

FAITH FOR ALL OF LIFE FAITH FOR ALL OF LIFE FAITH FOR ALL OF LIFE

## IN PAPER WE TRUST?



R. J. Rushdoony **on** The Necessary Future

P. Andrew Sandlin **on** Clintonization

Mark R. Rushdoony **on** the Will of Men

John Stoos **on** Democracy and the Depravity of Man

Val Finnell **on** Slash and Burn Politics

Byron Snapp **on** Getting the Political Cart Before the Christian Horse

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# Chalcedon Report

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## In Paper We Trust?

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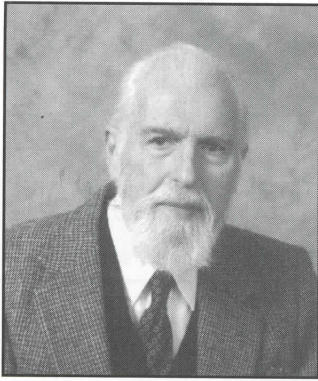
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# The Necessary Future

By R. J. Rushdoony

(This is a subject I discussed often before Chalcedon was founded, and in the early years thereafter. I then stopped because I assumed everyone knew of my view, but I find that this is not now true. Hence this brief statement.)

**I**n the pre-Christian world, apart from Israel, the state was the central *and saving* institution. Man's hope was a statist hope. The good and saving life was a statist life, and man was hardly a person outside the state. The statist man was hardly a man. In Rome in early years, foreigners dwelled outside its walls, which legally made them non-persons.

Christianity challenged all this. It saw itself as a kingdom with a king, Jesus Christ, and a law-book, the Bible. Rome, normally tolerant of religions, could not tolerate Christianity because it was another and a rival state or empire.

The Roman Empire gave way to the Christian Empire, which was at first alien to cities as essentially pagan in concept. Feudal estates replaced cities.

In time, however, the Roman dream returned, now Christianized in the Roman Catholic Church. Europe now was a form of Roman Christianity, and imperialism. The Renaissance was an attempt to reform the Greco-Roman dream and to advance humanism also. This dream was for a brief time misunderstood by the Reformation and the Counter-Reformation, but, with the Enlightenment, the old pagan, statist dream was restored. We are now in the last days of the modern age of the state, and the twenty-first century will see it crumble.

What the Bible requires is the kingdom of God, ruled by Biblical law, and Christ as the Savior-King. Attempts to make statism Christian are wrong. (Neither the Republicans nor Democrats deserve a Christian label.) Both law and education must be Christian. Neither church nor state can save man, but both have their place *under* Christ and His Word, the Bible.

Our purpose must not be to capture church or state, but to place ourselves and all of society under our King.

Today both church and state are full of people with a minimal belief. They acknowledge God because they want to go to heaven. As for obeying God, it means mainly no major thefts, and usually an avoidance of adultery. They are not under God and His law but in their minimal faith to gain heaven.

In politics, both parties pay lip service to God while excluding Him and His law from the life of the nation. To see either party as a Christian's cause is a *sin*.

This twenty-first century will see the collapse of the statist faith. It will be a disaster for Christians to pin their faith in non-Christian politics. They will then die with the statist culture.

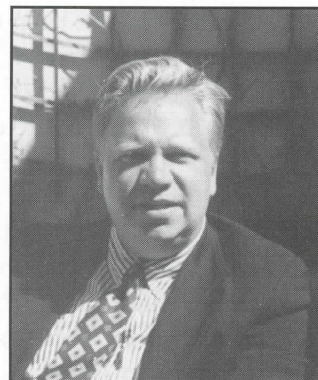
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# Clintonization

By  
P. Andrew Sandlin



Thanks to the Constitution's 22<sup>nd</sup> Amendment, on January 20, 2001, we were spared the ongoing debauchery of arguably the most depraved and destructive United States President in recent memory, perhaps in the history of the office of the Presidency. Bill Clinton's depraved antics should not bring to memory Richard Nixon, who was a big-time liar and small-time crook, like a number of other United States Presidents. Clinton, by contrast, the epitome of the postmodernist politician, has crafted political depravity into an art form. Clinton transcends the classification as political sinner; he is a *principled antinomian* — lawless man. In three distinct ways he has altered for the foreseeable future the entire political process and landscape.

## “Private” versus “Public”

First, Clinton has chiseled out a gaping chasm between so-called “private” morality and “public” performance. He did not accomplish this all by himself, of course, because without the eager assistance of an amoral consumerism, there is no way he could have pulled this off. Almost the entire culture has shed the Biblical requirement of God-fearing morality in its political leaders (*Dt. 17:14-20*) and has replaced it with the model of the smooth, corporate executive, about whose personal depravity we needn't trifle. The Bible lays down clear prohibitions and penalties against sins which today are considered the area of “private” morality — adultery and homosexuality, for instance. This is because God's plan is a covenantal, communal society, not an individualistic one. This covenantalism is designed to operate in terms of the Faith, secured by individual, family, and church government, not by a coercive state. Morality in the Bible is regulated almost exclusively by non-coercive governments — in other words, not by the state. Ironically, in our postmodern world, the state adopts its own secular and humanistic morality, which forbids the non-coercive enforcement of morality by these other governments. The state develops its own (im)morality, which it coercively imposes.

Clintonization is a prime example. It has expunged a devout concern for Christian morality as it relates to a society and culture, and particularly in politics, while gradually targeting organizations and institutions like the Boy Scouts that wish to maintain a semblance of Christian morality. In the near future, leading politicians may be murderers, liars, rapists, and thugs, just as long as they are successful bureaucratic executives. Depraved expressions describing Clinton's horrid adultery with Monica Lewinsky in the Oval Office — expressions previously taboo on TV news broadcasts — are now incorporated into the vocabulary of grade-school children. This is the case of letting the proverbial cat out of the bag, or, to switch metaphors, slicing the feather pillow in the wind — once it is done, it is done. It will require several generations to reverse this evil trend. No successful bureaucratic executive who brings Christian morality to bear upon social and cultural (“public”) issues need apply, of course. Clinton has helped install the New Public Immorality. Morality is for private life only; immorality, by contrast, is for the public sphere — as long as it is accompanied by bureaucratic efficiency.

