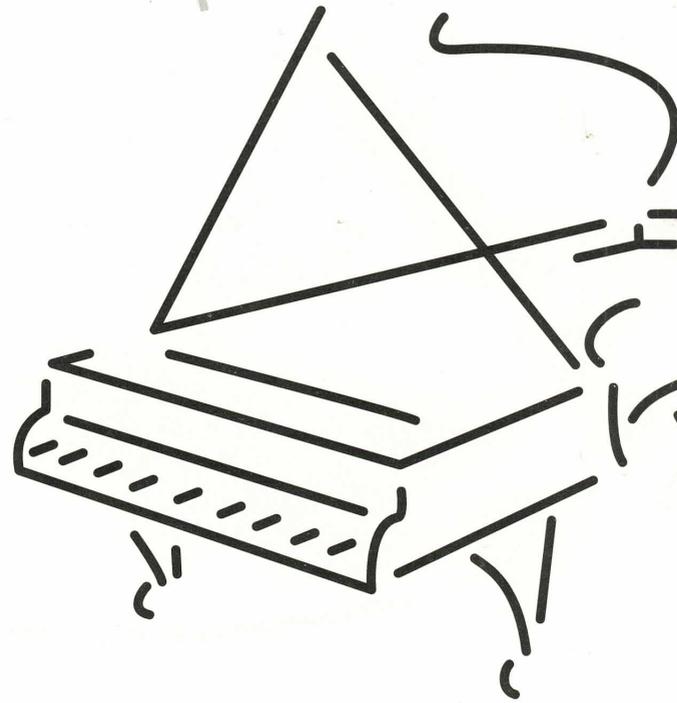
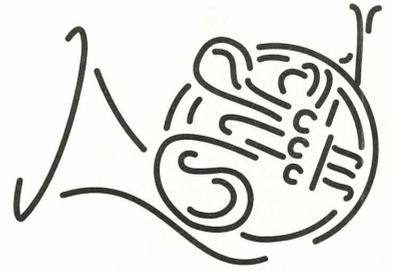
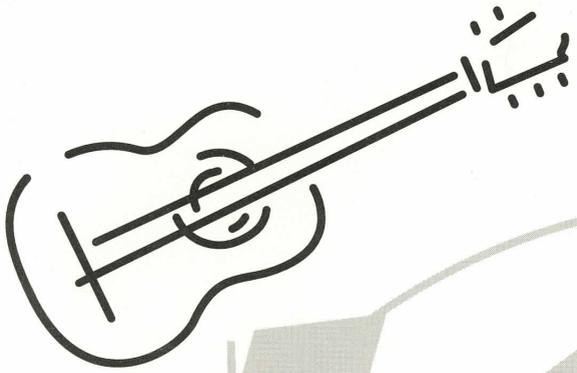


CHALCEDON

Report

No. 373, August 1996



The Christian Reconstruction of Music

A musical staff with a treble clef and a series of notes, including quarter, eighth, and sixteenth notes, is positioned at the bottom of the cover. The notes are arranged in a wavy line across the staff.

The Creed of Christian Reconstruction

Rev. Andrew Sandlin
[May be Freely Reproduced]

A Christian Reconstructionist is a **Calvinist**. He holds to historic, orthodox, catholic Christianity and the great Reformed confessions. He believes God, not man, is the center of the universe—and beyond; God, not man, controls whatever comes to pass; God, not man, must be pleased and obeyed. He believes God saves sinners—He does not help them save themselves. A Christian Reconstructionist believes the Faith should apply to all of life, not just the “spiritual” side. It applies to art, education, technology, and politics no less than to church, prayer, evangelism, and Bible study.

A Christian Reconstructionist is a **Theonomist**. Theonomy means “God’s law.” A Christian Reconstructionist believes God’s law is found in the Bible. It has not been abolished as a standard of righteousness. It no longer accuses the Christian, since Christ bore its penalty on the cross for him. But the law is a statement of God’s righteous character. It cannot change any more than God can change. God’s law is used for three main purposes: First, to drive the sinner to trust in Christ alone, the only perfect law-keeper. Second, to provide a standard of obedience for the Christian, by which he may judge his progress in sanctification. And third, to maintain order in society, restraining and arresting civil evil.

A Christian Reconstructionist is a **Presuppositionalist**. He does not try to “prove” that God exists or that the Bible is true. He holds to the Faith because the Bible says so, not because he can “prove” it. He does not try to convince the unconverted that the gospel is true. They already know it is true when they hear it. They need repentance, not evidence. Of course, the Christian Reconstructionist believes there is evidence for the Faith—in fact there is nothing *but* evidence for the Faith. The problem for the unconverted, though, is not a lack of evidence, but a lack of submission. The Christian Reconstructionist begins and ends with the Bible. He does not defend “natural theology,” and other inventions designed to find some agreement with covenant-breaking, apostate mankind.

A Christian Reconstructionist is a **Postmillennialist**. He believes Christ will return to earth only after the Holy Spirit has empowered the church to advance Christ’s kingdom in time and history. He has faith that God’s purposes to bring all nations—though not every individual—in subjection to Christ cannot fail. The Christian Reconstructionist is not utopian. He does not believe the kingdom will advance quickly or painlessly. He knows that we enter the kingdom through much tribulation. He knows Christians are in the fight for the “long haul.” He believes the church may yet be in her infancy. But he believes the Faith will triumph. Under the power of the Spirit of God, it cannot *but* triumph.

A Christian Reconstructionist is a **Dominionist**. He takes seriously the Bible’s commands to the godly to take dominion in the earth. This is the goal of the gospel and the Great Commission. The Christian Reconstructionist believes the earth and all its fulness is the Lord’s—that every area dominated by sin must be “reconstructed” in terms of the Bible. This includes, first, the individual; second, the family; third, the church; and fourth, the wider society, including the state. The Christian Reconstructionist therefore believes fervently in Christian civilization. He firmly believes in the separation of church and state, but not the separation of the state—or anything else—from God. He is not a revolutionary; he does not believe in the militant, forced overthrow of human government. He has infinitely more powerful weapons than guns and bombs—he has the invincible Spirit of God, the infallible word of God, and the incomparable gospel of God, none of which can fail.

He presses the crown rights of the Lord Jesus Christ in every sphere, expecting eventual triumph.

CHALCEDON Report

A Monthly Report Dealing With the Relationship of Christian Faith to the World

Chalcedon Scholars:

R. J. Rushdoony is president of Chalcedon and a leading theologian, church/state expert, and author of numerous works on the application of Biblical Law to society.

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September Preview:

In September's *Chalcedon Report*: Freedom Under God's Law

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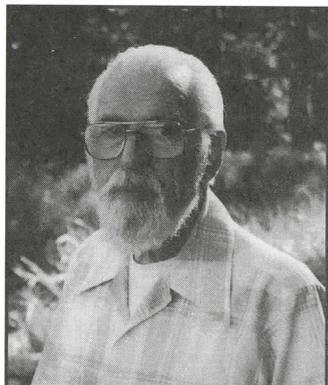
EDITORIAL OFFICES:

Chalcedon, P.O. Box 158,
 Vallecito, CA 95251
 Telephone Circulation (1-4 p.m., Pacific)
 (209)736-4365 or Fax (209)736-0536
 e-mail: chalced@goldrush.com
 http://www.mother.com/~dlh/Chalcedon

Circulation: Rebecca Rouse
 Printing: Calaveras Press

How To Be Blessed

By Rev. R. J. Rushdoony



According to *The Arabian Nights*, King Shahryar, on discovering the adultery of his wife, cried out, "Only in utter solitude can a man be safe from the doings of this vile world! By Allah, life is naught but one great wrong." Repeatedly in history, men have come to a like conclusion, with devastating results.

The world is indeed a fallen world and full of evil. The Bible tells us so, in case we are under the illusion that man is naturally good. But we are forbidden to dwell on that fact or to see the study of evil as the solution. The church in Thyatira was studying "the depths of Satan," or, the deep things, the hidden conspiracies of Satan, and for this our Lord rebuked them sharply (*Rev. 2:24*). Majoring in the study of conspiracies leads to ascribing more power to them than is their due, and it results in forgetting the predestinating and providential power of God, and this is a fearful sin.

Men like King Shahryar forget that they too are sinners. Giving too much power to sin, they become themselves evil and heartless.

Too many people today excuse their indifference to Christ and His requirements of us by saying, "It's a dog-eat-dog world," by which they mean, "I have to be one of the dogs."

Ours, however, is a providential world of God's creation and ordering. Apart from God, instead of all things working together for good for us as the called of God (*Rom. 8:28*), all things do not work together for us as evil-doers. We cannot neglect God and expect His blessing.

There is an old story about a man who demanded entrance into heaven because he believed he was a good man and had gone to church. When asked what he had done for the Lord apart from going to church, his answer was vague. When asked what he had ever done for his fellow man, he said he had once given a dollar to a beggar. St. Peter's command was, "Give him a dollar and tell him to go to hell." He had neither grace nor works. Well, the world is full of men who are evil, and the daily paper proves it. But the world is also full of the glory of God, even as the waters cover the sea. "The whole earth is full of his glory" (*Is. 6:3*). God does not need our fretting to accomplish His triumph.

Contrary to King Shahryar's, "life is naught but one great wrong," it is God's creation; it moves to His purpose, and it leads to our eternal victory in Him. The glory of God

thunders in all of creation, as the psalms tell us, because all things move to accomplish His sovereign will. Life is a battle a between good and evil, not a holiday, and to expect it to be easy is a certain way to making it difficult.

Modern man has an easy life basically, but his proneness to whining makes him incapable of enjoying God's gracious gifts. Not until man stops majoring in evil and begins enjoying God's grace and mercy will he be blessed.

EXTENDED EDITORIAL

The Latitudinarian Ethos

By Rev. Andrew Sandlin



Perhaps the supreme— certainly a most pernicious— heresy of the church over the last four centuries has been latitudinarianism. Referring originally to the views of Anglicans like William Chillingsworth (1602-1644) and Edward Stillingfleet (1635-1699) and to Broad Churchmen in the nineteenth century, latitudinarianism is the notion that the Bible,

confessional symbols, and tradition are insufficient sources of religious authority, and should be supplemented by human reason. The Cambridge Platonists, perhaps the earliest Protestants to embrace the priority of "natural law," are often classified with the latitudinarians.

The Church of England had never wholly conformed to the continental Reformation (a condition largely due to its compromising royalty) despite the most earnest objectives of the Puritans, whose efforts, while marginally successful, eventual proved futile. Particularly after the Restoration of the monarchy in 1660 (aided, ironically, by the Presbyterians, who were later ousted from their pulpits for their efforts), Anglicanism drifted into a cold, rationalist religion, eventually succumbing (like all other mainline Protestant churches) to Enlightenment premises. The Oxford Movement in the 1830s and 1840s was largely a reaction to the liberalizing effects of latitudinarianism. It is hard to imagine the emergence of English Deism without the transitional groundwork of latitudinarianism.

While latitudinarianism as a movement was limited to the Anglican fold, its tenets and spirit have since pervaded all branches of Western Christendom. Anywhere human reason is allowed to supplant, fundamentally the Holy Scriptures, and secondarily, the confessional standards of the church, there latitudinarianism reigns. A prime example of

Enlightenment latitudinarianism is Immanuel Kant's repudiation of the efficacy of the Christian atonement and of justification by faith. He states in his work, appropriately titled, *Religion Within the Limits of Reason Alone*:

[I]t is quite impossible to see how a reasonable man, who knows himself to merit punishment, can in all seriousness believe that he needs only to credit the news of an atonement rendered for him, and to accept this atonement *utiliter* (as the lawyers say), in order to regard his guilt as annihilated,—indeed, so completely annihilated (to the very root) that good life-conduct, for which he has hitherto not taken the least pains, will in the future be the inevitable consequence of this faith and this acceptance of the proffered favor. No thoughtful person can bring himself to believe this.... (Immanuel Kant, *Religion Within the Limits of Reason Alone* [New York {1934}, 1960], 107)

Christian atonement and the ethical effects of justification by faith alone strain reasonable credulity, so they must go! This is the unavoidable conclusion of consistent latitudinarianism.

Latitudinarianism was the key tenet of theological liberalism, both Protestant and Roman Catholic; and while liberalism has seen its heyday, its latitudinarian premises have become enculturated in every sector of the church. It was expressed succinctly by liberal spokesman Harold DeWolf when he asserted:

The more we know about the institution and ideas current in Biblical times, the better we can distinguish the kernel of divine wisdom from the husk of transient human customs and ideas, and the better we can understand the true meaning of the divine word spoken among ancient men. In this process we need no diminishing of modern scientific or historical learning... Whatever we read [in the Bible] that is contrary to our systematic, substantiated knowledge, we recognize as part of the dated human error. (L. Harold DeWolf, *The Case for Theology in Liberal Perspective* [Philadelphia, n.d.], 55, 56)

In the latitudinarian scheme, Scripture and human reason cannot survive as coordinate authorities: eventually the latter undermines the former.

Latitudinarianism buttressed Barth's and Brunner's rejection of the infallibility of Holy Scripture, as well as its recent questioning among the evangelicals at Fuller Seminary and elsewhere. Both higher and lower criticism

as commonly practiced are impossible without the searing heat of latitudinarian assumptions. Leading Anglican, Reformed, Presbyterian, and Lutheran denominations have signalled their surrender to latitudinarianism in their admission of women to positions of eldership and in the commitment to "rethink" their traditional (and *Biblical*) opposition to homosexuality. When these same denominations (or their successors) in the next century worship fertility goddesses and feature sexual orgies in their sanctuaries, they will have simply carried latitudinarian premises to their logical conclusions.

Unlike historic Protestants, most modern opponents of tradition in the Roman Catholic Church operate on distinctly latitudinarian principles: certain church tradition is wrong not because it conflicts with the Holy Scriptures, but because it is repugnant to the modern egalitarian temper. To these "liberated" Roman Catholics, the Faith is subject to the trendy whims of the mind of man.

Charismatics are notorious latitudinarians. Many abandon the orthodox view of the Trinity in favor of modalism and other heresies because the intricacies of the expression of Trinitarian dogma are too hard for their reason to grasp. Human reason, not the word of God and confessional orthodoxy, is the unmistakable latitudinarian standard in such quarters.

The latitudinarian spirit pervades modern evangelicalism and fundamentalism—for instance, in their typical views that Biblical law is "too harsh" for modern society (or even the church), that divine predestination is evil because it destroys human freedom, and that covenant theology cannot be a Biblical teaching since it is "unfair." These "conservatives" should recognize that their latitudinarianism does not differ *in principle* from that of theological liberals; it is merely a less advanced form, and *if not arrested will lead to the same conclusions that it has in liberalism*.

The modern latitudinarian ethos is an arch-enemy of the Faith. Its only alternative is an unapologetically Biblical and confessionally orthodox Faith, not merely affirmed, but consistently practiced.

The Modalistic Urge

By Rev. Andrew Sandlin

There are no new heresies, only old heresies in new

Chalcedon Report, published monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the editor-in-chief, Box 158, Vallecito, CA 95251 or faxed to 209-736-0536. Laser-print hard copy and electronic disk submissions firmly encouraged. The editors are not responsible for the return of unsolicited manuscripts. Opinions expressed in this magazine do not necessarily reflect the views of Chalcedon. Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible. ©1996 Chalcedon. All rights reserved. Permission to reprint granted on written request only.

clothes. A recurring heresy among the “faithful” is modalism, the defective view of the Trinity according to which the Father, the Son, and the Holy Spirit are not discrete Persons but merely manifestations or modes of the simple, undifferentiated God (“Oneness” Pentecostalism is deeply modalistic, as are many “Deeper-Life” cults prominent among pietistic Christians). Brown notes:

The word “modalism” is unfamiliar to most Christians, yet it is the most common theological error among people who think themselves orthodox. It is the simplest way to explain the Trinity while preserving the oneness of God; unfortunately, it is incorrect. Adoptionism preserved the unity of the godhead by sacrificing the deity of Christ; modalism, by abandoning the personhood of Christ and the Holy Spirit. Modalism frequently reappears as the result of failure to teach the doctrine of the Trinity clearly. An implicit or naive modalism is sometimes found in modern fundamentalistic circles that insist on the deity of Christ but are unwilling to make theological effort to formulate a clear doctrine of the Trinity.¹

While tri-theism (the belief in three gods) and Arianism (the belief that Christ was a created being, subordinate in essence to the Father) swallow up the one in the many, so modalism swallows up the many in the one. Orthodox Christianity grounds itself and all of life in the Trinity, in which a proper relation and balance subsists between the One and the Many.² Augustine argued against the modalistic heresy: “For we do not say that the nature of the good is simple, because the Father alone possesses it, or the Son alone, or the Holy Spirit alone; nor do we say, with the Sabellian [modalistic] heretics, that it is only nominally a Trinity, and has no real distinction of persons. . . .”³ For Christian orthodoxy, God is both one God yet three discrete Persons.

Modalism is often evolutionary: God manifested himself as the somewhat harsh, law-based Father in the Old Testament; as the grace-giving Son during Christ’s earthly incarnation; and today as the life-giving Holy Spirit: “It holds that God reveals himself under different aspects or modes in different ages—as the Father in the Creation and the giving of the Law, as the Son in Jesus Christ, and as the Holy Spirit after Christ’s ascension.”⁴ In this modalistic conception, Biblical law represents an earlier and more “primitive” stage of God’s dealings with man, but now that man and God have both “grown up,” the latter deals with the former by grace, not by law. By logical extension, this form of modalism embraces process theology—that God is himself in a sort of metaphysical and ethical transition. It is therefore blasphemous.

Further, “modalism makes the events of redemptive history a kind of charade”:⁵ if Christ is not a discrete Person, his death for our sins and resurrection, session, and his intercession for us as his people, are illusory. Consistent modalism is thus an assault on Biblical redemption.

Common to modalists and other cultists and heretics is the notion that the history of the church is one long, sordid tale

of apostasy, and that only recently (and usually with their provincial group) true Biblical Christianity was restored. (Pentecostals [“Third Wave”], fundamentalists, “The Local Church,” Arminian Baptists, Mormons, and “Church of Christ” are notorious for this provincial arrogance.) Most cultists despise systematic theology, reverent commentaries, and especially the creeds and confessions of historic Christianity. They are confident the Holy Spirit interprets revelation for them immediately, apart from their recourse to the church historic. Why the Holy Spirit should furnish them with an infallible interpretation while neglecting the church’s reverent Bible scholars and students of today and the past does not seem to trouble the cultists.

This fact was brought home to me most vividly several years ago in a discussion with a professed “Bible-only” Christian. We were disputing a certain topic, and I would occasionally remark, “Well, Calvin says such-and-such.” To this he finally responded in desperation, “Your authority is Calvin; my authority is the Bible.” I swiftly reminded him that my authority was no less the Bible than was his, but the difference between us is that I didn’t think I understood the Bible better than everybody else in church history. (He failed to grasp the point.)

Because cultists deny the authority of the Holy Spirit in history, they end up reinventing orthodoxy on the anvil of their own depraved speculation. And their “neo”-orthodoxy is always vastly inferior to the consensus orthodoxy of the Christian church.

Cultists hate systematic deductions from revealed truth in history (except their own, of course!), and therefore, of necessity, strive to subvert the Christian Faith.

¹ Harold O. J. Brown, *Heresies* (Garden City, NY, 1984), 99.

² R. J. Rushdoony, *The One and the Many* (Fairfax, VA [1971], 1978).

³ Augustine, *The City of God*, trans. Marcus Dodd (Chicago, 1952), Bk. 11, Ch. 10.

