

CHALCEDON *Report*

No. 382, May 1997

**Historic Chalcedon
Conference in Zambia
June 26-28, 1997: Will You Help Us?**



*Frontline Fellowship
Biblical Worldview
Seminar, Lusaka,
Zambia 1994*

*Frontline Fellowship
Missionaries en route
to Northern Zambia*



*Frontline Fellowship
Team conferring with
Zambian Minister
of Finance*

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*

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June Preview:
In June's *Chalcedon Report*:
*The Biblical Text and
Christian Reconstruction*

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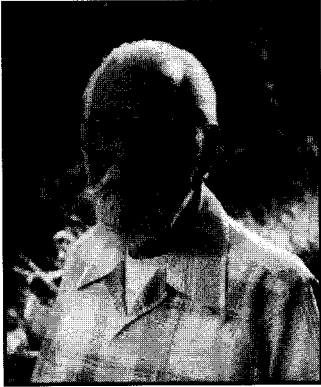
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From Ape Man to Christian Man

By R. J. Rushdoony



A few nights ago, I watched a video-tape of *Tarzan*, the 1932 film with Johnny Weissmuller. The book, *Tarzan of the Apes*, was written in 1914 by Edgar Rice Burroughs (1875-1950). It is hard now to realize how successful the Tarzan stories were then. In the mid-1920's, in my school all the boys were reading them; I read one and was not much interested. Until

watching this film, I had seen only a few minutes of a later one, on television.

The Tarzan stories were later versions of Rousseau's "noble savage" myth. Tarzan was the natural man, reared by the apes apart from civilization and possessing a natural goodness and nobility. As against civilized men, he is the good, because the natural, man. Meeting Jane, he is the perfect gentleman to the manner born. The story of Tarzan was the myth of the noble savage for the masses. In various ways, the myth was continued: the criminal, as the outsider, became in the films of the 1930's the new victim of civilization and often the truly noble hero. Then, in the 1960's blacks were given that role by the media, not, of course, educated and successful blacks, but ghetto figures. The hero had to be outside civilization!

But, some years ago, Mario Praz, in *The Romantic Agony*, demonstrated how this romantic notion had taken a downward trail from natural nobility to natural depravity. One novelist of 1974 has his character admit, "Conquest is all that concerns me. Hate is my aphrodisiac." The natural man was beginning to show his fallen stripes! Before long, the new cultural heroes in the tradition of Rousseau were homosexuals, one in Britain declaring that theirs was the truly free culture because it was totally artificial, ostensibly free of both God and nature.

"But he that sinneth against me wrongeth his own soul: all they that hate me love death" (*Prov. 8:35*). We live in a death-loving culture which will in time destroy itself. The more it

separates itself from God, the more it separates itself from life. In my student days, solipsism was a concern to many, *i.e.*, the conclusion that one cannot know anything except one's self, and that knowledge beyond the self is not possible. Before too many years, existentialism embraced this conclusion triumphantly. As a result, the solipsist individual, as the only reality, was Rousseau's natural man, not only rejecting civilization but also proclaiming his barbarity as the new gospel in the 1960's. Rousseau's noble savage and Burrough's noble ape man were becoming destroyers. Forbidden knowledge and forbidden experiences ceased to exist. The culture of death began to prevail.

At the same time, however, amidst the shambles of pietism and its evasions of reality, a Christian culture began to develop. Christian schools and home schools began to grow and spread rapidly. Surrounded by the evidences of a dying world, a new world is in the making. The old order is nearing death. Therefore rejoice! We are moving from Rousseau's ape man to the new man in Christ.

SPECIAL MAY EDITORIAL

A Chalcedon Conference Bolstering the Christian Nation of Zambia: Will You Help Us?

By Rev. Andrew Sandlin



If you are convinced that the Christian Faith is a "personal, private affair," designed only for stone-faced Sunday morning worshippers, gossipy Thursday evening home Bible studies, and ethereal "quiet times with Jesus," please don't tell our brothers in the African nation of Zambia. They have somehow picked up the idea

that the Faith applies to all of life — including civil

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government — and are fashioning a Christian commonwealth as you read these lines.

And they want Chalcedon to help. . . .

A historic opportunity confronts Chalcedon. June 26-28 of this year Chalcedon will host a conference on Biblical Reformation and Christian Culture in Lusaka, Zambia, the only explicitly Christian nation in the world. For 27 years Zambia was mired in the throes of Communism. It was, in fact, one of the world's leading exporters of Communist terrorism; Communists from around the world traveled to Zambia for training in guerrilla warfare. By the unspeakable grace of God and a providential chain of events, however, in free elections on October 31, 1991, God installed (by a 5 to 1 margin) an explicitly Christian president, Fredrick Chiluba, and vice president, Godfrey Miyanda, as well as a largely Christian parliament (see Brian Abshire, "Those Who Live in a Dark Land Will Have Great Light. . . : The Christian Reconstruction of Zambia," *Chalcedon Report*, August, 1995, pp. 11-14).

The present regime of Zambia is committed to historic Christianity. Are you stunned that a nation in Southern Africa with pagan roots would adopt Biblical Christianity, while we Americans with Puritan roots would increasingly adopt paganism (see Stan Evans's *The Theme Is Freedom*)? The irony is profoundly troubling, isn't it? In his article noted above, Brian Abshire observed, "When [after his election] he was asked if he intended writing a new constitution, [President] Chiluba replied that he didn't have to. It was already written. He held up the Bible to the full view of the world press." If that had occurred here in the good old US of A, Dan Rather would have suffered a nightly-news prime-time coronary, and every ACLU attorney from the Potomac to the Pacific would have strode down Pennsylvania Avenue rabidly uttering "fascism" to CNN live coverage.

It just goes to show that not all pagans wear goofy face paint and dance nude around fires. And it also shows that what Brian Abshire terms The Greater Reformation may not begin in the United States. It may begin (it may have already begun) in a God-fearing nation in Southern Africa.

And, with your help, on June 26-28, Chalcedon will be there to assist in the Reformation.

Monte Wilson, president of Classical Christianity and noted Christian reconstructionist author; Wayne Johnson, Chalcedon board member and veteran political consultant; and I are scheduled for about 16 lectures in Lusaka. We have concrete assurances that the president will open the conference and attend at least the first evening's meeting, and that the vice president will attend the entire conference. We have been asked to address topics as diverse (and vital) as the nature of Christian commonwealths; the moral basis of market capitalism; foundations for freedom; crime and punishment; principles for prosperity; policies that produce the blessing of God; education as the foundation for the future; the meaning of "the last days"; humanism and Hollywood (no, even Southern Africa cannot escape its sordid influence); hindrances to revival; steps to reformation; and so forth.

The Chalcedon conference will be attended by pastors and other Christian workers, politicians, law enforcement officers, businessmen, teachers and other educators, and many, many more.

Peter Hammond, Chalcedon friend and Africa's prime Christian reconstructionist, will join us, as will the energetic and unflagging John Jere, our main contact point in Zambia.

The transition from Marxist socialism to Christian civilization in Zambia has not been painless or effortless. Suckled on 27 years of socialist propaganda, almost an entire generation of Zambia's citizens, not surprisingly, finds it hard to perceive the state as anything other than Mother Provider. Because civil government has been the "solution" to Zambian problems for so many years, a temptation to replace big secular government with big Christian government (state TV is now Christian) betrays a defective understanding of Christian freedom in the marketplace. The understanding of individual self-government, family government and church government under God, and the responsibility these require, is somewhat lacking. In addition, with the new religious freedom, pietistic ministries from the West have surged into Zambia, hawking their world-denying, defeatist wares (and errors) to all who will buy. (That the adoption of this pietistic vision may pave the way for a return to godless socialism is a point we Chalcedonians will not fail to make).

*Not all pagans wear goofy face
paint and dance nude around
fires.*

Nonetheless, the Christian nation of Zambia is on the right road. It is on the right road because it is on the road that leads to eternal life (*Mt. 7:14*). It has unashamedly thrown its lot with Christ and his word, and has thereby ensured the blessings of our sovereign God (*Jn. 12:26*).

Now, some crucial questions for you, my dear friend: If you could contribute to the Christianization of an entire nation, would you? If you could be certain your gifts would be used to effect immediate change in a nation committed to the "Crown Rights of Jesus Christ," would you be eager to give? If you could be assured that your hard-earned money could finance the instruction of an entire nation's pastors, politicians, teachers, and businessmen for the sake of historic, orthodox, Biblical Christianity, would you fork over some wealth? If you would and can, you should.

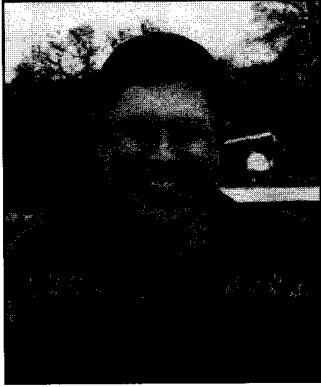
You can see almost immediate results of your contribution by sending Chalcedon's leadership and representatives to the Christian nation of Zambia. The more money we receive, the more books and other materials that the Christian Zambians are craving we can take with us to abet the Reformation.

Of course, we will furnish you a complete report of the trip when we return.

If you believe fervently in Christian civilization and Christian culture — not only here in the United States but around the globe — please contribute generously to the Zambian trip. Send gifts to Chalcedon, earmarked, "Zambia Trip."

“The End of the Commandment”

By Rev. Mark R. Rushdoony



Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

From which some having swerved have turned aside unto vain jangling;

Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

(1 Tim. 1:5-7)

Paul's enemies were using the law to stir up opinion against him, as well as “fables” and “other doctrine” (vs. 3-4) contrary to the gospel. They had to challenge Paul's apostolic authority with a stronger one. They thus repeatedly brought in pharisaical concepts of the law and tried to take the position of defenders of the law by giving it preeminence over grace and faith. Paul had reminded Timothy (vs. 1-4) that he had been instructed to challenge those who taught any other doctrines, which only served to create questions rather than promote godly edifying. Paul here told Timothy that the end of the commandment (law) is to understand charity, and love to God and man. This understanding of and commitment to charity, he says, comes from a “pure heart,” a “good conscience,” and “faith unfeigned.” The opposite is thus also true. If the law is turned into fables and questions rather than practical, applied charity, it is not only being badly applied, it may not be coming from a pure heart, a good conscience, or genuine faith. Our culture has reduced love to an emotion. But the most lawless and reprobate men might have very real emotions. Their love and how they show it is only as good as their character. This often does not come from a pure heart, a good conscience, or true faith. Paul said that love is the fulfilling of the law (*Rom. 13:8-10*). If this sounds too external and cold to those of us who are used to thinking of love as an emotion, we must remember that the missing element is not emotion but what he here tells Timothy — a pure heart, a good conscience, and true faith. Our hearts are naturally at enmity with God and hence our emotions tend to be self-serving. But even at their best, our trivial emotions cannot be equated with our duty to God. Paul speaks of a pure heart. Our hearts must be purified by faith (*Acts 15:9*). God regenerates our cold, dead hearts by grace through faith to enable us to will and to do His good pleasure. With a pure heart we can call upon God so that we can display Christian virtue (*2 Tim. 2:22*). Paul then speaks of a good conscience. A good conscience is based on the resurrection of Jesus Christ from the dead to the right hand of God (*1 Pet. 3:21-22*). Jesus Christ's victory over sin and death is our

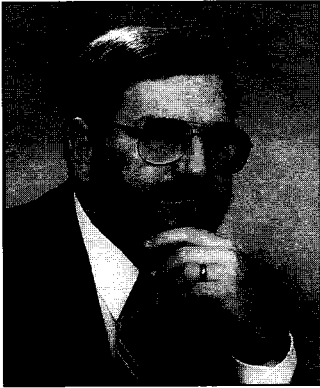
victory over sin and death. Because we truly believe in forgiveness, we have consciences free from guilt. One reason Christians are so viciously attacked is that they cannot be easily manipulated by false guilt. Every time Biblical ethics are attacked an alternative is in view. Because strong Christians are not easily dissuaded from their adherence to the Word they are not easily made to feel guilt in terms of a new morality. Challenges and false assertions thus quickly give way to vicious insult.

Professions of faith which do not display pure hearts, good consciences, and charity are insincere.

The third element necessary to an active love stemming from law is the most important. We must have a “faith unfeigned.” Professions of faith which do not display pure hearts, good consciences, and charity are insincere. Faith is the evidence of God's regeneration, which is never without effect. A regenerate heart will give a man a clear conscience and a proper understanding of his duty to obey God's Word. This teaches him to love God with all his heart, mind and spirit. He then understands his responsibility to love his neighbor as himself. The redeemed man begins to see all of life's responsibility in terms of his responsibility to his Heavenly Father. Love as the fulfilling of the law is then not seen as cold and external but as a truly personal and self-fulfilling means of honoring one's God and neighbor. But some — the some that taught “other doctrines” (v. 3) — have not reached that goal of charity. Instead they “swerved,” they consciously stopped aiming at the goal and “turned aside.” They ended up in a maze of “vain jangling” — empty, vain, idle, useless words. Instead of promoting charity they only created words — arguments, questions, and divisions. They left the path and went astray. Paul's meaning is obvious — we are not to follow them or their ideas. These pharisaical Judaizers professed to be experts on the law (v. 7). Yet they did not understand its end of charity. They had turned aside to make it a matter of debate. In the arrogance of their profession of wisdom they became fools (*Rom. 1:22*). They were “proud, knowing nothing” (*1 Tim. 6:4*). Judaizers felt the law was for justification so they distorted it. Today, many incorrectly feel the law is a threat to justification by faith, so they deny it. Both positions have done harm to the gospel message. Proponents of both ideas have tried to claim themselves as the defenders of true religions — the Judaizers to Paul and the antinomians in our day. But Scripture must be taken for what it claims to be — one whole, consistent, inerrant Word of God for His elect people. Any idea which lessens the law's role in God's Revelation must be rejected. Likewise, any idea which turns it into something other than God's will for man's life of obedience must be rejected. It was in Moses' day, Paul's day, and our day, as it will be throughout all eternity, God's holy law.

Militias!

By Rev. Brian M. Abshire



With the horrendous bombing of the Federal office building in Oklahoma City, the news media has brought “citizens’ militias” into the limelight. Most American Christians had little or no knowledge of citizens’ militias before then. However, the Federal government needed someone to blame, and “domestic” terrorism gave

them a blank check for more policing and surveillance powers. The media immediately jumped on the bandwagon, constantly comparing militias with hate-groups and terrorists, further muddying the waters.

Right now, there are conservative estimates of more than 100,000 members of various militias across the USA. It is fair to say that the average person now has firmly planted in his mind that anyone associated with these citizens’ militias in any form is a red-necked, gun-toting, paranoid, potential terrorist. Most Christians have also now formed strong opinions about militias without thinking through the Biblical and theological basis.

Militias and the Doctrine of the Lesser Magistrate

Reformed theology has always maintained a distinction between the various spheres of government; self, church, state, etc. The power of the sword clearly belongs neither to the church or to individuals; God has delegated that authority only to the state (*cf. Rom. 13:1ff*). While the individual himself has the right to self-defense, he never has the right to take the law into his own hands and punish evil with the sword. In historic Reformed thought, this was seen as sedition and rebellion. Self-defense is one thing, revolution another.

According to the Reformers, if the state became oppressive and tyrannical, the individual could appeal to a “lesser magistrate” to resist unlawful government since only the magistrate has the right to “bear the sword” against evil. For example, in Germany, it was the responsibility of princes to protect the people against the Emperor. In Britain, parliament was the lesser magistrate while in Scotland, it was the nobility. In Switzerland, the lesser magistrate was often the city fathers.

In American history, Reformed thought regarding militias was a perfect balance between the authority of the state and the responsibility of the individual. Individual men, living freely and responsibly under God’s law, were often called up by the “lesser magistrate” as needed to defend property, life and freedom. In continental Europe, armies were often

composed of the dregs of humanity, conscripted and used by the powers that be. However, in Scotland, England and the American colonies, the armies often raised were composed of local militias, raised by lairds, nobleman, local towns or colonial legislatures.

This is a crucial point: militias in American history were not autonomous groups, acting on their own, but rather agents of the local government. Such militias were raised from all the armed men of a community to fight against Indians, renegades, invaders, or in the case of the Civil War, sister states. But the key is that they were raised under the authority of the state (or county or town). They were not raised by individuals. The example of George Washington raising a militia in Fairfax county, Virginia, may or may not be an exception to this depending on how you see his role in the community as a serving colonel in the state militia. For the most part, county officials called for arming, training and establishing militias (see *Every Man Armed*).

I believe in an armed citizenry, but an armed citizenry who live responsibly before God, in submission to lawful authority.

This kind of militia in American history was seen as the last bastion against tyranny. When men lived self-governed under God’s Law, and took personal responsibility for their welfare, tyrants could not gain power. It is significant that the first act of any tyrannical state is the elimination of private ownership of firearms, and the amalgamation of the armed citizenry into a national army.

