

THE EPOCH TIMES AMERICAN CROSSROADS



Thousands of protesters march in downtown Denver on April 29, 2017.

MILE HIGH MARXISTS

WILL THE COMMUNISTS CONQUER COLORADO?

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The Persistence of Poverty: Another Perspective

MARK HENDRICKSON



Commentary

In a previous column, I lamented how the poverty rate in the United States has remained range-bound between 11 and 15 percent ever since the War on Poverty was launched in the 1960s.

On Aug. 21, economist and former U.S. Sen. Phil Gramm and John F. Early, former assistant commissioner of the Bureau of Labor Statistics, wrote an article for *The Wall Street Journal* titled “Americans Are Richer Than We Think” (an article I highly recommend). Among the authors’ assertions is that the incidence of poverty in the United States is a minuscule 2 percent, not the 12.3 percent that is the current official poverty rate.

What can possibly explain such a startling and enormous difference between a supposed poverty rate of 2 percent and an official poverty rate of 12.3? The answer is twofold, both having to do with how we measure wealth and poverty.

In the first place, this is an apples and oranges comparison. The official poverty rate strangely and confusingly includes some government assistance, but excludes the lion’s share, leaving about \$1 trillion of assistance uncounted. The Gramm/Early computation includes all the gov’t benefits. Thus, Americans who are categorized as poor in terms of income have an actual standard of living that is not poor when one counts the government assistance they receive.

Indeed, poverty in the sense of acute deprivation is largely nonexistent in the United States in the 21st century. As reported by *The Heritage Foundation*, “The typical poor household, as defined by the government, has a car and air conditioning, two color televisions, cable or satellite TV, a DVD player” and “the typical average poor American has more living space in his home than the average (non-poor) European has.”

The second reason for the gaping disparity between the official poverty rate and the Gramm/Early poverty rate is due to major differences in how key macroeconomic data are measured. GDP, consumer price, and real wage indexes, inflation, productivity, and poverty rates all are inherently difficult to measure accurately. According to Gramm and Early, methodological flaws have resulted in all of these economic indicators making us appear less prosperous than we really are.

One seemingly insuperable obstacle in macroeconomic statistics is how to quantify improvements in quality. If you can figure that one out, you’re a lot smarter than I am. To me, this is comparable to the 19th-century Swiss economist Vilfredo Pareto’s attempt to quantify happiness—an unsolvable problem.

But there are other more down-to-earth calculations that can be improved upon. For example, Gramm and Early reject the oft-repeated assertion that real average hourly earnings increased only 6 percent from 1975 to 2017. They claim the actual figure is a 52 percent increase. Whether that figure hit the bullseye, I can’t say, but the 6 percent figure has long seemed unrealistic based on everyday observations of material standards of living.

American Enterprise Institute economist Mark J. Perry has convincingly shown that wage stagnation is a myth. Perry took a basket of 11 household appliances, such as a washing machine and a toaster, that cost 885.6 hours of labor to buy in 1959. He showed that by 2013, the same goods—many of higher quality—could be purchased for 170.4 hours of labor. (My favorite example of how much more bang we get for our buck today—very much on my mind during the hot, muggy days we had this August—came from an article titled “Air-Conditioning Costs Fell by 97 Percent Since the 1950s” by the Foundation for Economic Education.)

The implications of using seriously flawed macroeconomic data to formulate public policy are profound and far-reaching. If, in fact, inflation has been overestimated while real wages, productivity, and GDP growth have been underestimated—and this is what Gramm and Early maintain—then government spending and debt have been rising much faster than they should. Many standing assumptions may in fact be erroneous.

Whether Gramm and Early have found the “right” way to compute macroeconomic data is a topic worthy of vigorous debate. Their upcoming book, “Freedom and Equality,” co-written with economist Robert Ekelund, will examine macro measurements in depth. This book could be one of the most impactful books on public policy in many



People walk past a homeless war veteran explaining his plight and hoping for assistance while standing along Hollywood Boulevard in Hollywood, Calif., on Aug. 22, 2012.

years. My opinion is that we will never find exact, indisputably accurate ways to measure wealth and poverty, but we shouldn’t stop striving for accuracy. The present established methods are misrepresenting real-life economic conditions and need to be recalibrated.