⁴ Brown, *loc. cit.*

⁵ *ibid.*

The Evangelical/ Charismatic Betrayal— A Review of *The Hallelujah Revolution: The Rise of the New Christians*, by Ian Cotton By Rev. Andrew Sandlin

Something strange and terrible is happening to evangelicalism. Even as early as mid-century it had its right-

wing critics, notably the “militant” fundamentalists, some of whose acrimonious prescience miffed their more refined neo-evangelical stepbrothers who poo-pooed the critiques. Today titles mirroring Francis Schaeffer’s *The Great Evangelical Disaster* like *The Scandal of the Evangelical Mind* verify the insight of the mid-century fundamentalists. Almost everybody acknowledges evangelicalism confronts a serious crisis, not only of identity, but also of existence: what is today called evangelicalism looks suspiciously like liberalism of the days of yore (see especially John MacArthur’s *Ashamed of the Gospel*).

Not the least problem, and perhaps the most serious, is the “charismaticization” of evangelicalism; the structure and effects of the union of the two movements is the theme of Cotton’s truly disturbing work (published by Prometheus Books, 59 John Glenn Drive, Amherst, New York 14228-2197).

Almost everybody knows the Charismatic Movement is being split by the excesses of the so-called “laughing revival” on the one hand and, on the other, the increasing recognition of the necessity of the recovery of orthodoxy and objective theology by many of Charismaticism’s former supporters. Not a few of the latter have embraced the Reformed faith and Christian Reconstruction. What has driven many of this latter category is precisely the sort of deviations and shenanigans Cotton discusses in this book.

This book, however, is not about those Charismatics that have become (or are becoming) orthodox Calvinist reconstructionists. All to the contrary, it is about the intensely Arminian, almost Pelagian, certainly latitudinarian, wing of the Charismatics. The New Christians, as Cotton calls them, are quite out of tune with Calvinism. They are quite out of tune with almost anything valid in the church for the last 2000 years, for that matter. Cotton discloses and documents the advent of the burgeoning new Evangelical/Charismatic axis.

Cotton’s description of the new Christians is disturbing: religiously evangelical, instinctively irrational, politically moderate or liberal (usually supporters of Bill Clinton), economically socialistic (though anti-statist), theologically feminine (preferring a “gentle, feminine Jesus over a macho, stern Jehovah”), vocationally “postindustrial,” experientially “relational,” and socially egalitarian (“mutual accountability”).

The new Christians support “crossing boundaries,” cross-denominationalism, theological eclecticism, interdisciplinary vocationalism. The concept of objective and transcultural truth to which the church has held tenaciously for two millennia withers under the New Christians’ utilitarian modernity. The boundary crossing springs from an almost conscious dialectical orientation (pp. 24, 25):

Hold on to your “/”; you’ll need it. Because on the one hand,—the left side, as it were, of the “/”—Evangelical Christianity—does indeed contain the most adamant rigidities. On abortion they are unequivocally, wholeheartedly “pro-life.” Sex is unthinkable—un-Biblical! before marriage. Sin is

original, inevitable, and ingrained, Satan, otherwise “the Enemy,” is alive and plotting—he black, we white. The Apocalypse? Revelation was right.

.....
On the Charismatic side of the equation, it’s another country. Instead of grid-like rigidity we have the go-with-the-flow attitude which de Bono characterized as “water logic.” Instead of reason and order, we have instinct, vision, the Holy Ghost. Instead of step-by-step linear progression, we have the all-at-once, the miraculous. Instead of the verbal architecture of the sermon, we have the preverbal instinctiveness of “tongues.” **This is the distinctively modern end of the movement, where change, fluidity, uncertainty, and flexible boundaries are paramount.** The Chinese use the concept of Tao to embrace such principles—the very word Fritjof Capra alighted on as he struggled to describe the “oriental” quality of late twentieth-century atomic theory in his book *The Tao of Physics*. [bold emphasis supplied]

The profound *worldliness* of the movement, the extent to which it mirrors the antirational, “holistic,” democratic, feminized modern culture, crops up again and again in the book (p. 70): “Once again, as gentle (hip) Jesus moves foreground and adamantine (square) Jehovah steps back, you get a sense of the overlap between New Christianity and New Age—a sense you often get when looking at the relationships (as opposed to doctrine) of this most relationship-based New Christian movement [March for Jesus founder Tom Pelton pontificates “Christianity. . . is relationship rather than property based” (p. 228)].” The New Christianity seems the Christian version of the modern ethos.

Cotton notes several times the distinctly feminine outlook of the New Christians. Of the use of “cross-fertilization” business practices sharply influenced by today’s management techniques, he notes (p. 78):

All of which is impeccable modern management, with the particular flavor of what has been called the “feminization” of business. Academics such as those Harvard Business School feminists Shoshana Zuboff (*In the Age of the Smart Machine*) and Rosabeth Moss Kantor (*When Giants Learn to Dance*) would love all this (once they have got over the fact these folks are “fundamentalists,” that is).

In the business environment what the New Christians advocate is the “sense of community,” “the symbolism of equal pay [for all],” and “everyone parent[ing] everyone else.” Business here is as much about self-worth as net worth. This feminized business approach is simply one feature of a wider feminized paradigm. It is mirrored in evangelical conclaves supporting “men’s encounter groups” and “mentoring.” Thus, Promise #2 of Promise Keepers, an archetype of the New Christians, is, “A Promise Keeper is committed to pursuing vital relationships with a few other men, understanding that he needs brothers to help him keep his promises” (Stu Weber, “Someone to Lean on,” *Focus on the Family*, June, 1996, 3). The bent to shift

responsibility for covenant obligation (and what is Promise keepers but a pale, feminized shadow of virile, Calvinistic covenantalism?) is particularly telling, and its effect is to dilute the bonds of covenantalism. The extent to which Promise Keepers mirrors and indulges the New Christians is exhibited in recent statements from two of its speakers:

When a question was asked at a press conference regarding "laughing revivals"—where those involved "bark like dogs" and "bray like donkeys"—Dr. Henry Blackaby (SBC) said, "We don't try to evaluate that, and neither do we take a position regarding women serving as pastors." Dr. Joseph Stowell immediately declared, "Our God does not ever wear an angry face. He deals with compassion," Ralph G. Colas, "1996 Clergy Conference for Men—Theme: 'Fan the Flame,'" *The ACCC Challenge*, Vol. 2, No. 2 [April, 1996]

Cotton's specific treatment of the ubiquitous March for Jesus, the prominent English *avant garde* tribe Ichthus and business group Pecan, and "revival ministries" of itinerants like Morris Cerullo finds a striking (frightening) American parallel in Promise Keepers.

Nestled prominently amid Cotton's revelations of the Evangelical/Charismatic axis are deeply naturalistic and materialistic explanations of religious experience (drugs, stress, brain chemicals) by which Cotton rationalizes the Charisma side of the equation. Cotton stops short of asserting that these explanations undermine religion or faith (in the modern mystical, antirational climate, that would be unforgivable). Indeed, Cotton's treatment of Canadian neuroscientist Dr. Michael Persinger's experiments with TLT (temporal lobe transients) as inducers of mystical experience are most fascinating. The author attributes much of the abounding hucksters ("healings") among the New Christians to psychosomatic causes: the body is endowed with remarkable self-healing powers, released at emotionally charged meetings like those of the New Christians. An intriguing chapter, "The Left and Right of It," discusses the implications of the brain "hemispheric" theory for the Charisma: Cotton adduces evidence culled from the last thirty years of research that the right side of the brain is irrational, holistic, intuitive, spatial, color- and time-perceptive, etc. while the left is rational, fragmentary, logical, and one-dimensional. Cotton contends that the modern trend toward the mystical and antirational is the effect of the almost collective exercise of the right, rather than the left, side of the brain: *i.e.*, everybody's just using less of the left and more of the right ("[I]t is hard not to wonder whether some evolution in our most basic thought forms is also taking place" [p. 165]). These chapters, frankly drenched in speculative and evolutionary faith, do not mar the effectiveness of the descriptive parts of the book.

In the New Christians we perceive a final episode in the prostitution of the Faith, now forced to do homage to the man-centered, non-cognitive, anti-creedal, dialectical, feminized spirit of the age.

What is so vital to recognize is that in this new Evangelical/Charismatic axis we confront not a deviant theology, a heresy in the church, an aberrant lifeform, but a new species altogether. In *Christianity and Liberalism* J. Gresham Machen demonstrated that the latter is no subspecies of the former, that liberalism is in fact another religion altogether.

After reading Cotton's book, I am convinced we can say no other of the New Christians.

"A Day to Remember": Entire Conference

The April 27, 1996 San Jose Conference of Christian Reconstruction and the 80th Birthday celebration in honor of Dr. Rousas John Rushdoony is now available on six cassette tapes.

Speakers are Dr. Rushdoony, Herb Titus, Andrew Sandlin, and Howard Phillips. Included also is the presentation to Dr. Rushdoony of the book *A Comprehensive Faith*.

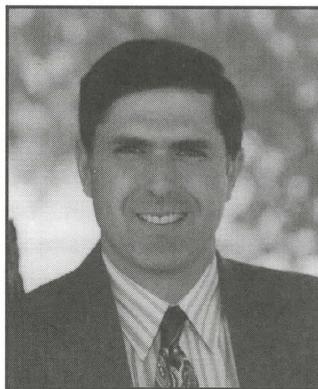
The six tapes (presented in a storage case) are \$45.00 (California residents to include sales tax send \$48.26). Shipping included. Send check or money order to Christian Tape Productions, P.O. Box 1804, Murphys, CA 95247.

BIBLICAL STUDY

"Continue in the Faith"

By Rev. Mark R. Rushdoony

And he is before all things, and by him all things consist: And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
Colossians 1:17:18



It has been said that every heresy begins with a false doctrine of God. Certainly any deviation from the person and work of Jesus Christ as presented in the gospel will turn men from the true faith.

The church at Colossae in Asia Minor had been founded by Epaphras who apparently visited Paul in Rome and expressed concern over teachings that were infecting the brethren. After his usual praises he reminds them of the faithful proclamation of the

gospel they had heard by means of Epaphras, “our dear fellow servant, who is for you a faithful minister of Christ” (1:7). He then prayed for their “wisdom and spiritual understanding” (v. 9) so that they would walk worthy of the Lord, be pleasing to Him, exhibit the results of good works, and increase in their knowledge of God (v. 10).

Paul did not then immediately delve into the problems which required wisdom and spiritual understanding. They were apparently of a more subtle type than those which plagued the Galatians, for instance. There Paul quickly got to his point and condemned any doctrine of justification by law. Here Paul apparently thought it best merely to impress on them the exclusive claims of the gospel which he knew they had received. In particular, Paul felt the remedy to the issues at Colossae was to remind them of Who Jesus Christ was and what He had done for them (1:12-23).

Paul first gave thanks that the Father had made them all partakers of the inheritance of the saints (v. 12). All our doctrines must stem from thankfulness for the grace of God. It is this grace which even makes it possible for us to understand the things of God. Without grace we only know and believe lies.

God has delivered us from the power of darkness and into the kingdom of His dear Son (v. 13). Paul is thus reminding the Colossians that there is a darkness from which we are delivered which seeks to alienate us from Jesus Christ. We must note also that Christ has delivered us from the power of darkness into the kingdom. Too many of the “saved” look back and see what they were saved from but fail to look ahead to the work of the kingdom before them.

Paul then shows how our salvation is in Jesus Christ and how, by implication, our wisdom and spiritual understanding must be in Him. In Him “we have redemption through His blood, even forgiveness of sins” (v. 14). Redemption gives us liberty and if we stand in that liberty of Christ’s we will not be brought under the yoke of false doctrine.

Jesus Christ is the visible incarnation of the invisible God (v. 15). If we look for manifestations of God elsewhere we look in vain. He is the “firstborn” of all creation as the foundation of all and as the firstfruit (sacrificed as belonging to the Father).

Christ is the Creator (v. 16) of all things visible and invisible. This includes all spiritual beings by whatever name and even heaven itself (“I go to prepare a place for you”). All physical and spiritual beings and powers are subject to Him as Creator and Lord. All exist through and for Him. They may at times be given prominence but never preeminence. We must not look to angels, spirits, men, or institutions (“thrones, or dominions, or principalities, or powers”) to find truth. Though Jesus Christ may communicate power to such He does not thereby lose power or authority. Whenever we see any natural or supernatural agency as the source of truth, salvation, or knowledge we deny that much the sufficiency of Christ and His Word. “He is [a possible reference to “I am that I am”]

before all things, and by him all things consist” (v. 17).

Because Christ is the Head of the body (v. 18), He alone has authority to govern the Church. All other authority is derivative. No one, therefore, has access to secret truths or hidden meanings—all such claims are attempts to manipulate by deception. Christ, as the “firstborn from the dead,” was the first to rise from the dead and the source of life for the redeemed. He must, then, “in all things” be given the preeminence. No individual, institution, or idea may attempt to claim that preeminence. This would include the attempt to make the individual’s bliss in eternity the focus of salvation. Our salvation must have as its focus the glory of Jesus Christ.

All this “pleased the Father” (v. 19) as it was ordained by His providence. Any attempt to by-pass the preeminence of Jesus Christ is thus an attempt to by-pass the Father’s will. Likewise, detracting from the offices, power, honor, and preeminence of Christ is a blasphemous affront to Father and Son.

Jesus Christ has reconciled “all things unto himself” (v. 20). No other men, institution, or idea can make peace in heaven or earth, much less reconcile men to a holy God.

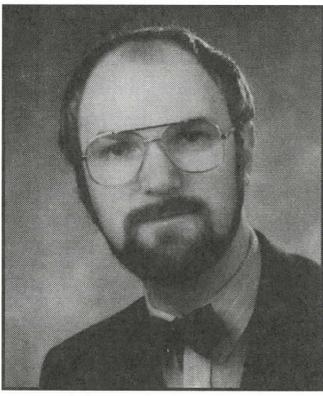
Paul now returns to the personal application to the Colossians: “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unprovable in his sight” (21-22). The true gospel presented to the Colossians had their faith resting on Jesus Christ and His death as the mediatorial redemptive act. For the Colossians to look elsewhere is to abandon the gospel. This Jesus, who was the incarnate Creator, not only saves us with His sacrificed body but regenerates us with the Spirit to present us holy and blameless.

In this faith Paul urges them to continue. He has yet to refer to any problems. He has merely reminded them of Jesus Christ—His person and work. False teachers know they must make their ideas sound like the gospel; Paul reminded them of what that gospel was. If we understand Who Jesus Christ is, what He has done for us, and what we were without Him, we will be encouraged like the Colossians to remain faithful to sound doctrine.

Missions in the Book of Jonah

By Thomas Schirrmacher

In the Book of Jonah, God, Who created all nations and wants to bring His salvation to all of them, demonstrates how He deals with the particularistic attitude of His people Israel, who claimed Him for themselves alone. His covenant



with Abraham gave Israel a special position, but only in order to bless all nations of the earth (*Gen. 18:18*). The complete Book of Nahum treats God's word to Nineveh, as well (*Nabum 1:1*; compare *Nabum 1-3*).

The Book of Jonah begins, as if it were a matter of course, with the command that Jonah proclaim God's word to a

heathen city: "Arise, go to Nineveh, that great city, and cry against it." That the sin of a Gentile is a sin against God, is also considered obvious, for Gentiles too are under the Law of God: "for their wickedness is come up before me" (*Jonah 1:2*).

In spite of his disobedience, Jonah confesses to the sailors in which God he believes: "I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land" (1:9). He uses the description of God — Creator of heaven and earth — which the Jews preferred when speaking to Gentiles, and which implies God's universal sovereignty over all human beings (Compare *2 Kin. 19:15, Isa. 37:16, 40:12, Jer. 10:11, Acts 4:24, 14:15, 17:24-25, Rev. 14:6-7*).

After that, the sailors, having first prayed "every man to his god" (1:5), then cried to the Lord (see their prayer in 1:14), and even "feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows" (1:16). It is very significant that the book of Jonah reports not only the conversion of the heathen in Nineveh, but also that the mariners, as a matter of course, brought sacrifices and offerings to the true God.

In his prayer in the fish's belly (2:2-10), which includes parts of various Psalms, Jonah remembers that, "Those who cling to worthless idols [literally, "the vapor of emptiness"] forfeit the grace that could be theirs" (NIV) — the grace, that is, that they can receive only from God. Jonah then promises to bring the Lord offerings and vows (2:9-10).

The command to preach God's message in Nineveh having been given in Jonah 1:2 and repeated in 3:2, its fulfillment is described with the classic terminology of missionary activity: Jonah "proclaimed" and the residents of Nineveh "believed" (3:4-5, NIV). (The prophecy of judgment does not contradict the fact that the sermon was intended to be evangelistic. Both Peter in his sermon on Pentecost [*Acts 2:14-26*] and Paul in Athens [*Acts 17:14-31*], preach judgment only to wait for the reaction of their audience before introducing the theme of grace.)

The prophet uses the term "to turn," which is otherwise used to describe Israel's turning from sin to her God. In 3:5-9, the book reports a mass conversion of Gentiles, no less, that has few parallels, even in the history of Israel. The report ends with the message of 3:12, "And God saw

their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do, and he did it not." For this reason, Jesus later uses Nineveh's conversion as an accusation against His Jewish contemporaries, "For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. . . . The men of Nineveh shall rise up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonas, and, behold a greater than Jonas is here" (*Lk. 11:30, 32*; see also *Mt. 12:41*). What a disgrace: the Gentiles being held up as good examples for the Jews!

Jonah was, of course, a good theologian, for he knew very well that God wanted to be merciful to the heathen as well as to Israel. The prophet's anger (4:1) arose from this knowledge, "Was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil" (4:2). It becomes evident here, that Jonah had fled from his evangelistic mission for theological, not from personal reasons! As a Jew, the prophet could not endure the thought of heathens being treated with the same mercy as Israel.

Using the first verdant then withered gourd, God however illustrates His relationship to the heathen, and concludes in the final verse with a distinct justification for Old Testament missions, "But Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left and many cattle as well. Should I not be concerned about that great city?" (4:11, NIV).

Urban Nations Update: Let's Talk About Jesus— In Spanish

By Steve M. Schlissel

By the grace of God, Urban Nations has now launched a ministry among the Spanish-speaking community of New York City. Phase One is teaching Bible-based English as a Second Language. Phase Two will be a correspondence course in the Reformed faith, operated in cooperation with a Dutch ministry.

The correspondence course is being administered by Duke and Elizabeth Zayas, Puerto Ricans with a fire for the Faith (more about them in a future issue, D.V.). The ESL instruction is being provided by an extraordinarily gifted young woman, Josephine Tyne, who happens to be married to UN board member, James Tyne.



Josephine Tyne, UN Ambassador

Josephine and Jim met when they were both working as federal attorneys in Manhattan. Last year God granted them a baby so beautiful, the members of Messiah's Congregation want to petition Webster to put Patience's picture next to the word, "baby" in the dictionary.

Josephine's grandparents are from Spain, where many of her relatives still live. After the birth of Patience, Josephine found herself as a mother at home desirous of serving the Lord in a volunteer capacity with Urban Nations. UN would not only provide her with the opportunity to do hands-on mission work, but it likely could make use of Josephine's excellent skills in the Spanish language.

Jim encouraged Jo to pursue a way thus to serve. We conferred and decided that a class composed of women only would permit Jo to bring Patience with her. So now, twice each week, Josephine travels from Jersey to Brooklyn and sets up shop in the UN office, teaching English and the Word of God to Latin-American immigrants. Each class member adores the baby (we're not surprised), and the arrangement has been simply grand.

Below is a report I received from Jo on progress in the class. We submit it to the readers of Chalcedon especially because of the insight it provides into the "organic-mechanics" of Urban Nations' classes. Substantial Christian instruction occurs "naturally," and in a context of genuine Christian love and concern. We trust you will join us in praising God for what He is accomplishing through His servants. — And now a word from Josephine Tyne:

When the tumult after registration settled down, three students remained in my Level One English Class: Leda, Rosa and Ninfa. All three are middle-aged Latin-American housekeepers who are seeking to better their situation in America by learning English.

