are currently doing yeomen's work to keep old-time music alive and vibrant.

Among the tracks here you'll find fiddle/banjo duets, an a capella gospel trio, an old English ballad, and a gorgeous Stephen Foster song. The instrumentation is spare, as it should be, and O'Brien's vocals will cut straight through you. Hearing it, you'll think you are eavesdropping on three good friends who came together in a living room for an evening's singing and playing.



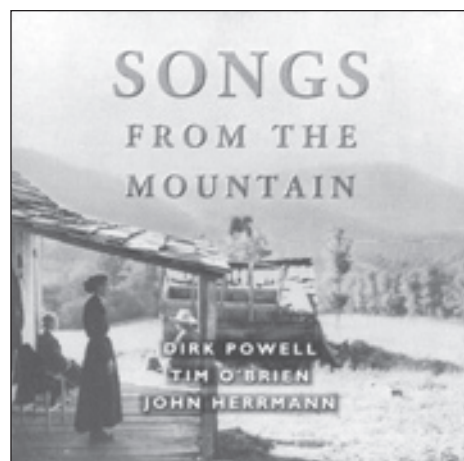
So Long of a Journey

Hot Rize • \$15.00



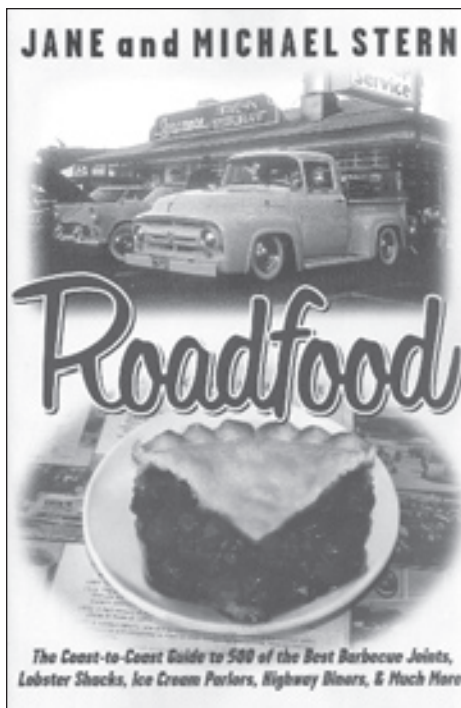
Up All Night

Pete Wernick's Live Five • \$15.00



Songs From the Mountain

O'Brien, Powell, Hermann • \$15.00



Roadfood

by Jane and Michael Stern

494 pp • \$18.00

THE FIRST EDITION of this book appeared in 1977, while I was a graduate student who liked to travel and whose love of good food far outstripped his budget. So I was intrigued by its guidelines for selecting eateries to list, namely that they be within fifteen miles of a major highway and that a meal cost \$5 or less (in 1977 dollars, that is).

That's what led me to buy the book. What led me to treasure it was the writing. Each eatery is described in a quirky and personal way; you learn as much about the Sterns and their travels as you do about the food. It is a book that can be used as a guide to fine regional down-home cooking, but it is also a book that one can simply sit and read for enjoyment, even if there is no likelihood you will ever visit the places described. I've taken a similar approach to writing this catalog, so that it can be used not only as a shopping guide but as a source of pleasurable reading; it is my admiration for the work of the Sterns that led me to it.

It may be hard to remember this, but regional cuisine was not highly valued back in 1977, particularly regional cuisine of the down-home variety. To the extent that people rhapsodized about red beans and rice, the various approaches to smoking meat, Cincinnati five-way chili, fried clam platters, country ham and red-eye gravy, Chicago dogs, beignets and cafe au lait,

tenderloin sandwiches, lemon meringue pie, Buffalo wings, crab cakes, or any other such delights, it was strictly through personal communication, often as the sharing of a guilty pleasure. Now such eating is celebrated far and wide, with innumerable books devoted to teaching you where to find it or how to cook it. Much of that change can be credited to—or blamed on—the work of the Sterns, and *Roadfood* is the book that started it all.

Inside you'll find the book divided into sections, each devoted to a region of the United States: New England, Mid-Atlantic, Mid-South, Deep South, Midwest, Great Plains, Southwest and West Coast. Each region gets a map, with the locations of the restaurants clearly marked. Each state in a region gets a chapter. The restaurants in a state are listed alphabetically by name, and each description provides an address, phone number, hours of operation (sometimes vague), and price range. There are 500 places listed; I've visited about one hundred of them, with nary a clunker in the bunch.