Returning to the poverty issue, if it is true that only 2 percent of Americans actually live in poverty, is it time to declare victory in the War on Poverty? I would respond with an emphatic no. While glad that few Americans live in serious want, as long as the only thing holding people above actual poverty is government spending, there’s further progress to be made. My reasons are several:

Economically, our entire society will be more prosperous if the millions who consume, say, \$35,000 per year of goods and services were to actually contribute that much wealth production through their own labor. This is particularly true of the armies of bureaucrats who administer these programs. I mean no disrespect to the many caring, competent civil servants administering the myriad government anti-poverty programs, but they are not truly creating wealth; rather, they are simply redistributing it. And the most glaring economic reason: We can’t keep adding trillions of dollars to government debt indefinitely.

Ethically, we need to move away from the facile and dangerous notion that government should be in charge of redistributing property. The federal government was constituted to protect property rights, not abrogate them.

Socialist zealots claim they want to use government to help those in need. In practice, however, what they really want is the power to tell businesses what to produce and to determine who gets how much wealth. As I’ve explained before, theirs is a “might

The anti-poverty bureaucrats don’t want to eliminate poverty. If they did, the reason for their jobs would evaporate.

makes right” ethos (i.e., “There are more of us than there are of you”). The kind of society they would produce would operate on the principle that “all animals are equal, but some [the political elite] are more equal than others.”

Politically, the trillion dollars per year now spent on poverty programs means that millions of Americans have gotten habituated to massive transfers of wealth. According to public choice theory, which states that government employees still respond to incentives just as much as anyone else, the anti-poverty bureaucrats don’t want to eliminate poverty. If they did, the reason for their jobs would evaporate. So instead, they seek to manage it. Indeed, with the relative fixity of the poverty rate over the past 50-plus years, they seem to have managed the problem quite successfully, repeatedly redefining poverty and keeping the numbers of poor from falling.

One technique that keeps people “stuck” to welfare is the structure of government benefits. In Pennsylvania, for example, a single mom earning \$29,000 becomes poorer for every dollar earned between \$29,000 and about \$57,000 because she loses various benefits and pays higher taxes at a faster rate than her income rises. In effect, when she gets a raise, more than 100 percent of it is taken away. Think how demoralizing it must be to be penalized rather than rewarded when you get a raise. (If you want to see this depicted graphically, search for “welfare cliff.”)

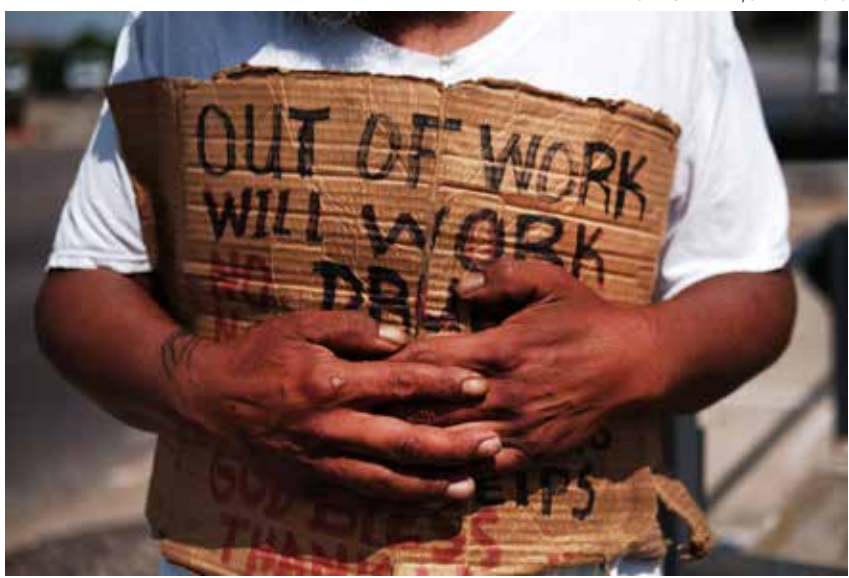
A final political objective is to lift people out of poverty, strengthening their dignity and self-esteem as they learn the satisfaction of becoming independent and self-supporting rather than dependent clients of the state. This will be a daunting and difficult challenge, but if Gramm, Early, and Ekelund are even half right about how flawed measurements have led to inferior policies, then it would behoove us to start making the necessary adjustments both to macroeconomic calculations and to public policies. Until then, Americans will remain poorer than we should be.