Leda is the only student who received formal education through high school. She is intelligent, spirited, and (apparently) most receptive to the Christian gospel. By her own account she is a devout "Christian." However, she is a member of the "Unity Church." She describes it as a church taking a "metaphysical" approach to teaching about God. In

fact, it is a cult.

Rosa, though less educated than Leda, is every bit as capable in English and even more determined to learn the language. After having worked for many years as a nurse's aid in Mexico, Rosa aspires to enroll in nursing school here. She is reserved and introspective, and until recently has not shown much interest in the Christian Faith.

Finally, there's Ninfa—rebellious, distracting, attention-grabbing and seemingly uninterested in learning English. Rather than participate, Ninfa generally prefers to "just listen"—or gripe. I began to wonder why Ninfa bothered to travel all the way from the Bronx to learn English in Sheepshead Bay, Brooklyn, when she is inattentive to the English instruction and even less interested in talking about Christ. She preferred, instead, to turn the topic of conversation back to herself.

The course began on an uneven note. Ninfa would consistently interrupt the class with banal comments, while the other students grew indignant. By the third class, it became clear that Ninfa was self-conscious about her lack of formal education and needed tutoring in grammar. So, I introduced the third class with a grammar lesson, which provided Ninfa with the self-confidence she needed to participate meaningfully. This was the beginning of a very fruitful session.

We turned to our Scripture reading, Mark 5:35-36. I asked *What do these verses show about Jesus?* All of the students agreed that the verses depicted Jesus' power. *What do these verses show about Jairus?*, I continued. "They show his great faith," my best student responded. My following question, *What is faith and why is it important?*, led us to a most profitable discussion of the Gospel. I was able to explain—in their own language—that only by faith in Jesus Christ may we be saved from God's wrath against us for our sin.

Sin, I explained, is not only stealing, murdering, and committing adultery, as one student believed, but it is our nature—the natural man's thoughts are always evil all the time and unacceptable to a holy God. "And," I added, "we cannot undo our own sin, no matter how many charitable or 'good' deeds we perform for our neighbors, and no matter how many times one goes to confession."

"Oh?" they exclaimed with their eyes. "Yes," I continued, "The Bible teaches that only Christ can mediate between us depraved creatures and the most holy and divine God." I elaborated on these statements and explained that to believe otherwise depreciates God.

"Why do Protestants call themselves Protestant? What are they protesting?" Ninfa asked.

Thankful for the additional opportunity to talk about the sufficiency of the Bible as the final authority, I briefly summarized the history of the Reformation, and compared the unreliability of man and his traditions with the inerrancy of the Bible. The students listened intently, especially when I asked them *How do you know right from wrong? What do you rely on? What is your final authority? If it's your feelings, then what makes your sinful preferences*

objectively superior to anyone else's? The students nodded.

Before long, we had surveyed portions of the Old Testament and compared God's covenant administration under Moses with the New Covenant in Christ, as described in Hebrews.

At some point, we returned to the lesson and managed to complete most of the exercises before the class ended. By the next class, one of the students asked for directions to get to Messiah's for the next Lord's Day. I pray that she comes, even as I meditate on last week's verse which we memorized in our book—"With God, nothing is impossible."

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The Christian Reconstructionist View of Music and Culture

By John Hillary

"The fact that a problem will certainly take a long time to solve, and that it will demand the attention of many minds for several generations, is no justification for postponing the study."¹ With these words, T.S. Eliot began his study of the relationship of Christianity and culture. I have been asked by Rev. Sandlin to do the same for the *Chalcedon Report*, and I confess I felt far more overwhelmed in taking on the task of assessing the inter-relatedness of Christ, music and culture than Mr. Eliot may

have been in approaching his task.

Yet the fact of the matter is, we must seek to study all things in the light of God's Holy Word, and bring "all things in subjection unto Christ."² I will not attempt to argue for the existence of a specifically Christian view of culture, since that has already been done many times before.³ I take it for granted that such a view exists, and has existed for nigh unto two thousand years. What I hope to do in this article is to recapture the breadth of how deeply our culture, specifically our music, has been a Christian culture, and how Western music has been religiously Christian, as opposed to the musics of India or China; and how that, for any culture to grow, it must remain, become once more, or be converted to, an explicitly Christian culture, or be doomed to failure, in time and in eternity.

Music in Scripture

The place of music in Scripture begins with the book of Beginnings, Genesis. In Chapter 4, we find that Jubal "was the father of all those who play the harp and flute."⁴ At the beginning of time, we find that Jubal followed the Dominion mandate,⁵ and fashioned things of wood and gut to make music, thus inventing the woodwind and string families!

Moving to the book of Exodus and the deliverance of the Chosen People from the bondage of Pharaoh, Holy Scripture tells us that Moses⁶ (who had earlier asked God to make Aaron his mouthpiece), he whose mighty arm had held back the waters of the Red Sea (per Yhwh's command) to let the Israelites pass over dry-shod, was so happy at their deliverance from Pharaoh, that he sang! With all of the nation of Israel joining in, Moses leads the "Chosen People Choir" in the Canticle, "I will sing unto the Lord, for He has triumphed gloriously!"⁷ Indeed, so important is the gift of music, that God by the Holy Spirit has the nation of Israel say, in verse 2, "the Lord . . . is my song." This means, if we are to read Scripture correctly, that God is contained in the words and music of the Israelite's song, and by it, God . . . "has become my salvation." No higher praise by a created thing could be said (in this instance, music), yet the Scriptures don't stop there. The Holy Word of God is not silent about the role of music in the praises of God Almighty. Indeed, the role of music takes an even greater place as Israel progressively begins taking over the Promised Land to become the nation of Israel, thus fulfilling, in a national corporate sense, the Adamic Dominion Mandate.

When we come to David, the man whose harp playing calmed King Saul,⁸ we see a man of God whose heart was tuned to music. That one man, a King, was so imbued with the spirit of song and the Holy Spirit, that he wrote 150 Psalms as a result! Unlike most singers, King David even didn't mind getting up early to sing to the Lord!⁹

One of the most beautiful scenes recorded in the Old Covenant, is that of King David (a type of Christ) dancing before the Ark of the Lord with all of Israel, doing so "with all their might, and with *singing*, and with *harps*,

and with *psalteries*, and with *timbrels*, and with *cymbals*, and with *trumpets*.”¹⁰

I have mentioned in a prior article, that when the Temple was constructed, the Israelites, having been divided into the twelve tribes, with their ranks and orders of priests, had the Levites who effectively served as the “deacons” of the Old Covenant, also lead the nation of Israel in song to God. Chenaniah, chief of the Levites, was the “master of Song, [and] instructed about it, because he was skillful.”¹¹ The modern comment voiced so often in many churches, not just Reformed, that — “we don’t need trained musicians in our church” or “why should we pay the choir director? (or the Cantor, the Organist, take your pick) . . . Anyone can do *that!*”—and statements like it show that our modern reductionistic opinions of church and worship are derived from a mindset that is more influenced by evolutionary, “scientific” rationalistic heresy, and not by a fully formed Biblical approach. For the witness of these verses from Chronicles shows that music was not incidental, but obligatory in the nation of Israel, and that those who led the music were a designated class of servants, closely associated with the priests, who offered sacrifice for the nation every day. These Levites were paid in offerings and gifts by the people, taken from the tithes given to the Temple staff. If only the “Israel of God” took care of their musicians as well as the “nation” of Israel did!

To show how important the use of music in liturgy was for the Jews, and necessary for the health of the nation, we need to look at the record of Nehemiah. When the Israelites returned from captivity, as soon as possible after the walls had been built, and he had hung the doors of the gates, Nehemiah then appointed “the gatekeepers [necessary in alerting the people of the town when there was an attack] the *singers*, and the *Levites*.”¹² Could you imagine Colin Powell, after Operation Desert Storm and the defeat of Hussein, asking Robert Shaw to find 148 singers to start the Liturgy of Thanksgiving, and find seventy-four Deacons¹³ to help with the daily Communion Service in a church in Baghdad!!! Instead, we had our soldiers prohibited from wearing any symbol (*i.e.*, the Cross) to avoid the appearance that this was a “religious war”! Arrggh.

Yet that victorious meshing of religious thanksgiving and victory in war is exactly what Nehemiah did in his era! He had no fear in associating the advance of the Gospel with the religion of the nation. This understanding of the importance of music in liturgy was fundamental to the Biblical mindset. Musical services were restored in the temple after the Babylonian captivity (*cf. Ezra 3:10-11*), and they continued until the destruction of the Temple by the Romans in 70 AD.

The New Testament has many references to music, and one of the first verses I remember memorizing after Rom. 3:23 and Eph. 2:8-9, was the verse in chapter four of the Letter to the Ephesians, where the Apostle Paul tells us to “teach and admonish one another in psalms and hymns and spiritual songs, making melody in your heart to the Lord.”¹⁴ Here the Apostle asks us to sing, and make melodies to God

in the inner man. He has us do this, in order that (as I often find myself doing) from out of the deepest recesses of our souls, a song of praise to God comes forth unbidden. Often I find myself singing a hymn like “A Mighty Fortress” or “Immortal, Invisible, God Only Wise,” or in a quieter mood, “Humbly I Adore Thee, Verity Unseen,” “Softly and Tenderly, Jesus is Calling,” or “The Lord’s My Shepherd.” These tunes and the words, unconsciously memorized long ago without my even trying to do so, come to mind, and I sing in my car, or at work, or while doing housework. We are, as Brother Lawrence wrote so long ago, to “practice the Presence of God.”

Music in the Church

The church, in deriving its worship from the model given to Israel by God in the Temple and the teaching and corporate study of the Law in the synagogue, formed a liturgy, a “manner of worship,” dating from the time of the Apostles. This liturgy continued to grow and expand during the age of the Councils and the Fathers, and was uniform in essentials, differing in very minor details in both the liturgies of the East and West. As I mentioned in my paper delivered at the inaugural meeting of the Minnesota Christian Reconstruction Society,¹⁵ “Christopher Dawson’s excellent book *Religion and the Rise of Western Culture* states that . . . ‘the Christian mystery is based on a sacred history, and liturgy developed into an historical cycle in which the whole story of human creation and redemption is progressively unfolded. . . . It is almost impossible to convey to the modern mind the realism and objectivity with which the Christians of those ages viewed this liturgical participation in the mysteries of salvation . . . the church possessed in the liturgy a rich tradition of Christian culture as an order of worship, a structure of thought and a principle of life.’”¹⁶

Music was an integral part of the church in its praise to God. The form of chant which bears Pope Gregory the Great’s name is the basis upon which all music in the West rested for over 1000 years. Only in the late 1800s, beginning with Wagner and his idealization of Pagan Norse mythology, his concept of “Musicdrama” and his use of “Leitmotifs,” did art begin to be thought of as intrinsically “independent” from Christian religion—only then did composers seriously begin to depart from chant as a basis for music.¹⁷ Indeed, even though it is not used in the Roman Church today, the upsurge in popularity of Gregorian Chant shows that this art form still speaks to a world that is desperately seeking to find beauty and Biblical simplicity in music. Chant is a music which seeks to do no more than act as a means to worship God in song.

Music as Art

But there is another dimension to the use of music in mankind’s existence, apart from its necessary use in ritual and religious worship. Music as well as art is to be encouraged for the sheer joy it brings to those who hear it. Martin Luther was more “catholic” in his tastes and vision

than Calvin on this point. Whereas Calvin was content to give music a place in human existence, yet he deemed it a pleasant, but effectively a non-essential part of that existence. Luther was here more “epistemologically self-conscious,” in seeing music as part of the joy of the created order, as David and Moses had done. Luther wrote: “I am not satisfied with him who despises music, as all fanatics do; for music is an endowment and a gift of God, not a gift of men. . . . I place music next to theology and give it the highest praise.” In another place, Luther wrote, “Music I have always loved. He who knows music has a good nature . . . and before a youth is ordained into the ministry, he should practice music in school.” And finally: “Nor am I at all of the opinion that all the arts are to be overthrown and cast aside by the Gospel, as some super-spiritual people protest,¹⁸ but I would gladly see all the arts, especially music, in the service of Him who has given and created them.”¹⁹

Boethius, who lived in the sixth century, agreed with Augustine’s *De Musica*. In his *De Institutione Musica*, Boethius wrote that “music has the power either to improve or to debase our character.” Paul Hindemith, the contemporary twentieth-century German composer, wrote his book, *A Composer’s World*, wherein he shows that he was fundamentally in accord with Boethius’ statement. Hindemith admits that “music for all possible degrees of entertainment ought to be provided” but holds that “moral effort is the hallmark of a work of art and that ‘other works, in which the composer’s moral effort cannot be perceived . . . may evoke wonderful images in our mind; they may readily lead us to reconstruct their forms, yet they may not impress us as works of art.’”²⁰ Or as Schaeffer has said, “We should love good art. But art as art does not have the right to speak *ex cathedra* regardless of content.”²¹

Here we see the vision of what art both is and what it does, from men who maintained a Christian view of art and how it affects culture. Hindemith and Schaeffer build on the thought of Augustine and Boethius, Luther and Bach. As Mendl has pointed out, “no truly religious work of art can be created without sincere faith. . . .”²² Men like Johann Sebastian Bach, who was both a devout Christian and a composer, saw himself as no different than other men. Indeed, as Mendl points out, “so far as he [Bach] was concerned, there was no conflict between his art and his religion—indeed, fundamentally there was no distinction between them. Music (whether liturgical or not) was, for him, a consecration, . . . he represented, in fact, the most complete embodiment of Christianity in music that the world has known hitherto.”²³

Bach could not comprehend of a so-called “sacred/secular” mentality, that is so much a part of the mindset of the modern world, both “Christian” and pagan. Bach was so fully “self-actualized” (to use Maslow’s phrase in the only “true” way it can be used) Mendl writes of Bach that “in the rules of accompaniment which he gave to his pupils he says, ‘Like all music, the figured bass should have

no other end and aim than the glory of God and the recreation of the soul.’”²⁴

The Chief End

Here we have the vision of music for the Reconstructionist. We aim as our “chief end,” the Westminster Catechism says, “to glorify God, and enjoy Him forever.”²⁵ The fact is that Bach gave theory exercises to his pupils which are often tedious, and frustrating (and I’m sure Bach was aware of this) yet he saw these exercises as means to contemplate the glory and wonder of God. In addition, Bach meant for these exercises to fulfill the Dominion Mandate, as they are for “the recreation of the soul.” Here we see a type of Jubal, re-creating (which is a root meaning of “recreation”) from the material God had given him, in the person of Bach. Bach saw clearly how to make this recreation of the soul happen in Germany. It is enough to make any musician tremble at the vision of Grace and Glory J.S. Bach must have held before his eyes as he composed!

But Bach is not the only one who saw music as a “fair and glorious gift of God.” Handel, in writing *Messiah*,²⁶ confessed to his servant in tears, after finishing the “Hallelujah Chorus,” “I did think I did see all Heaven before me, and the great God Himself.”²⁷ Later, after the first London performance of the oratorio, when congratulated by a lord on the “noble entertainment” he had just heard, the nobleman got this scathing reply by Mr. Handel: “My lord, I should be sorry if I only entertained them; I wished to make them better.”²⁸

Contrast this with a profile the *New Yorker* had of the modern composer John Cage. In writing on Cage’s music, the reviewer says that “. . . what he is proposing is, essentially, the complete overthrow of the most basic assumptions of Western Art since the Renaissance.”²⁹

The Christian Reconstructionist must once again go “ad fontes,” to the source, to arrive at a vision for cultural dominion. Man and Woman must see again the fact that, while all created things are morally good, yet the uses for which they are employed depend on man’s plans and schemes, and these are not neutral. In the affairs of men’s hearts, there is no neutrality. The knowledge that “out of the heart of man proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies,”³⁰ was seen by the early Christian music theorists and theologians. That is why there was a knowledge, present in the church from its earliest writers, that music as a created thing, could be used for evil ends. In Luther’s time, the Reformer took lewd ballads and songs sung in his day, which were “adorned with many foul, idolatrous texts. Therefore, we have removed these idolatrous, dead, and nonsensical texts, have divested them of the fine music, and have used this for the living, holy Word of God, to sing, to praise, to glorify therewith, so that this fine ornament of music might be put to proper use and serve its dear Creator and His Christians, that He might be praised and glorified. . . .”³¹

Modern Hymnody

Today of course, we have copyright laws. These laws, which were once used to stop the pirating of royalties from a composer's works, now make it a criminal offense to tamper with a composer's "vision in music." Indeed, to show how much we as orthodox, catholic Christians have given the battle over to the world and its modernist, liberal, revisionist dogs, let's quickly take a look at modern hymnody, as it has become surfeited more and more with "inclusive" language.

Many of the new works being written that have not broken with the vision of a catholic musical picture, have in the frontispiece the disclaimer: "to change the text or music is to tamper with the composer's vision"³² — even when that vision is heterodox!³³ That even music composed for the church cannot be purged of this "castrated language," so as to place the orthodox terms and texts of Holy Writ in its place, is a sorry comment on how far we have drifted from Biblical norms, and how long we, as orthodox Christians, whether Roman, Anglican, or Protestant, have been asleep. The attempt to change a Scripture or hymn text, to make it repeatedly use "God" in an attempt to avoid "Father" or "Son" (which makes for pretty poor syntax, and even worse poetry—some of the Scripture revisions are atrocious³⁴), is a crime against God the Father, His Son Jesus, the Holy Spirit, and the Bride of Christ, the church. Yet if we wanted to do as Luther did, to make this music usable in the church, by making the texts once more Biblically valid, in doing so we violate copyright law! What is our alternative?

Why not have good composers write music using good texts, to serve noble ends? Where are the men and women writing music that is full-bodied, has compositional merit,³⁵ is orthodox in its use of Scriptural texts, and could be used as a foil to wean most evangelicals, and Roman Catholics, off the dregs that glut the "evanjelly-goo" music market? Evangelicals that are not overtly Calvinist, are singing "praise choruses" that at best, are three generations out of date, and mired in an Arminian sentimentality that would rot the teeth of most men!³⁶ Calvinist hymnals are notorious, when not borrowing from the Episcopal tradition, in their omnipresent ploddiness.³⁷ On the other hand, when we hear "new" music (typical of some of the mega-churches, more so the "seeker-sensitive" churches, and desirable in the charismatic churches—shall I go on?) this "new" music is so musically inferior that it that makes my skin crawl by its infantile use of three to five chords—refrain included!—lyrics that would fail Freshman English for lack of originality and visual imagery, and all of it miked to ear-splitting deafness in most churches. This last, I think, is done in an effort to disguise the paucity of its compositional merit!

As D. Bruce Lockerbie wrote in *The Timeless Moment*: "Let me be utterly blunt. We live in a cultural wasteland populated—if not governed—by Yahoos, some of the worst of whom may well be evangelical Yahoos. . . . Bring to the campus [of a typically evangelical college] a genuine artist, a singer who doesn't need a ridiculous array of electronic

equipment to project his pipsqueak voice, an actress who can change even a lecture hall into a world of her own imagining, a poet whose language carries his audience away . . . and ticket sales may not meet the minimum required of the college comptroller. . . . But advertise the latest imitators of the "pop" scene—a "born again" version of KISS or the Beach Boys—and the dormitories are emptied, with resident counselors and assistant deans (taking time off from their graduate studies in Higher Education, no doubt) in the front rows. Have they not read these words?