But again, it's the writing that makes this book such a treasure. Here's an excerpt from their description of Ridgewood Barbecue, a favorite spot about fifteen minutes from our house:

Ridgewood Barbecue has defined excellence in pork for decades. Beef is on the menu, but pig is the meat to eat in this part of the world. Ridgewood's pork is as good as it gets. It is hickory cooked in a pit adjacent to the restaurant, sliced into fairly thin pieces, then reheated on a grill when ordered. It is souped with a tangy, dark-red, slightly smoky sauce (available by the pint and quart near the cash register) and served as a platter, under a heap of terrific dark-gold French fries, or in a giant sandwich that spills out all sides of the bun.

We love the platter presentation, because it allows one to fork up a French fry and a few flaps of sauced meat all at the same time, making for what we believe to be one of the world's perfect mouthfuls. Prior to the arrival of the platter, you will be served a bowl of cole slaw — cool, crisp, sweet — surrounded by saltine crackers. We also recommend ordering a crock of beans. They are soft, laced with meat, and have a fetching smoky flavor. ...

We like to arrive at about 4pm, when chances are good we will get one of the really choice booths adjacent to the open kitchen in the old dining room. From here, the view is magnificent. You see the cooks heating meat on the grill, making sandwiches and platters, and immersing potatoes into the bubbling-hot

deep-fryers. Once a meal is plated and ready to be sent to the table, it is set on a holding counter just inches from your booth, separated only by a short glass partition. If you arrive hungry and are waiting for your food to be delivered, this sight — and its accompanying aromas — is tantalizing beyond description.

And here's how the Sterns meet the true test for me of any such guide, a description of Chope's Cafe in La Mesa, New Mexico—operated by my great Aunt Lupe, in a small town where I spent many summers as a child:

Chope's is in the Mesilla Valley, which is where some of New Mexico's finest chilies are grown; and chile is the star of the menu. Not chili with an "I" at the end, which is the Texas meal of meat and peppers, but chile with an "e", which is the way New Mexicans refer to their beloved crop. At Chope's, the best way to taste them is as chilies rellenos: lightly breaded and fried pods served three to an order, or singly alongside any of the combination plates. Also terrific, and milder than the rellenos, are Chope's red enchiladas. Green enchiladas are available, too, and they tend to be hotter. We recommend a stack, with a fried egg on top.

Meaty, gritty tamales are available by threes or as part of combination plate that also includes an enchilada, a soft taco, rice, and beans. The menu is a typical one for this part of the country, featuring bowls of chili with or without beans or con queso (with cheese), as well as airweight sopapillas for dessert. Nothing we have sampled is less than exemplary.

A word of warning: although Chope's is in the middle of nowhere, it gets crowded at lunch with chowhounds from Las Cruces, local chile planters carrying their cellular telephones, and hot food pilgrims from throughout the state. By 11:45 in the morning, customers are lined up outside the house waiting for the dining room to open. The turnover is fast, but it is likely you will have to put your name on the waiting list if you arrive much after noon.

How'd they do on the test? Accurate, informative, perceptive, and evocative; comparing it against the many, many meals I've eaten there, all prepared by a loving Aunt, I'll give them a well-earned A+.

If you travel often and can't stand the thought of one more stop at McDonald's or Cracker Barrel, or if you want to practice the fine art of enjoying a remembered meal—even if you weren't the one who ate it—treat yourself to a copy of this book. It is a sustained celebration of wholesome, local, unpretentious eating, an aspect of life that is well worth celebrating.



Stepping Heavenward

by Elizabeth Prentiss

274 pp • \$11.00

DEVOTIONAL FICTION must be a tricky thing to write. None exists for men. And although much that is superficially devotional has been written for women, very little of it can be called edifying.

So I was pleased to learn that *Stepping Heavenward* by Elizabeth Prentiss is highly recommended by women I trust and respect. One is my wife; others are fellow parishioners. And one of them is Elisabeth Elliot, who says in her introduction:

This book is a treasure of godly and womanly wisdom, told with disarming candor and humility, yet revealing a deep heart's desire to know God. We desperately need such intimate accounts when the word commitment is so little understood and so seldom practiced. I recommend it to any woman who wants to walk with God—and to men also, who need to better understand the wives they live with.

Written as the journal of a nineteenth century woman begun in her sixteenth year and continued until shortly before her death, it chronicles not only the heroine's life but her spiritual development, as she struggles with a reality which time and again fails to measure up to her expectations.

The aim of Elizabeth Prentiss' writing was to inspire patience, fidelity, hope, and all goodness, by showing how trust in God can make a heaven on earth and brighten the darkest path. She succeeds.

We also have some copies of an audiotope version of this book, read by Elisabeth Elliot's daughter, Valerie Shepherd. Six audio cassettes for \$15 while they last.