## Scorched-Earth Politics

Second, Clinton has transformed the politics of our constitutional republic into a cynical, scorched-earth power grab. Clinton and hotshot political operatives like Dick Morris and Paul Begala have, shall we say, politicized politics. They have removed every last vestige of statesmanship and high principle and have replaced it with the destructive tactics of win at any cost, “rip your opponent's lungs out,” adopt your opponent's position in order to get elected, employ the coercive arm of the state to destroy your political opponent, use lying legalese to get away with perjury, obstruct justice to save face, and reinvent yourself whenever a breathless populace begins to catch up to your debauched shenanigans. Gone is any sense of magnanimity, of statesmen who

act for causes bigger than themselves, for the good of the nation. As E. Michael Jones perceptively noted, Bill Clinton, like Ahab of the Old Testament, was willing to bring an entire country down in order to make a point. (This is the President whose White House aids actually hired a Norwegian public relations firm to get him the Nobel Peace Prize!) The honorable and just and wise politics of Biblical figures like Moses (*Ex. 32:32*) and Solomon (*1 Kin. 3:16-28*) is gone. Gone too is the Christian statesmanship of George Washington in our own country, Southern Confederate Robert E. Lee, Abraham Kuyper in Holland, and even American Presidents of highly questionable Christian commitment like Abraham Lincoln, Dwight D. Eisenhower, and Ronald Reagan. Magnanimous statesmanship has been subverted by cutthroat cynicism. This is the dire legacy of Clintonization.

### The Political Debasement of the Faith

Third, and perhaps most grievous of all, Clinton has bequeathed to future generations and to the country as a whole the *political* debasement of Christianity. It is important to distinguish this from the actions of previous Presidents, who claimed to be Christian and who merely did not live up to their

profession. This would include everyone from Ulysses S. Grant to George Bush, Sr. With Clinton, we have an entirely different element (though Jimmy Carter laid the groundwork for this prostitution). *Clinton actually employed his Christian profession as a tool to advance his anti-Christian agenda.* Speaking last summer on the platform of Bill Hybels' breezy, evangelical Willow Creek Church, for example, Clinton admitted (finally) that he had sinned and "made mistakes," but, like on several other occasions, immediately turned his guns on Republicans (and others) who had exposed his errors. Hybels, Tony Campolo, and other ecclesiastical prostitutes (good evangelicals all) eagerly furnished the Philanderer-in-Chief a Christian platform from which to launch his spurious repentance and accompanying attacks on just and responsible individuals who called him to account. After much public outcry, but most notably *only* after a blood test conclusively proving his multiple adulteries, Clinton finally acknowledged he had sinned with an intern not much older than his own daughter. Unlike David of old when confronted with a similar sin (*2 Sam. 12:1-13*), he hedged on his public confession, relied on the legal cynicism of his attorneys, and piously coveted prayer from his fawning evangelical supporters, all the while depicting himself as the stumbling Christian mercilessly victimized by vindictive politicians. Previous Presidents employed Christianity as a civil religion by which to provide a measure of cover for their supposed moral stature. Clinton, by contrast, attempted to reshape what it means to be a Christian President — a President should be permitted to commit the most heinous sins, but just as long as he eventually acknowledges them grudgingly, he should immediately be forgiven and permitted to revile his accusers, who did nothing other than follow the normal process of law in calling him to account for his sins and crimes. Clinton is an antinomian pietist to the core, antinomian pietism meaning high-sounding gush that is preferable to simple obedience. Clinton has elevated this antinomian pietism to the highest echelon of American civil government. The evangelical pietists, many of whom voted for Clinton, finally got Their Man in Office; and he acted quite in line with their principles, that is to say, their lack of principles: adherence to God's law is not important; sinning feverishly while mouthing pious platitudes will suffice.

In these three chief ways, Bill Clinton has polluted the atmosphere of American politics for decades to come. Feel free to express gratitude to all the professed "born-again" Christians who voted for him.... twice.

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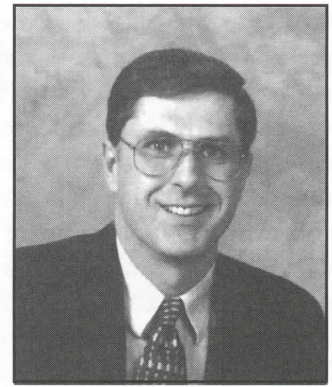


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# The Rule of Men



By Rev. Mark R. Rushdoony

**T**he 2000 U. S. Presidential election will be long remembered. The scenes of lawyers, politicians, judges, and election officials debating how to interpret “the will of the people” by examining oddly marked ballots were ominous signs that reveal something disturbing about our legal system.

Chalcedon’s message is not one about state or church. Both are legitimate spheres. But to focus on the state or the church as the mechanism of change is humanistic because it centers on man and a top-down view of social order. Chalcedon has thus avoided both politics and issues of denominational church battles, through this is not to say these are not legitimate areas of concern. Rather, we have avoided a top-down perspective in favor of emphasizing the duty of Christians to first serve as faithful citizens in the kingdom of God. Christianity is about regenerated men who are led to greater faithfulness to God in their own lives and progressively into its larger application around them. The state and institutional church are, at best, about organization; at worst, they are about raw power. The gospel of salvation is about new men who have the Holy Spirit indwelling them. Chalcedon’s role is to build up such men in their role as citizens of the kingdom of God who are thereby equipped to serve in all areas of life, including church and state.

Western civilization is a product of the spread of Christianity. It is not and never was a perfect reflection of that faith. It was, however, guided and regularly reformed by a Christian ethic. From wilderness and barbarism grew civilization. The Christian belief in the rule of divine, Biblical law led to limitations on the increasing power of the state (power which had earlier tipped too far towards the church). For the first time in the history of mankind, the premise that laws were to reflect divine justice and that they held sway even over kings came to the fore. The Magna Carta was a great milestone for this reason. The English Revolution, in deposing a lawless king, furthered this premise in that

country, and the American counterparts of those Puritans carried this idea even further. The American Revolution against a lawless Parliament, the Declaration of Independence, which enumerated the king’s lawlessness, and the Constitution cemented in the United States the principle of the rule of law over the arbitrary will of men.