"For indeed, though by this time you ought to be teachers, you need someone to teach you the ABC of God's oracles over again, it has come to this, that you need milk instead of solid food. . . (Heb. 5:12ff). You think I am being too harsh? Then I invite you to join me for a few minutes of browsing in almost any bookstore catering to the evangelical trade . . . much of the evidence, I'm afraid, testifies to a clientele eager for the sentimental or the sensational, with an abundance of producers willing to supply their demand."³⁸ Lockerbie continues his assessment of evangelical sub-culture: "The late W.H. Auden called much of what he saw in the guise of Christian art 'vast quantities of phony or vulgar trash.' Auden went on to say, 'When one looks into the window of a store which sells devotional art objects, one can't help wishing the iconoclasts had won.'"³⁹

From what I have said, you might think I'm an old fuddy-duddy, who wishes for the "good old days." Well, yes . . . I'm old enough to remember what life was like then. At least before the 1960s there was a consensus of what "good" was in America, even if we didn't try too hard ourselves to reach for the good; of Sundays where no stores were open, days when locking your door to your house was less the norm than the reality. There was a different mindset in those days before the Beatles' dope smoking, Eastern-guru-mysticism, and their blasphemous self-exaltation period;⁴⁰ those days before Vatican II, whose authors sought reforms to bring the Church of Rome up to date; yet these same reforms were manipulated by radical clerics in America and Canada, who sought (with a vengeance) to adopt the mindset of liberal Protestantism, trading their musical inheritance for a mess of lowest-common-denominator musical pottage, rather than seeking to bring Rome to a more Biblical and patristic order.⁴¹ I remember other things that spoke of a culture that was minimally Christian, and that was tied to our lives, before Roe vs. Wade "legalized" death of the unborn, etc., etc. Where is that sense of "culture" now? Kurt Cobain commits suicide, and *Time* magazine mourns the loss of an "artist" of generation X. An artist???? We in the once-Christian West have lost our moorings, Protestant and Roman Catholic alike. We have abandoned the old paths. (Thomistic philosophy at least held to a modified Augustinian world and life view, and Protestantism had the witness of Calvin, Luther, and Cranmer before it succumbed to Unitarianism, Finney and rampant Arminian "revivalistic" methods in America). Is there no hope for the future? Yes, definitely. Are we doing anything to recapture what is rightfully ours as Christians? No. Why are no clergy on the

boards of Symphonies or Opera Companies, to give advice on works to be presented? Basically because clergy are too “spiritual,” whatever that means, or they are woefully ignorant of the music that owes its existence to Christianity!

I am no fuddy-duddy. You or I cannot go back to a “safe” time, for to tell the truth, no one can or should, for God calls us *to* Him, not *back* to the womb. Adam could not re-enter Eden, and we cannot go back, but must go forward in the strength of the Lord. But we must go forward not empty-handed, but with our arms full, to transform the world with the comprehensive message of the Gospel. I pray with all my heart to see art elevated to the status it once had, as the handmaiden of theology. I long to hear new works of good music, that do not deprecate the historic traditions of the past, rooted as they were in Christianity and the Truth of the Christian religion. I can agree with J. Gresham Machen, when he writes: “Instead of destroying the arts or sciences or being indifferent to them, let us cultivate them with all the enthusiasm of the veriest humanist, but at the same time, consecrate them to the service of our God. Instead of stifling the pleasure afforded by the acquisition of knowledge, or by the appreciation of what is beautiful, let us accept these pleasures as a gift of a heavenly Father.”⁴² Indeed, can we not begin to “think God’s thoughts after him,” and see the connection of Faith and art, life and worship, instead of the atheistic modern compartmentalizing of everything into little Newtonian “scientific” boxes? If we can begin to hear a little of the “harmonies of Heaven and Earth,” we can, like Milton, once again hear the celestial music:

That we on Earth, with undiscording voice,
May rightly answer that melodious noise,
As once we did, till disproportioned Sin
Jarred against Nature’s chime, and with harsh din
Broke the fair music that all creatures made

To their great Lord, whose love their motion swayed
In perfect diapason, whilst they stood
In first obedience, and their state of good.
O, may we soon again renew that song,
And keep in tune with Heaven, till God ere long
To his celestial consort us unite,
To live with him, and sing in endless morn of light!⁴³

Amen, come Lord Jesus.

¹ T.S. Eliot, *Christianity and Culture*, (Orlando, FL, 1977).

² Heb. 2:8ff.

³ I think specifically of Augustine’s treatise, *De Musica*, Eliot’s book *Christianity and Culture*, Niebuhr’s *Christ and Culture*, Scholes’ masterful work, *The Puritans and Music*, Lockerbie’s *The Timeless Moment*, and *The Divine Gift of Music*, RWS Mendlq Philosophical Library, 1958. The list is vast. These are a very few that I have found have merit in turning the mind to contemplate the place of music in Christendom.

⁴ Genesis 4:21, NKJV. A comment by Calvin on this verse recognizes his view that beauty possesses value beyond mere

utility: “Although music serves our enjoyment rather than our need, it ought not on that account to be judged of no value; still less should it be condemned.”

⁵ Even though Jubal is from the line of Cain, yet he follows the command that God gave Adam in the Garden, by re-creating as the viceregent of his Sovereign, who is the true “Creator.” Thus man exhibits God’s image and likeness in his creation of music, art, architecture, and all of the “inventions” that have been made since Adam began to dress the garden in Eden.

⁶ An interesting anecdote is that Philo (an Alexandrian Jew) records that the priests of Egypt taught Moses metre and music, in addition to arithmetic and geometry. See Mendl, 23.

⁷ Ex. 15:1ff.

⁸ 1 Sam. 16:15ff.

⁹ Ps. 57:7-8. (I am more of the school that echoes one famous singer’s statement, “Sing? Maestro, I don’t even spit before 10 A.M.!” —JH)

¹⁰ 1 Chron. 13:8. How the no-instrument advocates, both Protestant and Orthodox, ignore these and other verses, exhibits a selective use of Scripture to buttress one’s position.

¹¹ *ibid.*, chapter 15:16-29, esp. 22.

¹² Neh. 7:1.

¹³ Neh. 7:43-44

¹⁴ Eph. 5:19.

¹⁵ “The Reconstructionist View of Christendom: Augustine’s Catholicity as a Cultural Model,” Minneapolis, MN, Sept. 18, 1995.

¹⁶ *ibid.*, Image Books, Doubleday, 1991 ed., 42-43.

¹⁷ In this area, one of the best books for the analysis of modern culture’s severing itself from its past, from all which has followed, in the fields of philosophy, art, music, general culture, and theology, are the collected works of Francis Schaeffer, especially *The God Who is There*, Crossway Books, Collected Works, 1982. Schaeffer’s opening statement, “The present chasm between the generations has been brought about almost entirely by a change in the concept of truth,” speaks volumes (p. 5). In chapter 5, “Modern Mysticism in Action: Music and Literature,” Schaeffer quotes Leonard Marcus, who prophetically pointed out that “. . . theologians have always had artists to bridge the gap to their flock. Now, for better or worse, the anti-theologian has a powerful, artistic statement” (speaking about Bernstein’s Third Symphony). Bernstein, who was a Jew, a homosexual, a composer, and a man who used his position as educator to legitimize his own personal anarchy and perversion, was the director of the New York Symphony for many years. His “theatrical work” “MASS,” is a 1960s “un-credo” of the hatred unregenerate man has for the Gospel. It is the liturgical equivalent of the musical “HAIR,” which was the theatrical touchstone of 60s counter-culture.

¹⁸ Can one not allow art *that is good* to be funded by federal monies, and prohibit idolatrous, anti-christian art from being funded, exhibited, or permitted? (Serrano the artist of the notorious “Piss-Christ” and so-called art blatantly of homoerotic bent, and others like him, comes to mind.) But to decide what is “art,” and give an “imprimatur” that would mean we would have to take the Dominion Mandate seriously, now wouldn’t we? Since there is no neutrality, we must assume that the current “art-scene” in America is not religiously neutral, but is an attempt to use Federal monies to “establish a religion”—in these cases, the Synagogue of Satan—the hatred of the followers of Christ. Membership in NEA, anyone?

¹⁹ *What Luther Says*, Vol. II, 980-1 (St. Louis), 1959.

²⁰ Quoted In Mendl, *op. cit.*, 55.

²¹ *The God Who is There*, 76.

²² *ibid.*, 57.

²³ *ibid.*, 58.

²⁴*ibid.*, 59. To use the example of one of the most academically dry exercises a composer has to learn, to illustrate the glory of God in created things, shows how far Bach was ahead of the mass of evangelical “pop Christian” artists, whose art seems more content with how closely it can approximate the mold of the world around it, rather than challenge the world to adopt its parameters of “good art”!

²⁵*The Shorter Catechism, with Scripture Proofs* (Carlisle, PA, nd.)

²⁶Not ‘The’ *Messiah*, as some erroneously call it.

²⁷*ibid.*, 63.

²⁸*ibid.*

²⁹*ibid.*, 76. Cage’s music is noted for its purposeless randomness, for Cage, like all who hate God, despises order, and the providence of God. His is the musical equivalent of evolutionary chance: random sounds which can never combine to form a complete whole, no matter how long it waits for the music to “happen.”

³⁰Matt. 15:19.

³¹Mendl, Vol. II, p. 981.

³²I think of the Roman Catholic publisher, GIA, in particular, publisher of *Worship II*, *Gather*, *Glory and Praise*, *ad nauseum*; but the Episcopal, Lutheran, Presbyterian, and Methodist hymnals all have worshipped at the altar of relativity, and have “revised” their new hymnals, to fit this trend, as has the Christian Reformed Church[!], to strip old texts of “masculine-dominated, patriarchal language of God,” to be more “inclusive” — inclusive that is, to all but the true believers, and the old, who have sung the (often) more Biblically correct older texts for their whole lives.

³³An excellent book on “words and worship,” written from a Roman Catholic view, is *The Politics of Prayer, Feminist Language and the Worship of God*, ed. Helen Hitchcock, Ignatius Press, 1992. A shocking revelation in her introduction documents the “feeling” many have had for years—there is an agenda at work: “the history of the ICEL [International Commission on English in the Liturgy, formed in 1963, during Vatican II] . . . as documented by its own members, reveals: (i) that commitment to “inclusive” language has been a guiding principle for about twenty years; . . . (iii) that ICEL’s committees have been and continue to be heavily influenced by radical feminist theology and Scripture scholarship; . . . (v) that ICEL’s commitment to “change,” to a revisionist theological and ecclesial position, has been imposed on millions of English-speaking Catholic worshipers throughout the English-speaking Church,” xlvii.

³⁴The NRSV—or as I prefer to call it “the New Revised Standard Per-Version.” This is the newest, and most heavily promoted version of this ilk.

³⁵Has anyone other than I heard that Martin G. Selbrede, sometime Reconstructionist and geocentrist, is a composer, who has written a “Reconstruction Symphony”? I owe this info to a letter sent to me by Tim Wilder, editor of *Contra Mundum* magazine. Why has no one heard or recorded this man’s work, or commissioned him, or others, for some settings of the Communion Service, to use in the Church?

³⁶I think of the old chestnut, “I Come to the Garden Alone,” which is still included in the new evangelical hymnals! On the other front, one of my least favorite songs is: “There’s a Sweet, Sweet Spirit in This Place.” One would get the impression that God the Holy Spirit is the indweller of diabetics only!

³⁷The old *Trinity Hymnal* of the OPC comes to mind.

³⁸D. Bruce Lockerbie, *The Timeless Moment: Creativity and the Christian Faith* (Westchester, 1980), 50.

³⁹*ibid.*, 53.

⁴⁰Remember when John Lennon said of the Beatles, “We are more popular than Christ”? When Lennon was shot, I remember a

friend asking me what I thought. I thought then as I do today. The judgment of God never fails. Lennon provoked God to jealousy, and “our God is a jealous God, who will not give His glory to another” (*Ex. 20:5, Is. 48:11*).

⁴¹Pope Paul VI, after seeing the way the tide turned after the Council, was reported to have said that the “smoke of Satan had entered the Temple of God,” in analyzing the takeover by liberals of the Roman Church during his reign. How many Roman Catholic “scholars” scoffed, ignored the Pontiff, spoke of the “spirit” of Vatican II, yet ignored the letter of it all, especially in matters musical and liturgical? Gregorian chant has died, Latin is a memory, and even though Protestants were musically of a different stripe than Rome, now that we *all* sing bad choruses, who is to act as the arbiter of “high” liturgical taste? Anglicanism has thrown out orthodoxy, (women priests, etc.) yet the *Ecclesiae Anglicanae* still has some semblance of glory in its music, but will it endure the next Prayerbook/Hymnal revision? I doubt it.

⁴²*Banner of Truth Magazine*, June, 1969, 18.

⁴³John Milton, *At a Solemn Music*.

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Some Musical Problems and Some Proposed Solutions

By Alan Jemison

As a musician, I am quite disturbed by musical trends in society, but, as a Christian, I rejoice. The art of music, though it seems to flourish today, suffers from a terminal illness, because it has, for the most part, divorced itself from the Creator. Instead of mirroring the awesome and intricate beauty of God’s creation, music tends either to lurk in the shadows of God’s Kingdom or to express the ugliness and simple-mindedness of the Kingdom of Darkness.

I am disturbed by a trend which I have no power to change or desire to participate in. I rejoice because, believing that only good comes from God, I have little doubt of the ungodly origin of most contemporary music, and I believe that it too will fail, leaving behind it a vast field in which the seeds of godly music can be planted, and from which a glorious music will rise on another tomorrow. (I am, however, deeply concerned that, in its dying, it will carry many souls back to Hell with it, souls which deserve and probably desire a better reward.)

I am able if the reader desires, to discuss in precise technical terms exactly how contemporary music fails in light of the historical development of the art and those standards so rigidly implied by the works of all the masters;

how it either divorces itself from all tradition, or how it utilizes only the most elemental concepts to appeal to the simple-minded ignorance for modern man. I will, however, limit my comments to the question of Beauty and how music fails in this area.

Music and Beauty

Real Beauty reflects real Truth. Real Truth is revealed, at least in part, through the knowledge of Jesus Christ our Savior, our worship of him and participation in his kingdom through our baptism, our faith and our works. Real Beauty is defined, at least in part, through its ability to reflect holiness, goodness, love, charity, righteousness, wisdom, and other characteristics of the Father, Son and Holy Spirit. Works of real Beauty can in no way represent despair without redemption; eternal hopelessness or anger without release; or contrition, envy, hate, discord without harmony; murder, adultery, or sin without repentance and forgiveness. (Of course, works which blaspheme the Holy Spirit and the authors of such works will probably receive the eternal condemnation which God has promised.)

Failure of the Church

When a society attempts to create, or even recreate, works of Beauty without the guidance of the Holy Spirit it is almost literally whistling in the wind and barking up the wrong tree. (How shall we sing the Lord's song in a strange land?) The majority of our American popular music has, since about 1955, strayed so far from Beauty that it has largely become what we could aptly call Anti-Beauty or Anti-Christ. Even the church has fallen victim to the enormous wave of anti-culture, anti-beauty which has welled up in the midst of contemporary society. Musical styles which were birthed in anger, rebellion, pride and sinful purpose are readily adopted by the church and utilized to convey the word of God, the liturgy and spiritual thoughts. And, God forbid, the church which has failed miserably in modern times to educate its believers in the great Western musical heritage (which was literally birthed in the church) now even embraces the music of Hell as an evangelistic tool to win souls back to Christ. No, the gates of Hell will not prevail against the church, but the warfare is great and the church, by its liberal view toward such musical practices, is guilty of allowing the tail to wag the dog. Having failed in her responsibility to educate her flock in godly musical ways, she now turns to the music of the Enemy to attract the sheep that have strayed. It is as if the church, realizing that people need food, has brought them to the table by offering them meals prepared from compost; seeing their pain, has injected them with morphine; hearing their cries for help, has drowned them out with louder, more desperate cries for help.

The church has by default placed herself in an embarrassing position. She has failed in recent history (since roughly 1850) to nurture and contribute to the development of the musical art; she has rested comfortably on her earlier successes and allowed society to direct her and enroll her

in the modern "cult of the performer," a cult where music is seen as the gymnastic feats of "artists" who utilize the musical produce of former generations to express their own shallow aesthetic concepts through public displays of personal gymnastics and distortion of the musical creator's works. Even more anathema to traditional wisdom, the church, like society at large, when she senses a need for contemporary musical expression, turns to these same "artist contortionists" for help, and openly accepts for her worship the produce of their ignorance and shallowness, failing to evaluate it by the very exacting and demanding standards of history.

Solutions

So, I guess it is important for me, if I am to continue this writing, to ask: how can the church (and hopefully, society) recover from her errors, turn from her ways, and begin to reflect the real Truth of Christ in her musical practices?

As always, the simplest solution, I believe, lies in the education of children. Perhaps we dump too many of our expectations and too many of our remedies for the messes we have made on our children. But, the very real truth is that, unless we begin diligently to bring up our children in the ways of the Lord and provide them with the very best tools and skills for building the future, their tomorrows will be even bleaker than our todays.

So, here follows a basic outline of a proposed program for music instruction, beginning in the home with pre-schoolers and continuing in a Christian school. I say Christian school because:

- A. Public schools have failed in traditional music instruction.
- B. Homeschoolers, who represent the other educational alternative, are not being provided by their suppliers with adequate materials to educate their children sufficiently in music. (Much of what is offered to homeschoolers merely reflects the world's values. Much needs to be said here.)
- C. Secular private schools do not hold to those godly principles under which successful music education is possible.

Please keep in mind as you read this outline that music ultimately should praise God by being a direct offering to him in our worship or, indirectly, by reflecting in our lives the goodness of God's creation through our participation in this wondrous art; through our love and understanding in a realm of beauty that is so special that one might say: "it attempts actually to paint the face of God" (the picture, of course, is incomplete, but music does at least paint his smile.)

Allow me to digress slightly and begin the outline with a description of music in the home.

1. In the home many musical activities should abound in families that are musically "literate."

a. The *Song*, being the core of our musical culture, should manifest itself in numerous ways:

- (1) Pre-natal: expectant mothers should expose the unborn child to the very best music by:
 - (a) Her participation in musical activities with family, church and friends.
 - (b) Listening to recordings in addition to family and professional performances of music.
 - (c) Singing simple, beautiful songs to the unborn child.
- (2) In general, songs should be used for:
 - (a) Lullabies
 - (b) Children's games
 - (c) General "fun" singing by all age groups and mixed age groups
 - (d) Worship, prayers, graces, thanksgivings, celebrations
 - (e) Learning and memorizing the word of God
 - (f) Learning basic academic concepts

b. *Instrumental music*. As many as can should learn to play instruments in a way that is structured to teach "reading" and to represent music as "literature." Families can be very creative about costs by sharing at home and in the community. Churches can help substantially also through creative and innovative uses of talents and facilities. (This is the subject for a book.)

- (1) Individual instruction, beginning as early as age 5 on keyboard and/or violin.
- (2) Ensembles with family and friends.
 - (a) Arrangements of standard musical literature for specific ensembles, such as:
 - Piano and violin
 - Piano duet
 - Guitar and flute
 - Flute, violin and piano
 - Flute, violin and piano duet
 - Flute duet
 - Flute, violin and guitar
 - (b) Church music for various ensembles alone or as accompaniment to singing.
 - (c) Folk music-instrumental or with voices.
 - (d) Original music composed by family and/or friends.

c. *Listening* — Within the limits of financial constraints, recordings of a wide spectrum of music should be available in the home.

- (1) Simple songs played during home activities, chores, etc.
- (2) Worshipful music which meditated upon the word of God, praises him and/or leads to a better understanding, love or appreciation of him.
- (3) Music of a serious nature which requires our complete attention to appreciate and attempt to understand.