Sadly, in this age of centralization, we have also seen the state arrogate power to itself and local governments do not often exercise their own lawful authority. As in other nations, the concept of local militias has been swallowed up by the National Guard (something which did not even exist until 1903). The National Guard then becomes an agent of an impersonal state bureaucracy, rather than the local community. But lest we read too much into this, we must remember that part of the reason is that in most towns and cities, there has been no pressing need for an armed militia. Most communities do not have to worry about foreign invaders or rampaging aboriginal war-parties raiding isolated settlements.

Contemporary Examples of the Lawful Use of Militias

Crime, however, is a real problem, especially in the inner city. Though crime does not lend itself to a limited, military-type response, the concept of a citizens militia could be the answer to crime-ridden areas. Citizens could be recruited from the

community, trained by local police and then used to patrol the streets. This would be an all-volunteer force, there to assist the police. The reason why such volunteer forces are not used is often because of fear of litigation. All it takes is a couple of wrongful-death suits to bankrupt a local community. Interesting, bureaucrats fear lawyers more than crack-heads, rapists and gang-bangers. Another contemporary application of the militia is in reserve deputies for the county sheriff. Reserve deputies, working under the lawful authority of the local magistrate, are trained, equipped and bear arms for the benefit of the entire community. The number of such deputies should be greatly increased. If counties really wanted to increase their ability to enforce the law and restrict crime, they could recruit hundreds of men from the local community and train them. This should cost the county little or nothing since one of the fundamental aspects of the militia is that men serve without pay and supply their own equipment. This is a concept whose time may have come. In both of these cases, we the people delegate part of our second amendment power to police and deputies for the purpose of "bearing the sword" against evil. Meanwhile, we do not give up our rights of self-defense and bearing arms.

The Problem with Modern "Militias"

However, there is a real problem with individuals taking it upon themselves to form their own private armies. We are not talking about legitimate self-defense. When the rapist, the murderer, the burglar breaks into one's home, God's law clearly gives the individual the right to bear arms in self-defense (*cf. Ex. 22:22*). Personally speaking, I am fully prepared, willing and able to give any person who threatens my family or property the opportunity to plead his case directly to Almighty God, immediately! But militias are citizen's armies, armies intended to wage war under the lawful authority of the local government.

However, the modern militia movement is not normally in submission to a lesser magistrate, and therefore operates outside lawful authority. Contemporary militias argue that they have the right as free men to band together in self-defense. This is unquestionably their right. There is also merit to the argument, that to enforce the lawful authority of the state, especially during crises, breakdown of civil government, riots, etc., modern men need to be trained how to respond promptly and effectively. Case in point: the riots that appeared after the first Rodney King verdict could have been quickly curtailed if local citizens had been prepared to defend their homes and businesses corporately (especially since the police simply stood aside and let the looters and arsonists run wild). The difference between a militia and an armed mob is training and submission to lawful authority. Since neither local police forces nor county sheriffs seem willing to provide such training, free men have the right to train themselves. There is some merit in this argument since most militia training seems to consist of basic familiarity with firearms, land navigation, working with larger groups, etc.

But modern militias also seem to share an extreme sense of paranoia. They are not just training to provide a pool of highly skilled individuals, ready, able and willing to support lawful authority against enemies, foreign and domestic. For many of

these people, the enemy is the lawfully appointed government of the United States. Conspiracy buffs abound in the militia movement. Fear of the One World Order, the U.N. and the supposed sell-out of the Constitution to foreign enemies by the Federal government play a prominent role in modern militia propaganda. Therefore such autonomous militias do not stand within the framework of historic Christian orthodoxy or the American system of government. They are not raised by local authorities, but by individuals. They therefore implicitly deny God's distinction of the separation of the spheres of authority and therefore are not "well regulated." They are thus, in essence, a revolutionary army, owing allegiance to no one, accountable to no one, except their own leaders.

Yes, I know, they claim they only want to protect and support the Constitution. But in effect they are creating a nationwide network of revolutionary forces, called by no magistrate, under no lawful authority. They are arming and training to wage war against the Federal government and thus they reveal that their underlying theology is antinomianism, autonomy and anarchy. Am I being too hard on them? Well, the self-appointed Advocate General has called nationwide for militia members to march on Washington, arrest members of Congress and conduct trials against those who had not fulfilled their vow to defend the Constitution. The basic question for any member of a militia is, who has given you the right to say, "fire?"

The Actual Problem

God's work must be done God's way to receive God's blessing. I believe in fighting for freedom and liberty. Abshires have served in every major war since Independence (seems we can't get along with anybody!). Furthermore, I believe that in the last 100 years, we have lost a great measure of that freedom. But this is a symptom of a greater disease, the wholehearted, national abandonment of submission to God and His law. Men cannot live free from the tyranny of men, unless first their hearts have been freed from the tyranny of sin. Our Constitution can work only in a nation of men who are self-governed under God's law. If men reject God's law, man's law will replace it.

Thus Christians need to see our growing loss of liberty as a sign of God's judgment against our apostasy as a nation. The main problem is not an impersonal, ever-tyrannical Federal bureaucracy, but a hard-hearted people who refuse to live according to God's Word. Thus it is the height of insanity to propose revolutionary methods against any government that God Himself has imposed. "Unless the Lord builds the house, the laborer, labors in vain; unless the Lord guards the city, the watchman watches in vain."

The Apostle Paul, living under one of the most arbitrary and tyrannical dictatorships in history, never once even remotely suggested revolution against Rome as a cure for the many social, economic and political problems facing the early church. Instead, he told people to obey the state, pray for the state, pay their taxes to the state. Meanwhile they were to preach and live the Word. It is the Word of God, seen through transformed lives, that will transform nations, not lawless armed bands. Remember, the Declaration of Independence itself is a

theological justification for war against the British. It was signed by lawful delegates of the Continental Congress, under the authority of the individual colonies. Calvin said, "those who destroy the political order are rebellious against God." Furthermore he said in his commentary on Genesis, "All who strive to produce anarchy, fight against God." Independent militias, by their very nature, are sources of anarchy.

Yes, I believe in an armed citizenry, but an armed citizenry who live responsibly before God, in submission to lawful authority. If citizens are concerned about growing Federal control, let them work diligently first in their local communities, electing people who will support liberty. Let them petition their state governments to resist unlawful federal intrusion. Let them wean themselves from Federal handouts, by which the national government subverts local and state authority. Let them support national political action groups who can apply direct pressure on Congress. Let them join their county sheriff as reserve deputies. But most importantly, let us faithfully preach and teach the truth, humble ourselves before God and pray for His mercy that He might grant us repentance. The Biblical method of transforming a nation is through reformation, not revolution. We do not need to duplicate the anarchy of some Third World nations where the losing party in an election uses their private armies to wage war against the newly elected government.

Conclusion

Thus, I believe the contemporary militia movement is headed for serious trouble. If they do not root themselves in a consistent, Biblical world view, grounded in a proper understanding of the lawful authority of the lesser magistrate, they are ripe for either extinction, or subversion. And that would be a great loss.

What they are trying to do, I think, in their own fumbling way, is to restore a sense of personal responsibility for our own safety and welfare. They are trying to get rid of an "omnipotent" state, and replace it with responsible local government. They want to defend the Constitution against those who would subvert and destroy it. Furthermore, they are in danger of being used by unscrupulous persons to engender fear into the average citizen's life. Whether they know it or not, they themselves may become the scapegoats for the Federal government's taking away even more rights from the people (just because you're paranoid doesn't mean they're not out to get you!).

I say again, God's work must be done God's way. When their local magistrates, the county sheriff, the town mayor, the city council, etc., authorize the raising and training of militias, the awarding of rank, etc., then their laudable goals will have God's blessing. Until then, Christians should be very careful. No, they do not have to believe the media hype; no, they should not be pushed by fear into losing even more rights to the state. We must not be motivated by fear, either of a tyrannical state, or of the militias. Christians just need to learn to think Biblically. We need to call men to repentance before a holy and sovereign Lord, to live humbly by His laws, and demonstrate the power of the resurrected life of Jesus by our acts of loving service. Jesus is the only source of freedom. He gives it, and He takes it away.

Urban Nations Update: Not Quite Wildfire, but Spreading

By *Steve M. Schlissel*

Urban Nations seeks to seize the mission opportunity given by God in His bringing millions of immigrants from all nations to our city (New York). We can fulfill the Great Commission, representatively, in a single generation, with His blessing.

From our inception, of course, we've recognized that the window of opportunity is not open in New York alone. Therefore we have as part of our *raison d'être* the doing of whatever we can to assist others in beginning the same or similar works where they are. We have received inquiries and offered help to mission-minded brothers in Africa and Australia, Canada, and other cities in the USA.

*We can fulfill the Great
Commission, representatively,
in a single generation, with
God's blessing.*

A work, encouraged in its initial stages by the UN program, has been started by a Reformed church in farmland Iowa; the pastor, with a wink, refers to it as "Rural Nations." It is now bringing the Gospel to Spanish-speaking laborers and their families.

We have assisted a work which is now underway in a San Jose, CA, Presbyterian church. We've been in touch with a Reformed brother who plans to do a similar ministry in Arkansas. We have plans to help a Reformed church get a mission to immigrants going in the Modesto, CA, area, and we're helping a Presbyterian church in Florida start a Bible-based ESL program using our model.

As time and resources allow, we want to help solid churches everywhere participate in seizing the day, bringing God's message to the aliens within our gates. If you would like to begin an Urban Nations branch, or simply use our model, adapted to your own special circumstances, we'd regard the opportunity of helping you as a gracious privilege, a gift from God. Let's hear from you.

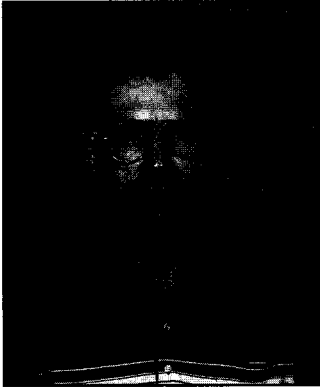
The word is spreading: there is a golden opportunity before us. We must not let it pass us by.

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Theology and the Scripture Principle

(Part 1)

By Joseph P. Braswell



One of the first questions that falls within the scope of philosophy of religion is the query as to whether religious language — “God-talk” — is meaningful. The philosophy of Christianity, however, begins with the presupposition that God has spoken, has revealed himself. This “axiom of revelation” asserts that among the diverse and sundry ways that God has made himself

known in self-disclosure must be included some informative or meaning-contentful communication — *propositional* revelation — that was conveyed using the conventions of ordinary human language, and this source of concepts provides the basis for meaningful God-talk to those initiated into the community’s corporate forms of life and their associated language-games — the appropriate meaning-contexts — that stand correlative to this canon. However, the revelational presupposition also posits that there is a point of contact between God and man that makes this communication in language possible, that allows concepts from ordinary human experience to be employed in a meaningful way when applied to the things of God. This point of contact, this principle of continuity, is provided by the doctrine of creation (the world as God’s creation) and the special creation of man as the image of God; it is provided by the idea of the general (or natural) revelation — the revelational nature of all creation — and the idea that man is *like* God and so reveals him and relates to him in a special way, having been made for communion with God and thus especially fitted to know and communicate with God. In other words, we simply presuppose the world view presented by the Bible.

The Necessity of Christian Revelation

For the Christian-theist, God-talk is possible because it is *actual*. Therefore, when we ask as to how it is possible, we are assuming its possibility as a given datum (because of the givenness of its actuality) and are inquiring not as to *whether* it is possible, but as to the transcendental conditions necessary to explain this *de facto* phenomenon, the necessary conditions that must hold if this actual state of affairs is to exist as it evidently does. We do not begin in the dark, but we rather stand in the light and inquire as to the “how” of this self-evidently illumined situation, operating on the assumption that God *has* spoken understandably, providing us with the necessary information concerning himself that makes some *meaningful*

theological discourse possible within the bounds of this revelational field of light.

*The very character of God
requires revelation.*

Now, it will not do simply to point to the phenomenon of religious language from a social-scientific perspective that concerns itself with observable human behaviors. We cannot so reduce our concern to that of the anthropologists and sociologists. These investigators note that throughout history and across a broad spectrum of cultures people have employed religious language in seemingly meaningful ways. Positivists were surely wrong to say that such language was meaningless; the users seem to know what to do with the words (how to use them), obey discernible (and learnable) rules governing this linguistic behavior, and communicate something meaningful among the in-group. Nevertheless, this social-scientific approach can view religion only as a *human* phenomena and deal with it as an aspect of *human* experience. This looks at such utterances of faith and piety only from the subject-side (including the inter-subjectivity of a *social* psychology) without making any *metaphysical* reference to a real object of faith and devotion. In other words, from the perspective of social-scientific study, God-talk does not refer to God as an actual entity; such language is not to be treated as containing existential propositions about God. God-talk confesses belief-states and experiences, phenomena shared by the faith-community; such are the facts that make this language-game meaningful.

The social scientist is methodologically limited to an investigation of those who confess, not to that which is allegedly confessed; it matters not whether that “object” is a real state of affairs. No distinction is or can be made between true and false religion, between the purely human-subjective and that subjectivity that may have an objective referent. The social scientist accordingly can provide no help with the question as to whether human concepts and human language can refer to the transcendent; he is concerned only with a meaningful expression of a type of human experience.

Over against this empirical study of human behaviors (where it must be granted that religions do in fact exist and their adherents do in fact effectively communicate with each other about their experiences of the *numinous*), we are concerned with the question as to how human language can express divine truth. How can we assert meaningful existential propositions about the transcendent God that accurately refer to him, stating definite things about him and his ways? What are the transcendental conditions necessary for the God-talk that lies at the very foundations of the Christian Faith?

The Conditions of Christian Revelation

The transcendental conditions necessary to account for God-

talk are in sum the Christian-theistic theory of reality (or world view). To be more specific, it is the presupposition that humans are created in the image and likeness of God and possess a *sensus deitatis* — indeed, have an actual knowledge of God — that explains the possibility of meaningful God-talk.

The Christian-theistic philosophy of revelation begins with the presupposition that the very act of creation by God was an act of revelation. The creation is a revelation of God and is inherently and *exhaustively* revelational in character. It cannot but express God.

God creates by his *Word*, the agency of his self-disclosure and the expression of his will. God's Word is meaning-instilling, a Word of original and creative interpretation (or *pre-interpretation*) of all things, and we discover truth when our interpretation (a derivative *re-interpretation*) agrees with God's meaning-assignment and evaluation, such that we are "thinking God's thoughts after him." Our knowledge wholly depends on the revelational character of created reality (its disclosure of God's architectural plan); our judgments must *refer* to the archetypal judgment of God, grasping the meanings his Word has assigned in establishing a meaningful cosmos. Our apprehension of the meaning of created things — what they are and how they function — therefore reveals to us something of the mind of God (an understanding in part of his thoughts and intents). Were creation not revelational, we could not know anything whatsoever, but creation *qua* creation is necessarily revelational.

It is of course quite true that Christian-theism insists upon the voluntary character of God's revelation. Revelation is a free act of divine self-disclosure, the act of a personal God who chooses to make himself known, and God remains inapprehensible — unknowable and inaccessible — apart from his revealing himself. Yet we cannot think of this freedom in a nominalistic way. God need not create or engage in any *ad extra* work, for he is aseitous (self-contained). Creation is an act of his *will*; it is not necessitated by some inner law of his being which compels this action, but it is instead a free and sovereign act. Nevertheless, having purposed to create, it is impossible for God to conceal himself, to be un-revealed in and to his creation, even if it remains true that he need not be revealed *exhaustively*.

If creation stands as other to God, because it is not a part of him or an emanation of his essence (*i.e.*, an extension of the being of God), the two orders of being increate and created — must in some way be related in their distinctiveness. And indeed, God sustains a relation to his creation by his Word (a Word that both brings the cosmos into being and upholds it), establishing the Creator/creature relation. It is not possible for God to be unrelated to his work, for creation to be independent of God the Creator. As long as creation continues to exist (continues to *consist* by the Word), it stands relative to him, thereby expressing its role in the Creator/creature relation. We thus may say that God, by his very nature, must stand within this relation as both transcendent and immanent. It is this *immanence* (God present to and involved with his creation) that requires creation to be revelational by nature, expressing and referring to this divine immanence.

We may approach this matter from yet another direction. The very character of God requires revelation. Again, it is quite true that God was under no necessity to create anything outside himself; but having willed to do so, the very moral nature of God (his omnibenevolence) obliges him, in faithfulness to himself, to give himself to his creation as its highest good. If it is true that the creation can have no fruition of him as its blessedness and reward apart from his condescending to reveal himself and relate himself to it, it is also true that God is glorified in creation's enjoyment of his glory-presence to it, and, having created for his own glory, delights in *tabernacling* in the midst of his creation and having his glory declared through it. God's *ad extra* works cannot but express the goodness of God's character in the immanent workings of divine *providence* by which God cares for his handiwork.