Mark Hendrickson, an economist, recently retired from the faculty of Grove City College, where he remains a fellow for economic and social policy at the Institute for Faith & Freedom.

Views expressed in this article are the opinions of the author and do not necessarily reflect the views of The Epoch Times.



(Middle) Former U.S. Sen. Phil Gramm with his wife, Wendy, on Capitol Hill on Sept. 4, 2001.



(Left) A homeless man panhandles along a street in Lawrence, Mass., on Aug. 16, 2019.

Mile-High Marxists: Will the Communists Conquer Colorado?



Democratic Socialists of America counterprotesters hold signs and flags as they march against an alt-right rally in downtown Berkeley, Calif., on Aug. 5, 2018.

TREVOR LOUDON



Commentary

Colorado is suffering under socialism. This once proudly Republican Western state is getting bluer and bluer. Not only does the state have a far-left governor in Jared Polis, but bona fide Marxists and communists are winning public office in the Denver area and competing statewide.

Denver has a small Communist Party USA club and some Maoist presence in the form of Liberation Road and the Freedom Road Socialist Organization, and even a small section of the pro-North Korea Party for Socialism and Liberation. But the real mover and shaker on the Mile-High left is the Democratic Socialists of America (DSA).

Despite its “moderate”-sounding name, the DSA is a bona fide communist organization that advocates for the abolition of all prisons, borders, and, through its Green New Deal, all significant private business and the U.S. military.

Colorado has had a tiny DSA presence in Boulder and Denver since the 1980s, but since the “Bernie revolution” in 2016 and the election of President Donald Trump, the small “c” communists have massively increased their number, activity, and influence.

Today, the DSA has a major local in Denver (about 300 members), a smaller branch in Boulder, plus active units in Fort Collins, Colorado Springs, and La Plata County (Durango).

In March 2018, the Democratic Party of Denver officially explicitly adopted socialism into its platform:

“We believe the economy should be democratically owned and controlled in order to serve the needs of the many, not to make profits for the few.”

The move was organized by Denver DSAers who petitioned Denver County Democratic Assembly delegates to vote for an amendment to the official party platform.

The amendment passed with overwhelming support and is now part of the Democratic Party of Denver’s platform preamble.

According to the socialist journal *In These Times*:

“Denver DSA chair Kristofer Dubbels tells *In These Times* that there was initially some open opposition to the proposal, including a number of delegates who told him it ‘would never pass.’ When the vote came up, however, of the nearly 1,000 delegates present, roughly 90 percent raised their cards in approval.

“Earlier in the month, 15 members of Denver DSA were elected as delegates during the Democratic Party of Denver caucus, running on a pledge to bring new enthusiasm to the party and help spark more engagement from youth (nearly all of the newly elected delegates are under 30). They say they were surprised by how little resistance

they faced, and how open the local party was to the empowering of a slate of socialists.”

Not content with changing the Democratic Party from within, the DSA has also campaigned to elect several socialists to public office in the state.

One of Denver DSA’s first electoral forays was the unsuccessful attempt to elect socialist-feminist Julie Banuelos to the Denver school board in November 2017.

Success came in 2018 with the election of another DSA member, Julie Gonzalez, to the Colorado state senate on the Democratic ticket.