2. *In the school* — pre-school through 2nd grade:

(a) Singing is the most important musical activity for the young child. It brings him into very real and intimate contact with our musical tradition and plants in him those seeds from which all future musical activity springs. Songs should be sung with emphasis, not only on content, but also on the learning of pitch and rhythm. Children should be encouraged to sing in tune and with a good sense of meter and rhythm. Song activities should include:

- (1) Traditional songs — patriotic, nonsense, folk (I use the term "folk" to include all music which we, as a culture, call our own: folk songs, Broadway melodies, show tunes, music of the movies, older music such as songs by Stephen Foster, etc.)
- (2) Song games
- (3) Songs of worship and praise:
 - Scripture
 - Liturgy
 - Spiritual songs
 - Graces
- (4) songs that relate to academic learning:
 - Color
 - Numbers
 - Formulas
 - Reading
 - Spelling

(b) *Movement to music* — Basic movement and dance help the young child to relate to basic musical meter (2's and 3's), to feel the musical pulse in his body, and to move in ways that physically relate to the various moods of music. Movement activities should include:

- (1) Simple moves:
 - Walk
 - Run
 - Skip
 - Hop
 - Sway
 - Bend
 - Jump

(2) Simple dance which can also include basic ballet steps.

(3) Use of rhythm instruments to outline meter or rhythm of songs, games and physical movements.

(c) *Notation* — some fundamental notation may be introduced in 1st and 2nd grades. The notation is best learned on an instrument such as the keyboard or a song flute (recorder). A skillful teacher may also introduce violin.

3. Grades 3 and 4

(a) Singing

- (1) Learn more traditional songs
- (2) Begin to try singing two-part rounds
- (3) Begin to sing in two-part harmony, reading from the printed page and paying special attention to

intonation and rhythm.

(b) Instrumental

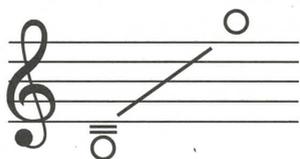
- (1) Song flute (recorder)—develop more sophisticated playing technique and wider range of reading skills.
- (2) Keyboard — learn to play simple tunes shared between 2 hands as well as music written to be played by 2 hands together.
- (3) Strings (violin)—develop skill playing in 1st position in several keys and with good intonation and rhythm.

(c) Ensemble — skillfully mix voices and/or instruments utilizing performing and reading skills.

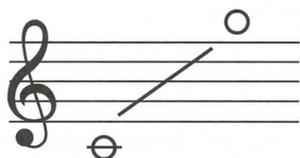
(d) Notation

(1) Spacial

Singing — notes should encompass full vocal range including sharps and flats

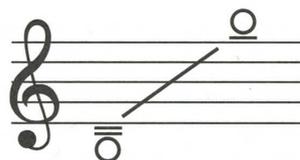


recorder —



Including sharps and flats

violin —



Including sharps and flats

(2) Temporal

whole notes, half notes, quarter notes, dotted notes, eighth notes (rhythmic patterns) scales to 2 sharps, 2 flats

In addition to performing on instruments, students need to reinforce their learning by completing many written tasks which address issues of notation and general musical logic. These tasks should be compiled in workbooks which address notation in general and the various instruments specifically.

(e) Note reading — students should be encouraged to learn to play familiar music which contains rhythmic concepts they have not yet learned by utilizing their

knowledge of the spacial notation to play the notes and figuring out the rhythms by recalling them from memory. In this way students learn some advanced rhythmic concepts without need of formal instruction. Formal instruction which should eventually follow will merely codify concepts which the student has already formed.

(f) Movement to music:

- (1) Traditional national dances — waltz, mazurka, czardas, etc.
- (2) Basic ballet
- (3) American folk dances — Virginia Reel, square dance, etc.

(g) Integration of singing with instrumental playing and dance:

- (1) Liturgical
- (2) Traditional
- (3) Simple theater: not necessarily full-blown productions, but, rather, short scenes and enactments which utilize the present skills of the students

4. Grades 5 and 6

(a) Singing—students at this point should be able to read the notation for practically any music they sing. Sense of pitch and rhythm should be highly developed. The literature used for singing should include:

- Psalms
- Hymns
- Liturgical music
- Choral music (sacred and secular)
- 2-part and 3-part rounds
- 2-part and 3-part harmony

(b) Instrumental

(1) keyboard—more advanced concepts to include:

- Scales
- Chords and arpeggios
- Basic tonal concepts
- Baroque pieces
- Sonatinas
- Transposition

(2) Strings

- [(a)] Violin playing to include: shifting into 2nd and 3rd positions; scales and arpeggios in all major keys; music to include Baroque and Classical
- [(b)] Introduce viola, cello, bass

(3) Winds and brass—introduce:

- Flute
- Clarinet
- Alto saxophone
- Trumpet
- Trombone

(c) Ensemble

- (1) Duets for any combination of instruments
- (2) Instrumental trios and quartets
- (3) Instruments in conjunction with singing and/or dancing

(d) Notation

- (1) Scales and chords in keys to 4 sharps and 4 flats
- (2) Workbook programs
- (3) Transposition
- (4) Making simple musical arrangements
- (5) Rhythmic concepts to include:

3 6 9 12
8 8 8 8



(e) Movement to music

- (1) Classical ballet instruction
- (2) Basic modern dance instruction including liturgical dance
- (3) Continued folk and national dance participation

(f) Integration of music and movement in the form of:

- (1) Liturgical
- (2) Classical
- (3) Broadway type presentations (not full shows)

By the end of 6th grade, students who have received musical instruction as outlined above are ready to use their skills in more highly developed ways. The curriculum for middle and high school should include:

- (1) More advanced choral participation
- (2) Band, orchestra, ensembles
- (3) Harmony, orchestration, composition, arranging
- (4) Advanced dance
- (5) Musical Theater
- (6) Liturgical music
- (7) A higher degree of integration of skills, as for example:

- a. Keyboardists playing with choral and instrumental groups
- b. Keyboardists leading the music for worship in classes and in church
- c. Instrumentalists participating with singers and/or keyboardists in choral works and in instrumental ensembles
- d. Peer teaching—advanced players coaching elementary players and supervising their instruction and practice—playing duets with them—accompanying them
- e. Dance integrated with choral and/or instrumental music, performing sacred and secular works

The music curriculum, as outlined above, can be readily implemented in a small Christian school by 2 or 3 capable teachers. The emphasis in teaching should always be on learning music as literature (reading) and utilizing the fruits of study to: 1. give praise to God for all his glory; 2. enjoy the rich blessings of our great musical heritage; and 3. rejoice in the fellowship of musically literate friends and family with whom the praise and blessings may be shared.

In no way should musical skills be used to express personal pride, glorifying individual technical prowess, or to, God forbid, become a weapon used in contests and

competitions where the most digitally correct and advanced players of instruments and the singers with the widest range and greatest pyrotechnics humble ignorant observers into awe-struck submission and envious admiration.

The gift of music is a blessing of the Holy Spirit, true and beautiful and available to all who with a humble and willing spirit will become its students, patiently developing those skills which lead to the rich reward which God has bestowed on us through his musicians. Then we can experience the joy of offering bits of this treasure trove back to our Creator, a joy that knows no bounds.

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The Puritan Family: Some Thoughts on How the Puritans Lost Their Children

By Brian M. Abshire



Perhaps the high point of the Christian family in America was the Puritan c o m m o n - wealth in New England from 1630-1700. The family was central to Puritan

theology and practice. Repeatedly in sermons, and personal letters, the Puritans state that their primary motivation in settling the new lands was to provide a future for their children. Preachers loved familial imagery in their sermons. Their political philosophy began with building strong families first, and then went on to church and state.

But within one generation, for all their love and attention to the family, the Puritan experiment failed. By 1662, the Half Way covenant was a tacit admission that the Puritans were losing their own children. Covenant theology taught that the promises of the covenant were claimed by church members on behalf of their children through baptism. But the adult children of the first generation could not meet the high standards set for church membership. Now they had children of their own who were not eligible for baptism. Were these children now separated from the blessings of

the covenant? The Half Way covenant allowed baptism to this third generation despite the fact that the second generation was spiritually deficient. It was a theological compromise that demonstrated a real loss of Puritan vigor. By the latter decades of the seventeenth century, "Jerimiads" rung from pulpits across New England warning that unless the children embraced the fervor of their grandparents, disaster would strike. By the eighteenth century, despite revivals and revivalism, the Puritan Congregational churches apostatized into Deism and Unitarianism. The Half Way covenant had not been enough, the Puritans had lost their children and with them, their culture.

What went wrong? Why did the Puritans, with so many advantages, fail in this most fundamental task? They left Old England to build their city on a hill to be a light to the world. Yet within two generations, the light was dimmed and the savor lost. There are potent lessons to be learned from the Puritans. They did so many things right, yet ultimately failed. It is possible that pessimillennialism began with the apostasy of Puritan families. Since the family is the beginning of Christian Reconstruction, we must understand what went wrong with them, so that we can learn from their mistakes.

What They Did Right

Without a doubt, the Christian family in New England in the seventeenth century stands head and shoulders above the dysfunctional, fractured, atomistic family of today. Even their failures look pretty good compared to the average Christian family today.

One of the distinctive marks of the Puritan family was a commitment to daily family worship. Fathers were required to lead their families in the knowledge and discipline of the Lord. The churches preached it, the magistrates enforced it, and the fathers did it. Puritan fathers began and ended each day with singing of Psalms, reading of Scripture and prayer. As a result, from an early age, children imbibed a Christian world view. Even though this dedication did not result in the numbers of conversion experiences necessary for church membership, entire generations of New Englanders were deeply influenced by Scripture.

The Puritan commitment to family extended to finding good matches for their children. Such marriages were with the children's consent, and often at their behest. Romance was not unknown, but was not the final arbiter of a suitable life mate. Religion was the preeminent consideration when choosing a spouse for their children, with finances coming a close second. Only then was a child asked, "Could you love this person?" Puritan parents made provisions for both body and soul for their children. It seems that the only occasionally did a child turn down a parent's choice. In the Puritan family, love was expected to come after marriage, not before. As a result, Puritan families were extremely strong, life decisions were not based on hormones, and children were not expected to make the most important decision of their lives at a time when they were least equipped to do so. Furthermore, children were then

protected from themselves. While sexual sins were not unknown, they were at least uncommon (until the advent of revivalism where birth records show an interesting tendency for newly wed couples to produce children after six months of marriage).

A child's future vocation was similarly decided. The concept of "calling" was crucial to Puritan life. While used primarily in the sense of salvation, it was also true that the Puritans believed no man could expect God's blessing in life unless he understood the calling God had given him for his vocation. Usually, the oldest son was expected to follow the father's calling. If the father had been a faithful steward, most of his sons could expect to receive a portion of his land or business. However, very large families, and the growing mercantile class, meant that some sons might have to find a calling other than with their fathers. Apprenticeships were common. At fourteen, a boy might be apprenticed to a craftsman or merchant to learn his calling from the ground up. This normally took seven years of hard labor to master the necessary skills, with the apprentice living in the master's home. Parents looked for good opportunities for their children, knowing that once the decision was made, it was very unlikely to change. For the more affluent, college was an option. Hence again, major life decisions were not left to random chance or the ever-changing whims of a teenager. Parents worked hard to help their children develop the skills necessary to fulfill their calling.

While the child's wishes were taken into consideration, it was the parents who made the final decision. Who would know better a child's strengths, weaknesses, gifts, etc. than his parents? Thus Puritan children were not only loved and well-disciplined, but productive from a very young age. They were able to exercise dominion through their calling. Indolence, rebelliousness and teenage angst were not a common problem in New England.

The Puritans took their responsibility to the family seriously. Family was important, not just for social reasons, but for business dealings as well. Their commitment extended beyond their own immediate children to include relatives of every degree. Relatives were given preferred prices and subsidized business, just because they were family. The Puritans had a complex series of relationships with cousins, aunts, uncles, etc. Marriage broadened their relationships, with in-laws considered as important as blood relations. Thus the "extended family" was well set up to meet both social and economic needs. The Puritans believed that, "As long as the family was well ordered, as long as men respected the logic of relationships, corruption would be restrained within bounds and society would be established."

With all these things working for the family, what happened? They had strong churches, strong families; they controlled the economic and social institutions and they were in charge of the political order. The Puritan influence was so powerful, it continues to affect American values to this day. But even so, within three generations, the Puritan experiment gave way to an increasing degeneration.

Americans have taken the fruit of Puritan families, while rejecting the root. And now, two centuries later, the fruit is withered and rotten. What went wrong?

Why the Puritans Did Wrong

There are several ways in which the Puritans, as godly as they were, fell short of the Biblical ideal. All of us are in some measure victims of our culture. Cultural values have an enormous impact on our ability to interpret the world around us (there are no brute facts, only interpreted ones). And the presuppositions we carry will have an effect on how we understand and apply Biblical principles. Criticism of the Puritans needs to be gracious; they got so much right, those of us blessed with hindsight should not be self-righteous in noting what they did wrong. However, though we are victims of our own cultural blinders, we might be able to see some things they missed. And it is in what they missed, that may provide a glimpse for understanding the failure of the Puritan commonwealth.

First, one needs to remember that committed Puritans did not make up the entire New England population. Within just a few years, massive immigration swamped the community of the elect. While the Puritans blazed the trail, many, many other Englishmen soon came after, Englishmen who did not necessarily share the Puritans' same degree of theological and experiential conviction. Sermons during the period repeatedly warned good Puritans of the dangers of allowing their children to associate with the ever larger numbers of immigrants who did not share their religious resolve. Though the Puritans had very strict laws to regulate behavior, nothing could change the hearts of the recalcitrant immigrants. As New England became settled and more civilized, the flow of non-Puritan Englishman increased. No matter how many children the Puritans had, they could not compete with shiploads of new settlers, who did not share their ways. When the edict of William of Orange ended the distinctive Puritan government, the door was opened for non-Puritans to gain control of the culture.

Second, without my being denominationally biased, congregational church government and practice undoubtedly contributed to the loss of Puritan dominance. The autonomy of local churches allowed increasingly deviant pastors to enter Puritan pulpits (Harvard and Yale were specifically started to stem the tide of apostate ministers from England). The only hedge against apostasy was the knowledge and spiritual fervor of the local church. With no higher court of appeals than the local church, there was no mechanism in place to deal with heresy. Furthermore, if a church itself became unreasonably dissatisfied with its pastor, there was no way to appeal their arbitrary decision to dismiss him. This transferred power from the elders, to the congregation as a whole. For example, Jonathan Edwards is a hero today to many Reformed pastors, teachers and educated laymen. Yet he was driven out of his church because he challenged the prejudices of his congregation.

A third problem has nothing to do with congre-

gationalism *per se* but does concern covenant theology. The Puritans had such a high view of the family, and of the covenant promises given to their children, that they focused their evangelistic efforts primarily on Christians and their children. Though church attendance was mandatory, church membership was restricted to an elite, to those who could "prove" they had had a conversion experience. Therefore, the "best" prospects for conversion were their own children. Hence there was a real tendency to focus on reproving, exhorting and admonishing their children, to the exclusion of the greater masses of "unconverted." Thus evangelism centered on the family, rather than on the community. And as a result, they literally allowed the community to "go to hell" while they preached to their kids.

The emphasis on the conversion experience required such high standards, that undoubtedly, a great number of regenerate children (and non-church members) were denied church membership and the sacraments, thus weakening their faith. Later on, both groups were admitted to the sacraments, to prepare them for conversion, hence undercutting Puritan theology. Edwards lost his church when he opposed this practice.

The confusion here had significant results. Conscientious members of the community, who doubted they had experienced what their parents, teachers and pastors repeatedly told them was essential for salvation, never grew in their own faith. Furthermore, the misuse of the doctrines of grace may have inadvertently undermined Puritan culture. If a man is not among the elect, and had no reasonable hope of ever being so, then it becomes epistemologically self-consistent for him to spend his time and energy of the matters of this life, rather than the life to come. Puritan culture did inhibit overt sin and restrained the worst aspects of man's rebellion to God in the social realm, but also began a subtle secularization of culture. Since 90% of the community were not church members, religion perforce became less and less significant. Increasingly, men found their meaning and purpose in their physical estate. When the requirements for church membership finally loosened up in the nineteenth century, this fact coincided with revivalism and theological heterodoxy.

Finally, the Puritans loved their children so much, that they were often afraid that they would spoil them. A very common practice was to place children at the age of fourteen with friends and neighbors. One primary reason was that boys needed to learn a skilled trade and it was customary for an apprentice to live in the craftsman is home, while learning his craft. However, even when this was not necessary for business reasons, the Puritans often had their teenage children raised by others. The reason seems to have been the fear that their own filial affection would cause them to indulge their teenagers, rather than discipline them appropriately. There are many heart-breaking letters recording the cries of distraught teenagers as they were given over to friends to rear.

Though their motivations were sincere, this cultural

aberration undermined the family during the most important time of child's development. There were obviously some benefits; teenagers are notorious for rebelling against their parents as they seek to establish their own identities. Separating them from their parents and entrusting them to godly homes would teach young people good manners, social skills, etc., without the dangers associated with rebelling against their own parents (or of the parents being indulgent towards their children). Teenagers are also notorious for getting along better with other adults than with their own family.

However, benefits aside, the custom was a product of the English middle class, not of Biblical teaching. As long as New England consisted of small communities, with families well known to each other, little damage was done. But separating children during their young adult years cut the emotional and psychological ties that bound them to their families. As the colonies spread out, children moved further and further away from home. Thus without realizing it, the Puritan's custom, intended to benefit their children, actually contributed to the fragmentation that is now characteristic of American families.

This analysis is necessarily incomplete and simplistic, but it does allow a better understanding of how the Puritans lost their culture. Good people, with sincere motives, can fail, when they fail to apply Biblical principles consistently. The Puritans did the best they could with what they had. If their colonies had not been swamped by hordes of immigrants who did not share their convictions, if their churches had a more realistic concept of church membership, if they had not separated their own children at the time they most needed the love and discipline of their parents, New England might well have accomplished its founder's vision.

However, we have their mistakes to learn from, and our own failure to motivate us to find the answers. We have lost much, but we have also learned much. May God grant us wisdom, grace and mercy as we reconstruct our families.

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An Appeal For Help

By Kenneth Barringwa

The war between Christians and Muslims of Sudan has resulted in the destruction of most social and economic infrastructures, the collapse of education and health services. The children are growing wild without proper education. The rate of mortality is very high due to the lack of proper health services.

The war is not a civil nor a political war; it is religious war between Christians and Muslims. Christians are resisting what in effect is genocide, Arabization and Islamization. The Muslims are determined to impose the Islamic religion upon the Christians and to turn Sudan into an Arabic state. This cause has been supported by Islamic countries like Iran.

As most of you should have been hearing over the media, Sudan has become a center to train terrorists; it has been now included on the list of terrorist-supporting countries. Those who want to know more about the Sudan, let them turn to the Biblical verses: Psalm 87:4; Zephaniah 3:10; Psalm 68; and Isaiah 18 which talks about the suffering people of the Sudan — to mention a few.

For the cause of our Faith in Christ we have been persecuted. Many have been killed, tortured, and even starved to death. Despite all these atrocities, we as Christians do stand firm in our Faith, knowing that Jesus Christ honors faithfulness and is fighting with us.

I am therefore appealing to the outside world to pay attention to what is going on in Sudan. Christians, Brothers and Sisters please do come and rescue your brothers and sisters from the mouth of the lion, before we are finished. The slogan of the Islamicists is "we want only the land, not the people." They termed us as infidels — but we love God.

With Thanks,

*Rev. Kenneth Barringwa,
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The Tenth Generation: What Happens When God's Law and God's Promise Conflict?