The notion of natural theology must be scrapped and replaced by the notion of natural (or general) revelation — revelation that is necessary, perspicuous, sufficient, and authoritative.

The Nature of Christian Revelation

We have seen from the *content* of that which Christianity purports to be the Word-revelation of God a good deal regarding what *form* such revelation takes. That is, the Biblical world view or metaphysic (philosophy of reality), including the Biblical view of God and man and the doctrine of creation, determines the philosophy of revelation. It is only from the material principle of the actual message and teaching of the Bible — its informative content — that we can develop an idea of inscripturated word-revelation. The formal principle of an authoritative revelation (the Scripture-principle of Christianity) cannot be abstracted from the actual content of Scripture; the *that* of Scripture presupposes the *what* of Scripture. The idea that a text (especially one having the very human phenomena we in fact find) was the inscripturated Word-revelation of God would not be coherent if the teaching of the Bible were different (*i.e.*, presenting a different idea of God, man, the world, human history, etc.). No other religion — not Islam, not Hinduism not Mormonism — can in principle embrace the philosophy of revelation of Christian-Theism, appealing to a text as literally the inscripturated Word-revelation of God in propositional form. The theologies of other "sacred books" are incompatible with the idea of revelation. There are, accordingly, no other contenders for what the Bible claims to be; there are no alternative claimants alongside the Bible that credibly can

purport to be — that possibly *can be* — God's revealed Word to man. In other words, we do *not* have to decide (as many people mistakenly think) among a crowded field of texts, all vying with the Bible for man's faith-investment in a text that allegedly possesses divine authority. The Bible is unique, claiming in self-witness to be God's Word and teaching a theology consistent with the idea of divine self-revelation.

It is by our being as clear as possible what sort of God we are talking about — *viz.*, the *Biblical* God — that we have ascertained that the idea of revelation is not only *reasonable* but is *altogether necessary*. Only by denying the Biblical (or Christian-Theistic) world view — this view of God, man, and the cosmos — would the philosophy of revelation seem incoherent or in need of demonstration, as though dubious. The doctrine of creation as we have set it forth entails the assertion that all created being is essentially revelational in character; the idea of the covenantal character of man's situation and of man's very existentiality necessitates the idea of a comprehensive revelation of the will of God. The notion of natural theology must be scrapped and replaced by the notion of natural (or general) revelation — revelation that is necessary, perspicuous, sufficient, and authoritative.¹

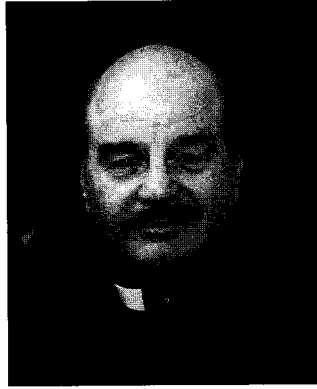
Quite obviously, Christians affirm the existence of the God of the Bible. The only alternative to *this* God — the eternal, self-existent, Triune, infinite-personal, Creator-God who is omnipotent, omniscient, etc. (cf. *Westminster Confession of Faith* chap. 2) — is the ultimacy of impersonal *chance*. We cannot speak vaguely of a god or gods in general, as though any sort of god-concept will do. It is of fundamental importance that we are clear just what sort of God we are talking about, that we *define* the term with specific content and refer our affirmation of existence to a very definite God-concept over against all the idols and false gods. A finite god, or an impersonal divine force, or any other god than the God proclaimed in Christian Theism on the basis of the Biblical story, provides no viable alternative to the metaphysics of chance. However, by affirming that *God* exists (referring to the God of Abraham, Isaac, and Jacob), we affirm revelation and cannot do theology on the basis of what we may *think* or *feel* (as modern religious man — and theological liberalism — tends to do). Theology can be done only on the basis of what God reveals concerning himself and his purposes, for apart from his voluntary condescension to self-revelation, God would be utterly inapprehensible.

¹ For a fuller exposition of the philosophy of general revelation I have in mind, see Cornelius Van Til, "Nature and Scripture," in Paul Wooley, ed., *The Infallible Word* (n.p.: Presbyterian and Reformed, 1946) 263-301.

Joseph Braswell has done undergraduate and graduate work in philosophy at the University of South Florida, but his real interest is in theology and Biblical studies. He has published several articles in various journals (including the Westminster Theological Journal, the Journal of Christian Reconstruction, and the Chalcedon Report). He currently resides in Palatka, Florida and is engaged in research and writing.

A Butterfly Instead of a Moth: New Reconstructionist Denomination

By Ellsworth McIntyre



Has this ever happened to you? You are enjoying a conference and someone slides up next to you and begins firing questions. What denomination do you belong to? Who ordained you? Where did you get your education? With a pained expression on your face, dear brother, are you suffering a coronary attack?

I was reared a Presbyterian; but after my conversion, I was driven out of my boyhood church. The church of my fathers wanted me to have a social Marxist conscience instead of zeal to examine and value everything against Scripture. Well, that's not quite true. At first it was O.K., maybe even cute, to question things like clothing styles, entertainment preferences or cultural matters in general; but when I began to ask why my church didn't value the Westminster Confession of Faith as apparently it had in the past, I was sternly told to go to the fundamentalists. They collectively told me to go to Hell. Well, that's not quite right either. Two of my Presbyterian brothers wrote letters to the church requesting my ex-communication. The letters didn't mention doctrine, however; instead they accused me of racism because I questioned the "Christian" character of the civil-rights movement. My pastor visited my home with the proper churchman face — sort of an emotionally unstable smile pasted on a moronic face that threatened tears, panic or laughter the instant anyone with normal testosterone levels hinted at the slightest disagreement. That's how I came to be banished and dwelt in "non-mainstream church circles." In these circles, at conferences, folks would slide up and ask questions also. Those questions had a different focus. How big is your church? How many are in your Sunday School? How many new members/baptisms last year? In other words, the questions were seeking credentials based on demonstrated achievement instead of academic pieces of paper. How refreshing also to note that these churches had some men who needed to shave every day — not a lot but a phenomenal increase over the old hard women, soft men and children of my boyhood church.

Both groups, however, shared some things in common. Both argued constantly over what they sincerely felt were principles but in reality were personality struggles for power and property. If doctrine came up as an issue, it was a mask behind which

danced the real issues: the petty lust for power and the bigger lust for property.

My next journey was outside the camp (see *Heb. 13:13*) to the high mountains of Christian Reconstruction. Here, I sadly report, I met up with some of my old friends from my boyhood church. True, they are the more robust of the species but they too often drag after them the soiled garments of denominational notions. It seems they would 1000 times prefer study to duty. My task with Grace Community Schools is to constantly seek men to start Christian day care/schools as a seed bed to grow orthodox churches without the need to beg at the table of antinomian/social Marxists. Some people write, "Send me your literature, information, books. I want to study how you do this." When they discover my system involves "demonstrated achievement" instead of academic degrees they frequently go away very sad. They make clicking noises not unlike black bugs fleeing bright light. "Do you mean to say, anyone can use your system without a proper Presbyterian education?" "Why, of course," I merrily reply; "If you need people with credentials after you have established your school, just hire them. There seems to be a huge supply; therefore, their price is very reasonable." I don't use that very honest and happy response any more. For some reason, it just didn't work.

I don't want to be too harsh on my brothers, comparing them to insects loving darkness. I apologize and beg forgiveness. Sometimes my Irish wisecrack humor overpowers me. Seriously, what my brothers want is "proper Reformed credentials"; therefore, some of your fellow Reconstructionist associates and I have founded Nicene Covenant Fellowship of Churches and Schools, inc. To those who can endorse the creed found inside the front cover of the *Chalcedon Report*, we provide legal cover for ordination and establishment of your church or school. We need this because Caesar asks questions about ordination and credentials for different and more important reasons. For example, several pastors have asked us to recognize their ordinations, because their ordaining agency either didn't obtain government recognition or was unwilling to help "one of those." We also carefully established Nicene Covenant Fellowship as an organization that *cannot* own property. We are very proud of that provision. We believe we just eliminated 99 percent of the reasons for a church fight. Also we have no salaried officers. How about that? We seek peace and unity with our brothers. For information, please write, Nicene Covenant Church, 4405 Outer Dr., Naples, FL 34108.

Honestly, we can't compare you to an insect — well, maybe a beautiful cocoon ready to burst open to reveal another warrior for Christ's dominion. Butterflies are the ancient Christian symbol that when we die to the fear and greed of our human natures, we are transformed into the most beautiful of creatures. See page 194 of Gary Moore's *Ten Golden Rules for Financial Success*. Ordinary denominations, on the other hand, seem to be moths that consume our substance. Are there any warriors out there in need of denominational armour? Write to us today!

Reconstructing Counseling

By Joe Propri



The field of counseling is an ungodly mess, both in the world and in the church.

Although the world presents a picture of unified agreement on counseling psychology, there is much internal disagreement as to which philosophy is correct and which techniques are the most effective. There are over 250 competing schools of thought (by secular count) in

the supposed "science" of psychology, all of which claim to truly understand man and his problems, and provide the adequate answers and therapies needed.

The church of our Lord echoes the same situation, with one important difference: we don't even present a picture of being unified! When it comes to authoritative counsel for people and their problems, both the world and the church speak in many tongues on this issue, and the result is babel.

A Crisis of Authority

What is "counseling" anyway? A simple secular definition goes something like this: *giving advice in a form that will help someone achieve a goal*. This working general definition is accepted by the 250+ competing schools of thought, including the Rogerians, who say we must not give advice!

Because so many views exist about counseling, there is a crisis of authority in this field. Whom can we trust? Whose ideas should we implement? Shall we adopt Freud's concepts and understanding? What about the behaviorists' insights? And doesn't Rogers have important things to say? Why do he and all the others disagree with each other? Isn't there common ground? Which approach is efficacious?

Secular critics of secular psychology have done all the work for us Christians. It is not my purpose in this article to document the many references available, but let me make one comment about the value of therapeutic help. According to a number of "scientific" studies over the last 20 years of the "science" of psychology, caring, listening friends have equal to or better rates of success at helping people long term through their troubles than do professional therapists and psychologists.

The world of psychology has also demonstrated its inability to speak with any authority on the problems its therapists treat. Just look at the constant changing of the guard. For a while, Freud was the guru. Then came Carl Rogers and now Freud is largely discredited. You have followers of Adler, Ellis,

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Harris, and Glasser. These people have more divisions than the Corinthians!

Not only do their authorities have remarkably different theories and explanations for problems and problem solving; the actual methods of treatment prescribed are just as different. Each school of thought has its appropriate bag of techniques, ranging from just listening to doing hypnosis.

The Pathetic Church

In the midst of this schizophrenic condition which is psychology, what clarion prophetic word does the church give? The same babel. Christians who desire to help people with their problems believe they must be trained in secular psychology in order to be adequately equipped for the task. And what is interesting about it all, is that the church comes up with the same theories and treatments for problems that the world has put forth, with one major difference: the Christian psychologists' books begin promoting the latest thing in "godly help" about three to five years after the world has discarded it, discredited it and replaced it with the next "latest thing!"

Some 15 years ago, when my Christian Counseling Center became more widely known locally, I received a letter from a Presbyterian pastor in a nearby town. He said he was grateful to know of another Christian doing counseling in our area, and offered himself as a referral, if I needed that resource in the future. His qualifications? He not only had a degree in psychology, but had added training in neuro-linguistic programming, gestalt therapy, the bicameral mind, hypnosis, and some other exotic therapy that escapes me now. He said with this extra stuff he was better prepared to handle the multitudes of problems that may cross his path. I thanked him for his letter and put it in my folder labeled, "people needing help."

Christian Counseling Today

What do you get today when you go to a "Christian counselor" for help? I noticed in the local paper not long after my correspondence with the pastor mentioned above, an advertisement of the opening of the Christian Hypnosis Center. I wrote to the address, offering myself as a referral resource, and asked, "Why the title?" The woman wrote me that she "had been a Christian for a number of years but was unable to lose weight after trying all kinds of means." She tried hypnosis and, hold on to your seat belt, she lost weight! Amazing! She took a course in hypnosis, and now believes that because God used it for her, He wants her to help other people who struggle with this terrible problem. She assured me that she prays at the beginning and end of each session, unless the client says that he would be offended.

All the term "Christian counselor" means today is this: the person who will counsel you is claiming to be a Christian. That can mean a number of things:

1. He thinks he is saved.
2. He believes in God (remember, so does the devil) but is liberal in theology.

3. He intends to be very caring, understanding and compassionate.

One thing *cannot be guaranteed* by such a term: that the counseling itself is Christian.

If an Indian therapist practiced hypnosis on you, would he call it "Hindu Counseling"? If a Muslim psychologist used gestalt therapy, should she say she was doing "Islamic Counseling"? Friends, the adjective "Christian" ought to describe the counseling, not the counselor. The philosophy and methodology utilized must be thoroughly Scriptural to deserve the title "Christian Counseling."

Shouldn't the church have its own philosophy of counseling? Shouldn't the methods of helping be derived from that philosophy? And shouldn't such a system come from the Scriptures, and not from man?

And, besides, didn't God tell us He has provided everything necessary for life and godliness (2 *Pet. 1:3*)? Wouldn't that include counsel for dealing with the problems of life?

God's word is law to us. It is His counsel to us, and that counsel covers what we need to know about the issues of life. Counseling is always a matter of the practical application of God's word to life's problems, even for the pagan. If what I've just written is true, then the field of clinical psychology is an illegal squatter on the territory of the kingdom of God, and the church as its guardian must evict the bum rather than sit at his feet.

Thus we cannot integrate with psychology and honor God at the same time. Why is Biblical counseling superior to all others? What makes Biblical counseling unique? Here are five ways Biblical counseling stands apart from all pretenders and wanna-be's:

1. Only Biblical counseling has the **POWER** of God. By what power do other types of counseling operate? Our power in using the Scriptures rests in the authority of our Lord Himself. "All authority in heaven and on earth is given me; go, therefore . . ." (*Mt. 28:18f*) Who gives power to counsel in the world? Is it the American Psychological Association? The State of California? Is the authority behind the power Freud? Skinner? Maslow? Personality testing? When counselees look for hope and help in their dilemmas, dare we offer them "the best of the current minds"? Or humanistic theories sprinkled with a Bible verse and our "Christian compassion"?

All systems of counseling must have some engine driving the train, some power source which is backed by authority and fosters hope. Humanistic and integrated counseling theories and methodologies get their power from secular experts. A boxcar or two might be Christian, but the engine is humanism. The Bible is the authoritative revelation of God's counsel. Jesus authorizes His church to use His words to bring life and that more abundantly to His people and the world. Only Biblical counseling has the power of God.

2. Only Biblical counseling has the **PERSPECTIVE** of God. When humanistic and integrated counselors examine the cases before them, they look through the glasses of their

training, and see what they expect to see. (True Freudians see sexual connotations to everything, for example.) Each counselor knows he hears only one or two sides of the story, and does his best to gather as much data as possible to have a good understanding of the issues to adequately help the counselee. Counselors will look at the past experiences as well as the current ones (although for a myriad of reasons!) to better understand the counselee.

But God has a grander perspective of the situation. He sees more than our “causes.” Biblical counselors know that we bring presuppositions into every counseling session. We all have glasses we look through and will see what we expect to see. Studying the Bible instead of “eight stages of development” will renew our minds so we wear the right glasses when we look at the world and all that is in it. Romans 1 tells us the natural man suppresses the truth in unrighteousness. This means we are incapable of properly interpreting the creation (including the creatures!) without being regenerated ourselves and our minds being renewed by the Spirit and the Word of God.

The field of clinical psychology is an illegal squatter on the territory of the kingdom of God, and the church as its guardian must evict the bum rather than sit at his feet.

Biblical counseling has a totally different view of what man is, what his problems are, what the solutions are, what the role of the counselor is, what hope there is, and what methods are permissible to use in helping the counselee. We even describe the problems differently. The counterfeit counseling has relabeled problems to give them a medical slant, because man has been emphasized as a material, physical being for decades. But man is a spiritual being, and we must become familiar with Biblical labels for problems which will point us toward God and His word for the answers. Only Biblical counseling can bring God’s perspective into the counseling room.

3. Only Biblical counseling has the **PURPOSE** of God. God has a plan for each counselee that surrounds the actual situation we confront. He has a goal in mind. The very “trauma” that we are eager to help him jettison is an intricate part of the foreordained plan of God for the counselee. God has allowed the trial for a purpose. We must discover the purpose and work with God to bring it about in the counselee’s life. There are always specific purposes and goals, but Biblical counselors know (as a presupposition) that *all things are working together to conform the believer into the image of Christ* (Rom. 8:28, 29). We

dare not seek to extricate our counselee from a problem which God has allowed and intends to use to mature him!

Biblical counseling is not client-centered, but God-centered! We must, as counselors, have as our primary goal to please and glorify God, not please the counselee. The counselee must also be helped to have the same primary agenda, not “get my wife back.” Integrative and secular counselors aren’t looking for God’s purpose in any trial. Some Christian psychologists may be aware of this dynamic and consider it in some cases, but rarely is it central in all counseling relationships. Only Biblical counseling has the purpose of God at heart.