Uniting Church and Home

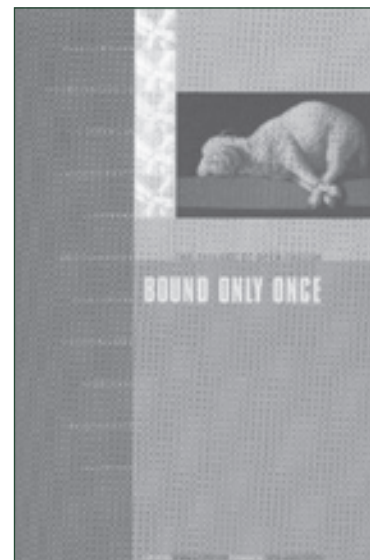
by Eric Wallace

283 pp • \$16.00

WE ARE UNUSUAL at Saint Peter Presbyterian Church in our commitment to including children as full-fledged members of the congregation. R.C. tells of occasionally having a visitor come up before worship, asking with a fearful look in his eyes where the nursery might be, and taking no comfort as he is directed to the sanctuary. R.C. also makes the point that our children do not stay with us during worship out of convenience, or in order to learn how to worship—they are there to worship along with the rest of us.

In stark and shameful contrast, churches across the land teach that separating parents from their children for worship is a good and necessary thing. People have become quite comfortable in justifying a selfish desire for a worship service tailored to their own wants by promoting the notion that children will benefit from teaching that is tailored to them. And anyone who wants to raise questions about the soundness of this approach is guaranteed stiff opposition from those who find the presence of children burdensome, unpleasant, and distracting. Any ammunition for the battle is welcome.

Many people have found *Uniting Church and Home* to be a very helpful aid in raising these issues with their pastor and in their congregation. What Eric Wallace proposes is much better and more biblically sound than the dominant approach, and so you are sure to find it useful as you work to discover how to reintroduce the life of the family into the life of your own church.



Bound Only Once

edited by Douglas Wilson

230 pp • \$14.00

OF ALL THE HERESIES that were likely to gain traction towards the end of the twentieth century, who would have thought that Open theism would have been the one to capture the broad evangelical imagination?

The problems with Open theism lie deeper than most critiques suggest. *Bound Only Once* interacts not only with the truth claims of Open theism but also its distorted aesthetic and ethical assumptions that do so much work in their program.

Open theists like to picture the God of classical Christian theism as a distant, despotic, micromanaging sovereign. The god of Open theism, on the other hand, is ready to enter into new experiences and to become deeply involved in helping us cope as we, with him, face things we simply did not know would happen. They insist that God has knowledge, but not all knowledge, certainly not knowledge of the future acts of free beings. Such Open theistic inferences reveal a deep-seated devotion to Enlightenment categories and narrow unpoetic imaginations.

Ideas have destinations, and one of the consequences of our trying to read the Scriptures without any poetry in our souls will be the eventual destruction of any possibility of ministering to souls. Just imagine the hymn writer trying to lift up the downcast—"I know not what the future holds, but I know Who also doesn't know much about it either."

Eleven faithful writers work to refute this nonsense, R.C. being one of them.

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Ten More *Basement Tapes* Covers

WE THOUGHT THAT since the *Basement Tapes* might initially be a tough sell—seventy-five minutes of conversation?—it wouldn't hurt to have some novel packaging. Technically it wasn't all that difficult to create full-color CD and cassette covers, and as you can see the basic design didn't require much thought. But the search for suitable cover art became a major headache; what was free was unacceptable, and what was acceptable was much too expensive.

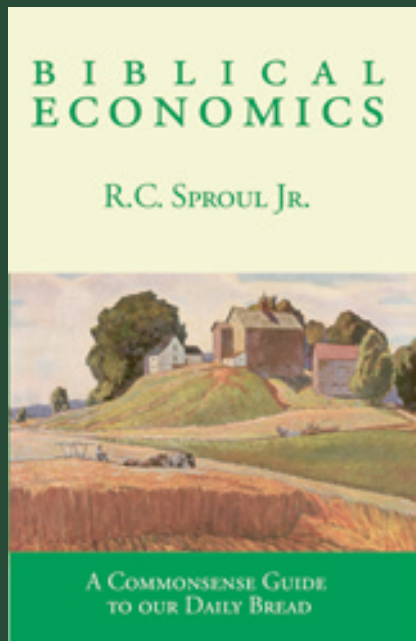
We decided to go with simple photo compositions that were within the scope of my imagination and my skill with a digital camera. Each photo is composed in part to convey something about the theme of the conversation, but mostly to be colorful and easy to recognize. I don't spend much time thinking them up or taking them, so we're pleased about how well they've turned out (and curious how long our lucky streak will last). We hope you enjoy them as well.



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See page 8 for details

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