According to Denver DSA News in July 2018:

“Congratulations to our first state senator in Colorado! On June 26, Julie Gonzales and her team had a big win in the Democratic state primary for Senate District 34. Denver DSA is honored to have worked alongside Julie since endorsing her last year. Dozens of our members contributed by knocking doors, phone banking, creating a campaign ad, and more. Julie joined DSA shortly after her victory.”

The DSA also worked statewide on an unsuccessful campaign to elect left-wing Democrat Bernard Douthit as Colorado state treasurer.

Fort Collins DSA was fired up about Douthit’s campaign:

“Fort Collins Democratic Socialists of America are excited to announce our endorsement of Bernard Douthit for State Treasurer of Colorado. We believe public banking is an important issue worth fighting for and we look forward to helping Douthit’s campaign create a state bank for Colorado.”

The biggest shock to conservative Coloradans came in June 2019, when DSA member Candi CdeBaca won a nonpartisan seat on the Denver city council.

At a candidate forum on April 7, CdeBaca openly stated:

“I don’t believe that our current economic system actually works. Capitalism, by design, is extractive, and in order to generate profit in a capitalist system, something has to be exploited. ... I believe in community ownership of land, labor, resources, and distribution of those resources. And so, whatever that morphs into, I think is what will serve community the best, and I’m excited to usher it in by any means necessary.”

And it doesn’t end there. For the 2020 election cycle, Denver DSA is working on a second shot to elect Banuelos to the Denver school board and to elect another comrade, disability rights advocate Radhika Nath, to serve beside her. DSA member Nath supports the “flip the board” movement, which aims to move the school board, currently serving 88,000 students, way to the left.

In the City of Aurora, which adjoins Denver, DSA member Juan Marcano, an activist with Aurora Residents for Transparency and Transformation and

Colorado People’s Action, is running for city council.

To the north, Boulder DSA is endorsing housing advocate Junie Joseph for a seat on the city council. According to Boulder DSA:

“Junie stands in solidarity with our unshoused friends and neighbors and will fight to expand housing and shelter services, to provide year round walk-up emergency shelter, and provide EcoPasses to all Boulder residents experiencing homelessness.”

This is hardly radical by Boulder standards, so Joseph with a few dozen DSA door-knockers may have a real shot at the seat.

The DSA may also support far-left Boulder-based congressman Joe Neguse in 2020—though he probably won’t need too much help.

Denver DSAers also will likely support far-left Colorado state Rep. Crisanta Duran in her primary race against not quite so far-left U.S. Rep. Diana DeGette in the Denver-centered Congressional District 1 next year.

Almost certainly the DSA will back left-winger Andrew Romanoff in the very crowded Democratic Senate primary next year. Even if former Colorado Governor and short-lived U.S. presidential candidate John Hickenlooper wins the Democratic primary, the DSA will probably hold their noses and quietly campaign for him.

The almost as moderate Republican incumbent Cory Gardner in the most likely Democratic Senate pickup of the 2020 cycle, and the DSA will probably find him a very tempting target.

I first toured Colorado in 2012. I’ve spent a lot of time in that majestic state and I have many good friends there. If I’d told my Colorado Republican and Tea Party friends back in 2012 that, in a few years, bona fide communists and Marxists would soon be winning public office in their state, most of them would have laughed. They’re not laughing now.

I know that if properly mobilized, there are still more than enough patriots left in Colorado to take the state back. If enough ex-Republicans, independents, moderate Democrats, and Libertarians realize the gravity of the Marxist threat Colorado faces, they could easily mobilize the numbers to defeat the hard left.

That has to happen and happen soon: 2020 may well be Colorado’s last chance to avoid becoming California in the Rockies.

Trevor Loudon is an author, filmmaker, and public speaker from New Zealand. For more than 30 years, he has researched radical left, Marxist, and terrorist movements and their covert influence on mainstream politics.

Views expressed in this article are the opinions of the author and do not necessarily reflect the views of The Epoch Times.



Albert Mohler, the president of the Southern Baptist Theological Seminary in Louisville, Ky.