4. Only Biblical counseling has the **PROCEDURE** of God. God’s methods match His goals. We often tend to see a goal and devise our own means to get there, or study the world’s techniques to save us time. Then we ask and expect God to bless our efforts. We are not to imitate the world, but imitate Christ. Our methods must always come from Scripture.

For example, the put off/put on dynamic for change (*Eph. 4:22-24*) shows us that God is focused not only on what we stop doing, but also what we start doing. He is as concerned about what we are becoming as He is about what we are overcoming. I have had women tell me they wished their husbands still drank! When asked why, they reply, “We used to see him a lot more. Now he is at meetings six nights a week and says he must attend or he’ll revert to his old addiction.” The world doesn’t care what the replacement is; this man put off alcohol and is now addicted to meetings.

God is concerned that angry people miss the growth He is after when they are encouraged to “take it out on your pillow” or some other substitute. He is not pleased when hypnosis is used to help people stop smoking or lose weight. Deceiving counselees (when you see ice cream, it will look like a bowl of worms) into change does not glorify God. Only Biblical counselors are concerned about the procedures God has authorized.

5. Only Biblical counselors have the **PROMISES** of God. Because of faith in God’s word, His presence, His power, and His providence, we can trust the results of our counseling to Him. We should have no doubt that what He said He will do, He will do. Because of His many promises, we are the only counselors who can give promises to our counselees! We can guarantee results!

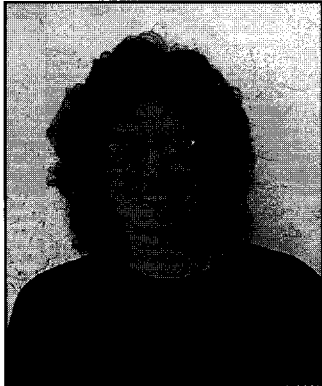
We can say, “If you, from a sincere heart, do what God says to do about your problems, God will bless you, change you, and prosper you. He will give you peace that passes understanding. He will put joy in your soul. He will comfort your heart and encourage you. He will give you the strength you need to face another day, and not only get you through it, but enable you to conquer and overcome.” Only Biblical counselors have the promises of God.

As you can see, God has provided the resources needed for counseling, not to secular people, but to the church.

Joe Propri is Pastor of United Church of Garrettsville, OH; Director of Biblical Counseling Institute; Member of National Association of Nouthetic (Biblical) Counselors, AFRC, and host for this year’s Reconstructionist conference in northeast Ohio.

School Spirit, or Demons in High Places?

By Andrea Schwartz



For 14 years I have tasted the rewards of spending time home schooling my children. However, I began to see on the horizon the need for something above and beyond the home schooling I was providing. I was dismayed at the prospects that were ahead of me. So much so, that my son mistakenly understood me to be against higher education in general rather than higher

education as it currently exists in our modern culture. It was apparent to me that by the time he reached "college age," there weren't going to be any good choices that would also allow him to live at home and enter into manhood with the support and supervision of his parents.

He began taking courses at the local junior college in the summer. In a previous article, ("Living Lab," *Chalcedon Report*, December, 1996) I outlined some of the assaults on his faith that he had to endure during his first quarter. Since that time he has continued at this college only to experience a whole new set of unpleasant situations.

Some Cases in Point

Physics class began with the professor asking how many of the 100 students in the class believed that a god created the universe. About 20 or so raised their hands and he systematically pointed to each one of them as he asserted aloud, "Ignorant!" "Ignorant!" "Ignorant." About fifty percent of the classes that followed had more to do with the "ridiculousness of religion over the truth of science" than general physics, and before long it became obvious this was an *anti-religion class* as much as anything else. During a class well into the quarter, he instructed any students who still maintained their belief in a god to make their way to the campus library and look up "religions of the world" to discover how all of them claimed to be true. He didn't specify what they were to do upon completion; however, they were missing a class lecture and the mid-term was two days away. My son dropped the class because he was convinced that a failing grade awaited him. Discussions with the administration proved unfruitful.

His history class (taken the next quarter) continued the assault on Christianity and things Christian. The Crusades were reduced to the National Football League of its day. The beliefs and teachings of Wycliffe, Luther, and Calvin were held responsible for the American Indian "holocaust," and the

Puritans' motivations for settling in America were categorized as merely capitalistic. The professor claimed that racism ranked as the major problem in American culture, but began his classes with racist and ethnic jokes (presumably to show their negative impact). One class involved his bringing up ten "white" students and two "black" students, instructing the white students to circle around the black ones. He then asked the following question in front of the 400 or so students in attendance: "How many here think these two black people are the product of bestiality?" Now that he had gotten everyone's attention, he went on to say that early America was very influenced by the myth that blacks were the products of humans and apes and this was an underpinning for slavery. So much for our schools trying to lessen racial tensions!

The beliefs and teachings of Wycliffe, Luther, and Calvin were held responsible for the American Indian "holocaust."

My son's speech class (the stated purpose of which is to help students learn to express themselves better), seemed to do little more than polarize the students. In one class, when called upon, my son expressed *his* opinion that abortion was wrong. He never said anything beyond that — although he could have — and was met after class with a punch in the face from another male student who found the opinion that a woman doesn't have the *right to choose* abortion offensive.

During a phone conversation with Dr. Rushdoony I discussed these examples with him and he asked me to write this article. He felt people really weren't aware of what goes on in state colleges and universities. I agreed reluctantly; I told him I wasn't happy with the fact that we still have our son attending such a school. His answer was, "What choices do you have? There aren't any *real* choices available for someone who wants to pursue a career that requires a degree. What he's doing is getting his 'union card' and that's how you should look at it."

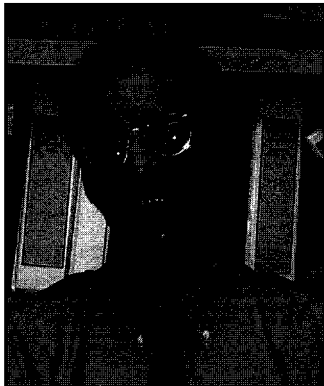
I can only pray that the prospects for higher education get brighter for the Christian young people of our country in the future.

Andrea Schwartz and her husband Ford head Friends of Chalcedon. More information about their work is available on the inside back cover.

Why Do the Heathen

Rage?

By James Nichols



The Current Crisis

Picture the following vision in your mind: A mass of people spread out in a room, some are happy, rejoicing, and enjoying the blessings of God. They look as if they are intoxicated with all that is going on. Others have a look of remoteness in their eyes. They seem to be despising the happy group while the happy group seems to be “looking

down their noses” at them. Others are oblivious to these two groups and are busy pursuing their daily activities. Meanwhile, an ugly, threatening claw comes down from the ceiling and steadily plucks away the freedoms and liberties of everyone. Finally, a small group of people emerges from the crowd to challenge the talon.

Who are these people? The mass of people are the professed body of Christ. Some are happy, some are serious, some are judgmental, some could care less. What is the claw? Satan's influence infiltrating the nations through secular humanism. The claw is destroying cultures through anti-God education; anti-God economics; and anti-God government, laws, welfare, and judicial systems. The small group challenging the claw are those who understand what is really going on.

What is this vision telling us? Some of us have been so taken up with having a time of blessing and joy, some of us have been so serious, some of us have been so judgmental, some of us have been so filled with disillusionment and apathy, that we have defaulted on our mandate to challenge the nations of the earth with the Lordship of Christ. We, the body of Christ, are the world's only hope. Psalm 2 accurately describes the present state of the nations, as well as what we must do.

Psalm 2

Who wrote this Psalm? King David. When did he write it? When Nathan, the prophet, spoke to him about a future descendant, house, kingdom, and eternal reign (2 Sam. 7:12-16). What kind of Psalm is this? Messianic. As David viewed the nations round about him in terms of God's promise to him, the Spirit of Christ was working within him predicting in his life and writings the sufferings of Christ and the glories to follow (1 Pet. 1:11). When did Christ fulfill this Psalm? According to Acts 13:30-34, in His resurrection. The resurrection of Christ bears witness (the meaning of begotten) to the truth that Jesus is enthroned as Lord of heaven and earth (Mt. 28:18-19). In this coronation, Jesus has fulfilled the

promise made to David in 2 Samuel 7 (see Acts 2:29-33). Let us outline the Psalm first:

David first asks a question (v. 1).

The nations give testimony (v. 2-3).

God, the Lord of the nations, responds to this testimony (v. 4-6).

Another voice speaks (v. 7).

God commands this voice (v. 8-9).

God calls to the nations (v. 10-12).

David asks a question.

He observes the contemporary scene and asks, “Why do the heathen rage, and the people imagine a vain thing?” To rage means to be in an uproar, to seethe, to be in turmoil, to conspire. It pictures a horse bucking in rebellion. Vain means empty and worthless. Is not this a divine revelation of the human condition? Why do the heathen rage? Because they are heathen! The heathen are persons or cultures that are at war with God and His laws (Rom. 8:7). The nations give testimony.

“The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us.” The plans and counsels of heathen cultures, vain and empty as they are, are against the Lord and His anointed one. In context, David was God's anointed one (1 Sam. 16:1-13). The Hebrew word for anointed is *mashiyach*. It speaks of a consecrated person. In greater context, it points expressly to the Greater David, the Messiah (Christ) — the Lord Jesus. The rage that David experienced was ultimately a rage against his Lord and his Christ (Ps. 110:1-2; cf. Mt. 22:42-45). Bands are fetters or halters; restraints used on horses in order to control them. Cords are ropes of control. The kings and rulers of the nations are saying, “Let us fling off the controls of God!” The prophet Jeremiah defines the bands of restraint as the way of the Lord; the judgments (laws) of God (Jer. 5:5). To rebellious nations, the laws of God are anathema. They cast away:

God's law for marriage and sex (monogamy and sex for the marriage bed only).

God's law for the economy (just weights and measures).

God's law for justice (restitution and death penalty for murder).

God's law for welfare (he that does not work shall not eat).

God's law for the education of children (the fear of the Lord is the beginning of wisdom and knowledge).

Rebellious nations do not want God's restraints. The result? Death. “But he that sinneth against me wrongeth his own soul: all that hate me love death” (Prov. 8:36). They would rather die prematurely from AIDS or venereal disease than submit to God's law. They would rather go down the tube of economic disaster than submit to God's law. They would rather let murderers and other criminals walk the streets free to commit more crimes than submit to God's law. They would rather watch their children smolder on the coals of Moloch than submit to God's law. God, the Lord of the nations, responds to this testimony.

“He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.” His first response is that He sits in the heavens. The raging of the nations does not catch Him by surprise for He has sovereignly decreed it. Not only does He sit, He laughs! (cf. *Ps. 37:12-13; 59:1-8*). He derides or scoffs (makes fun) at the evil plans and schemes of the heathen. His second response is that He will speak to them in His wrath. Christ is the word of God (*Jn. 1:1-14*). The word of God is like a sharp sword that smites the nations (*Heb. 4:12; Rev. 19:11-16*).

How long will God suffer the nations before He speaks to them in His wrath in time and on earth? How long did He suffer Sodom and Gomorrah with its rampant homosexuality, arrogance, abundant food, careless ease, and blind eye toward the poor and needy (*Ez. 16:49*)? In time, He smote these cities with fire and brimstone. How long did He suffer ancient Babylon when it captured God’s people and mocked the vessels of the holy temple? In time, God wrote on a wall and smote the city with the armies of Cyrus. Note that the remnant returned to their homeland at the command of Cyrus. How long did He suffer national Israel when it rejected the Messiah and persecuted the saints? In time, God sent Roman armies and rivers of blood flowed in the streets of Jerusalem. Note that their rejection brought salvation to the nations (*Rom. 11:11*). How long did He suffer Rome with the blood of Christian martyrs on its hands? In time, God sent a few thousand barbarians who walked over a culture that had lost all will to resist and survive. Note, the barbarians, ancestors of Western civilization, eventually converted to Christianity. How long did He suffer France with its massacre of the Huguenots, total hatred of Christianity, and mass abortions? In time, God sent a ravaging blood bath called the French Revolution. How long did He suffer the atheistic regime of Communist Russia? Only 70 years. How long will He suffer us? Isaiah 26:9, “For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.”

*They would rather die
prematurely from AIDS or
venereal disease than submit
to God’s law.*

God will trouble or terrify the nations in His fury. As He once terrified a godless Nebuchadnessar with a dream, He will also terrify the nations that reject His law.

The Church as Culprit

The nations follow the church. The reason why the nations are in a mess is because the church is in a mess (*2 Chr. 15:1-*

6). That is why God’s first order of business is to “purify the sons of Levi” that their offerings might be pleasant unto the Lord (*Mal. 3; 1 Pet. 4:17*). He will judge the spirit of disunity, for the unity of God’s people provides the basis for the world to believe in the apostleship of Jesus (*Jn. 17:21; Heb. 3:1*). He will send a delusion upon those who disregard and despise sound doctrine in favor of “manifestations of the Spirit” (*2 Thes. 2:11-12; 2 Tim. 4:3-4*). He will either clean up or dispose of church leaders so that the saints will be “equipped for service” in order to bring about the “unity of the faith” (*Eph. 4:11-13*). He will judge a “Zion at ease” (*Am. 6:1*) with our appetites, our entertainment, what we permit our eyes to see, our ears to hear, and our mouths to speak. Because Zion is at ease, the church of Jesus Christ has lost its moral dynamic to address the nations. We also have nothing to say to the nations because we do not understand the times, nor have we knowledge of what to do (*1 Chr. 12:32*). We cannot even put our own house in order. We will never speak to the nations concerning debt until we are out of debt. The anti-God welfare state will never be shattered until the church takes it over, administrating welfare according to Biblical law.

Is God laughing at Western civilization or is He speaking to it in His anger? One thing we know for sure; “Yet have I set my king upon my holy hill of Zion.” God has installed His King on Zion, His holy mountain. Jesus Christ is securely established upon His throne and He governs the nations of the earth. Nations may come and go, but the kingdom of God will remain forever (*Heb. 12:26-29*). Another voice speaks.

Christ’s Enthronement

“I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.” A decree is a decision that cannot be altered. Although David said this, his words echoed the Greater David to come and the reality of His resurrection from the dead (*Ac. 13:33-34; Heb. 1:5*).

God commands this voice. “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” Christ asked for and received the nations as His inheritance at His ascension (*Dan. 7:13-14; Rev. 5; Mt. 28:18-19*). Since the nations are the inheritance of Christ, He will assuredly possess them (*Ps. 22:27-28*). Christ is ruling the nations now with a rod of iron. A rod is a shepherd’s staff. In ancient times, it symbolized the authority of a king. It was used to correct a king’s rebellious subjects. Evil nations are spoken of as God’s rod. Assyria, the Communist Russia of the Old Testament, is spoken of as the “rod of God’s wrath” and is sent by God to discipline His people (*Is. 10:5-6*). God’s people are spoken of as His rod or war club (*Jer. 51:19-23*). In Revelation 2:26-27, this same promise is given to overcomers and in Acts 4, the early believers applied Psalm 2 in their prayers as they faced opposition to the Gospel. God increases His government on earth through His redemptive agency: the church (*Is. 9:7; Ps. 149; Mt. 6:10; Ac. 1:8*).

The nations that persist in rebellion will, in time, be broken and shattered to pieces by God’s rod of iron. In the battle of

pottery versus iron, the pottery has no chance. The gates of hell shall not prevail against Christ and His church (*Mt. 16:18*). Note, although the rod of the Shepherd is a terror to the wicked, it is a comfort to the obedient (*Ps. 23:4; Mic. 7:14*). A call to the nations.

Divine Judgment

In the light of Christ's enthronement and authority, a call is issued to the kings of the earth: Repent or perish! (*Lk. 13:3*). "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Unless the kings of the earth subject themselves to the King of kings with respect, esteem and an awesome, trembling joy . . . unless the kings of the earth kiss the Son by falling at the feet of a superior authority in total submission and service, they will perish. If a nation submits, "Blessed is the nation whose God is the Lord" (*Ps. 33:12*). If a nation rebels, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (*Jer. 17:5-8*).

What must we do to be used of God to bring the nations to their knees? How can we join that small group who, in the vision, victoriously challenges the Satanic talon? First, put God's blessings (*Ps. 1*) in the context of the nations (*Ps. 67*). God blesses us so that the ends of the earth might fear Him. Second, are we at ease in Zion? Have the comforts of the Western world lulled us to sleep? Arise! And Christ will shine His light upon you (*Is. 60:1-3*). Third, seek to understand the times; learn from the Bible and discern in history that God rules the nations. Fourth, strive for unity and purpose (based upon sound doctrine) in the body of Christ. Fifth, pray for the nations (*1 Tim. 2:1-4*). Sixth, restore Biblical government by the ministry of service in meeting the spiritual and physical needs about you. Seventh, be skilled in your vocational calling. If you do, God promises that you will stand before kings (*Prov. 22:29*). Remember, the Bible is a command book; its commands may disturb our "ease" for it is the word of the Sovereign King of kings. We must listen and obey because God requires it. We are His purchased possession and that should be sufficient for us. There can be nothing better than that.