The Christian belief in the sovereignty of God and His divine law logically led to the corresponding principle of the freedom of the individual from men who claimed such sovereignty for themselves. But this development, which caused economic prosperity, the admiration of the world, and hope for generations of immigrants coming to America depended on the faith and character of the people. The blessings of representative government depend on the character of the people such a government represents. To the individual, the quality of life in a free society depends upon the manner in which others use their freedom. Increasingly, freedom means we must hide our children and be berated for our ethic. What has happened? We have as a people and a culture lost the faith which produced the moral, self-governing man. There is no basis for morality without faith, and great danger in freedom without morality.

The loss of the faith and character of the citizenry has been necessarily accompanied by the loss of beliefs in the higher moral law of God, which put limitations on individuals, institutions, and society. People who drift away from the Christian Faith lose the basis of their morals. They discover, as did the hippies of the 1960’s, that they do not believe in their morals anymore. In a representative government, this loss of faith and moral standards will be reflected in the people and their institutions. People may see individuals, laws, or political or judicial decisions as watersheds, but they only reveal the vulnerability that existed since the loss of Christian faith.

Faith, however, is never actually lost; it is only transferred to another loyalty. When men reject

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God, they desire Satan's promise to Eve of being "as gods." Men play god in various ways. Some revel in autonomous license; some look to the power of the state as the highest collective voice of autonomous men in statism. In either case, or in any other manifestation of rebellion against divine law, man is supreme. All such forms of man's supremacy are examples of humanism. Humanism is man playing god. Even the concept of the rule of law loses validity when the law is itself corrupted by morally lawless citizens and their morally lawless representatives and justices. In democratic humanism, it is not God's law that is supreme. Neither is it the written legal code, for this is the will of past human gods. To the democratic humanist, "the will of the people" must reign supreme over the rule of the law. This view of the eighteenth-century thinker Jean-Jacques Rousseau led to the democratic slaughters of the French Revolution and other revolutions since that time. Recent generations have witnessed the greatest mass murders in human history. These have been politically orchestrated state campaigns, and always the slaughter is claimed to be in the best interests of "the people."

Freedom and representative government are beneficial only to the extent that men are good. Representative government is a very fragile thing and, as its name implies, represents what the people are, whether good or evil. The U.S. tends to push freedom on other countries, who often point out the pornography, violence, family disintegration of the U.S. and say, "No thank you!" No form of government works well without good men. This is why Chalcedon's ministry is about building up citizens of the Kingdom of God. Once we understand our role therein, we shall be fully equipped to understand our role as citizens of our state and as members of our church. It begins with faith and matures with faithfulness to the Word of God. The Constitution does not make for good government. It is an invaluable safeguard, which is worth defending and preserving, but it can only restrain evil men who resort to the "will of the people" for a time. Such men demand radical change and show disregard for laws that constrain them by appeal to the vague and indefinable "will of the people."

The election battle over the close vote count in Florida brought to our attention the fact that we are increasingly a government of people, not laws. The appeal of Al Gore was to "the will of the people." But his position was that this be decided not by the objective count of ballots but by the

subjective interpretation of the "intent" of the voter by courts, lawyers, campaign workers, and volunteers. Were you happy to see the courts involved because you knew the rule of law and justice would triumph? Or did you not apprehensively fear that one judge or one court would dictate the "will of the people" based upon their political leanings? Our concern about the party affiliation and political loyalties of the justices involved tells us we knew that any outcome was possible. With loose construction, appeals to the "intent" of the voters and subjectively determined votes we knew we were a government, or at least a judiciary, of men and no longer of laws. Which was it? The question was open for over a month.

What we saw in Florida revealed the susceptibility of the integrity of even the counting of votes. We saw that a few men would determine the winner of the presidency, not the voters.

At the conclusion of the Constitutional Convention, a woman asked Benjamin Franklin what sort of government the delegates had given the nation. "A republic, if you can keep it," was his reply. He was not referring to the structure of government but to its essence free men who are so secure in their exercise of personal responsibility that they defend their freedom. The structure of our government remains very similar to what those delegates gave us, but now we are a nation of regulated, heavily-taxed citizens of the state who watch helplessly as judges, lawyers, and politicians decide the immediate course of American history. The boot is stomping on our face in the name of "the will of the people."

It will not be Al Gore, George W. Bush, Congress, or courts that determine our future, however, but God. It is right and appropriate to fight for rights in court (as Paul used his right of citizenship). But any change that lasts will come from changed men, changed character, and the slow, steady effects of such change in society. We can't go back to the freedom of early America without going back to its Christian Faith and character, and its courage to fight, not only for the privileges of freedom, but its responsibilities. Without such a revival of Christian character, the Florida court scene is the future of the American republic. We must see the future of our social order in terms of the character of its people. Only God is in the business of changing men in this way. This is Chalcedon's ministry to believers. We build citizens of the kingdom of God. Whoever is in the White House, we must remember Who is on the throne, and Whose will is paramount.



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# In Paper We Trust?

By R. J. Rushdoony

(Reprinted from the February, 1991 *Chalcedon Report*, No. 307)

One of the great fallacies of the modern age has been the trust in documents, contracts, by-laws, and constitutions. In the area of civil government, we can indeed say that constitutionalism marked a major advance in history, but a serious question remains. Did the writing of the documents create the advance, or was it a change in the people? It can be seriously argued that it was a major shift in faith and thought that led to the results too often attributed to the documents. As people have changed, their constitutions and charters have become worthless. The U. S. Constitution retains, at the hands of the courts and the people, little of its original meaning. All the same, for all too many people, their hope for the future is in documents such as the Constitution.

Two strands among others have been discernible in U. S. History. The *first* can be called "in the Constitution we trust," or, "In paper we trust," and the *second*, "in God we trust."