By David Chilton

One of the most significant Biblical promises is recorded in Genesis 49:10 — "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh comes [or, "until he comes to whom it belongs," cf. *Ezek. 21:27*]; and to Him shall be the obedience of the people." This is further elaborated and confirmed by Samuel's prophecy to David — "Your house and your kingdom shall be established forever before you. Your throne shall be established forever" (*2 Sam. 7:16*) — this

is ultimately a promise of the coming Messiah, realized in Christ's universal reign (*1 Cor. 15:24-28*), when "the Lion of the tribe of Judah" prevails (*Rev. 5:5*). But when Jacob uttered the prophecy, Judah may have realized with bitter irony that he had already disqualified his descendants from ever ruling over anyone. According to Genesis 38:29 Judah fathered an illegitimate child named Perez, meaning "Breakthrough" (remember that name!) through his daughter-in-law, Tamar. Only many decades later did the evil consequences of Judah's rash act become explicit in a law that seemed to cut off all hopes for Judah's heirs to hold royal office: "One of illegitimate birth shall not enter the assembly of the LORD; even to *the tenth generation* none of his descendants shall enter the assembly of the LORD" (*Deut. 23:2*). To "enter the assembly" did not mean that illegitimates were prohibited from attending church, but that they were essentially denied citizenship: *prohibited from holding office* in the commonwealth of Israel. To violate God's law in such a serious way, by corrupting one's heritage, meant separation from the covenant in its official, legal aspects. But Judah's descendants had been *promised* the royal line! What happens when God's law and God's promise conflict?

The answer is revealed only centuries later, and is the real reason for the existence of the Book of Ruth. To many readers, *Ruth* is a touching, yet sociologically odd, love story about a May-December romance between the young Moabite widow Ruth and the wealthy bachelor Boaz. Actually, it is much more. The real point of Ruth is to show the precise, hair's-breadth fulfillment of God's ancient promise to Judah.

Remember the heartbreak of that promise: Judah's descendants are the only ones eligible to hold royal office — yet because of Judah's sin, they are legally prohibited from holding any office at all — until the tenth generation, a process of centuries. The Book of Ruth provides the crucial, indispensable link between God's promise and its fulfillment. In fact, without the Book of Ruth, a crucial part of the history of redemption would be irretrievably lost: Ruth provides information about Christ's genealogy that is unknown anywhere else.

The "punch line" of the book of Ruth — a narrative that looks almost irrelevant to those ignorant of Biblical legal history — recounts "the genealogy of Perez," that illegitimate child of Judah, centuries in the past. Why should the ancient story of Perez, of all people, be important? Because, through no fault of his own, Perez happened to be illegitimate — yet in the royal line. By God's infallible decree, Judah's heirs were legally prevented, for hundreds of years, from holding any office at all — to say nothing of the kingship. Think for a moment: How long is a *generation*? No absolute definition is provided in Scripture — after all, each generation is different — but a good, round figure would be about 40-50 years. Conservatively speaking, God's judgment on Judah's sin prevented his descendants from claiming their rightful inheritance for about 400 hundred years. Think what this means in personal terms: If *your*

ancestor in George Washington's time had broken God's law in such a serious respect, *you* would still be prevented from holding legal citizenship today! In the case of Judah's descendants, God's law and God's promise were at odds, seemingly opposed — as irreconcilable as God's *mercy* and His *truth*, as opposed as God's *righteousness* and His *peace*. If God looks at you in terms of His absolute, inflexible righteousness and truth, can there be any room for mercy and peace?

Yet mercy and peace met together with righteousness and truth in the royal heir of Judah's line: indeed, "Mercy and truth have met together; righteousness and peace have kissed each other" (*Ps. 85:10*). That is why the name *Perez* comes up as the people sing to Boaz: "May your house be like the house of *Perez*, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman" (*Ruth 4:12*). Listen to the genealogy of Perez (*Ruth 4:18-22*): *Perez* (No. 1) begot *Hezron* (No. 2); *Hezron* begot *Ram* (No. 3), and *Ram* begot *Amminadab* (No. 4); *Amminadab* begot *Nahshon* (No. 5), and *Nahshon* begot *Salmon* (No. 6); *Salmon* begot *Boaz* (No. 7), and *Boaz* begot *Obed* (No. 8); *Obed* begot *Jesse* (No. 9), and *Jesse* begot *David* (No. 10). *David was Judah's tenth descendant*. Providentially, the first descendant in Judah's line to become King was also the *first* descendant who was legally eligible!

Ultimately, of course, the story of the Tenth Generation points to "the Son of God, Jesus Christ. . . . For all the promises of God in Him are Yes, and in Him Amen, to the glory of God" (*2 Cor. 1:19-20*). As the angel Gabriel told Mary about her Son, Jesus, "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His Father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end" (*Lk. 1:32-33*).

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Luke 11:14-28 — A

Sermon

By Ron Johnson

Lent III 3/10/96

The text before us this morning is about the KINGDOM OF GOD. It is one of the most *encouraging* passages to be found in *all* of Holy Scripture, a source of **comfort, strength, reinforcement, commitment.**

The Kingdom of God is simple enough to be understood and appreciated by the *young*, yet it is profound beyond measure — leading its students to the *foundation of life* itself. Requiring a *lifetime of study* to *plumb its depths*.

The Kingdom of God is *wherever the Almighty reigns*. Wherever *He is revered*. Wherever *His holy laws are kept*.

At its basic level you find the Kingdom of God wherever *families govern themselves* by *His royal decree*.

In its more developed form, you find the Kingdom of God wherever *societies and cultures govern themselves* by the **discipline** and **rigors** of *God's precepts*.

This earth has seen *hundreds of thousands of kings* come and go. Yet there is a *mightier King*. Whose days have bridged them all the *LORD of Hosts* is His name. The King of Glory.

The heavens have looked down upon the waxing and waning of *tens of thousands of kingdoms*. This led Shakespeare (in his tragedy *Antony and Cleopatra*) to observe: "Kingdoms are clay." But there is one Kingdom which stands immovable amidst the rolling years — a kingdom of splendor governed by wise laws and composed of *humble citizens — the Kingdom of God*.

This morning's lesson falls into four sections:

- The casting out of a devil.
- The response of our Lord's critics.
- A brief discourse on unclean spirits.
- The response of a sincere woman in the crowd.

Each tells us something important about the Kingdom of God. Let us briefly examine each in turn. . .

The Deliverance of the Kingdom

Verse 14: *And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.*

We discover here a *key aspect* of God's Kingdom. It is a *sphere of deliverance*. A reclaiming of that which was lost at the Fall.

Sometimes in the Gospels we read of unclean devils. Sometimes we read of *raging* and *violent* devils.

But this poor man was possessed of a devil that was dumb. He could not *speak*.

Perhaps his *wife* brought him to Christ. Perhaps his *parents*. Perhaps he sought out the Great Physician *on his own*.

But Jesus understood the situation, and *delivered* this poor man from his bondage.

In so doing, He demonstrated His *grand purpose* for coming into the world. To deliver *His realm* and *those in it* from the works of the devil.

For this purpose the Son of God was manifested, that he might destroy the works of the devil. (1 Jn. 3:8)

There are many in our own day who are afflicted by the *same dumb devil* — who *never speak to God*. Who *never* employ their tongues in *prayer* and *praise* to the ALMIGHTY.

May it not be so among us.

The Conquest of the Kingdom

Verses 15-22: *When a strong man armed keepeth his palace, his goods are in peace:*

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

These are among the *most revealing* words ever spoken by our Lord.

They furnish us a *brief glimpse* down the *corridor of time*. Though we cannot make out the details of the years, we nevertheless behold with clarity the general direction of history.

And it is a beautiful sight indeed!

History will see the growth of *God's Kingdom*, the *progressive development* of *His dominion*.

It is *inevitable*. Wickedness has God's *curse*, Righteousness has His *blessing*. The outcome can be none other.

When our Lord declares He will overcome Satan, the word used is *nikaw* — to *conquer* (it is from *this* word that we derive the name Nicholas — the "victorious one"). This is *strong, straightforward* language. The Almighty will conquer, disarm and impoverish the Evil One.

It was with a strong *band* and an outstretched arm that God brought forth His people from the land of Egypt.

But note that devils were cast out with *the finger* of God.

The word Kingdom occurs 371 times in Holy Writ. The first occurrence (in Genesis 10:10) mentions Babel and the kingdom of Nimrod.

But by the time we reach the Book of Revelation (11:15), we find something altogether different. We are looking at the *culmination of history*. And what do we find?

The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever.

Beside us to guide us, our God with us joining,
Ordaining, maintaining *His kingdom* divine;
So from the beginning the fight we were winning:
Thou, Lord wast at our side: all glory be thine!

Who are we told will inherit the earth? The *powerful*? No. The *perverse*? No. *Kings*? *Princes*? No. It is the MEEK who shall inherit the earth.

The future belongs to Christ and His people. "If God be for us, who can be against us?"

I have seen the wicked in great power, and

spreading himself like a green bay tree. Yet he passed away, and, lo, he [was] not: yea, I sought him, but he could not be found. (Ps. 37:35-36)

For the arms of the wicked shall be broken: but the LORD upholdeth the righteous. (Ps. 37:17)

In his comments on this text, Matthew Henry sums it up well: “. . . **we must be entirely, faithfully, and immovably on Christ's side; it is the right side, and will at last be the rising side.**”

The Opposition to the Kingdom

Verses 23-26: *Then goeth he, and taketh [to him] seven other spirits more wicked than himself; and they enter in, and dwell there: and the last [state] of that man is worse than the first.*

With such an assurance of victory, many ask the question: Why does God *not advance* His Kingdom in our day? Why does there appear to be no progress?

The answer is the same as it has been throughout the ages: *SIN*.

You will recall it was sin that prevented the children of Israel from entering the Promised Land at Paran (*Num. 14*).

It was *sin* — the sin of Achan (and his family) — that kept God's people from defeating Ai (*Josh. 7*).

And it is *sin* that delays the progress of God's Kingdom today.

What were the first words of *John the Baptist* regarding the Kingdom?: *Repent: for the kingdom of heaven is at hand.*

What were the first words of *our Lord* regarding the Kingdom?: *Repent: for the kingdom of heaven is at hand.*

A people who are captive to sin have nothing to offer the Kingdom of God. They are a part of the *problem*, not part of the *solution*.

Consider the sins of God's people in our own day. Several could be mentioned. We will name but one: **DEBT**.

God commands us through Moses (in *Deut. 28*): “. . . *thou shalt lend unto many nations . . . thou shalt not borrow.*”

Solomon observed almost three thousand years ago: “. . . the borrower is *servant* to the lender.”

Debt *saps the spirit of independence* from a people, it *corrupts* a people's character, it *orients a culture* toward consumption rather than production. As Moses observed, it makes them **the tail** — and not *the head*.

Yet, when the *demon of debt* seduced twentieth-century Christians with the *lure* of “just a little borrowing,” **they moved forward** as an ox goeth to the slaughter.

The *same demon* has now returned to a

compromised people, and finding *no resistance*, it has brought back *seven other spirits more wicked than itself*. They have taught debt as a **way of life**, and boldly opened Pandora's box.

Repent ye, for the Kingdom of heaven is at hand.

America now stands awash in a sea of red ink. And you cannot distinguish *Christians* from the *rest*. They have eaten at the same table furnished by the same unholy host. **Beware**, for it is deceptive food.

As a nation, we are not only the biggest debtor nation in the *Western Hemisphere*; we have acquired the sinister distinction of being the greatest debtor nation in *all history!*

Repent ye, for the Kingdom of heaven is at hand.

We have incurred debt that will *never* be paid off. Our total debt (private, public, and municipal) stands at a staggering \$20 trillion . . . and rising. And average household debt stands at 95% of “disposable income.”

Our **children** and **grandchildren** have been *sold into slavery*. We have robbed them of the **satisfaction** and character building that might have been theirs by hard work . . . scrimping . . . saving . . . and **THEN** purchasing a *cherished item*.

As it is, they must swim upstream against the current of debt . . . against the barrage of “buy now” - “pay later” schemes.

And we have the gall to ask why **God** does not advance **His** Kingdom in **our** day!

Our Father Who art in heaven . . . Forgive us our **debts** . . .

If anyone should don sackcloth and sprinkle ashes upon their heads, we as Christians should.

We have *hindered the chariot wheels of the LORD* with *our sins*.

We have *bogged them down* in the *mire* of *our disobedience*.

Repent ye, for the Kingdom of heaven is at hand.

There are Christians, who upon hearing God's clearest of commandments, **OWE NO MAN ANYTHING**, brush it aside as though it did not exist.

MEN AND WOMEN OF GOD — We have a Kingdom to build. And the first step is to *repent* of our *sins*:

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (2 Chr. 7:14)

If we will not repent, if we do not consider ourselves *worthy* of such a *great task*, God will set us aside and raise up *another* people — a *more noble* people — who *will heed* and *will honor* the word of the Almighty. And *they* will assuredly witness the growth of His Kingdom.

What will it be?

Repent ye, for the Kingdom of Heaven is at hand.

The Citizens Of The Kingdom

Verses 27-28: *But he said, Yea rather, blessed [are] they that bear the word of God, and keep it.*

These words are so *basic*, so *primary*, so *fundamental* — we might easily *misread* them by if we pass by *too hastily*.

But he said, Yea rather, blessed [are] they that bear the word of God, and keep it.

He did not say: Blessed are they that hear the word of God, and *edit* it — striking out the portions with which they disagree.

He did not say: Blessed are they that **hear** the word of God, and *screen* it — to make sure they do not appear too radical to the dying *culture* in which we live.

He did not say: Blessed are they that **hear** the word of God, and *alter* it — to make sure they get what they want.

What He said was: *Blessed [are] they that bear the word of God, and keep it.*

Blessed are they that *trust My judgment*. That *lean* upon My *wisdom*. Blessed are they that *apply themselves* to the **rigors** and **discipline** My word requires.

If we think we know better than the Almighty, we are in *serious trouble*.

But he said, Yea rather, blessed [are] they that bear the word of God, and keep it.

If we think *we* know *better* than *the Almighty*, the Kingdom is *not* for us.

The kingdom is for citizens who will **hear** and **obey**.

The Kingdom belongs to those who pray: **Thy** Kingdom come, **Thy** will be done.

The King's favor belongs to those who . . . seek *first* the *Kingdom of God* and **His** righteousness.

The Bible tells of several kingdoms.

It tells of the kingdom of *Nimrod*.

The kingdom of *Qg*.

The kingdom of *Sibon*.

The kingdom of *Cyrus*.

The kingdom of *Xerxes*.

But there is one Kingdom that supersedes them all. The *Kingdom of God*.

It is a Kingdom founded by the *Almighty Himself*.

It is a Kingdom of **DELIVERANCE**.

It is a Kingdom of **CONQUEST**.

It is a Kingdom with **OPPOSITION**.

It is a Kingdom of obedient **CITIZENS**.

It is a Kingdom that *cannot be shaken*.

It is a Kingdom that *cannot fail*.

Amen.

Ron Johnson preached this sermon at a Calvinistic Episcopal Church in Mesa, Arizona.

The Right To Bear Arms

By *Ellen O'Leary*

A well-regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

The Second Amendment

Just beneath the headlines of the Oklahoma City tragedy, there is an escalating conflict between two visions of America, and at its heart is the Second Amendment to the U.S. Constitution. The Right side fears that an urban, liberal elite valuing government controls more than individual liberties is conspiring to strip Americans of their right to keep and bear arms. The Left believes that unrestricted gun ownership is an obsolete concept in an increasingly urbanized and chaotic society; here, guns are no longer necessary for day-to-day survival and entirely too useful in post office massacres, drive-by shootings, and playground murders.

We argue in favor of the former perspective. The Second Amendment protects an individual's right to keep and bear arms, which contributes to political freedom and to the public good. Infringements on our Second Amendment right, via gun restrictions, are a potential threat to the general welfare of the American people. If there are to be any restrictions, they must be minimal. They are justified only when it is undeniably clear that the measure is in the public good.

The Only Sure Defense. . .

For America's gun owners, law-abiding citizens and wild-eyed anarchists alike, and even for some who do not own guns, the Second Amendment is not merely an inviolable guarantee of an individual's unfettered right to own a gun. It is also "the one amendment that maintains the viability of all others in the Bill of Rights," says Aaron Zelman of Jews for the Preservation of Firearms Ownership.¹ Lexington and Concord, Berlin, Tiananmen Square, and Waco, should underscore and clearly validate that our faith in an armed citizenry is the only sure defense against not only common criminals, but the potential for tyranny in any government. Says the National Rifle Association's Wayne LaPierre, the battle over the Second Amendment is a "battle to retake the most precious, most sacred ground on earth, it is a battle for freedom."²

In the court of public opinion, advocates of the individual's right to bear arms clearly dominate. A 1995 *U.S. News & World Report* poll shows that 75 percent of all American voters believe the Constitution guarantees them the right to own a gun. Furthermore, the poll discovered that voters are less willing to accept restrictions on their constitutional rights in the name of greater security than they were before the Oklahoma City Bombing. Prior to the

bombing, 44 percent of those surveyed said they were willing to give up some rights to make gains on crime, and 38 percent said they were not. Following the bombing, only 38 percent said they would concede some of their rights, while 47 percent would not.³ The results of the poll illustrate that people believe the government does not protect them from criminal attack well enough, and therefore, believe gun ownership is a necessary defense against senseless acts of brutality. Although many home owners are concerned about protection from the crime their government is unable to shield them from, what is most striking about the poll is their concern about protection from the crime their own government may inflict on them. The Second Amendment provides the people security by checking the government's power to hurt the very people it is supposed to protect and serve.

The Second Amendment

To understand the Second Amendment, one must examine the era of its birth within Colonial America. As early as 1624, a survey in Jamestown, Va., counted one firearm for every colonist.⁴ Hence, the gun was viewed as an essential part of colonial life. Its protective role was enhanced as the tension grew between the overtaxed and under-represented colonists, and the elite standing armies. Standing armies were military forces composed solely of professional soldiers and controlled by the King's central government in England. This distrust of "professional" armies was due in part to King George III's oppressive use of British troops to compel obedience to the taxes and laws. The American Revolution followed as a result and the colonists gradually formed part-time citizen armies, or militias, which required the common man to keep and bear arms for the defense of his freedom, the individual's freedom.

As each of the thirteen colonies began to adopt constitutions in the 1770s and 1780s, it naturally incorporated provisions dealing with militias and the right to bear arms. Virginia's Declaration of Rights, drafted by George Mason and adopted in June 1776, stated that a "well regulated militia, composed of the body of people, trained to arms, is the proper, natural and safe defense of a free state."⁵ This philosophy quickly spread beyond Virginia and was embraced by the remaining thirteen colonies. Two months later, Pennsylvania declared that "the people have a right to bear arms for the defense of themselves and the state."⁶

The original U.S. Constitution, drafted in Philadelphia in 1787, did not include a Bill of Rights, but it quickly became apparent that one would be needed to win ratification by the states. In 1789, James Madison, the most influential advocate of the Constitution, introduced a version of the Bill of Rights. In Federalist Paper 46, he contrasted the type of federal government the Constitution would create to the despotism of European governments he contemptuously described as "afraid to trust the people with arms." Madison's Bill of Rights assured his fellow countrymen that "the right of the

people to keep and bear arms shall not be infringed; a well-armed, and well-regulated militia being the best security of a free country." A House committee changed the phrasing to read: "a well-regulated militia, composed of the body of the people, being the best security of a free state, the right of the people to keep and bear arms shall not be infringed." The Senate then defeated a proposed amendment that would have inserted "for the common defense" next to the words "bear arms." A conference committee approved the final version, and the full House and Senate voted their approval in September 1789. By 1791, the states had ratified it. There was little public debate. At the time, the Second Amendment was simply not controversial, but so clearly necessary.⁷

The Dispute

The Second Amendment should be the beginning and end of any discussion of the legal merits of gun control. Yet both political perspectives claim it as evidence in their case. Analysis of each side starts with the semantics of this seemingly straightforward provision and dates back to the legislative intent of the drafters of the Amendment when they proposed it in 1789. Gun-control advocates espouse that there is no substantial historical evidence for the claim that the Amendment was to guarantee an individual the right to have arms for any purpose other than participation in a state-regulated militia. These proponents claim that the Second Amendment clearly refers to the "free state" needing protection and specifies that a "well-regulated militia" is to give that protection. At the time of the Amendment's drafting, almost every citizen of this young and struggling nation was considered a front-line soldier, a member of the militia. Therefore, it was natural for the writers to assign the right to bear arms to "the people," meaning "the people of a well-qualified militia." Gun-control advocates argue that the Second Amendment does not guarantee the right of any *individual* against the confiscation of arms. Rather, it guarantees an exclusive right of the states, which only the states have standing to invoke. They argue that such measures are not necessary in today's world when any value the Second Amendment might presently have for them is satisfied by their federally-provided National Guard structure.