James Nickel holds B.A. (Mathematics), B.Th. (Theology and Missions), and M.A. (Education) degrees. He has been involved in the Christian school movement since 1978 serving as a teacher, home school parent, researcher, lecturer, and writer. He is the author of Mathematics: Is God Silent? (Ross House Books, 1990). He and his wife Lila, and family, make their home in Shreveport, Louisiana, USA where he currently holds the position of Senior Analyst with NorAm Energy Corporation. He is also the founder and director of Bethesda Study Center, an organization grounded upon the Trinitarian, Covenantal, and Reformed distinctives of historic, creedal Christianity. Its motto — "To establish the crown rights of the Lord Jesus Christ in every sphere of life, expecting eventual triumph."

The \$4.25/Hour Syndrome

By Vicky Badavas and
Walter Block

"Four twenty-five an hour! I work all week long and I can barely afford to pay my rent! This is ridiculous! Who's running this country anyway?" Comments like these are often made about our minimum wage. The American public, often referred to as rationally ignorant voters, are complaining that the "low" minimum wage should be raised. Instead of raising it, however, we should reduce it; better yet, we should repeal the minimum-wage law altogether. The minimum wage law, let alone increases in its level, is very harmful to low-income workers and to our country over the long run.

Unemployment

A cornerstone in the argument against an increase in minimum wage is that it will also cause an increase in unemployment. If the cost of hiring a worker is above his market level, the worker is no longer needed because he does not create profit. The demand for lower-skilled workers, people typically paid the minimum wage, decreases. Many are not hired. This causes unemployment to rise, or a surplus in labor.

This rise in unemployment causes more harm to Americans than is often realized. When minimum-wage jobs for lower-skilled workers are eliminated, the worker will not be hired. With a job, however menial, a person can learn new skills; eventually he will become more valuable to his employer and thus be paid more. If he is not hired in the first place, he will not develop the new skills from job training. Instead of gaining the self-confidence and experience from performing a job well, he will lose out. He will become even more unproductive than before because he will not even be using the skills he has. Low-skilled jobs are potential catapults. They can be used to learn more skills that lead to advancement in the labor market. Without them, economic growth is stifled and a possibly highly valuable worker is lost.

Teenagers

The negative effect on teenagers is even more pronounced than for adults. Over one third of minimum wage earners are teenagers.¹ A job is a highly valuable experience for people in this age category. It creates incentive to work, responsibility, and other values sometimes not taught at home. The incentive to work in the job often carries over into other areas, such as school. A teenager might decide that he does not like his minimum-wage job, and therefore will work harder and continue further in school, in an effort to secure a better job for the future. Without this valuable experience, the incentive to work hard in any area will be reduced. A job also occupies much of the youth's time. An increase in teenage unemployment means that time will be spent in an unproductive and possibly

dangerous manner. "Idle hands are the devil's workshop." Free time can lead to excessive drugs, alcohol, crime, sex, disease, and other such harmful activities.

Exploiting Unskilled Workers

Then there are working conditions. Those who do hold on to their minimum-wage jobs might not be treated as well because they can be more easily replaced. They might not get the hours or vacations they request, because the employer will likely not be as cooperative. With thousands of other people available for hire, the firm is less likely to meet anyone's needs. Since the competition for jobs is increased, the employee might be forced to do other tasks not ordinarily required. Employee exploitation is thus likely to increase. Instead of gaining self-confidence from a job well done, the worker will experience a decrease in happiness due to poor treatment. The increase in wages would not necessarily compensate for this decline in working conditions.

If the cost of hiring a worker is above his market level, the worker is no longer needed because he does not create profit.

But this assumes there will be an actual wage increase just because of a change in the law. Nothing could be further from the truth, at least in the long run. To be sure, in the short run, a boost in the minimum wage will mean increased pay for some (and unemployment for others). But as time wears on, those who kept their jobs with a pay raise, will start to be fired. Why? Because it takes time to search for new, cheaper alternative factors of production, such as skilled labor and capital.

When the minimum wage level rose from forty cents to seventy-five cents per hour several decades ago, not one single solitary elevator operator lost his job . . . the very next day. All enjoyed increased pay. After all, the building manager needed them to run this piece of equipment. But over the next few years, automatic elevators (e.g., capital and the skilled labor necessary to manufacture, install, and repair them) began to take the place of manually operated ones. Several years later, all of those who "gained" from the compulsory wage hike had lost their jobs. Yet not a one of them, probably, realized why he was now unemployed. Quite possibly, this was attributed to automation. But the real reason was that at the higher wage of seventy five cents — but not at the lower one of forty cents — *it paid to supplant this unskilled labor.*

"Minority" Economics

An increase in labor supply may lead to more discrimination.

The minimum wage raises the supply of labor, but reduces the demand for it. With a labor surplus, employers have thousands of workers to choose from. Those who are racist or discriminatory against women will now be able to be highly selective during the hiring process. They will not lose money if they refuse to hire people from among the minority groups.

In contrast, suppose there were no minimum wage law. Then racist or sexist employers will lose profits if they indulge their tastes for discrimination. How does this work? Assume that unskilled workers, whether white or black, male or female, have a productivity level of three dollars per hour. Their wages will tend to equal this amount. Any firm which paid more would lose money or go bankrupt. Any that paid less would suffer a high quit (or raiding from other employers) rate, and would be unable to attract a labor force.

We now introduce racial and/or sexual discrimination on the part of some employers. They refuse to hire blacks and/or females. As a result of this decreased demand, wages to these groups fall, say to two dollars per hour. But the productivity of these unfortunates is still three dollars. Thus, the non-discriminating employers can "exploit" their workers to the tune of one dollar per hour (\$3-\$2) while the discriminators pay three dollars for three dollars worth of productivity, earning a zero profit (in equilibrium). This situation is unstable and cannot last. The non-discriminators, with their extra one dollar per hour per laborer, will be able to underbid and drive into bankruptcy their discriminatory competitors. The moral of this story is that if you want to discriminate under free enterprise, you'll have to pay for it — in terms of profit loss and bankruptcy. But with interventions as minimum-wage, cut-rate discrimination is the order of the day. Since it is now impossible for the non-discriminators to undercut the discriminators, the latter no longer have to pay for their practices.

Also, the minimum-wage workers who would be fired because of the wage increases are more likely to be women or from a minority group. This is because women and minority groups comprise the highest percentage of minimum-wage workers. Since they also represent the highest percentage of those unemployed, this percentage would just increase, thereby harming these downtrodden groups even more.

National Harm

The country as a whole pays the price of a minimum-wage law. Because of the unemployment effect, a nation will not produce as much. But one of the most valuable resources of a nation is its people. When everyone is working, a nation is using all of its resources to their maximum capacity. Therefore it is producing, at least potentially, at its highest output level. With widespread unemployment, the nation's resources are not being fully used. This decreases the overall productivity of a nation. A nation can no longer be using every resource efficiently.

Another harm arises because everyone will no longer be working in the area for which he has a comparative advantage. An example of this would be a restaurant where an increase in minimum wage would result in fewer workers to prepare the food. The managers, who have higher skill levels, would be

needed to assist in food preparation. The opportunity cost when they make the food is high because they could have been working in an area that requires the maximum use of their skills. If they were to work in the area for which they have a comparative advantage, managing, and the food preparers were to remain at their own task, then the overall productivity of the restaurant would increase. This example can be applied to the entire labor force. If everyone is doing that which he is best suited for, then a nation's productivity is enhanced. The minimum wage prevents this from happening because fewer low-skilled workers are hired. Other workers do the job and less is produced. A nation cannot grow as quickly when this occurs. The skills of the misallocated people atrophy. This also slows a nation's economic growth because the workers are not improving their human capital.

Further, the resultant unemployment will create additional dependence on programs like welfare. The government will have to spend more money on helping the unemployed—that is the least they can do after creating the problem in the first place, it will be thought. The opportunity cost of additional spending is higher than just the dollar amount spent. This money could have been invested in areas that create profit. This could be in a simple interest-bearing account or in higher-risk, higher-profit investment. Instead, it is handed out with little to no return on investment.

The Poor?

The aim of the minimum wage is to increase the income of the families who are living in poverty. But who really earns this level? It is mostly teenagers, or part-timers who are not the primary supporters of the household. For example, in 1992 less than 10% of those who were below the poverty line and working heads of households earned the minimum wage.² This shows that the increase—even were it to occur—would not really help the people it is supposed to help. Most of the poor are already unemployed, so minimum wages do not affect them. It does affect people like teenagers. Some see the effect of the increase in their paycheck, but several others are never hired. This leads to an overall negative impact on the teenage group.

Benefits of No Minimum Wage

Suppose the minimum wage were to be eliminated entirely. There would be an increase in employment because firms would hire the lower-skilled worker. It would now be profitable to employ people with a work productivity of three dollars per hour, for example, which is below the current minimum wage. Many will argue that hiring someone at such low wages is exploitation, but the workers would be earning more than they had been before they were employed, namely zero. As time goes on, these workers would acquire more skills and, in turn, become more valuable to their employer. When their productivity increases, they will be compensated with higher wages.

Their occupational mobility will also increase with time as a result of the newly acquired skills. These workers could have the chance to find the job they are best suited for. This

advancement in skills and in the amount of workers who would be working in their fields of comparative advantage, leads to a higher level of employee happiness. This arises from factors such as higher income, job security and self-confidence. Elimination of the minimum wage also leads to the overall advancement of a nation, where the job cycle is allowed to move freely. Lower skilled workers are paid less until they acquire new skills and give up their low-skill job to the next person. This cycle increases productivity and helps the country compete internationally.

Why do we retain the minimum wage and even contemplate raising its level when its effects are so obviously harmful? One answer is that in the short run, its effects seem to be beneficial. Many people see the actual dollar amounts on their paychecks increasing. They don't realize that in the long run they will not have a job and that others will never be hired. Another answer is that high and increasing minimum-wage levels actually benefit a small (some 13% of the private labor force) but powerful special interest group: unions. Whenever organized labor demands a wage increase, the first reaction of the employer is to look for cheaper replacements, e.g., unskilled workers. What better way to destroy this competition than to price them out of the market? And this despite the fact that they are likely to be poor, helpless, young, black people with problems.

The electorate perpetuates the minimum-wage disaster by voting for politicians who promise to raise the minimum wage. The politicians, in turn, are eager to do this in order to hold on to their offices. This can be seen with President Clinton's sudden change of attitude towards minimum-wage increases. All of a sudden, he favors an increase to \$5.15 across the nation. How convenient that this change of heart should come about during an election year. Why didn't this increase appeal to him earlier? Maybe he actually took the well-being of this nation into consideration. Since it was almost November, GNP was not as high on his priority list as were votes.

Conclusion

This perpetuation of the minimum wage problem must stop. It has to begin with the voter because it is clear that the politicians are not willing to sacrifice votes in order to stop the cycle. The voters must be informed accurately on these harmful effects of minimum wage. Maybe then, the comments about only making \$4.25 an hour will change to, "Guess what?, unemployment is down!"

¹ *The Economist*, "Blair Minimum," 9/9/1995, 58.

² *The Economist*, "Of Magic, Myth and the Minimum-Wage," 9/30/1995, 94.

³ *The Economist*, "The Ups and Downs of the Minimum-Wage," 4/27/95, 25.

⁴ James D. Gwartney, and Richard L. Stroup, *Economics: Private and Public Choice* (The Dryden Press, 1995), 694-697.

⁵ Dee Dee Stanback, *The Wall Street Journal*, "The First Rung on the Ladder," 4/1/96.

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American Machiavellians?

By Hans F. Sennholz

“Politics” is a term of many meanings and diverse connotations. It can refer to the art of political administration; the policies, goals or affairs of a government; the methods or tactics involved in managing an association; and many other activities. Wherever there is government, politics makes its appearance.

Niccolo Machiavelli was an eminent Italian author and statesman who in his best-known work, *The Prince*, described the means by which government may gain and maintain its power. He recommended that politicians be ever scheming and calculating about political gain and authority. Machiavelli’s persuasion differed materially from that of earlier writers: he rejected the ideal and moral and preferred the real and practical. He allowed the conclusion that politics has nothing to do with morals, ethics, or religion.

Government cannot make everyone more prosperous. Government can only raise the income of one person by taking from another. The taking and giving are not even a zero-net game; they require an elaborate apparatus of transfer that may consume a large share of the taking.

Many American politicians seek to gain the support of the electorate by any conceivable methods. They coax and cajole the voters, and if this is ineffective, they resort to deception and empty promises. Promises are useful things, both to keep and, when expedient, to break. Since people are often taken in by appearance, politicians appear devout and loyal; yet, in politics, it is better to be a clever winner than to be an honest loser.

The Machiavellian inclinations of many American politicians find intellectual support from the people who would make government the arbiter of economic life. Many academics would place politicians and appointed government officials in the center of the social and economic order, directing and regulating the production process, fixing prices

and “redistributing” income. Once in power and at the levers of political control, politicians are likely to serve their own selfish ends. They seek success by saying what people believe, or can be made to believe, rather than what is demonstrably true. They think of the next election, rather than of the next generation. They look for the success of their party rather than that of their fellow men.

Posturing as concerned leaders, politicians guide and direct their electorates to the benefit and entitlement troughs. For example, many champion the cause of senior citizens who, in American political life, are the largest and most vocal interest group. Others plead for special favors for racial and ethnic minorities, for women, workers, farmers, and many others.

Unfortunately, government cannot make everyone more prosperous. Government can only raise the income of one person by taking from another. The taking and giving are not even a zero-net game; they require an elaborate apparatus of transfer that may consume a large share of the taking. Both the giving and the taking may adversely affect the productive efforts of both the beneficiaries and the victims; but even if they were robots and remained unaffected by the process, the cost of the transfer apparatus alone would substantially reduce the net prosperity in a country.

Worse still, the transfer process does not follow a coordinated policy of income transfer. Each department or agency of government pursues its own policy against the endeavors of the other departments and agencies. The Department of Labor seeks to raise wage rates and to lower living costs; the Department of Agriculture labors diligently to reduce agricultural production and raise food prices. Similarly, the Department of Commerce endeavors to reduce foreign imports and raise goods’ prices. The Department of Housing and Urban Development seeks to provide low-cost housing; both the Department of Labor and the Department of the Treasury significantly boost housing costs. The former imposes costly labor regulations, the latter levies taxes on housing and thus raises housing costs or indulges in deficit spending that deprives the loan market of needed funds and raises mortgage costs. One agency of government accuses big business of monopolistic tendencies, but others create monopolies of their own and bring about conditions that invite monopolistic practices.

The various departments of the Federal government are vocal advocates of special interests and bitter enemies of the common interest. In its own way each department promises to provide benefits to its charges at the expense of all other people whom it does not represent. All departments together labor diligently to boost living expenses and lower levels of living. But above all, they all contend for and live the ways of Machiavellian mores which set politicians and government officials free from the code of morals that governs private conduct.

Hans F. Sennholz is president of The Foundation for Economic Education. “American Machiavellians?” is available on computer disk at no charge. Please contact Greg Pavlik at (914) 591-7230 with any questions.

The Collapse of the GOP and the Coming Realignment (Part III)

By Colonel V. Doner



Soon, sometime soon, the elites of the Republican Party had better find the courage to speak for the values of the people whose votes they count on Election Day. My sense is, from traveling around the country, that the patience level is gone. Not another four-year cycle of this. Catch on now, GOP, or suffer the consequences.

—Family Research Council
President GARY BAUER, in a speech to the Heritage Foundation, December 1996

We may be moving into the nadir of the Republican-Democratic party system.

—Republican demographer Kevin Philips, Late November 1996

As evangelicals have gained political maturity and experience, they have solidified themselves as a recognizable power block, closely linked with, yet not sheepishly beholden to, the Republican party. Yet they remain dissatisfied with the results. This pair of factors is precisely the combination needed to motivate a large social movement: people must be dissatisfied with the current situation but must also believe that, by acting, they can change it.

—Bruce Barron, Heaven on Earth, 139

To foresee the coming realignment we must first examine the rapidly shifting loyalties within the Republican party. As friction accelerates between various camps, the dynamics of realignment will, I believe, inevitably lead to a new third force in American politics. The only unknown will be the precise form it will take. As previously noted, the GOP establishment is composed of its old liberal Eastern core melded together with a new infusion of neo-conservatives (Right-wing secular social democrats), libertarians and business types. Establishmentarians like George Bush, Sr., Bob Dole, William Weld, Christine Whitman, George Pataki, and Pete Wilson are the spiritual heirs of the watered-down Social Democrat “New Dealism” practiced by their liberal predecessors like Wilkie, Dewey, Ike, Gerald Ford, Everett Dirksen and Bob Michael. These “country-club” Republicans basically concur with secular statist that government “is the answer” — but that it can be run more efficiently and on a tighter budget. Its growth should be slowed not reversed. The welfare state should be fine tuned, not abolished.