‘Socialism Is the Enemy of Freedom’: Southern Seminary’s Albert Mohler

JAN JEKIELEK



Albert Mohler, president of the Southern Baptist Theological Seminary, spoke with Epoch Times senior editor Jan Jekielek at the Western Conservative Summit about the subversion and rejection of America’s founding principles, including respect for freedom and liberty and beliefs in universal truths and virtues rooted in a Judeo-Christian worldview.

Mohler also discussed the threat of socialist ideology, especially for America’s younger generation, and the “battle for the culture” with the left.

JAN JEKIELEK: Albert Mohler, wonderful to have you on “American Thought Leaders.”
ALBERT MOHLER: Good to be with you. Thank you.

MR. JEKIELEK: A big topic that you talk about, and is also very important to The Epoch Times—“Truth and Tradition” is our motto—is traditional values and traditional American values. And this is something you’ve spoken a lot about, you’ve been thinking a lot about. How do you even define traditional American values? What does that mean?

MR. MOHLER: Well, maybe we first need to define tradition, because tradition is a part of being human. Every single conscious human being is traditioned. We’re a part of a tradition. The question is whether we are aware of it, whether it’s the right tradition, and then how we protect that tradition and pass it onto our children. G.K. Chesterton once said tradition was the ultimate democracy, because it gave a vote to the dead. And it’s just a reminder of the fact that we haven’t just emerged in the 21st century. We’ve been brought here by certain ideas, certain truths, and by a respect for those truths.

And so when you speak of... the traditional values of the United States, many of those were pre-political. That is, they were before the United States. They were the people who came here out of religious conscience, deeply devoted to truth. And those... originally who came were very clearly identified as Christians. I think of the Puritans and the pilgrims. And so they were very much committed to what I would summarize as a basic biblical worldview, and to perpetuating what it meant to serve to the glory of God, and to build a community and to build a nation. There were virtues that were very, very important to that.

So even though I’m comfortable talking about traditional values, I’m not really happy with the values talk, because the left uses values talk as if they’re nothing more than just personalized sentiments. I believe they’re actual truths and virtues. When I speak of traditional values, I’m going to speak of respect for freedom and liberty. Exactly what you see is constant—the Declaration of Independence. When you think about what it meant for there to be self-evident truths, for the founders to speak of life, liberty, and the pursuit of happiness, clearly

What we’re really doing is robbing our children and our children’s children in order to give things to ourselves.

Albert Mohler

English writer and journalist Gilbert Keith Chesterton (1874–1936).



predicated upon a foundation of absolute truth, of what’s really right and what’s really wrong, of virtues necessary, of education as the means of raising the new generation in those same virtues and in those same truths. So without that, you just don’t have America.

MR. JEKIELEK: It’s very interesting to me... as these folks came, the thing that they shared was this belief in God, right? But they certainly didn’t share their particular approach to that belief, right? And they had to work it out.

MR. MOHLER: First of all, you just look at the history of the colonies. You have the 13 colonies [which] became the first 13 states. They all have different religious histories, but they’re all basically out of the Judeo-Christian tradition... you have Maryland, historically Catholic, you would have Virginia historically Anglican or what we would call Anglican now, and then the Quakers in Pennsylvania. But they shared a basic worldview. I think that’s really important. And, it’s the absence of that shared worldview now, that means that even though there are serious theological differences between Quakers and Roman Catholics and Anglicans, they shared a basic worldview. And that’s what’s at stake in America today—whether we share that basic worldview.

MR. JEKIELEK: You’re saying it’s at stake; is it under attack?

MR. MOHLER: Well, under attack, yes. I would have previously been a bit reluctant to use that kind of militant language, but there’s no denying it now. When you listen to the political discourse in this country, a lot of it is a direct subversion and rejection of the founding truths and virtues that brought this nation into being—the very idea of ordered liberty that produced our constitutional form of government. But even where it’s not attacked, it’s being marginalized and largely forgotten.