Gun controllers highlight the rejection of the term "for the common good" because they believe that notion is implied in the language of the Second Amendment. They maintain that it was rejected for a technical reason; the phrase would have been redundant. However, the clause was rejected because it would have the effect of restricting the right to bear arms. The Amendment already meant the right of the people of a well-regulated militia to bear arms for the security of a free state.

Advocates of gun restraint maintain that James Madison's statement that the U.S. should "trust the people with arms" is taken out of the context of Madison's argument. They claim that Madison's thrust was that the citizens of the U.S. would be free from tyranny by the federal government

because the people could unite through their strong, elected, local governments. Further, the citizens of the U.S. could unite with the armed people of the militia, either of which Europeans did not have, and oppose the tyranny of a despotic federal government and its standing army.

Yet the Second Amendment's language lends itself to a clear interpretation. The natural reading of the Amendment's phrase "right of the people" is not that it creates a state's right, but one which individuals can assert. When we encounter "the people" in the Second Amendment, it is synonymous with "the people" in the First Amendment, "the right of the people peaceably to assemble and to petition the government for a redress of grievances," and the Fourth Amendment, "the right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures," and the Ninth Amendment's right of privacy to be "retained by the people," and of the Tenth Amendment's powers not delegated nor prohibited are reserved to the states or "to the people."⁸

A "well-regulated militia" includes everyone, or at least all able-bodied men. History demonstrates that colonial leaders were in favor of the individual's right to bear arms. James Madison, in *Federalist 46*, wrote that unlike the governments of Europe, which were "afraid to trust the people with arms," the American people under their new Constitution would continue to possess "the advantage of being armed."⁹ Samuel Adams, arguing for a Bill of Rights at the Massachusetts ratifying convention, urged that the "Constitution never be construed to authorize Congress to . . . prevent the people of the United States, who are peaceable citizens, from keeping their own arms." In short, the Founding Fathers supported the individual's right to bear arms, which was founded on the belief that the right of the citizen to arm himself is crucial to the security of society as a whole.

The Second Amendment's language and historical background demonstrate that it was designed to guarantee individuals the possession of certain kinds of arms for self-defense, national defense, and the preservation of individual liberty and popular institutions against domestic despotism. The states' rights interpretation suggests that each of these purposes is obsolete and, therefore, that the Amendment itself is obsolete. Yet evidence can be offered to dispute this claim. As to the case of personal self-defense, it is regrettably the case that enormous increases in police budgets and personnel have not prevented the per capita incidence of reported robbery, rape, and aggravated assault from increasing by 300%, 400%, and 500% respectively since 1960.¹⁰ Increasingly police are concluding that they cannot protect the law-abiding citizen, and that it is not only rational for him to protect himself with firearms, but also an effective deterrent to violent crime. As for national defense and preserving personal liberty, the lessons of history, Lexington and Concord, Tiananmen Square, and Waco, have shown that an armed citizenry is an essential defense against both common criminals and the tyrannical potential of government.

The Founding Fathers intended the Second Amendment to guarantee an individual's right to possess firearms. Now does this apply to everyone under all circumstances? Certainly there must be exceptions. The precise details of that guarantee remain significantly unclear. But surely individuals with criminal records, and histories of violent behavior, young children naive to power and the potential for disaster inherent in firearms, or anyone with clear intention to harm and violate one's right cannot be extended the Second Amendment guarantee. The issue is protection, protection from harm and defense of our liberty. To weaken or limit the guarantee of our Second Amendment right to bear arms is to threaten the very fabric of our nation, the integrity of our government, and the future of our people.

¹ Duffy, Brian, "The Fight to Bear Arms," *U.S. News and World Report*, May 22, 1995, 29-36.

² *ibid.*, 29.

³ *ibid.*, 294.

⁴ Finkelman, Paul, *Gun Control and the Constitution*, 6.

⁵ *ibid.*, 150.

⁶ *ibid.*, 153.

⁷ *ibid.*

⁸ The United States Constitution.

⁹ *ibid.*

¹⁰ Dudley, William, *Crime and Criminals: Opposing Viewpoints*, 149.

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Law on Abortion: Zambia—Offenses Connected with Murder

215. Attempt to murder

Jobs and Trade

By Hans F. Sennholz

(a) Any person who attempts unlawfully to cause the death of another; or

(b) with intent unlawfully to cause the death of another does any act, or omits to do any act which is his duty to do, such act or omission being of such a nature as to be likely to endanger human life; is guilty of a felony and is liable to imprisonment for life.

216. Attempt to murder by convict

Any person who, being under sentence of imprisonment for three years or more, attempts to commit murder, is liable to imprisonment for life. (As amended by No. 26 of 1933)

217. Accessory after the fact to murder

Any person who becomes an accessory after the fact to murder is guilty of a felony and is liable to imprisonment for seven years.

218. Written threat to murder

Any person who, knowing the contents thereof, directly or indirectly causes any person to receive any writing threatening to kill any person, is guilty of a felony and is liable to imprisonment for seven years.

219. Conspiracy to murder

Any person who conspires with any other person to kill any person, whether such person is in Zambia or elsewhere, is guilty of a felony and is liable to imprisonment for fourteen years.

220. Concealing the birth of children

Any person who, when a woman is delivered of a child, endeavors, by any secret disposition of the dead body of the child, to conceal the birth, whether the child died before, at, or after its birth, is guilty of a misdemeanor.

221. Child destruction

(1) Subject as hereinafter in this subsection provided, any person who, with intent to destroy the life of a child capable of being born alive, by any wilful act causes a child to die before it has an existence independent of its mother, is guilty of felony, to wit, of child destruction, and is liable on conviction thereof to imprisonment for life:

Provided that no person shall be found guilty of an offence under this section unless it is proved that the act which caused the death of the child was not done in good faith for the purpose only of preserving the life of the mother.

(2) For the purposes of this section, evidence that a woman had at any material time been pregnant for a period of twenty-eight weeks or more shall be *prima facie* proof that she was at that time pregnant of a child capable of being born alive. (No. 28 of 1931)

Unemployment is the great puzzle of our time. It perplexes politicians, confuses officials, and even entangles economists. It persists and continues to grow despite all the government programs that mean to reduce it and the tax dollars spent to alleviate it.

Politicians and pundits often explain unemployment in protectionist terms which are among the oldest and most controversial in economics. Unemployment, they claim, is the price we pay for our participation in a global economy with millions of unemployed and underemployed people who are willing to work for 25 cents an hour. "Free trade" is "unfair trade"; it condemns American workers to the indignities and hardships of unemployment.

But if foreign trade actually were responsible for corporate layoffs, the phenomenal rise of imports and exports in recent years should have disemployed most Americans. According to U.S. Department of Commerce statistics, U.S. general imports in 1950 amounted to \$8.954 billion. By 1960 they had nearly doubled to \$15.073 billion. By 1970 they had risen to \$40.356 billion. During the 1970s they soared to \$244.871 billion, and during the 1980s to \$495 billion. This year they may exceed \$600 billion. Surely, if imports would destroy jobs, this 6,700 percent rise in imports since 1950 should have thrown most Americans out of work.

In fact, it is difficult to imagine our present working conditions and standards of living if the U.S. government had turned inward and closed its borders in 1950, as the Hoover Administration did in 1930. Even if the disruption of trade and immediate foreign retaliation would not have brought another depression, the crushing burden which liberal administrations placed on the economy during the 1960s and 70s would surely have depressed the economy and drastically lowered American levels of living. Similarly, if there had been no foreign investments, the staggering budget deficits of the 1980s and 90s would have drained the capital market and paralyzed the economy.

Further, international competition is as beneficial as domestic competition. It forces sellers to outdo one another by offering better and cheaper goods and services. Protective tariffs and other trade restrictions effect the very opposite; they permit the protected producers to offer inferior products at higher prices. They cause production to shift from places in which the natural conditions of production are more favorable to places in which they are less favorable. They force labor to move from export industries paying high wages to the protected industries that may pay lower wages. In short, trade restrictions both hamper production and produce lower standards of living. The net result is fewer, not more, jobs.

Employment is always a phenomenon of productivity and cost. In a market economy there is an unlimited

demand for labor that makes productive contributions. Labor that costs more than it is expected to produce, whether it is unskilled or armed with triple degrees, is devoid of any demand. In the eyes of potential employers, it is unproductive. This applies to actors and administrators, systems analysts, software programmers, engineers, and aeronautical scientists. If young Ph.D.s in mathematics are unable to find employment, employers believe them to be rather "unproductive" considering their cost and productivity.

Every participant in the labor market is under pressure to adjust in order to stay productive. Of course, a person is free to ignore the pressures; the typist may continue to pound the typewriter. But she cannot justly insist that she be subsidized by fellow workers and employers. The same is true of a university-trained aeronautical engineer who has learned to build great military planes. In times of war and preparations for war he is in great demand. In peace he will have to learn peaceful pursuits. He does not have the right to live off the labors of others.

The competitive position of an enterprise in domestic as well as international markets is determined by its total costs of which labor costs are only one of many components. In capital-intensive industries, such as the pharmaceutical, chemical, aeronautical, steel, tool-and-die industries, the cost of capital tends to determine competitiveness; in labor-intensive industries the total cost of labor is decisive. However, there are no labor-intensive American industries that compete with foreign labor. Our service industries need not fear foreign competition as they are protected by immigration restrictions.

The protectionist argument is wrong: free trade is fair trade.

Hans F. Sennholz is president of the Foundation for Economic Education and author of The Politics of Unemployment.

Private Education Would Improve the Lot of the Poor

By Chris Cardiff

Proposals that suggest strengthening education by diminishing the role of government always garner objections. In various forms, the question "what do we do about the poor?" outstrips all others. The implicit assumption, only natural after 60 years of the welfare state and 150 years of government control over education, is

that government is the only entity capable of looking out for the poor and educating them.

People often assume that government must provide education. Historically, however, this has not been true. There is no evidence that poor children were denied an education in the nonslave states before the government takeover of the schools in the mid-1800s. Since then, educational opportunities for the poor have declined steadily.

While government control of education—with its low standards and rigid bureaucracies—harms everyone, children of low-income families are hurt most severely. Our inner-city government schools resemble prisons with their metal detectors and armed guards on patrol. Described as "poverty mills" by critics, these institutions cannot educate; they can only warehouse children. Despite spending over 300 billion taxpayer dollars on elementary and secondary education every year, our existing system of government schools is not meeting the needs of low-income families.

Providing educational opportunities for low-income families can be met without educational welfare by replacing the government educational dole with a system of private scholarships (or private vouchers) funded by charitable donations.

As part of the movement toward a free market in education, dozens of private scholarship foundations for elementary and secondary school-age children have proliferated since J. Patrick Rooney, chairman of Golden Rule Insurance, inaugurated the first one in 1991. These charity-financed programs encourage family involvement with their children's education and schools by requiring participating families to choose a school that matches their needs and to pay part of the tuition themselves.

These programs are successfully providing the means for over 10,000 children to attend independent schools today. Is it realistic to expect them to replace our gigantic educational welfare system? How much money would these programs need to help all low-income families?

The answer is, comparatively, very little.

According to the National Scholarship Center (a Washington, D.C.-based private scholarship organization for elementary and secondary school children), most private school tuition fees in big cities (where a third of all American children attend school) range between \$800 and \$1,800 a year. A typical private scholarship program pays half the cost, up to a ceiling of \$ 1,000 (some ceilings are higher and some programs pay more than half).

If we provided every child classified as "poor" a full scholarship of \$2,000 and every lower middle-class child a typical scholarship of \$ 1,000, educational opportunities for all low-income families in today's independent schools could be opened for only \$24 billion. To put that number in perspective, it is 25 percent less than the state of California alone spends and less than 8 percent of the \$316 billion spent on elementary and secondary education today by all levels of government nationwide.

A recent example illustrates the credibility of this scenario. Last August, a local judge shut down much of Milwaukee's school choice program (based on government vouchers) after thousands of children had already begun classes. A generous outpouring by Milwaukee's citizens resulted in raising \$1.6 million in ten days (and eventually more than \$2 million) so that the children could remain in the schools they chose and not be forced to return to government schools.

The critics who claim that Americans won't donate to charities are dead wrong. Consider that Americans donated more than \$ 126.2 billion to charities in 1993. Individuals, corporations, foundations and other organizations donated \$12.4 billion directly to colleges and universities in 1994-1995 and private sector sources donated \$24.9 billion in private scholarships and fellowships for higher education in 1994.

It's not a question of whether Americans will support private scholarships for children—they already do. Those who oppose substantive efforts to reform education through privatization measures underestimate the generosity of the American public. Unfortunately, the consequences are borne by the poorest of the country's youth.

Mr. Cardiff is executive director of the National Center for Independent Education.

A Chicken In Every Pot

By R. J. Rushdoony

One of the most disastrous of election promises came in 1928, when Herbert Hoover expressed his confidence in the American future by foreseeing a time soon to come when Americans would be so prosperous that there would be, in Hoover's words, "A chicken in every pot." "Chicken every Sunday" seemed then an extravagant promise. Chicken was then an expensive meat, and turkey was even more expensive, so that Hoover's promise was one of great prosperity.

Hoover won the election but gained a mocking public contempt for his promise when, in late 1929, the stock market crash led to the Great Depression. Political action did not solve the crisis. At the start, about 1,500,000 were unemployed; by late 1931, this had gone up to 3,000,000. F. D. Roosevelt took office, and, with a variety of emergency measures, doubled that number, and, by 1936, had 16,000,000 unemployed people to contend with. Only by entering the conflict in Europe, World War II, did the figures of the unemployed decrease. But with the end of World War II, a return to the Depression economy was forestalled simply by a continuing military build-up and

production for global conflicts. With President John F. Kennedy, and Robert MacNamara, another strategy was devised to keep the economy going, lending money to "Third World" countries to enable them to buy armaments from the U.S. (and other Western nations). By this means, depression was for a time suppressed artificially.

But what about Hoover's promise of a "Chicken in every pot"? At the time, chicken was indeed expensive, and various recipes were devised to make a chicken stretch into several meals. One popular and tasty recipe was "chicken a la king," widely used to make one chicken last a while.

But, since Hoover's much-ridiculed promise, an economic revolution has taken place, and chicken has become cheaper than beef. It is, in fact, both cheap and plentiful.

Agricultural experts, and university agricultural departments, devised means of producing four-pound chickens in fifty days. At Cornell University, Robert Baker invented 52 processed-chicken products since 1960. These included chicken steak, chicken chili, chicken baloney, and the popular chicken hot dog, which soon won almost twenty percent of the hot dog market. Then in 1950 Colonel Harland Sanders of Louisville, Kentucky "created" the Kentucky Fried Chicken, which, in less than twenty years, was grossing more than one billion dollars a year in thirty-nine countries. That income then doubled.

Instead of a "chicken in every pot" becoming a symbol of unrealistic hope, it had become cheap food, and many children were complaining to their mothers, "Not chicken again!" All this happened, not because of politics, but because of economic initiative in the private sector. Today large installations grow chickens and turkeys by the thousands, package and freeze them, and make them available to housewives all year long.

But this is only one of a number of economic developments that have vastly improved the diet of Americans, and of other peoples as well. The economic sector, when free, has again and again shown that it can accomplish remarkable things.

I can recall living a half century ago in high mountain country a hundred miles from any bus or train line. The winter weather was, at 5,400 feet, often sub-zero. Only two vegetables could be trucked in without freezing, cabbages and carrots. Our table one day would have cooked cabbage and raw carrots, and, the next, raw cabbage salad and cooked carrots! Then came frozen foods, not by any act of Congress but as a result of the free market and its initiative.

In an election year, too many people look to politics for an answer, and they thereby limit economic freedom and their own future. Neither Hoover and the Republicans, nor F. D. Roosevelt and the Democrats, could give us "a chicken in every pot," but economic freedom did. Now too many people want to shut the windows of economic opportunity by political action. Politics cannot give us "a chicken in every pot," but politics and controls can take

away the chicken and our freedom. By the way, should not Robert Baker of Cornell get more credit for our economic growth than our Washington, D.C. experts?

POSITION PAPER NO. 203

The Heresy of Modalism

By R. J. Rushdoony

Modalism, and its earlier form, Monarchianism, were heresies common to the early centuries of Christianity. They are not commonly known in our time because for centuries their existence was rather uncommon. Now, in our time, we are seeing their re-appearance, and there is a reason for it.

Many of the converts in the early church were pagan philosophers and thinkers. They saw the Biblical revelation as important and yet limited: their views of God were broader, and the Bible seemed to circumscribe God too much. Arius, for example, in *Thalia*, saw God as unknowable, which meant that the Bible could neither truly nor fully reveal God. Jesus Christ was the greatest of creatures but not one with God. For Arius, God was really incoherent: "For He is to Himself what He is, that is, unspeakable." God was too great to be expressible.

Behind Arius and the later Monarchians and Modalists was a belief that God is the great and incoherent life-force behind all things, not more than marginally knowable and essentially unknowable. He is a changing and evolving force whose nature is beyond our description.

For such a view, the Biblical doctrine of the Trinity, of the God who gives us an enscriptured and unchanging revelation, is anathema. The Biblical God says, "I am the LORD, I change not" (*Mal. 3:6*), whereas this life-force says, I change, and no man knows me, nor my name.

This means that we cannot use, supposedly, God's word to limit God. One prominent evangelist who is hostile to theonomy and a fixed revelation has said that there can be nineteen persons in the Godhead, not merely three. This means a changing God, which implies a changing plan of salvation. Indeed, in the Joachimite tradition, salvation in the Old Testament era was by law, in the New Testament age by grace, and, in the coming time of the Spirit, by love. This means a changing God and an insufficient revelation. Some new prophet may give us still another stage in God's evolution and progress!

The twentieth century has seen a world-wide expansion of the Christian Faith. Many new converts bring with them ancient Eastern mystical faiths and vague doctrines of God. Tribal religions also seek to accommodate Christianity to their presuppositions. They

see it as their task to "open up" Christianity to their ancient "wisdom." As a result, they object to systematic theology as a limitation on God. Supposedly, systematic theology cannot understand the full revelation of the Godhead nor the meaning of the Trinity, and therefore all such approaches are flawed.

This view sounds respectful and sensible, but it is false. True enough, man the creature cannot have an exhaustive knowledge of the eternal and infinite God, but he can still have a true and faithful knowledge. The triune God is not a vague and changing life-force but the supreme and unchanging Being His word declares Him to be. We therefore can know God truly through His word even though our knowledge of Him is not exhaustive, because God is consistent in all His Being and never in contradiction to His revelation of Himself. Systematic theology is no deviation but a necessity. Only since Darwin and the shift to a changing, evolving God have we seen this disregard for systematic theology. This in turn has meant a weakness in faith and life within the churches.