The new partners in the GOP governing coalition (the neo-conservatives) are represented by names like Kemp, Bennet, Forbes, Gramm and George Bush, Jr. The tie that binds these factions is economic, but two groups of elitists do not a victory make. So, the new partners in the GOP establishment have had to rely upon attracting a polyglot alliance of “independents” or “swing voters”: Southern Democrats, Northern ethnics, small business people and professionals, conservative Roman Catholics and of course, evangelicals, to fuel its empty tanks. Most of these voters (especially Southern Evangelicals) are recent defectors from the Democratic Party: they are the 15% of the national electorate which first followed Alabama Governor George Wallace out the two-party door in 1968 and who in 1996 defiantly proclaimed their unwillingness to settle for warmed-over Republican New-Dealism by casting their lot with Perot, Buchanan and even Bill Clinton. They are “America First” Populists. In the intervening three decades since 1968, a critical shift took place in electoral dynamics, greatly strengthening the populist coalition: Evangelicals representing a full 20% of the electorate became increasingly active, waking up from their fifty-year dispensational/separatist stupor. It is this massive voting block (America Firsters and Evangelicals), estimated at about one third of all voters, that awarded the GOP their winning margin in 1980, 1984, 1988 and 1994. The defection of these same voters deprived the GOP of victory in 1976, 1992 and 1996. In 1976, Southerners and Evangelicals went for fellow Evangelical Jimmy Carter over a puppet of the GOP’s Eastern establishment, the quasi-comatose Gerald Ford. Consider: *Carter’s essentially populist strategy carried all the old Goldwater states with the exception of Barry’s home state Arizona, which Carter replaced with a far bigger plum, the normally Republican, but heavily populist state of Texas!* Again, in 1992, after stomaching four years of centrist swill dished out by the affable but clueless Bush, enough of the populist vote defected to Perot (almost 20% of all votes cast) to award Bush the dubious distinction of being the first GOP sitting President to be defeated at the polls since 1932. Deserted by a resounding 25% of Republican voters, his final vote tally was actually 2% less than the infamous Hoover. Finally, someone rescued Herbert Hoover from his solitary seat in Republican Hell as the world’s all time-loser. As Kevin Phillips noted of the ’92 debacle: *“The Republican Coalition crumbled in two directions: . . . Clinton tore off one crumbled chunk and ex-Republican-turned-populist Perot ripped off another.”*

Acting as the ultimate political “spoiler” in 1996, this populist powerhouse once again denied the GOP the presidency. First they surged behind Buchanan, providing his campaign with unanticipated momentum until foiled by an unprecedented united front of opposition from the GOP establishment and a deadly stealth attack on their right flank in South Carolina by Dole covert political operative Ralph Reed. With their preferred standard-bearer gunned down, they broke in a mostly unpredictable pattern: hard core-Christian activists holding their nose and voting for Dole, a shocking 36% of all evangelical voters casting their votes to re-elect the “family values President” (who ran a populist-oriented campaign far to the Right of the outmaneuvered and tongue-tied Dole), and

many simply staying home. But two thirds of this bloc (20% of the electorate) ended up almost evenly split between Ross Perot — with 10,000,000 votes — and Clinton with a like number, just enough to provide him the whopping 49% of the popular vote he needed to win. The vital thing for us to understand is that *in numerous swing states the Perot vote clearly cost Dole his winning margin*. For instance, in conservative/populist states like Florida, Arizona, Kentucky and Tennessee, Perot voters deprived Dole of his margin of victory while simultaneously re-electing staunch conservatives to the House and Senate. If you “back-in” Perot’s totals to Dole’s in these states, Dole garners 263 electoral votes to Clinton’s 277 (270 needed to win). *However, a switch of less than 15,000 votes in two states, New Hampshire and Delaware — easily accomplished if Evangelicals had been motivated to turn out and vote — would have given the Republicans the requisite 270 electoral votes to win versus 268 for Mr. Bill!*

In key counties of the heartland states (Pennsylvania, Michigan, Ohio) that produced Clinton’s winning margins, the amazing fact is that our lot of a President gained no more votes than Dukakis or Carter when they went down in flames, vanquished by Reagan and Bush! What happened in ’96 is that 17% of conservative Roman Catholic strongholds that had joined the Reagan Revolution stayed loyal to the themes Reagan struck — and voted *en masse* for Perot. Contrary to the popular perception, Perot’s vote came almost exclusively from former Reagan voters — and the defectors were more than sufficient to kill off whatever slim chance Dole might have had.

Clearly this force which the GOP thought it had harnessed to pull a new GOP realignment has eluded them.

Common Interests

What commonalities hold these rather divergent members of this populist bloc together? A concern for inflation (and job security) to be sure, but as the Gallop Poll recently noted, an overwhelming majority are concerned with the cultural and moral deterioration that liberalism has nurtured and that is now taking its toll on our streets and in our schools. Crime, sex and violence on TV, drugs, and teen pregnancy, are driving issues. Their children aren’t safe, let alone educated, in school and, they’re not safe on their own streets. Mostly though, this archetypal slice of America is beset by a diffused yet rising anxiety over the relentless crumbling of the cultural foundations that formerly preserved their families from the ravages of the nihilistic social Darwinism now rearing its ugly head in their local communities.

In the classic pattern of American populism, this huge group of disaffected voters has learned to distrust bureaucracy in all its many manifestations: big government, big business, big labor, big media, etc. They tend to resent both the very rich and the perpetually poor — based on their dislike for what they correctly suspect is a Federal wealth redistribution scheme that favors both the wealthy (in terms of subsidies and tax breaks) and the voluntarily indigent (in terms of a self-perpetuating welfare system). They reject the notion that exporting American jobs to Third World countries while importing millions of (mostly illegal) aliens represents justice for those at home or

abroad. **They recognize that affirmative action is racism, feminism is sexism, and political correctness is the laughably desperate attempt of a decadent and dissipating liberal overclass to hang on to power.**

The GOP “moderates” were able to domesticate the social conservative-populist dynamic as long as they availed themselves of an unwitting front man like Ronald Reagan who was entirely manipulated by the fearsome foursome: Chief of Staffs Don Regan and Jim Baker and Deputies Darman and Deaver (and of course the astrology queen herself, The Former First Lady), or a “fellow traveler” like George Bush who employed speech writers and “liaison” staff to manipulate conservative “value symbols.” Then Buchanan called the hierarchy’s bluff. That Mr. Buchanan represented an implicit threat to their ability to manipulate this vote (for the first time here was the *real thing* — a populist social conservative fire-eating warrior who meant business) was verified by the exceptional speed at which neo-conservatives like Bennett, Kemp and Kristol condemned Buchanan in order to head off a barbarian invasion of their just-won neo-establishment estates. The cause of Buchanan’s Waterloo was two-fold: being undercut by a supposed ally — the Christian Coalition (more about this later) — and playing by the enemy’s rules. **By staying within the GOP fold Buchanan gave the power to beltway patriots to call the shots. And shoot they did. Metaphorically, Buchanan was executed by the Beltway political machine for activities unbecoming a GOP corporate lackey: consorting with America’s Firsters, Bible Belters, Populists and the lower classes.** While the GOP manicured class was busy congratulating themselves for quashing the unclean forces of Populism, someone else noticed they had left both flanks exposed — and ripe for picking. Our hero, the chameleon President, morphed himself into a full-fledged social conservative-family values populist and ran his support up by 10%. Incredibly between Clinton and Perot, the GOP campaign masterminds managed to blow off at least 20% of the 1996 electorate — the same voters who faithfully followed the “Populist Path” from Wallace to Nixon to Reagan to . . . Clinton!

Clinton, the only candidate awake enough to look beyond his own pre-conceived notions to see what was actually happening outside the Beltway, quickly abandoned his own Left-of-center agenda in order to attract the populist vote the GOP had made a free agent by unnecessarily humiliating their standard bearer (Buchanan) and methodically eliminating every trace of their concerns (affirmative action, immigration, morality, abortion, crime, etc.) from the GOP’s newly sanitized agenda. Clinton’s pollsters quickly identified the 20% of the electorate considered “switch hitters” and, unlike their blind counterparts in the GOP, immediately seized on the appropriate “wedge” issue: America’s moral decline, which scored a much higher level of interest in focus groups than Kemp’s supply-side nostrums.

Thus it was that the GOP *Fortune 500* agenda (sans social issues) went up against Clinton’s formidable populist formulation: school uniforms, “v-chips,” curfews, more cops on the street, a balanced budget, and welfare reform (most of which he lifted from the GOP without so much from them as a coherent protest). Did you hear or see Dole yell “thief” during the so-called debates? If this wasn’t enough, Clinton finished

off his Oscar-winning performance (in the dissimulation category) by wrapping himself in a family values cloak centered around the issue of “family leave time” for employees with ill family members. Then following his horrific endorsement of partial-birth abortions, he flooded Christian radio stations with spots portraying himself as “pro-life” while overwhelming the nation’s TV viewers with the hands-down winner of the year’s most blatantly cynical TV spot: “President Clinton — protecting your values.” Meanwhile Dole/Kemp droned on about 15% tax cuts, which probably helped solidify their base with the \$100,000+ crowd. Guess which agenda was more apt to attract populist voters? According to *exit polls an astounding 25% of self-described conservatives and an even larger percentage of “moderate” but “culturally conservative” voters succumbed to Clinton’s strongly populist and values-oriented charade.* In the final analysis, it appears Clinton won the Goldwater South and the conservative Roman Catholic vote in the North because these voters would rather gamble with a Democrat who at least pretends to be a populist as opposed to a secular/centrist carrying the GOP’s big pro-business flag.

Why Social and Economic Conservatives Are Divorcing

Earlier in this series of essays I suggested that the GOP establishment seems to be more comfortable with secularists — even rather liberal secularists — than they do with Christian conservatives. By the same token, it appears we have more affinity with populist “cultural conservatives” than we do with the GOP establishment or even neo-cons, economic conservatives, etc. Let’s examine why.

Many pundits postulate that we could all be one big happy family if we will just resist the temptation to “Christianize the party” — but the conflict is much more complex. What’s at issue here is two very different moral world views. This gap is fundamental to the science of governance (politics). For starters, our world view shapes our notions of education and crime, two of the biggest issues — and budget items — on the political agenda. It doesn’t take a membership in Mensa to realize that all social policy and law is based on moral concepts held by the ruling elite, whether liberal Democrats or establishment Republicans. Clearly the context of this morality (and hence the resulting public policy) flows from certain presuppositions about God (does He exist?) and His law (is it applicable)? For example, public education — a favorite of GOP candidates (*i.e.*, George Bush, the “Education President”) — is based on the theory that children are born as good citizens and need only to be “educated” (in a values vacuum) and they will make all the right choices on their very own. Thus, there is no need for moral instruction or corporal discipline since both imply something is inherently wrong with the child (*i.e.*, his sin nature). This is also why unbelievers have trouble with the concept of being born again — when nothing was wrong the first time! If one adopts this sunnily optimistic view of man’s nature — as many Republicans do (following in the footsteps of Jefferson, Franklin, *et al.*) any remotely “moralistic agenda” seems suspect as an intrusive attempt at proselytization or enforced religious conformity (a la Iran).

Likewise our assumptions of the moral nature of man frame

our position on criminal justice. Recently one of Clinton’s policy advisors lamented, “We don’t have the slightest idea what causes crime.” As unbelievably stupid as this admission seems, it makes perfect sense from a humanist point of view. If men are born good, some mysterious unknown aberration must have turned them from their true nature (a la Darth Vader). Thus the answer is humanistic therapy at “correctional institutions” to correct “what went wrong.” That is why liberals resist capital punishment so vehemently. It serves as a radically stark and finalistic judgment on the failure of all their rehabilitation schemes, based on their Enlightenment concept of man. While Republicans in general are well known for being “tough on crime,” their reputation is largely undeserved. What “toughness” actually exists is usually driven by social issues of religious conservatives within the GOP — not by the Jack Kems or Bob Doles. Even when secular or economic conservatives agree to take a tough-on-crime stance it’s a defensive reflex rather than a thoughtful policy rooted in a Christian understanding of man’s nature. In GOP hands the weighty matters of “crime and punishment,” even justice itself, often are treated as no more than a convenient wedge issue (*e.g.* George Bush’s “Willie Horton” blitzkrieg on Dukakis).

Our world view also frames our approach to economic policy. In Jack Kemp’s remarkably inane performance during the Vice Presidential debate (where he at least accomplished, by default, rehabilitating Dan Quayle’s reputation as a debater), he stated his belief that all the world’s evils had been “banished” (Nazism, Fascism, communism, apartheid) except one: poverty. Overflowing with enthusiasm, Kemp blathered repetitiously about full employment and prosperity (the imagined result of unfettered capitalism) being the panacea for solving all America’s problems — racial tension, crime, incivility (perhaps even low self-esteem!) and so on. Following in the philosophical footsteps of LBJ and his “war on poverty,” Kemp’s position would logically prioritize economic policy as the number-one solution to pursue in an attempt to remedy our most pressing social problems. This is precisely the course chosen by the economic conservatives that dominate the GOP; “grow the economy” is their constant refrain — to banish forever the ills that beset us! That’s why Kemp/Dole campaigned solely on a 15%-tax cut and left moral issues to Bill Clinton and his family-values advisor Dick Morris to sort out. Of course the Christian community — as well as the populist/social conservative bloc — realized that more jobs and prosperity are not the answer to the frighteningly rapid disintegration of the nation’s moral fabric. (After all, drug dealers’ violent tendencies don’t seem to be noticeably ameliorated by their more than adequate income.) The entertainment business, awash in cash flow, seems to be more interested in destroying decency with each passing year, and Wall Street, with the Dow Jones at its all time high, shows little inclination to reclaim its early role as a moral pillar of the community.

Conversely, Christians realize that education, building more prisons (as opposed to restitution or the death penalty) or the government creating more vocational training programs or even jobs is not the answer. **Men are fundamentally flawed morally; and when we act like they aren’t, we create a school system that produces violence-prone imbeciles, a criminal**

justice system that creates more crime than it cures, and government-subsidized wealth redistribution programs that are as wasteful as they are immoral.

Thus it's unavoidable that when these crucial public-policy issues are debated, social and economic conservatives will approach them from two very different and ultimately very antagonistic world views. In perfect timing to illustrate the unbridgeable nature of this gap, a civil war has broken out within the Neo-Con camp over, of all things, moral issues. It

seems Neo-Con Richard John Neuhaus had the termerity to invite several conservative Christian scholars (mostly Roman Catholic) but including several Protestants like Charles Colson, to dialogue on how to face an increasingly antagonistic culture. When the Christians suggested the government may be losing its moral legitimacy to govern — a number of leading Neo-Cons (essentially conservative statist) walked out in a huff. The two camps then broke into open warfare — even questioning each other's motives or sanity. If the Neo-Cons can't agree

ISSUE*	Christian Right	Populists	GOP Moderates	Neo-Cons/ Libertarians	Liberal Democrats
Identify self as Christians	YES	YES	NO	NO	NO
Pro-Christian/ Biblical Values	YES	YES	NO	NO	NO
Frequently attend Evangelical or Conservative Church	YES	YES	NO	NO	NO
Prioritize moral family issues	YES	YES	NO	NO	NO
Identify self as social conservative	YES	YES	NO	Some	NO
Special protections for churches, Christian schools and Religious freedom	YES	YES	NO	NO	NO
Prefer separation of Christianity from politics	NO	NO	YES	Some	YES
Tougher Immigration	YES	YES	NO	NO	NO
Protect Jobs (America First)	Unknown	YES	NO	NO	NO
Eliminate corporate subsidies	Unknown	YES	NO	YES	NO

*Assumes 75%+ assent to issues

amongst themselves — how do we expect to reconcile our even deeper disagreements with the antinomians?

Since one of my former organizations, Christian Voice, was the first Christian political group to employ Report Cards, Score Cards, etc., I'm taking the liberty of creating "Doner's Report Card on Political Compatibility." You decide which

camps will end up aligning together.

As you can see, it appears we have a great deal more in common with our cultural conservative/populist friends than we do our current co-belligerents. If you're still unconvinced, here's one last test — who do you find more representative of your world view, Alan Keyes and Pat Buchanan, or Bob Dole, Jack

Kemp and Phil Gramm? If you still can't decide, *the good news is you don't really have to*. The GOP establishment has made their preference *very* clear — we are the unwanted stepchild. Like Cinderella, we're condemned to do all the dirty work and shunted off to the kitchen when the inaugural ball commences (“From the start, Reagan aides were quick to downplay the difference the Religious Right had made on election Day” [1980] — Kevin Phillips — *Post-Conservative America*, 191).

