"Anyone who welcomes the little child in my name, welcomes Me."

Matthew 18:5

1.6 MILLION ABORTIONS A YEAR CAN'T BE RIGHT.

The Natural Choice is Life.

Due to lack of hygiene (an infection that could not be treated), the little mother died three days later, surrounded by her companions in misfortune. Until her last breath she was radiant: her baby had been saved. In spite of her own imminent death, she knew that Life had triumphed.

The young doctor too was to die in that terrible place. She was "experimented on" by her "colleagues," the camp doctors. Fatally mutilated, she died a few days after the Liberation. While bells were ringing everywhere in France, she rejoined the young mother she had cared for so lovingly.

My friend returned from the camp in a piteous state, having suffered many brutalities. She lived for years afterwards, with extraordinary courage, a living proof that spiritual strength can overcome physical weakness.

To our world today, the women of the concentration camp send a message that is stark in its simplicity. How many sacrifices and risks they took to preserve the life of one tiny child!

Today the cry for liberty, the "freedom to choose," wipes away countless lives every week. Yet those women, stripped of all their liberty, and in daily risk of their lives, hung on to the spark of life represented by a child who was for them a sign of hope.■

Malcolm X and the truth

by Michael Bray

He was Malcolm Little before he converted to a racist form of Islam. He was determined to cleanse himself of all that the "blue-eyed, white devils" had defiled him with. And while his impure hatred of evil blinded him to the truth of Christ, he was graced enough to see some truth.

He could see, for instance, that the white liberals were nothing but "foxes" who made promises for change they could not deliver. He was smart enough to see that the strategy of King, as primarily a political one, would fall short. The white racist government could be blamed for (and prevented from) knocking a black man down. But the man must bear responsibility for getting back up. He said in *The Autobiography*: "The American black man should be focusing his every effort toward building his *own* businesses, and decent homes for himself...The black man in the ghettos, for instance, has to start self-correcting his own material, moral, and spiritual defects and evils. The black man needs to start his own program to get rid of drunkenness, drug addiction, and prostitution. The black man in America has to lift up his own sense of values."

Malcolm X advocated the truth that self-discipline and restraint of sexual desire is good. He was 12 years celibate before his marriage (a much better role model for today's youth than Magic Johnson). "He would have been dismayed," remarks Carole Iannone, "at today's fanatical condom distribution." (See *National Review,* December 14.)

Truth, in part, can be known or spoken by the unregenerate man. Did not anti-Christ Caiaphas prophesy the truth concerning the atoning sacrifice of Jesus (cf. John 11:50,51)? And didn't God pour blessings out of the mouth of the corrupt Balaam (cf. Num. 22-24)? So also did Malcolm X know and speak some truth. His words might remind us of Frank Gaebalein's dictum: "All truth is God's truth." Malcolm, again: "I'm for truth, no matter who tells it. I'm for justice, no matter who it is for or against."

The man is most noted for articulating another truth: that there is a time to use force for the sake of mercy and justice. In particular, there is a legitimate place for the use of force (a.k.a. "violence") for the purpose of self-defense. In his own words: "They called me 'the angriest Negro in America.' I wouldn't deny that charge. I spoke exactly as I felt. I *believe* in anger. The Bible says there is a *time* for anger. They called me 'a teacher, a tormentor of violence.' I would say point blank, 'That is a lie. I'm not for wanton violence, I'm for justice. I feel that if white people were attacked by Negroes — if the forces of law proved unable, or inadequate, or reluctant to protect and defend them from those Negroes — then those white people should protect and defend themselves from those Negroes, using arms if necessary. And I feel that when the law fails to protect Negroes from whites' attack, then those Negroes should use arms, if necessary, to defend themselves.'"

[MALCOLM] IS MOST NOTED FOR ARTICULATING ANOTHER TRUTH: THAT THERE IS A TIME TO USE FORCE FOR THE SAKE OF MERCY AND JUSTICE.

Historically, Christians have also had no ethical problem with the principle of self-defense. Even less ethical difficulty is presented in the prospect of physical intervention for the sake of another. (Defend the widow and orphan [Jas. 1:17, Is. 1:17]; "I broke the jaws of the wicked, and snatched the prey from his teeth" [Job 29:17]; etc...") Hebraic legal tradition, in fact, prohibited anyone from "standing idly by the blood of thy neighbor" (Jewish translation of the Masoretic text).

And yet, these days when one breathes the subject of physical force in connection with the subject of stopping abortions, he is treated as one with a bad case of halitosis. Christians

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