In the early church, Monarchianism and Modalism were in effect deviations from the strictness of revelation, and they have been described as monotheistic, a belief in one person in the Godhead, as against trinitarian. This is only partially true. Their forms of monotheism were a reaction against trinitarianism, and they were steps backward into an inchoate and formless god, an evolving force. (It is of interest that modern Unitarianism very quickly became non-theistic.) Some Monarchians saw Jesus Christ as a vague power or force rather than the incarnation of a divine Person. Other thinkers in this school reduced Jesus Christ to God the Father, and God the Spirit to manifestations of an essentially unknowable force. The Trinity simply represented modes whereby the unknowable for a time manifested itself.

It should be apparent now why modalism is again very much with us. We have, *first*, peoples of various pagan cultures who have come into the church (sometimes to leave it, claiming to be the one true church) whose implicit doctrine of "God" is a being out there who is beyond our comprehension, or beyond being comprehended more than dimly in the Bible.

Second, we have in the twentieth century a generation of new barbarians who are the products of public education and the humanistic universities. With arrogance and ignorance, they seek to re-invent Christianity as though wisdom were born with them. As a result, we are seeing a return to ancient and ignorant heresies, and to a blindness born of arrogance and pride.

Third, the hostility to systematic theology means that an unchanging God is denied, because the God of Scripture, who changes not, is the same, yesterday, today, and forever, and therefore true and faithful statements about Him are possible. Although He cannot be known exhaustively, He can be known truly. This means no new revelations, nor new prophets and saviors, because the

unchanging God is eternally self-consistent. This is the glory of orthodox faith: it guards us against the pretenders to new revelations, or to the one exclusively true church.

For Modalists, the Trinity may be the "truth" for one dispensation or era of history, but not for others. Truth is replaced with relativism.

Thus, if any group or man tells us that the Trinity is to some degree only partly true, or that systematic theology is not true, we can thereby identify him as espousing another religion, no matter how seemingly Christian his language. He posits a life force behind the Trinity which manifests itself in one era with the Trinity, possibly Mohammed in another, and so on and on.

Modalism *appears* on the church scene as a heresy, and it uses Biblical terms to pass as Christian. It is, however, implicitly another religion.

When it comes from Eastern religious backgrounds, its implicit view of God is of an unknown and unknowable force behind the Christian Trinity. When its origin is modernism, the abandonment of the Biblical forms is more open. The revised view of God born of modernism and Darwinism is of an evolving and changing life-force, modalist to the core. Karl Barth, that catch-all of heretics, refused to call God "Almighty." For him, "The 'Almighty' is bad, as 'power in itself' is bad. The 'Almighty' means Chaos, Evil, the Devil. We could not better describe and define the Devil than by trying to think this idea of a self-based, free, sovereign ability." In one sense, Barth is right in associating God's power exclusively with law (Karl Barth: *Dogmatics in Outline*, New York, N.Y.: Philosophical Library, 1949, p. 48). He was wrong, however, in separating omnipotence and the title "Almighty" from God, and he seriously limited God, if a God was at all in his thinking. Having separated Biblical, "holy history," from actual temporal history, Barth reduced God to an idea and a mode of religious expression.

Without the Creator God, Father, Son, and Holy Ghost, and His enscriptured word, there can be no systematic theology, no unchanging truth.

We are then back to ancient paganisms, many "truths," none of them binding, to a changing God and a changing revelation, new prophets for new days, and an abiding darkness in the minds of men.

Book Notes

By R. J. Rushdoony

1. Former California State Senator H.L. "Bill" Richardson is a superb story-teller, and, in his second novel, *Split Ticket*, this comes through beautifully (Word Publishing,

1996, paperback, 315 pp. \$12.99, or \$16.96 if shipped from Word, P.O. Box 2518, Waco, TX 76702). Besides being a good introduction to political maneuvering, it is a delightful and happy story. I read portions of it aloud to Dorothy, who relished it also. Richardson's perspective is Christian. His purpose is to provide a story that will entertain us and add to our insights into the political arena.

If you want reading for the sheer pleasure of it, this is your book. "Bill" Richardson is of the old school of writers who write to be enjoyed. There will be many more books from him because with *The Devil's Eye* and now *Split Ticket* he is creating a growing following.

2. F. LaGard Smith's *ACLU, The Devil's Advocate, The Seduction of Civil Liberties in America* (Marcon Publishers, 770-101 Wooten Road, Colorado Springs, Colorado 80915; hardback, 311 pp. \$24.95, Postage and handling \$3) documents the ACLU's goal to build a wall of separation between morality and the state. If we strip the law of its historic Christian moral concerns, we have then simply a humanistic tyranny that insists that we have moral relativism where Christianity is concerned, but moral absolutism where the ACLU's moral concerns are involved. Smith, a professor of law at Pepperdine University, documents this carefully and at length. The ACLU is giving us a legally enforced religious faith which is anti-Christian and hostile to the majority of American's beliefs. One of the central tenets of this new religion is total sexual freedom. Again, this new religion is against all punishment.

We are thus in a grim conflict. What sets Dr. Smith's work so far ahead of other studies of the ACLU is his perception of the basic religious and moral issue. This is a very important study which deserves a wide audience and *major* attention.

3. R. E. McMaster, Jr. can be a baffling writer because his familiarity with avant garde science is so extensive; some of these new ideas may prove good, others bad. They do make reading him difficult at times, but his essential faith and his clarity of meaning are great. He defines for us "debt capitalism," something that now commands our era and is destroying us, in *The Christ Within* (p. 58). His comments on absentee ownership (p. 345 ff.) deserve close attention and study. His comments on "The Myth Surrounding Wild Horses" (pp. 271-273) are telling, and anyone who has lived in wild horse country knows they are true. His chapter on "Saving Souls?" (pp. 99-103) will sting but is true. He writes plainly on law and grace (pp. 253-258).

If you want a book you will only agree with, this is not the book for you. But if you want to encounter seminal ideas, you will find it of substantial worth. (Order from *The Reaper*, P.O. Box 84901, Phoenix, Arizona 85071, \$17.95 postpaid)

4. G.A. Henty's *In Freedom's Cause, A Story of Wallace and Bruce* (Preston/Speed Publications, RR4, Box 705, Mill Hall, Pennsylvania 17751; hardback, 337 pp.; \$20 plus \$3

for shipping, handling) is a particular favorite of mine because it was the first Henty book I read when very young. I read it again in my 'teens, and again as a college student. It fed my already existing love of history, and it was and is an exciting tale for me. It does justice to history, and Henty is able at imparting to readers an appreciation of the past and its relevance to us.

There is a Henty revival under way, an international Henty Society with a growing membership. Henty books have become collectors' items. It is good, therefore, that this new printing of Henty, in excellent format, can meet this demand.

Important scholars and leaders of this century were sparked by Henty's books. Now a generation of Christian and home school students will similarly be inspired.

5. The two bound volumes of the *Journal of Biblical Ethics in Medicine* (Covenant Enterprises, P.O. Box 14488, Augusta, Georgia 30919-0488; phone 706736-0161) are gems that give us a Christian perspective on medicine, on abortion, anthropology, the image of God and the practice of medicine, total cell transplantation, population control, pharmacy, physician and pastor, and much, much more. Editors Dr. Hilton P. Terrell and Dr. Franklin E. Payne have given us almost an encyclopedia on Biblical Ethics in Medicine. There are important studies on a variety of subjects, e.g., Rev. David Hall's "Too Many Rights Make Wrong," and much, much more. You are bound to find something to disagree with, but much more to learn from.

Random Notes, 62

By R. J. Rushdoony

1. One of the curious aspects of our time is the low esteem for farmers common in many circles, something not new in history. To be a farmer, however, requires not only hard work but versatile talents. Over the years, I have known of, or heard about, various persons who decided to "retire" into a life of farming, ex-professors, or various professionals. Almost always, they are quickly wiped out. They lack the knowledge of soils, weather, mechanical repairing, and more. A farmer in his work has as many skills as any professional man, and they are not learned overnight.

2. I read recently Peter Bushell's *London's Secret History* (1983); *secret* here means unknown or forgotten bits associated with different areas of London.

One strange item concerned Laura Bell, who, more than a century ago, was a woman evangelist. She married a well-to-do Englishman, who died in 1887. In earlier years, she had been London's "most expensive courtesan." Two years

before she met her husband, the Nepalese prime minister had paid \$250,000 English pounds for one night with her! In those days, that was a great fortune (p. 11).

The mother of the Rothschild brothers was dying at age 98, and she asked her doctor to help her. He answered, "Madame, What can I do? I cannot make you young again." Her answer was this: "But I want to continue to grow old" (p. 23).

The Duchess of Buckingham was an illegitimate daughter of James II. Walpole said of her that she was "more mad with pride than any mercer's wife in Bedlam" (i.e., any insane woman). Her reaction to a sermon on sin was this: "It is monstrous to be told that you have a heart as sinful as the common wretches that crawl the earth." On her deathbed, she made her ladies promise that none would sit down in her presence until the doctor pronounced her dead (p. 97).

In 1618, Sir Walter Raleigh, on facing execution, ran his finger over the blade of the axe, and he declared it to be "a sharp and fair execution to cure all my diseases." He refused a blindfold, saying, "think you I fear the shadow of the axe when I fear not the axe itself?" When he put his head on the block, he was told that he was facing the wrong way, and he answered, "What matter how the head lie so that the heart be right?" (p. 114).

I was in my 'teens when I first read Raleigh's moving poem, written apparently the night before his execution:

Even such is time, that takes in trust
Our youth, our joys, our all we have,
And pays us but with earth and dust;
Who in the dark and silent grave,
When we have wander'd all our ways,
Shuts up the story of our days;
But from this earth, this grave, this dust,
My God shall raise me up, I trust.

Earlier, Raleigh had been a brazen sinner, but he became in time a faithful Christian and died as one.

3. History routinely is rewritten by the Left to make itself the advocates of all that is good. But Alain Borer, no conservative, reports in *Rimbaud in Abyssinia* (1984), that, from the start, colonialism was championed not only by the imperialists but also by the Left as the means of exporting progress, Revolution, education, and human rights (p. 150). At present, by means of foreign aid, military intervention, and "advisors," this program of the Left is still in operation. The new colonialism denounces the old but is no less oppressive in its demands of the modern pseudo-democratic colonies.

4. I was reminded last night of something from about 50 or more years ago, when I was on the Indian Reservation, at an elevation of 5,400 feet. At first, we were able to have milk only by buying it from a nearby liquor dealer who kept a cow. In the spring, the cow ate wild onions, and the milk reeked of the onion odor.

The Indian children, waiting for the school bus, would eat the wild onion stalks, far, far stronger in odor than the garden variety. The classrooms would then reek of onion breath, driving the teachers to a nervous distraction!

5. When I was a child, we lacked many things, but I was really born rich because of my Christian parents and relatives. I felt that I was in the lap of luxury, a privileged child.

I recall *vividly* to this day my father's table prayers for all of us, and also his use at times of prayers in Kurrahpar, the old, classical Armenian. They still resonate, with all their ancient majesty of confident faith, in my mind. Once, in the 1940s, I asked my father to send the texts to me, to memorize and to use. But I could not do it: it was and remains a majestic memory of my father and reserved for him.

6. Twenty years ago, a fine young man began to attend our monthly study class here for college students. Some came from a hundred miles away. One of them has since been very active in astronomy and has produced *Journey to Mizar: The Backyard Astronomer's Compendium and Field Guide to the Big Dipper* (published by Ruhe Company, P.O. Box 1034, Rocklin, California 95677-1034). I am not an astronomer, but I know that whatever Tim, an architect, does, he does very well.

7. Dorothy and I, and many others of our age, were reared by parents who insisted on everything placed on our dinner plates being entirely eaten, whether we liked it or not. Times have changed, and parents and children waste food casually, which is painful to see. It becomes a personal trial when we go to a restaurant overly generous with their helpings, so much so that to eat everything would make us ill. We try to avoid such places.

8. F. D. Maurice was an important person in English religious circles in the nineteenth century, but his preaching apparently left many perplexed. Aubrey de Vere said of Maurice that listening to him preach was like "eating pea-soup with a fork."

9. Not too long before the year 1000 A.D., a pagan Magyar leader, Geza, was persuaded by his Christian wife Sarolta to be baptized by German prelates. But Geza, while praying to Christ thereafter, and taking communion, continued to sacrifice to pagan gods, "saying that he was rich enough to serve two different gods" (Richard Erdoes, *A.D. 1000*, p. 170). The conversion of Europe was slow because the deeply rooted paganism of its peoples took centuries to overcome. Atrocities were commonplace, and not even all of Europe was nominally converted until after 1000 A.D. At the time, human sacrifice was still practiced in many areas. Much of Europe was the habitation of barbarians. A manual for manners told people not to break wind while at the table, nor to spit on the floor, nor to pick their noses, nor to look for lice in their hair. Men were told "not to fondle the breasts of the women next to them" (Erdoes, p. 79).

The good old days?

Meanwhile, in Spain Arab rulers lived in great zuxury in palaces built by imported Byzantine architects and craftsmen. Abd-er-Rahman had in his harem 6,315 women, counting his favorite wife, and these were served by 3,350 pages and eunuchs (p. 48). Of course, the common people who paid for this lived poorly. When you consider the glories of Moorish Spain, remember that the people had a high price to pay when the ruler alone had 9,665 in his household to serve simply his sexual "needs." European tyrants, at their worst, were never so expensive!

Letter To The Editor

As an African missionary I am grieved to hear of the burning down of churches in American. Those who commit such a crime show themselves to be the enemies of God. Unless the arsonists truly repent and do thorough restitution for the damage they have caused — one day they will find that it is a fearful thing to receive justice from Almighty God.

I have personally seen hundreds of burnt-out churches in Africa. Marxist regimes in Angola and Mozambique and the extremist Islamic regime in Sudan have burnt down literally thousands of Christian churches. Survivors of other atrocities have reported on Cuban troops bursting into worship services of Black Christians in Angola and murdering the pastor, desecrating the churches and burning the Bibles and hymn books. Muslim Arabs in Sudan have crucified hundreds of Black Christians in the Nuba Mountains. Some of our churches in South Africa have been attacked by terrorists who have thrown hand-grenades and fired into the packed congregations.

It is understandable that such events in far away places would not receive the same volume of news coverage as famous athletes, movie stars and scandals in America, however I trust that our sufferings in Africa are not forgotten. Certainly the current church burnings in the States should remind Americans that such atrocities are commonplace in Africa. Most believers do not enjoy the religious liberty you may take for granted.

*Yours sincerely in Christ,
Rev. Peter Hammond*

Special Announcements

Videotape of the Rushdoony 80th Birthday Conference San Jose, CA, April 27, 1996

Highlights of the speakers: Howard Phillips, Herb Titus, Andrew Sandlin, and Rush himself. Stories and anecdotes from Rush's old friends. Tributes and testimonials from the many who have been influenced and mentioned by Rushdoony. This tape is a special keepsake of a very memorable event and an excellent way of introducing new people to Rushdoony and to Christian Reconstruction in general.

Two-hour tape on VHS. Until August 15, \$25 U.S. per copy postpaid. After August 15, \$40.

All profits go to Chalcedon.

Send name and address with check made out to "Hugh Martin" to Hugh Martin & Co.,
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Important Announcement On Answering Mail and E-Mail

We at Chalcedon receive many more letters and e-mail messages than we can answer. In fact, it would probably require hiring a full-time staff member just to answer all our mail. Ours is not a large, sophisticated foundation. We try to respond to the most urgent mail. We hope our faithful supporters and readers understand.

Important: Editorial Placement

When sending articles to be placed in the *Chalcedon Report*, please save the file on computer disks in one of the following formats: ASCII or as TEXT only files. This will help us download the files into the document. Thank you for your cooperation.

Christianity and Government Tapes

The "Christianity and Government" seminar tapes featuring R. J. Rushdoony, Howard Phillips, Andrew Sandlin, and Colonel Doner can now be purchased. The complete set is \$35.00; checks can be made payable to Tampa Covenant Church, 13320 Lake Magdalene Blvd., Tampa FL 33618; (813) 968-2979.

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Joseph is teaching a weekly exegetical series on the Book of Hebrews and the Book of Proverbs. Tapes cost \$4.00 each and may be ordered by calling (813) 968-2979.

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One of the things we are proud of is the many varied activities of our staff. Some of them are publishing important newsletters, and we take this opportunity to tell you of them.

1. Samuel L. Blumenfeld publishes *The Blumenfeld Educational Letter*, P.O. Box 45161, Boise, Idaho 83711, \$36 a year, a monthly.
2. *The Lofton Letter* by John Lofton, P.O. Box 1142, Laurel, Maryland 20725, e-mail address: JLoof@AOL.com, \$100 a year, monthly (20 pages).
3. Ian Hodge of Australia's Foundation for the Advancement of Christian Studies is an affiliate, and he publishes *F.A.C.S. Report, Probe*, and *Christian Economics* monthly, on a donation basis: write to him at P.O. Box 547, Ferny Hills, QLD 4055, Australia, Tel/fax 07-851-1265.
4. R.E. McMaster, Jr. publishes *The Reaper*, an economic commentary, 36 issues a year for \$195, 6 months \$110, 10 trial issues \$60; P.O. Box 84901, Phoenix, Arizona 85071.
5. For those of you who read French, Jean-Marc Berthoud publishes several periodicals. For sample copies, send a donation and write to Jean-Marc Berthoud, Trabendan 16, Lausanne, CH 1006, Switzerland.
6. For the Chalcedon tapes, write to Christian Tape Productions, P.O. Box 1804, Murphys, California 95247. The twice monthly Easy Chairs are \$4.50 each, and the weekly Bible studies (two lessons on each tape), are also \$4.50. For a sample of either, send \$5; California residents add 7¹/₄% sales tax.
7. For those of you who read German, Dr. Thomas Schirmacher (a professor of missions and ethics) and his wife Dr. Christine Schirmacher (a scholar in Islamic studies) publish **Querschnitte** (obtainable from Culture and Science Publ., Friedrichstr. 38, D-53111 Bonn, Germany).
8. **Friends of Chalcedon** (4960 Almaden Expressway, #172, San Jose, CA 95118 [408] 997-9866) publishes two newsletters as part of its ministry. The *Kids for Life Newsletter* is a publication which consists of young people writing against abortion, euthanasia and any devaluation of life. It is available on request. Donations are welcomed. Also, about twice a year, as part of its **Emmaus Project**, there is an *Update* for the **Committees of Correspondence**, which endeavors to serve as a networking instrument for reconstructionists around the country. You may become part of the Committees of Correspondence by writing in and requesting such.

THE MINISTRY OF CHALCEDON

CHALCEDON (kal•see•don) is a Christian educational organization devoted exclusively to research, publishing, and to cogent communication of a distinctly Christian scholarship to the world at large. It makes available a variety of services and programs, all geared to the needs of interested ministers, scholars and laymen who understand the propositions that Jesus Christ speaks to the mind as well as the heart, and that His claims extend beyond the narrow confines of the various institutional churches. We exist in order to support the efforts of all orthodox denominations and churches.

Chalcedon derives its name from the great ecclesiastical Council of Chalcedon (A.D. 451), which produced the crucial Christological definition: "Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man" This formula directly challenges every false claim of divinity by any human institution: state, church, cult, school, or human assembly. Christ alone is both God and man, the unique link between heaven and earth. All human power is therefore derivative; Christ alone can announce that "All power is given unto me in heaven and in earth" (*Matthew 28:18*). Historically, the Chalcedonian creed is therefore the foundation of Western liberty, for it sets limits on all authoritarian human institutions by acknowledging the validity of the claims of the One who is the source of true human freedom (*Galatians 5:1*).

The Chalcedon Report is published monthly and is sent to all who request it.

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