Of course, such lines are not easy to draw. Not everything is black and white. A few neo-conservatives and many “paleo-conservatives” may have empathy for us on various issues and to varying degrees. But the reality is that they need the financial resources of the GOP Fat Cat financiers more than an alliance with hard-scrabble populists and seemingly other-worldly “born-again Christians” (a euphemism frequently employed in place of “Weird Religious Fanatic”). Neo-Con eyes glaze over at the first mention of supply-side economics or capital gains tax cuts but become outright incensed on those “off limits” moral issues.

Two Parties, Two Strategies

In summary, whether we like it or not, or choose to acknowledge it, a realignment is taking place. The train is beginning to pull out of the station. The question is, will we be helping to drive the locomotive, or clinging frantically on to the caboose? As Kevin Phillips has noted, “as traditional politics breaks down, ‘the center’ becomes radicalized: a huge slice of middle America has come loose from its electoral moorings.” As we have seen, by withdrawing its support from Ford, Bush and Dole (via Jimmy Carter and Ross Perot and even Bill Clinton) this disaffected third of the electorate has sent an unmistakable signal that they will not be corralled into the GOP camp by establishment Republicans — even Right-of-center candidates like George Bush Jr., Fred Thompson or Jack Kemp. **This thrice-verified thesis proves the GOP cannot win a national election unless it nominates a strong cultural conservative with populist sympathies (remember Ronald Reagan?) which, of course, the party bosses will not allow.**

Clinton with his fast track to the Right of center will try to co-opt this movement. He will fail because the rest of the DNC liberal cabal does not share his desire to win at all costs through compromising their statist shibboleths. Ross Perot will try to institutionalize his populist base through his Reform Party; he too — for obvious reasons — will fail, though the Reform Party itself may remain a viable voice for a reform-oriented populism. *The Christian Right must decide whether it is content to stay in the GOP dog house, learning to love our ugly stepchild role, or whether we will seek to independently build a bridge to these culturally conservative but independent voters.* Obviously such a realignment could find one of the current minor parties (Reform, Taxpayers, etc.) a useful vehicle. Such a party could even endorse (and thus elect) GOP candidates to state and Federal legislatures who merited (and desired) their support. On the national level we could offer an effective lesson for the GOP top brass to learn — keep nominating establishment types

and we will deny you the White House. In other words, we could *pursue a two-pronged strategy appropriate to the two GOP's that actually exist* — local and national. The oft quoted cliché “all politics is local” was first pronounced by a member of the legislative branch — for which it holds true. It is here, where local grass-roots movements can “hold their feet to the fire,” that we have the best rationale for supporting the truly good men we have in place — and defending current bastions of conservative representation (the 15 or so states where 75-100% of the congressional delegations are Republican conservatives). It is also here where the threat of running a Third Party candidate who could draw off 5-20% of the vote could be a powerful incentive for our local representative not to “stray” once the GOP establishment cracks the whip. This is GOP One — the local GOP.

There's rising anxiety over the relentless crumbling of the cultural foundations that formerly preserved families from the ravages of the nihilistic social Darwinism now rearing its ugly head in local communities.

GOP Number Two, *the national GOP, must be approached differently* — and much more carefully because it is here that is the center of the “Evil Empire's” (to borrow a phrase) power. The money bags who control the national party have rigged the game in their favor by grouping many presidential primaries close together early in the campaign year. This unfairly weighted process makes it all but impossible for a “people's candidate” to do well in one state and then state by state, systematically raise funds for the next effort, gradually building support over an extended period. Instead, a candidate must be heavily funded in advance (of public popularity) to survive from New Hampshire to “Super Tuesday” just a few weeks later. Guess where the funding comes from?

If we think of ourselves as loyal members of GOP # 2 — the National Party — we will be unmercifully sucker-punched (like Pat Buchanan) until we roll over in submission to the likes of Bob Dole (or George Bush, Gerald Ford, Jim Baker, etc.). *Only by maintaining a distinctly separate identity on the national level can we force the GOP to nominate “our” choice of candidate* — or suffer the consequences — *i.e.*, the loss of the populist vote. Of course if the GOP doesn't play along — which it may well not — we are well positioned to take our

case to the American people — and begin building our own long-term base.

Colonel Doner spent three decades in Republican and Christian politics as a professional fundraiser, media strategist, organizational consultant, and architect of the Christian Right. In the '70's his clients spanned the range from The American Conservative Union to Ronald Reagan. In the late '70's he co-founded the first wave of Christian Right organizations — The Christian Voice Lobby which pioneered issuing report cards on how members of Congress voted on "values" issues, and the American Christian Voice Foundation, publisher of the renowned Presidential Biblical Scoreboard magazine. Considered one of the preeminent political strategists for the Christian Right, his work was featured in hundreds of print articles and books as well as on "60 Minutes," "Donahue," "20/20," ABC, CBS and NBC news, and was credited for being the decisive factor in defeating over three dozen members of Congress. In 1980, his work as founder of Christians for Reagan, which aired TV spots tying the Democratic National Committee to the gay rights movement, drew forth a direct attack from an irate Jimmy Carter.

In 1984, he served as chairman of the national Reagan/Bush Christian voter registration campaign raising and spending millions of dollars to mobilize the evangelical community in 50 states. In the process, he co-founded the American Coalition for Traditional Values, the broadest-based coalition of major evangelical leaders ever to unite behind a political objective. His ferocious televised attacks on Geraldine Ferraro and his distribution of over 5 million Presidential Biblical Scoreboard magazines highlighting Walter Mondale's anti-family positions earned him a televised assault from Mondale. After serving as a senior strategist for what the media termed the "big three" Christian Right organizations (i.e. Christian Voice, ACTV, and the Moral Majority) he left Washington to write several books including the widely acclaimed The Samaritan Strategy — A New Agenda for Christian Activism. He is currently working on two new books and serves as president of an international consulting company specializing in organizational, media and fundraising strategies. He resides in Orlando with his wife Miriam and son Brant.

Editor's Note: This article is the third in a series. If you missed the first two installments wherein Mr. Doner, a former senior GOP strategist, demolished the Party as "unfaithful to its agenda and allies" and "terminally stupid" to boot, simply contact us for our November 1996 and January 1997 issues. In 1998 the entire series (Part IV will appear in a subsequent issue) will be offered in booklet form. If you're interested in its availability, contact Mr. Doner @ P. O. Box 5366, Santa Rosa, California 95402-5366, (707) 528-8000 phone; (707) 525-1310 fax; or E-mail: <samaritan-group@mindspring.com>.

The State of Mind Address

By Sheldon Richman

President Clinton tells the American people that the "era of big government is over" and that "government is not the solution"; but considering what he had to say in his State of the Union Address, he surely does not believe it.

Clinton's speech was little more than a laundry list of things he wants the national government to do. He thinks it should determine how long women stay in the hospital after mastectomies, whether employers give workers time off for parent-teacher conferences, and what children are taught in school. He even ordered parents to read to their kids! Are there no bounds to what government will get involved in? Clinton seems to have little appreciation of what America once demonstrated to the world: that a free society runs itself without central direction.

To see the Clinton philosophy in action, look at his "very targeted" tax-cut plan. He would give people limited tax credits and deductions to send children to college, to obtain health care, or to buy a home. What's wrong with this?

Very simply, the targeted nature of the plan indicates the President's belief that our income actually belongs to the government and not to us. The government takes a big chunk up front. Then, if we think it has taken too much, we are allowed to keep a little more — but only on one condition. We have to do what the government tells us to do. If you send a child to college, fine, you can keep some. If you buy a house, you can keep a little more. Need health care? Okay, here's some of your money. Oh? You want to buy a car? New clothes? Or take a vacation? Sorry, you can't use your money for that. Try again.

Shouldn't Americans be slightly uneasy with that? Whose money is it, anyway?

The Clinton plan betrays a mindset that is much like that of the bureaucrats who ran the centrally planned economies that fell apart in recent years. Of course, he doesn't take the idea as far as others have. He doesn't call for nationalizing industries. (Although I didn't hear him call for privatizing already nationalized firms, such as Amtrak and Conrail.) But the principle is the same: the government knows better than you how to spend your money.

Clinton takes it for granted that your own money should come with strings attached. When he ran for President in 1992 he criticized the modest tax-rate cuts of a decade earlier by saying they were "something for nothing." In other words, you have to earn your money twice, first at the workplace and then again in the eyes of the government.

When the government taxes your income, it forcibly deprives you of the fruits of your labor. It makes you, in some sense, a slave. And it has to intrude into your most personal affairs to

do so. For that reason alone, we shouldn't be cutting the income tax. We should repeal it. Even the chairman of the House Ways and Means Committee, Rep. Bill Archer, thinks so.

Look how manipulative the income tax can be. Why should government stimulate college attendance through tax credits and deductions? In a free society, people should make those decisions without a push from Washington. Clinton's plan won't even accomplish his goals. Tax preferences for college end up mostly helping people who would have gone to college anyway. The tax help will merely bid up tuitions. Tuition inflation has been dramatic in the last few decades, primarily because of all the government money flowing to colleges and universities. Clinton is also wrong to think everyone should have a college education. To bring that about, the diploma will have to be so devalued that it won't mean what it once meant. Look what has happened to the high school diploma. It doesn't even indicate that someone can read.

The best route to a prosperous and well-educated society is to let people keep what they earn and make their own decisions, about education and everything else.

The Campaign Finance Red Herring

By Sheldon Richman

That campaign-finance nonsense is again on the public agenda. The recent episodes involving the Democratic National Committee, the White House, and House Speaker Newt Gingrich have renewed for the umpteenth time the calls for a drastic overhaul of how politics is funded in America.

The DNC unilaterally announced it would no longer take money from noncitizens or foreign corporations. It also said it would cap at \$100,000 the amount of money it would accept from any one source. In Congress, Sen. John McCain (R-Ariz.) and Sen. Russell Feingold (D-Wis.) are pushing a bill to limit spending on federal campaigns in return for free television time. This is definitely the issue on which a politician can stake a claim to being Mr. or Ms. Clean.

Many reformers would like to see tax-funded political campaigns. That's an abominable idea. Thomas Jefferson said that to force people to finance ideas with which they disagree is tyrannical. But that's exactly what funding campaigns through taxation would do. Fifty-two percent of eligible voters chose not to vote in the 1996 presidential election. Should they have been forced to give money to the candidates? It would be more than absurd to compel participation in a political system that is theoretically based on freedom.

Another bad solution is a limit on contributions to campaigns. Any such limitation would violate the right of free

association and speech. After the Watergate scandal, Congress limited how much anyone — including candidates could contribute to a Presidential campaign. The U.S. Supreme Court ruled that limits on the candidates' personal financial contributions violate their First Amendment rights, but limits on others do not. That, to say the least, was illogical.

Limits also help keep incumbents in power. Challengers with low name recognition may need large contributions from a few donors to take on an incumbent. The \$1,000 cap ensures that serious challenges will be seldom seen. (Sen. Eugene McCarthy mounted a credible campaign against President Lyndon Johnson in 1968, eventually driving him from the race, with the money of a few rich men. He could not have done that under today's rules.)

If we look at this issue in terms of basic principle we see that the fuss about campaign finance is a clear case of worrying about symptoms while neglecting causes. If the method of funding campaigns is changed while the causes of the "money problem" are not, the corruption that worries people will rear its head somewhere else, perhaps in a less visible place.

Let's begin with the obvious: big donors are trying to buy something. But donors can buy something only if someone else has something to sell. There are, then, two sides to this issue: the demand side and the supply side. The problem with the proposals for campaign finance is that they watch the demand side and ignore the supply side.

Much of what government does is tax the unorganized majority and distribute the money to well-organized interests. What might big campaign donors be buying? Influence over the people who write laws and run programs that bring about those transfers. They want to ensure that when government takes from Peter and gives to Paul, they will be the Pauls who get the loot. The results of influence can be obvious, such as a cash subsidy for research and development or a law or tax restricting a competitor. The results can also be subtle, such as a seat on the airplane that carries the Secretary of Commerce to a foreign capital to promote American business. One way or another, donors are buying access to the people's wealth. H.L. Mencken summed all this up when he said that "every election is a sort of advance auction sale of stolen goods."

Would anyone be giving big bucks to politicians and parties if they had no transfer favors to sell? Obviously not. So the way to "get money out of politics" is to get politics out of the business of giving away other people's money. It's not rocket science.

Sheldon Richman is vice president of policy affairs at The Future of Freedom Foundation in Fairfax, Virginia., and author of the forthcoming book Your Money or Your Life: Why We Must Abolish the Income Tax.

The Self-Righteousness of Satan

By R. J. Rushdoony

It is a misunderstanding of Satan to see him as someone trying to lead people into fornication or adultery, or into cheating, stealing, and like sins. Fallen mankind needs little help to do those things! Of course, it is convenient for mankind to have someone to blame, to say, "The Devil made me do it!"

We are told in John 8:44 by Jesus that the Devil is the father of lies, that he was a murderer from the beginning, and that there is no truth in him. What this means is that by his lie (*Gen. 3:5*), he brought death into the world. His denial of truth is his denial of God, and his great lie is that man can be his own god, law, and law-maker (*Gen. 3:5*).

Satan was a good humanist who believed that men should make their own laws, live by them, and be free of any "alien" or "outside" law and judgment.

"Ye shall be as gods" is the great lie: every man as his own god will be beyond God's law and be his own source of law. There is, Satan held, no inherent necessity in God's law; every man can establish his own value system. God's law is therefore suspect. In the temptation in the wilderness, Satan challenged Jesus three times, holding that God's system of justice, law, and morality is defective. In the first temptation, Satan said, "command that these stones be made bread" (*Mt. 4:3*). With the world's food problems, how can a just God ask for morality when the urgent problem is economic need? By a miracle, solve the problem of hunger, and you will then be man's Savior. The second temptation was to make faith unnecessary by a miracle that would automatically compel acceptance. To ask faith of men is to ask too much, Satan held, given the complexities of life. The third temptation was to recognize the righteousness of Satan's rebellion and to acknowledge that his way is better for men than God's, and more realistic.

We see this clearly in the temptation of Job. Satan's argument against Job as a moral man is that God blesses him for his faithfulness. "Hast thou not made an hedge about him,"

and blessed and protected him? (*Job 1:10*). If God smites Job, he will see how shallow such a morality is.

What Satan was championing was every man as his own god and as his own moral law. Instead of rewards and punishments, heaven and hell, let virtue, however men define it, be its own reward. Satan was a good humanist who believed that men should make their own laws, live by them, and be free of any "alien" or "outside" law and judgment. In other words, man can be his own universe of law, life, and morality.

If Satan were to re-appear to expound his gospel, he might well be honored by some international prize, or rich foundation grants, to promote his message. After all, his faith offers an equal opportunity for everyone to be his own god, and what can be more egalitarian than that? Satan's gospel is very much in tune with the times in its doctrine of victimhood, in that he sees all men as victims of a harsh, uncompromising God whose law is radically divisive, and whose Gospel divides men into the saved and the lost. John Dewey, in *A Common Faith*, saw Christianity as radically anti-democratic because of its total commitment to this moral and religious division.

Of course, many churches already advocate this philosophy of Satan, so the battle in the churches is far advanced.

Satan's position is one of self-righteousness, which means self-determined as truly just. All men will be just if each man decides for himself what justice is. Ultimately this means that every man will in time redefine everything so that every man becomes his own dictionary, his own standard of definition. This will make communication impossible, and the world will become hell on earth, a place without communication, where every man is his own god and universe.

Happily, Satan does not create nor define reality: God does. Therefore life is a prelude to heaven and not to hell, and the people of the lie die with their lie.

Random Notes, 68

By R. J. Rushdoony

1. In our time, many scholars have held neo-Spenglerian views of the decline and fall of civilizations. These are governed by biological rather than theological thinking. A very interesting book of some years ago, Maurice Collis: *The Land of the Great Image, Being Experiences of Friar Manrique in Arakan* (1943), begins with a statement that I often think about. Between the tenth to the fifteenth century, Portugal and Spain fought 3,700 battles against the Arabian Emirs for independence. In terms of much current thinking, the peninsula should have emerged exhausted when the last battle ended in 1492, with the fall of Granada. Instead, Portugal and Spain emerged as world powers with quickly established world-wide empires. There is too little appreciation of the greatness of their achievement although the evidence is all around us. An earlier book by Maurice Collis, *The Great Within*, I have wanted to

locate but with no success. Its subject is the Confucian and Buddhist political theories of a world state and their relation to the Christian *Civitas Dei*.

Returning to Collis' comment about the emergence of Iberia from centuries of battle revitalized rather than exhausted, it seems that we must see, not cultural exhaustion at the end of our present cultural conflicts, but possible revitalization.

2. The world changes more than we realize. Patrick Howarth, in *The Year is 1851* (1951), describes England at that time. He reports on a "traditional contest" on the Yorkshire Moors in 1851. "The participants were the young men of the district, who had to run stark naked from the church to the bride's house." The prize? The bride's garter (p. 119). Englishmen must have been different then. Can you imagine any running naked in cold England today?

According to Henry Mayhew, the working class found weddings a waste of money, and, among London costermongers, only one couple in ten was legally married (p. 94).