There is nothing wrong with written documents, with constitutions, creeds, confessions, contracts, and the like. They have a necessary place in life. The problem is one of trust. Do we depend on a written document for our security, or do we recognize that, "Except the LORD build the house, they labour in vain that build it" (*Ps. 127:1*). Our civilization has become highly literate and verbal, and we place undue trust in words rather than life, faith, and action.

I recall a truly dangerous man whose treatment of his wife was physically brutal and dangerous; yet when he said, "But I love her," he felt that all should be excused and forgiven. He even offered to put it into writing, as though a written statement by him would protect his wife! He was in this sense very modern: the written word was equated with reality.

In 1927, the nations of the world gave expression to this illusion when they united to sign the Briand-Kellog pact outlawing all wars forever! Only those alive at that time can recall the exhilaration expressed in the press and in public school classrooms. Supposedly the pact was a giant step for mankind: war had been legally abolished!

The illusion continues. Many pacts and treaties have been signed, for example, with the Soviet Union, and all have been broken at will. Still the treaty making continues, and still foolish people believe progress has been made.

But nations are not alone in their trust in paper. Churches are very prominent sinners in this respect; Catholics, Protestants, charismatics, all are ready to trust in paper statements.

In the past decades, I have distressed many very, very superior young friends by questioning their efforts to insure the faithfulness of their newly organized church by strictly drawn creedal statements, by-laws, rules, and regulations. Recently, a family in a charismatic church described to me the rigid controls which governed every family and person, and I could only comment, "Don't they believe in the Holy Ghost?" Where written documents give a total prescription for the life and mind of the members, there is no place given for the work of the Spirit.

The early church formulated a few creeds and issued a limited number of rules to cope with such pressing problems as heresies, the treatment of the clergy whom persecutors had maimed, castrated, or blinded, and so on. The goal was not total prescription.

But total prescription is the intent of all too many churches. Those who sometimes profess the greatest zeal for the Faith, or for the Holy Spirit, are often the most prescriptive! The early Quakers, with their emphasis on the Spirit as against the word, quickly drew up lists of rules prescribing for clothing, speech, everything, and they soon had nothing to do with the Holy Spirit! In fact, the same over-prescription marked virtually all the Anabaptist groups, and a like deadness fell upon them all.

Today many earnest and orthodox groups draw up very thorough statements of faith and conduct as their safeguard against a deteriorating church. Such statements are usually remarkably mature and able documents; some are literary gems.

But they have a common problem. Neither Catholic nor Protestant statements, have proven safeguards in the past. Many of the confessions and creeds of the past are of very great importance; they are milestones in the development of theological knowledge and awareness. We would be greatly poorer without them. They are *standards*. Now a standard is not an entrance requirement but a goal. This is a very important fact. A standard cannot be required in the same way that Scripture is mandatory. Moreover, the faith required of the clergy and church officers is not on the same level as that of a catechumen. The new convert needs instruction in the

basic elements of Christianity; he cannot be expected to understand everything at once. The church must not expect maturity in its converts from the beginning. This means that no place is allowed for growth if a full knowledge is required at once. Where there is such a demand, we have an over-prescriptive situation. Instead of room for growth being assumed, the rules demand instant maturity, and they result instead in acquiescence and no growth: submission replaced maturation.

There is another aspect to this. In politics, over-prescription means socialism, the totally regulated nation. All things are regulated, and the supposedly perfect set of rules will produce a supposedly perfect social order. Over-prescription or over-regulation within the church creates a socialist church. It may not think of itself as such, but whenever and wherever a church over-emphasizes its own rules and regulations, it has accepted the basic premise of socialism.

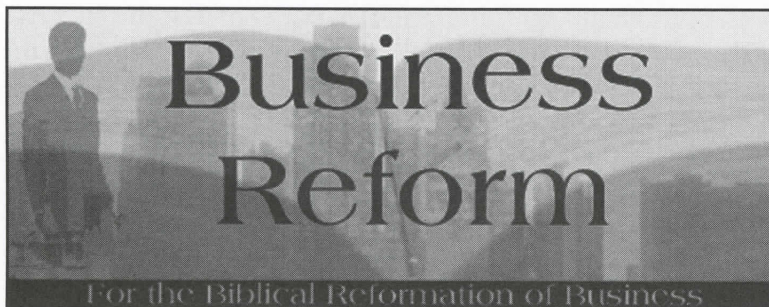
St. Paul, in Ephesians 4:30, declares, "Grieve not the Holy Spirit of God." The alternative to grieving God's Holy Spirit is to "be renewed in the spirit of your mind" (Eph. 4:23). This is a remarkable statement: our innermost being is to be renewed, our human spirit is to be remade by the Lord and by His Spirit in order that we "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). Our inner transformation by God's Spirit enables us to change our

lives and actions so that we grieve not the Spirit but rather give expression to His directing power. The outside prescription is, in the main, the faithful preaching of God's Word, the Holy Spirit, working on our spirit, leads us into the ways of knowledge, righteousness or justice, holiness, and dominion. A church becomes the ecclesiastical analogue of the socialist state when it places its trust in rules and regulation, statements, and documents. We do better by trusting in God than in paper.

Does no one believe in the Holy Spirit? Or do men think that, compared to the regulations we lay down, He is impotent? Are we abler than God Almighty at arming the believer's mind and life? Have we forgotten the place and power of faithful preaching and teaching? Does a sound faith come by over-regulation? St. Paul tells us, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

There are today a number of important moves toward church reform and renewal. They are all exciting and wonderful developments, and nothing I have written here is meant to discourage or downgrade their great importance and my delight in them. My concern is that they do not repeat the errors they are denouncing by an undue trust in paper. Our position must be: in the Lord, in God, we trust.

Paper money is a fitting symbol of our time, a preference of paper over gold and silver. Let it not be said of the church that it prefers its paper prescriptions over the Holy Spirit.



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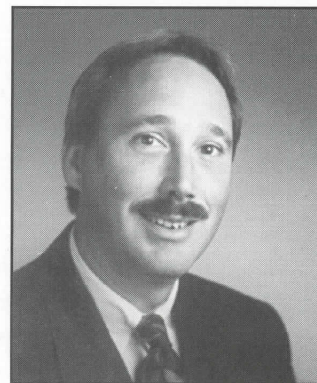
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# Sex and Politics as Entertainment

By Rev. Craig R. Dumont, Sr.