The founders understood that education in those virtues, education in those truths would be essential. But now we have an educational system that’s doing the exact opposite. It’s not raising children and young people in those truths and virtues, but rather, it’s deliberately subverting them.

MR. JEKIELEK: What is the role of media in all of this? I think we’re seeing a lot of this type of activity that you’re describing in the media. I’m trying to understand how you see it.

MR. MOHLER: Well, the media is a class unto itself. I’m talking about the mainstream media, the brand names that control media discourse in this country for almost all of the 20th century. The major newspapers, the major television networks, etc. They were all in the hands of basically those who were left of center, but they still occupied a part of that center for the better part of the 20th century. That’s not true any longer.

Now, the dominant media class is a part of what was in the 20th century called the adversary class. Very much opposed to many of the most important values—as the word you used—to virtues and truths that established America. And so there’s been a radical shift to the left in the mainstream media. But this is where we have to say when we use the word media, which is itself plural. You’re a part of the media. I’m a part of the media. So I’m thankful for the fact we have a First Amendment, and I’m even thankful for technologies that have created disequilibrium, such that the media elite aren’t in complete control of the conversation. They were—from even when I was a young adult, a young man—they were still in control, and they’re just not anymore. But we can’t underestimate their influence, and we can’t underestimate the importance of alternative media.

MR. JEKIELEK: That’s actually very interesting to me because we’re hearing a lot about anti-conservative bias in some of these social media giants. But yet the growth of these social media giants and so forth has actually facilitated this break of complete control of the media giants that existed previously.

MR. MOHLER: What we’re looking at now that there’s a real threat to that. I think there are real threats to conservative voices being silenced in much of social media, much in the digital world. And that’s something we’re going to have to watch very carefully. But yes, it was an unintended disequilibrium... There’s been nothing like the internet since



A Trump supporter holds a sign saying ‘Say No To Socialism’ during an international ceremony attended by leaders from NATO member states as well as other countries across Europe to commemorate the 80th anniversary of the outbreak of World War II in Warsaw, Poland, on Sept. 1, 2019.

the printing press. The printing press, in the Gutenberg revolution, was a massive disequilibrium. No longer did merely kings and princes control—or popes, even—what was printed. There was a radical democratization and now even more radically in the rise of digital media.

MR. JEKIELEK: Would you call this a kind of a culture war? I’ve heard that term bandied about.

MR. MOHLER: It is, and again, I don’t lean into the militant language, but I’m not going to run away from it. It is. It’s a struggle. You know, the word “culture war” goes back to the 19th century. It’s a German term, “Kulturkampf,” which emerged from the Bismarck era in Germany, when they understood there was a real battle for the culture. And that’s what we’re in now; undeniably, it’s a real battle for the culture. And the major weapons, thankfully, aren’t shooting or exploding weapons. They’re ideas. And that’s why it’s really important that conservatives respond in this war of ideas with what we firmly believe are the right ideas: Truth.

MR. JEKIELEK: And so where do you feel things stand today in the culture war then? Is there someone that’s winning? Is there someone coming back?

MR. MOHLER: The left has been winning for decades, and the reason is because the 20th century largely ended exhausted: philosophically and morally exhausted. The very ideas that made America possible really weren’t ardently defended by the powers that be. And so now you have an entire generation or two that has come to adulthood, frankly, not even knowing what they’re rejecting. You go to the average college or university campus and you see young people saying things, adopting socialism for example, and frankly, they don’t even know what they’re talking about. They don’t understand nor do many of them care, the history of socialism in the 20th century. It’s the new cool idea, and they don’t have any defenses against it.

MR. JEKIELEK: So what kind of defenses do you have in mind?

MR. MOHLER: Well, there are two defenses. One is truth, and the other is history. But let’s begin with history. Where in the world has socialism worked? The answer is: Nowhere. What did socialism produce in the 20th century? Disaster. Now when you have people in kind of the center-left talk about socialism, they’ll point to Scandinavia. Well, Scandinavia is not actually socialist. They’re liberal, well-funded welfare states. That’s very different than socialism. Socialism is confiscatory. Socialism is coercive. Socialism is the enemy of freedom. You don’t see that acknowledged by even many people who use the term today.