*"This 'new breed' of inmate
featured a nonfunctional
brain fried by dope, an
inability to read or write and
no fear whatsoever: with
nothing to live for, why
should he worry about dying?"*

3. Recently I was discussing with someone roughly my age the changes we have seen, some good, some bad. Some of the more dramatic changes have taken place in families, and with children and youth. Before World War II, if two boys came to blows, the other boys formed a ring around them to let them fight; if one began to fight "dirty," the onlookers intervened. Now, such a thing is rare. Disagreements lead too often to ugly gang fights.

Again, if children were unfairly treated by another child, by a neighboring adult, or by a teacher, they dared not complain to their parents. They knew they would be rebuked and told something like this: Life is not fair this side of heaven, so grow up and get used to the real world.

I recall, when we lived in a city for a time in the 1920's, a girl in the neighborhood who was avoided by all girls and boys. At the least slight or injustice, fancied or real, she ran to Mama, who collared the boy or girl to scold him, shed tears, and demand better treatment of her darling, sweet girl, known to all as "Bossy-cow." The father went around embarrassed until, after a shouting match, the three moved away, hopefully with

the father in better control.

4. I have a mind that, from childhood on, has enjoyed strange and curious facts as well as things important and relevant. My father encouraged this delight in knowledge. Well, an interesting fact was reported to us by Douglas Murray, as we were about to record an Easy Chair. It was about vortexes. A vortex in the southern half of the world circulates in a direction the exact reverse of a vortex in the northern areas. Thus, if by mistake a toilet bowl made for Patagonia, South Africa, Australia, or some like place should get installed in your American, English, etc. bathroom, it would not flush. It would be built for a vortex the opposite of what we can have. Facts like that interest me, and also interest people like you! This is why so many of you turn to Random Notes first! Think of the choice bit of knowledge you now have, to introduce into a serious table discussion! So far, I have had no such opportunity, so I am passing it on to you!

5. I was interested to learn that salary figures for England a century and half ago, and for some time before and after, are very misleading because of the importance of land and property, then relatively untaxed. Land and property were the main forms of wealth; we now think of wealth in terms of monetary income, whereas other forms of usable wealth were once more common to those of the middle and upper classes.

6. Something very common when I was a child was father and son businesses. A great advantage in such firms was and is accumulated experience. Recently, a freakish problem with our water well was solved because the well man had his father's some fifty years of experience to draw on to solve a problem others had never before seen.

7. Recently, some of our family was with us, happily. (Three of the five children, and their sons and daughters, live locally.) One of the granddaughters was Christine Aardema, wife of Dean Aardema. They were married in October, 1995. They had attended the same college, but Dean was a year ahead. For almost two years, Dean has been an auditor for Los Angeles County. Very recently, he uncovered a large misappropriation of funds, and the Los Angeles *Times* carried the story. We are very proud of Dean.

Financial fraud in civil government is much too commonplace, but I believe that it is more likely to be punished than financial abuse in the churches, where too often the reformer is punished. Christine's youngest sister, Mary Coie, was also here. She told me that in college (second year) she finds that being my granddaughter attracts male attention, a fact which surprised me. Things were not that way a few years ago!

8. In *Contract Killer*, an autobiography by a professional killer, as told to William Hoffman and Jake Headley (1992), the "hitman" commented on the "new breed" of criminal and prison inmate: "This 'new breed' of inmate featured a nonfunctional brain fried by dope, an inability to read or write and no fear whatsoever: with nothing to live for, why should he worry about dying?" (276f.)

Letter to the Editor, on Free Trade

I was very disappointed to read Al Cronkrite's article in your January 1997 issue of the *Chalcedon Report*. Not only does it exhibit a lack of a basic understanding of economics, but it also contradicts the Biblical role of the state as explained by other Chalcedon scholars.

To begin with, Cronkrite ignores the fact that free trade benefits all countries involved. When the United States trades with other countries, this increases the amount of goods available for our consumption. By lowering the cost of some goods, we can afford to have a greater level of material goods at our disposal.

If the U.S. restricts the importation of, say, Japanese automobiles, this will stimulate our auto industry. However, and this is the point that Mr. Cronkrite misses, such a trade restriction will necessarily hurt some other industry. In this case, automobile quotas severely damaged logging interests in our northwest states. If we do not buy goods from the Japanese, they do not have the dollars to purchase goods from us.

Mr. Cronkrite would have you believe that when we trade, we "lose both wealth and business capital." A basic truism of economics is that if we measure goods and services AND capital flows, then trade always balances. When the U.S. has a trade deficit (currently at about \$10 billion per month), then we necessarily have an equal inflow of capital. A \$10 billion dollar trade deficit is offset by a \$10 billion capital inflow. We see this inflow when foreign interests build factories here or when they loan our government money to finance their deficit spending.

The point is that free trade may hurt some industries, but it aids other sectors of the economy. The true competition with our auto industry is our timber industry. We have two ways to produce automobiles. We can either send resources to Detroit and get our automobiles produced there, or we can use our resources to grow timber in our northwest states. We can then send the timber to Japan and in return we get new automobiles.

Cronkrite argues that free trade redistributes wealth to poorer countries. In fact, trade restrictions redistribute wealth from unprotected industries to protected industries, and burden consumers with higher prices in the process. They also harm all countries involved in trade.

As for the assertion that "only exploitation results from competition," apparently Mr. Cronkrite does not understand that trade between countries that are inherently unequal in resources or labor skills is extremely advantageous. This is the famous "comparative advantage" argument that dates back two centuries. We can clearly see this when we consider trade between two individuals. Two automobile mechanics may gain some minimal benefit from trading their services, but it's clear that trade between an automobile mechanic and, say, a doctor greatly increases the benefits of trade.

Mr. Cronkrite also confuses free trade with socialism, when in actuality trade restrictions are part of the socialist agenda.

Maybe he is confusing free trade with the North American Free Trade Agreement and/or the World Trade Organization. Managed trade (and a 2,000-page trade agreement such as NAFTA is at best managed trade) is not free trade. However, there is no reason to equate free trade with horrendous trade agreements that our government has burdened us with. If Cronkrite wants to attack these agreements, he should not term them "free trade."

The most disheartening aspect of this article though is that it is clearly opposed to your generally sound view of the role of the state in economic affairs. As you have explained: the state "is a minister of God (*Rom. 13:1-5*); it may not transgress its divinely imposed limits. It may not enforce civil law not imposed by Holy Scripture." The Bible does give the state any power to restrict private contracts between citizens of different countries. The necessity of private property and the requirement that there be no trade barriers is also explained in another article by Stephen C. Perks.

Chalcedon scholars have repeatedly pointed out the limits of a Biblical state, and the dangers, and apostasy, of statism. The Cronkrite piece promotes a powerful state government determining our economic affairs. Such a view should not go unchallenged. If we allow a government to set the terms of trade with individuals in other countries, what prevents that government from imposing massive taxes on us, regulating every aspect of our lives, forcing our children to attend state-run schools, redistributing wealth, and meddling in the affairs of countries around the world? This piece should be refuted immediately in your *Report*. I would be glad to write an article explaining the heresies in the Cronkrite piece, although others (Sandlin, Perks, Hans Sennholz, Sheldman Richman) are perfectly capable of making the case for free trade.

In closing, thank you for the fine work you are doing. I am completing my Ph.D. in Economics at Auburn University, and, depending on the job market, I hope to increase my financial support of your ministry in the near future.

Mark Brandy
Opelika, AL

Announcement

Regarding Chalcedon 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.

Christless Christianity

By Steve M. Schlissel



Christless Christianity is not a new phenomenon. The church has been fighting men who have a form of godliness but deny its power since the beginning (2 Tim. 3:5). Even in the first century, false Christs and false prophets appeared and performed great signs and miracles which deceived many, as our Lord foretold (Mt. 24:24). Church history has

been nothing if not a protracted struggle against the ceaseless Satanic attempts to do away with Christ and Scripture through contradiction and redefinition. This is why we need our creeds. It's silly to fight from scratch battles long-ago won.

In 1925, J. Gresham Machen confronted a variety of unbelief called Modernism which affirmed the creeds but did not believe them. Machen, often alone at the front, knew that it made "very little difference how much or how little of the creeds" these unbelievers affirmed, "because all is affirmed merely as useful or symbolic and not as true." The Modernist scam employed a twist on Pilate's view of truth. When told by the Messiah King that everyone on the side of truth listened to Him, Pilate sneered, "What is truth?" By this he meant not that truth was unknowable but that it was irrelevant. What mattered to Pilate was power. "Conversion" à la Rome was by sword, not word. What mattered to Modernists was popularity. In Machen's lifetime, people were seeking and gaining ecclesiastical power while desiring, simultaneously, to be spoken well of by the world (cf. Lk. 6:26). Weary of those who retained Christian vocabulary while surreptitiously injecting new, contradictory definitions, Machen wrote, "It would from our point of view be better if the preacher, convinced of the falsity of supernatural religion in the sense of the New Testament and of the creeds, became an apostle with the courage of his convictions, and sought to root out of every one's mind convictions that he holds to be false."

Epistemologically Self-Conscious Apostasy

Unbelievers have been brazenly taking up Machen's challenge ever since — and most denominations have simply capitulated to them. Today, unbelief is the *de facto* faith of that strange amalgam of religious strains which we call Americanity. What was regarded in 1925 as infidelity has become the new touchstone. Unbelief is now the *only* creed which may be held by those who would have access to the full palette of social opportunities in modern(ist) society. Any conviction which

claims status greater than that afforded by "relative truth" is out. "Absolutes not welcome here, absolutely not." "Acceptable" Christianity has no true creed, no Creation, no covenant, no law, no certainty and no living Christ.

Historic Christianity is under open attack in this county like never before. Christless Christianity is fast emerging from the wings to replace it center stage. In every major medium, believing Christianity is effectively marginalized as "fundamentalism," with accompanying rhetoric which cunningly conjures up images of Bible-belt ayatollahs in polyester suits, while Christless Christianity is set forth as the truly respectable version. *The New York Times* reported on a protest in North Carolina against the public, full-frontal nudity contained in a pro-homosexual play. It portrayed the dispute as a confrontation between bigoted, Bible-believing ignoramuses on the one hand, and reasonable, cultured Christians on the other. *The Times* daily endorses Christless Christianity as the proper form. This was illustrated in a February, 1996 review of a biography of W. H. Auden: "Six years later, after leaving for the United States, he met and fell in love with Chester Kallman. He returned to his Christian beliefs shortly afterward." For both the biographer and *The Times*, homosexual "love," far from being inimical to Christianity, can lead to personal Christian renewal. After all, who is Paul, or who is Christ for that matter, to define Christianity?

The same message heralding the normativity of Christless Christianity is found in the major news magazines. *Newsweek* ran a cover story (8 pages worth) suggesting that the resurrection of Christ is no fact, and *Time* ran a cover story (9 pages) suggesting Christ Himself is no fact. "What are Christians to believe?," asks the cover. Certainly not the Bible, the feature stories advise. Each story was replete with cathedral-esque illustrations; *Time* even printed the story on pages designed to look like parchment. How religious.

The Capitulation of the Church

The attack is more open than in 1925, but not necessarily more honest. For one thing, some of the so-called "Christian scholars" who are leading the charge against faith in the Christ of Scripture employ anything but a scholarly method as they sit in judgment on the Word of God. The *Time* report focused on the self-appointed and self-styled *Jesus Seminar*, a new Sanhedrin which votes on the "authenticity" of each New Testament Gospel verse by having each member drop a plastic bead in a bucket. It quotes one participant's description: "Red: That's Jesus! Pink: Sure sounds like Jesus. Gray: Well, maybe. Black: There's been some mistake," Real scholarly stuff, this. But how can they possibly know what "sounds like Jesus" when they believe that "only 18% of the words ascribed to Jesus in the Gospels may actually have been spoken by him," and they acknowledge no other reliable source of knowledge? Are Christians to believe them (the "them" including the renowned "theologian" and *Showgirls* director Paul Verhoeven)? Apparently *Time Magazine* thinks so. (Incidentally, the religion editor of *Time* is still a member-in-good-standing of the CRC

after being protected by ecclesiocrats four years ago when some sought to have him called to account.)

Christless Christianity embraces sodomy (on what basis would it exclude it?), but sodomy *requires* the demise of *Biblical* Christianity. It is not to be wondered at, then, that the RCA minister R. Rhem of Spring Lake, MI (the town where Cornellius Van Til had his only pastorate), both shared his church facility with a sodomite congregation and refused to affirm that “there is no salvation apart from that mediated by Jesus Christ.” And it is not surprising that sodomy is gaining acceptance in the Christian (once) Reformed Church just as the number of ministers who express discomfort with Christ’s *exclusive* claims increases. A new religion with similar form and vocabulary, but very different content, is giving the faithful the pink slip.

There are no spiritual vacuums. The fall of the righteous means the rise of the wicked. “Fundies” are out, homos are in. Biblical Christianity and sodomy *cannot* abide each other in the public square. Lot found that out. One will invariably, necessarily, seek to displace the other. In view of this constitutional antipathy, one has a hard time understanding professing Christians who think they can forestall the homosexual agenda by employing *Wall Street Journal*-type conservatism. *The Journal*, in a recent editorial, argued against sodomite marriages on grounds easily defeated: 1) “The state has an interest in encouraging heterosexual marriages as the best environment for raising children”; 2) “if gay marriages become legal, what would be the constitutional bar to other voluntary relationships such as incest, polygamy or polyandry”; and 3) “If we’re going to tinker with a definition of marriage that’s been around for 6,000 years, let the people decide.”

Anyone who thinks this constitutes a compelling argument is bound for discomfiture. In answer to #1 it could be said that the state has not yet tried fostering homo marriages; therefore how can it know what’s best in comparison? Further, does the state now require that married couples have children? If childless marriages are at all regarded as legitimate, reason #1 is mooted. #2 is answered simply by saying, that’s not the question on the table. And if it was, so what? And #3 is where “conservative” apostate reasoning is most clearly revealed. The whole point we should argue is that God has *pre-decided* this question and the answer is simply not subject to the revision of man or men or somewhat-men or pseudo-men.

To begin an ethical argument by abdicating God’s determinative rights is to lose from the outset. Moses did not alter his message simply because Pharaoh vociferated, “Who is the Lord that I should obey Him?” Modern man is wrong across the board; ontologically, epistemologically and ethically dead in the water. We do not help him by joining him 20,000 leagues below the surface. Rather, we must toss out the lifeline of God’s Word, whether he professes faith in it or not. We know how modern man thinks. “If I can *be* apart from God (as per evolution), and if I can truly *know* apart from God (as per apostate science), I can certainly determine right and wrong apart from God (as per humanist education and all major

media).” This is what is happening in the public square today. And the gravest concern is that we continue to give away the ontological/epistemological store while expecting the new owners to reserve some ethics for us. Har-har-HARDI-har-har!

We must agree with Dabney in his typically prescient analysis of the course feminism would take, and apply it to “homosexual rights” instead of “women’s rights” in this quote: “The advocates of these ‘homosexual rights’ may be expected to win the day, because the premises from which they argue their revolution have been irrevocably admitted by the bulk of the people.” Egalitarian-style entitlement is now a more precious premise in American public policy than any teaching of Scripture. Mountains are moved to accommodate whacked-out claims to rights. Thus, the “virtual marriages” performed by San Francisco mayor Willie Brown on March 25 *will* become the legal marriages of tomorrow.

The American church is asleep and not, I fear, soon to wake from its slumber. It has been cut off from its victorious history through ignorance-as-virtue, a by-product of dispensationalism’s end-times obsessiveness, cut off from a victorious future hope by pessimistic eschatologies, and rendered impotent by its uncritical addiction to television. In its present condition it is much reminiscent of Dylan’s “Mr. Jones” from *Ballad of a Thin Man*. Confronted by, and eventually victimized by, disgusting sexual behaviors, Mr. Jones simply did not know what to do; his training, like much seminary training today, had been geared toward impressing his peers, not toward waging epistemological and ethical warfare.

Yet, while the church may not soon rouse herself, she will eventually *be roused* by her Lord. For as we said, this battle has been going on since the beginning. And as He said, “Heaven and earth may pass away, but My words will never pass away. The gates of hell will not prevail against My church.” Advocates of sodomite rights may win the day, but not the war. As the Scripture says, “The senseless man does not know, fools do not understand, that though the wicked spring up like grass and all evildoers flourish, they will be forever destroyed. . . . For surely your enemies, O Lord, surely your enemies will perish” (Ps. 92).

And that’s the truth.

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

1. **The Lofton Letter** by John Lofton, P.O. Box 1142, Laurel, Maryland 20725, e-mail address: JLoft@AOL.com, \$100 a year, monthly (20 pages).
2. 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.
3. 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.
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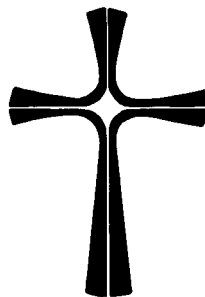
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