## The Death of Sex

**L** came across an article almost two years ago that caused me to cast an analytical eye on what is taking place in our culture. In an article entitled “Is Sex Dead,” Lesley Dornen reported, “Now that women feel entitled to, equipped for, and skilled at high-performance sex, many report that the men with whom they expect to share it would rather roll over and go to sleep and that they themselves are increasingly not in the mood.” It turns out that “low sexual desire is the number one complaint of couples turning to marital therapists for help.” One woman interviewed stated, “I enjoy sex with my husband when we have it . . . It just doesn’t occur to me to want it more than every couple of months,” and another 38-year-old woman married just five years admits “she hasn’t made love with her husband for six months.”<sup>1</sup>

A 31-year-old woman confessed that while the first year with her boyfriend (obviously it wasn’t a *Christianity Today* magazine . . . or perhaps it was a *Christianity Today* editor<sup>2</sup>) was passionate, they now engage in sexual relations once every few weeks.<sup>3</sup> In a companion article, a 42-year-old man confessed that he had not made love to his wife in five years!<sup>4</sup> This isn’t just an isolated article or study. Numerous surveys — scientific or otherwise — point to the fact that actual sex (at least among married couples) is on the decline. (Although the authors of *The Case For Marriage*, an excellent book, argue otherwise.)

This is extremely telling. We live in a culture that is obsessed and saturated with sex. Almost all TV sitcoms feature overt sexual situations using that as bait to boost ratings. Movies, magazines, Internet sites, and even the new cartoons tout “sexual situations” as do many computer games. Sex is inescapable. It’s everywhere.

In fact, several days ago as I was reading some posts on an investment discussion board at Raging Bull, I noticed that someone had posted a list of the most beautiful business news reporters! It appears from the numerous replies to this poster that there are large numbers of men — at least I hope they were men — who fantasize about the female business reporters on CNBC, MSNBC, Fox News, and CNN — women

they will never have the opportunity to meet. While it makes sense that networks employ beautiful women because they are competing for an audience that is overwhelmingly male, it’s critical to realize that their male viewers are all-too-happy to occupy their time and minds living in a vivid, yet meaningless virtual reality. They choose to be diverted and entertained by blinking lights and 0s and 1s (TV and computer programs) rather than relate to real women with real possibilities.

My point is simply this, and please excuse my bluntness: People have moved from being involved participants in a sexual relationship to being content with and even preferring virtual sex, completely disconnected from experience, activity, and reality. Unfulfilled and obviously unattainable dreams and fantasy trumps real life. They engage in sex as spectators, only to the extent that they can be and are entertained by it.

Some time back, Neil Postman wrote an insightful book called *Entertaining Ourselves To Death*. The premise of the book was that, with the advent of television and the triumph of visual communication over verbal communication, almost all events have been transformed into entertainment and, further, that’s just fine with the majority of the population. This past Presidential election exposes just how accurate a prophet Postman was and how closely related sex and politics really are as they merge into one big entertainment industry.

## That’s Entertainment!

This recent election revolved not around objective issues and reality, but rather around entertainment. Although there were key legitimate differences between the presidential candidates and critical issues were raised, form and style trumped substance and depth.

The nation’s desire to be constantly entertained was driven home by the coverage and commentary offered by the major “news” outlets as we waited to see who actually became President. As I scanned the news programs, the talking heads were all using slogans and clichés you would normally hear in a sports report. For example, on Fox News, CNN, and MSNBC you

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continually heard commentators claim, “We’ll ‘break it down’ for you,” as if, in explaining a Supreme Court decision, they were discussing a complex football play with a telestrater wand. ABC radio staked out the theme, “Election 2000: The nation waits,” as they documented “day 25 (or 26, 27, 28 . . .) of the contest”; while NBC TV weighed in with their “Decision 2000: The Battle for the White House.” This marketing angle views news coverage as a form of entertainment and seeks to convince you to suspend your actual work and tune in to “the game” to see who’s winning.

Three events stand out as we analyze what is taking place in the political realm these days. First, Jesse Ventura, the former “professional rasser” who’s now Governor of Minnesota, showed up on almost every political talk show as a serious commentator for the 2000 election. Governor Ventura supposedly embarrassed many elected officials when he accepted a position as color commentator with the World Wrestling Federation’s venture into Extreme Football, a new sports league run by some unsavory characters. It seems that being known as an entertainer is beneath some politicians’ dignity. However, I can’t think of a better symbolism to show what politics has degenerated into. Indeed, most of today’s politicians are nothing but entertainers! The post-election (er, post-vote) cycle made this abundantly clear as it produced a number of new pundits and instant celebrities who engaged in nothing more (non)productive than filling the constant 24-hour-a-day, 7-day-per-week demand for cable television coverage “spinning” the events in an entertaining manner. It was clear that the networks were not really concerned about the actual laws that should govern the post-vote court cases, rather, they were concerned about appearance and what the public opinion polls say. For evidence, take a look at how even the top lawyers for each side behaved. Highlighting the entertainment and PR battle that was taking place, a December 5, 2000 article in *The Wall Street Journal* noted:

*In Tallahassee, filled with out-of-town lawyers, the Supreme Court decision jammed the airwaves reserved for cellular phones, leaving many cut off from information on the ruling. The Gore lawyers once again showed themselves quicker at getting before television cameras than their GOP rivals. Outside the courthouse, Mr. Boies moved first to CNN’s white canopy, then to MSNBC’s blue canopy and finally to ABC’s green one. (Emphasis mine)*

## To Sleep, Perchance to Dream

Second, in the case of O. J. Simpson and the notorious low-speed Bronco chase as a helicopter followed his path, no one really knew for sure whether O. J. was really in the vehicle or what his state of mind was; thus, that event presented the audience with at least *some* drama. However, it’s something else to sit in front of a

TV and watch a cross-country truck-trip that has no possibility for drama. It is a cultural sign-of-the-times that news networks assigned multiple helicopters to provide a live broadcast of a Ryder truck’s entire trip from South Florida to Tallahassee carrying a load of ballots, and that this non-event would hypnotize a nation and generate huge viewer ratings. This illustrates the fact that everything, and I mean *everything* is capable of being accepted as entertainment. Rather than all things existing to glorify God, we use them to entertain ourselves!