History’s a part of it. And when I say history, I don’t just mean the 20th century. I mean, just one word: “Venezuela.” You’ve got mass, if not starvation, then you’ve got mass impoverishment and under-nourish-

ment, and it’s a failed state. And that’s what socialism produces. Look at Cuba. Not to mention again the entire legacy of socialism in the 20th century.

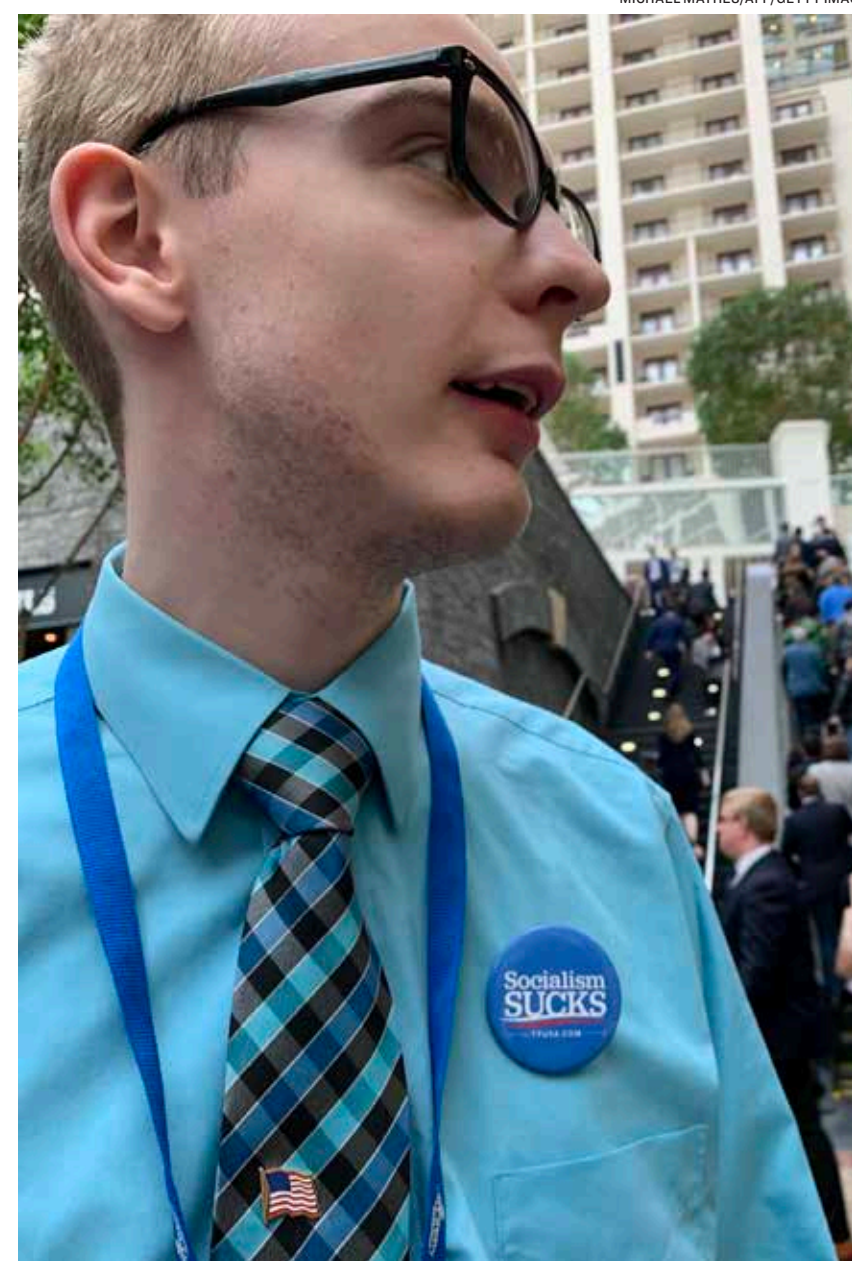
But the other weapon we have to use is truth, and that is, socialism begins with a certain definition of human beings. It has begun generally with a very secular understanding of human beings as primarily economic units. As a Christian theologian, I can’t accept that. We are economic units, but we are much more than that. We’re creatures made in the image of God.