Many will forfeit potentially productive time to drift into a diversionary world, a make-believe wormhole that promises some type of satisfaction that surpasses the real world, but that satisfaction is neither defined nor delivered. Exactly what a video of a truck going down the road promises, I don’t know, but millions sat glued to their televisions waiting for some type of hoped-for climax.

## Vox Populi, Vox Tyranny

Third, we are constantly bombarded with the Democratic mantra that voting is a “sacred act,” “count all the votes,” and “we must discern the ‘voice of the people.’” This from the political party that desecrates everything truly sacred, leads the fight to “abort all potential voters,” and seeks to impose a uniform “voice” upon every person through the enforcement of a political correctness code!

Many people may not be aware of this, but we’ve been there and done that — three thousand years ago. Today’s “voice of the people” chant is simply a modern version of *Vox Populi, Vox Dei*, or “The voice of the people is the voice of god.” The coming of God in the flesh, Jesus Christ, uniquely God and uniquely man, put an end to this tyrannical political-theological worldview. Because Christ was *uniquely* the God-Man as Christian theology proclaims, no one else ever could be. Moreover, Christians declared that the “voice of the people” more often than not was an agreement among evil people who were rebelling against God; therefore, Christians sought to limit “people power.” The United States was founded *not* as a democracy, but as a Constitutional Republic. As we forget this, we sink further toward tyranny.

Make no mistake about it: *tyranny is exactly where our current thinking is taking us*. Ultimately what this political version of “voice made flesh” means is that the eventual winner (if had been Gore, of course) embodies the will of the people and this makes him infallible. Of course, if our politicians are infallible and are indeed the embodiment of the perfect will of the voters, we need do nothing other than watch them operate over the next four years! We can watch everything play out on television, listen to Rush Limbaugh just to let off steam or stay up late, watch C-

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Span as we respond to their 1-202-OPINION polls, and never have to do anything personally. There's nothing to do but sit back and be entertained!

## Watchers Aren't Doers

Whereas a personal relationship with God the Son, Who is our Savior, King, and High Priest demands responsibility and obedience (concepts the church has mostly rejected), the political god encourages irresponsibility through fantasy. Christ calls and equips men to and for dominion (action), whereas political saviors emasculate men and seek their dependence (passivity). Whereas God demands that we use our voice in and through prayer to affect every area of life and for praise to our King displaying a very real interaction with the Ruler of the universe, the political god, the "voice of the people" actually insulates himself from ordinary people, listening only to the rich and the mighty.

With all of the emphasis on politics and political solutions, and with all the media coverage that is dedicated to televising all the events as they transpire, it's easy to overlook the fact that, while many people enjoy being entertained with politics and politicians, they are far from being involved in politics personally. It's important to remember that a majority of eligible voters did not even vote! Many others spent countless hours hotly debating the imagined differences between the two major candidates, ignoring that what separated Governor Bush from Vice President Gore was that Bush wanted to privatize a whopping 1% of Social Security and Gore didn't; Gore would have appointed judges who would uphold even partial-birth abortion, while Bush thought that might be going a little too far, but "regular" abortion was OK; Bush wanted to increase the money spent on education, but Gore promised to spend even more; Gore was vocal about advancing the homosexual agenda, while Bush courted and cultivated acceptance within the homosexual community very quietly; and so on.

In other words, just as many men and women enjoy talking excessively about sex and, indeed, are obsessed with it, behind closed doors they give up real sex with real people for the safety of being entertained by fantasy, the current mood of voters is to talk incessantly about politics and political solutions. Too many are ready and willing to accept political leaders as gods who will not bother them with talk of responsibility. They're looking for a political god who will entertain them and justify their passive behavior while they ignore real issues and real problems, even as they sit before a television program that uses those very issues and problems to entertain the masses. Voters want some-

thing to debate and discuss, even to passionately argue over; but at the end of the day, they are content to sit and be entertained and the politicians know it.

Like sex, politics permeates the public mind and culture and, like sex, many people like to talk a great talk, while in truth they're content to sit back and watch what is taking place across the state or across the nation. As today's people are sexually passive at home, preferring to expend their energy focused on objects of far away lust, they also won't get involved in their neighborhood, their community, their city, or their state. Most who look to politics for salvation won't even actively engage in solving their own problems in their own families. Just as Miss February promises sexual satisfaction superior to that provided by a man's wife, a satisfaction based upon creating and sustaining fantasies and dreams that are distant, unrealizable, and unattainable (not to mention ungodly), so our political gods and their promoters promise problem resolution superior to our own actions close to home. Their success is based upon creating an entertainment atmosphere in which fantasies and dreams lull us into being satisfied along with the remaining onlookers.

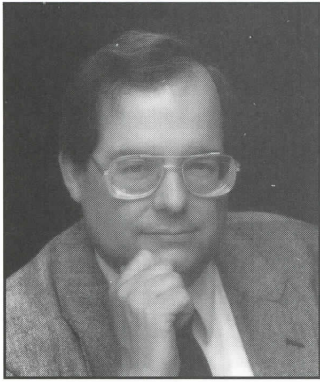
This election should serve the Christian as a wake up call: Postman is right. We are entertaining ourselves to death. May God grant us the power to resist the temptation to live our lives being entertained and in a fantasy world. May He give us the grace to move back into the realm of action and dominion that kingdom building in Christ's name requires. May we be active participants in proclaiming His glory and may He grant that His glory and honor inhabit the thoughts of this nation's people even as sex and politics now do. May it start with His people even now. Amen.