Liberty is a part of what it means to be made in the image of God. And so anything that is the enemy of liberty, and frankly the enemy of the virtue... So for instance, where does socialism really reward hard work? Where does socialism respect property? Where does socialism understand the value of initiative? The respect for capital? It’s just not there. It reminds me of Margaret Thatcher’s statement... the third thing would be the truth pragmatically, the fact that socialism doesn’t work and can’t work. As she said, socialism is a wonderful idea except for the fact, you will eventually run out of someone else’s money to spend... Even right now, it would be hilarious if not so frightening.

Where in the world has socialism worked? The answer is: Nowhere... Socialism is confiscatory. Socialism is coercive.

Albert Mohler

College student James Stevens, 20, wears a Socialism SUCKS button as he attends the annual Conservative Political Action Conference in National Harbor, Md., on March 1, 2019.



MR. JEKIELEK: Ominous, yes.
MR. MOHLER: But to hear so many prominent politicians speak of expanding federal spending in a socialist spree, without acknowledging we haven’t even been paying our bills for decades now. What we’re really doing is robbing our children and our children’s children in order to give things to ourselves.

MR. JEKIELEK: So what can leaders in faith communities and leaders in general in America do to help the next generation?

MR. MOHLER: As a Christian, my first imperative is to raise children in the nurture and admonition of the Lord, and that would mean inculcating in them truths and virtues that will make them good citizens, apart of what it means to join in the commonwealth of building the United States. But to all Americans, I would say, we’ve got to raise our children and teach our young people the very foundations of what it means to enjoy the freedoms that we know and are respected within the U.S. Constitution, the form of government that we have, which is far more rare in human history than the average young American would ever understand.

And frankly, we need to make them pay some bills, because the minute they start paying some bills, they come to have a greater respect for money. And it turns out that that points to fundamental truths. Where did this come from? What does it mean? How do you get it? What does “work” mean? How do you inculcate a work ethic? How do you respect truth and respect the Ten Commandments: “Thou shalt not steal.” Well, the moment you have something, when someone threatens to steal it, you all of a sudden have a new respect for private property. There are all kinds of things like that—trust. A society cannot exist without trust. How do you trust one another? What does it take to trust one another? These are the things we need to be talking about.

MR. JEKIELEK: Wonderful. So we’re going to finish up in a moment. Any final words for our audience?

MR. MOHLER: I respect your two words there: “Truth and Tradition.” And you can’t have the one without the other. Truth produces tradition, and tradition respects truth. And that’s what we’ve got to honor ourselves. We have to understand that tradition is only worth keeping if it’s true. But if it’s true, then we have to give our lives to preserving it and passing it on to the next generation, intact and in full.

MR. JEKIELEK: Wonderful place to finish up. Albert Mohler, pleasure.

MR. MOHLER: It’s a pleasure to be with you. God bless you.

This interview has been edited for clarity and brevity.

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JACQUIE KANGAS, CANADA

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VANESSA EDGEWORTH, WV

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RENEE SULLIVAN, AZ

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DORIS SANFORD, SUBSCRIBER, CA

Your coverage of Spycgate is FABULOUS. America has no free media, so you guys are there for us.

THOMAS KLATT, CA

You've restored our faith in journalism. However... the "Epoch" stands alone. There are VERY few publications that can match your standards.

JOSEPHINE SALERNO, NJ

We in America need all the rational and honest news we can get. Our world is awash with inveigling socialists who will try anything, from irrational to criminal, to bring the USA down. Keep printing a free press; it is your right to do so and my privilege to read it.

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