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- <sup>1</sup> "Is Sex Dead" by Lesley Dorman, *Self Magazine*, May 1999.
- <sup>2</sup> See *Sex and the Single Evangelical*, "The church lady vs. the 'evangelical whore'" (Jan. 7, 2000) by Lauren F. Winner at [beliefnet.com](http://beliefnet.com). Ms. Winner openly bragged about being recognized as an "evangelical whore" who slept with her boyfriend and complains that the church must accommodate her "lifestyle choice." At the time the article was published, Ms. Winner was a senior editor at *Christianity Today*. She continues to be a regular contributing writer to *CT*.
- <sup>3</sup> *ibid.*
- <sup>4</sup> "Why I'm Not Having Sex With My Wife", *Self Magazine*, May 1999.



# Democracy and the Depravity of Man

By John Stoos

*"Gore won the popular vote by more than 300,000 votes and yet George W. Bush will be president because of an outdated provision of the Constitution. This is a tragedy for the country. Where is the outrage? Why aren't the people showing more concern? This isn't democracy."  
Gus Lovett, Sacramento Bee Letter-to-the-editor*

**T**he 2000 elections give us the opportunity to teach a whole new generation of Americans that they live in a republic as opposed to a democracy. This is important, because it is the difference between having liberty for all lawful citizens and subjects or suffering under the tyranny of the majority. I know that this always comes as quite a shock to folks like Mr. Lovett and others indoctrinated in our government schools and swayed by the popular culture, but we should remain quite thankful that our Constitutional Republic has survived once again.

These lessons learned about politics on the streets and news channels in 2000 should also be instructive to many of our modern churches. There was a major theological reason that our Founders chose a Constitutional Republic over other forms of government such as a type of monarchy, but especially a democracy. At the time of our nation's founding, almost everyone affirmed a critical Biblical doctrine that many churches today try to keep hidden away like the crazy aunt in the attic: The Depravity of Man.

Your friends with whom you share this article will be asking at this point, "What on earth do you mean by the depravity of man and what does it have to do with politics?" To find out, we will consider some important passages from the Scriptures and what some of the Founders had to say about democracy.

## Total Depravity

The Bible presents quite a different picture of the nature of man than we get in today's self-esteem movement, most corporate training seminars, certainly what is presented by the popular culture,

and sadly even what is often taught in many modern churches. The Bible presents man as a special creation of God, made in His image, but seriously changed after his Fall in the Garden of Eden. Consider these words about the current state of man from Romans 3: "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes."

Or how about what the prophet Jeremiah had to say in the Old Testament, "The heart is deceitful above all things, and desperately wicked: who can know it?"

The Bible does not mince words about the state of man, because God really meant what He told Adam in the Garden about how making the wrong choice would bring death for him and his race. The Founders also understood that even the redeemed of God still struggle with the old nature while they await their physical death or the Second Coming of Christ. As the Apostle Paul shared in Romans chapter seven, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

## Political Implications of Total Depravity

So what are the practical implications of this for civil government? The Founders were right when they said that having a pure democracy when you have *only* fallen creatures to choose from for citizens can only result in a

sophisticated form of mob rule and the trampling of the rights of the minority in short order. Here is a sampling of what has been said about democracy:

- *Democracy means simply the bludgeoning of the people by the people for the people.* Oscar Wilde
- *A democracy cannot exist as a permanent form of government. It can only exist until the voters discover that they can vote themselves money from the public treasury.* Alexander Tyler
- *A democracy is a volcano which conceals the fiery materials of its own destruction.* Fisher Ames
- *The experience of all former ages had shown that of all human governments, democracy was the most unstable, fluctuating, and short-lived.* John Quincy Adams
- *A simple democracy... is one of the greatest of evils.* Benjamin Rush
- *Therefore a pure democracy is generally a very bad government. It is often the most tyrannical government on earth.* Noah Webster

A firm belief in the depravity of man is why the Founders gave us many of the structures we see in our civil government: The separation of powers, checks and balances, and super-majority votes on some decisions like amending the Constitution. It is why we elect representatives rather than having direct votes and why we have two houses in the legislature with one having equal representation from the various states. And of course, the *big* focus of the election of 2000: the electoral college to select the President rather than by a straight popular vote.

Without the electoral college, all future presidential campaigns would focus only on New York City, Philadelphia, Chicago, and Los Angeles to win. For example, take just New York City out of the mix in the 2000 election and Mr. Bush wins the popular vote. The electoral college ensures that the rights

and choices of those living in rural areas are balanced with those who live in the major population centers.

Our Republic has survived eight years of Clinton-Gore, the media-driven election campaign of Gore-Leiberman, and even the post-election assault by all those lawyers! One political cartoonist put it well when he showed a team of surgeons operating on the Constitution with one of them saying, "He's been punched, mutilated, stapled, dimpled and chadded, but wow, what great vital signs."

However, with the evil of abortion-on-demand and other godless actions today, Americans must wonder how much longer God will stay His hand of judgment. Therefore, I hope and pray that all those who love the Lord and are called according to His purposes will set themselves like flint for the work of building God's church, raising strong families, and being faithful to His calling in their lives. As a result of the closeness of this election, I trust they will also have learned anew how important it is to vote and participate as the Lord gives opportunity in our civil government.

Finally, it is not that the Democrat-socialists never have any good ideas. Consider what Mary O'Friel said in that same letters-to-the-editor section of the *Sacramento Bee*: "I will not vote again unless the Electoral College is eliminated and the president is elected by popular vote." Perhaps there should be a national campaign encouraging all Democrat-socialists to take such a pledge, which would give us a little more time for some repair work and the building of the next generation of godly citizens.



*John E. Stoos is Chief Consultant for Senator Tom McClintock in California and host of Dialog on radio station KFIA, AM 710, M-F from 5-7 pm. He and his wife Linda reside in Sacramento, have six children and are expecting their twelfth grandchild this month! He can be reached at stoos@jps.net.*

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# Slash and Burn Politics

By Val Finnell

**T**his article is not for the faint of heart, the idealistic, or the politically naïve. It will challenge your preconceived notions about the alleged “objectivity” of the American political system. It will also expose the hidden philosophical underpinnings of the liberal Democrats and statist Republicans. This essay will elucidate why the so-called “conservative” political battle in America is nearly over, and why conservatives will ultimately lose unless a radical change in political strategy is employed.

## The 2000 Presidential Election — A Case Study

There is no need to rehash the entire sordid affair of the 2000 Presidential election. Instead, we will look at the strategy the Democrats employed in the pre- and post-election battle for the Presidency.

After the state-mandated recount in Florida, Governor George W. Bush led Vice President Al Gore by some 300 votes. At this point in time, the rule of law mandated that Florida Secretary of State Harris certify the vote within seven days. The intent of the Florida legislature was clear: to expeditiously end the voting process within a set time frame to avoid partisan bickering and endless contests. Secretary Harris did just that, nothing more and nothing less. Because the results were not in the favor of the Democrats, an endless series of personal attacks against Secretary Harris and numerous legal challenges ensued.

In what could be characterized as a blatant disregard for the rule of law, the Florida Supreme Court arbitrarily extended the voting deadline so that three counties could complete hand recounts of ballots. The testimony given by Bush attorney Michael Carvin before the Court summarizes the issue at hand:

*... I just did want to bring the court's attention very quickly, if I could, to 3 USC, Section 7, which makes it clear that the federal courts — federal law will not allow this court or the Florida legislature to change the rules of the election after the election has taken place, to avoid precisely the evil I have been discussing, which is that there will be ad hoc decision making that could be influenced by subjective or partisan concerns.<sup>1</sup>*

Exactly. Mr. Carvin's characterization of the Gore campaign's efforts as “evil” was right on target. Not only was there a systematic effort to register more votes for Vice President Gore by subjectively counting dimpled and pregnant chads after the election; it now appears that systemic voter fraud was involved even before the election occurred.

Western Journalism Center investigative reporter Ken Timmerman is currently exploring these allegations of voter fraud by the Democrats:

- A plan to grant immigrants “immediate” citizenship and register them as Democrats prior to the November 7 election.
- The creation of a special “CLINTON VOTING CARD” to allow illegal immigrants the right to vote in California.
- State election offices mailing absentee ballots to our men and women in uniform THIRD CLASS. They're supposed to be mailed FIRST CLASS.
- The deliberate delay of the return of those ballots.
- The disappearance of tens of thousands of absentee ballots shipped to military personnel overseas.
- Completed ballots left on board American ships of war — while the Pentagon tells media and family members all ballots were on their way home.<sup>2</sup>

The rejection of over 1,500 military ballots was clearly orchestrated by the Gore campaign. An effort was underway to disenfranchise the military even before the votes were counted. According to Fox News:

*Before the canvass, Gore campaign attorney Mark Herron circulated a five-page memo encouraging volunteers to look for errors in the military ballots that would disqualify them.*

*The memo provided a sample protest form for overseas ballots that listed 11 reasons for rejections, including late postmarks, domestic postmarks “(including Puerto Rico, Guam, etc.),” or no postmarks.<sup>3</sup>*

This move by the canvassing boards and the Gore campaign drew fire from some of America's top military



figures, including retired Generals Colin Powell and Norman Schwarzkopf. General Schwarzkopf stated, "It is a very sad day in our country when the men and women of the armed forces are serving abroad and facing danger on a daily basis ... yet because of some technicality out of their control, they are denied the right to vote for the president of the United States who will be their commander in chief."<sup>4</sup>

Now, imagine the outrage and media attention that would have occurred if Republicans attempted to disenfranchise the inner city black vote! By comparison, the attack against our men and women in uniform by the Democrats received little attention and only a token response from Republicans.

The above allegations of fraud and outright illegality demonstrate that the Democrats favor disenfranchisement of those who are likely to vote against them while strongly favoring enfranchisement of those inclined to vote Democratic.<sup>5</sup> If anything should be learned from the 2000 Presidential election, it should be that the voting process in America is highly partisan and governed by the presuppositions of those in control of the process. The Democrats are just more willing to manipulate the system than the Republicans — which brings me to my next point.

## Objectivity and Fairness Do Not Exist

The sooner you get the concepts of "objectivity" and "fairness" out of your mind, the better. These notions are legal fictions and wishful thinking on the part of idealists and evidentialists. The presuppositionalist knows better. For example, was it a surprise to anyone when the Democratically controlled Florida Supreme Court willfully violated the law and set arbitrary deadlines for the manual recounts in three Florida counties? The Court was simply acting on its presupposition of liberalism and radical democratic socialism. After all, that's why Democratic governors appointed them. Like biological evolutionists, all the facts were filtered through their presuppositional framework. Even the words in the Florida statutes were re-interpreted to fit the paradigm.

Conservatives react to these things with horror and cite the law, objectivity, fairness, and the "facts." Guess what? The liberal Democrats and their political henchmen don't care about such antiquated notions.

Herein lies one of the main differences between conservatives (particularly theological conservatives) and liberal socialists — conflicting worldviews. The question never is what is fair and objectively true, since the antithesis between these worldviews inherently considers the opposing view unfair and biased. The question always is which worldview makes the most sense out of

the world and is true to God's revelation and which leads to epistemological futility and arbitrariness.

Because theological conservatives have the correct worldview (even though they do not consistently apply it), they tend to be honest and uphold the rule of law. Not only that, they tend to abhor confrontation and thus embrace compromise to make the liberals go away. On the other hand, the liberals have no barriers to lying because in their worldview the end justifies the means. They embrace confrontation and will do whatever is necessary to achieve their goals whether it is legal/moral or not.

Senator H.L. Richardson (retired) of California summarizes this dilemma:

*Traditional Americans dislike conflict and withdraw from it as a matter of habit and training. On the other hand, the humanist looks upon confrontation as a necessity, a positive ingredient in advancing humanistic programs. They expect confrontation, plan for it and anticipate the predictable, negative reaction from their opposition, often using the reaction to further promote their cause. Conflict, therefore, is expected, welcomed, analyzed and then used to advance their goals... Momentum is obviously on the side of the aggressors since they have the tactical advantage of initiating the attack... Once the conflict is engaged, the Leftists anticipate the opposition's response and judge their effectiveness accordingly. The issue is pursued until the Conservative resistance becomes formidable and an overall negative result could occur. At that time, a dialectic step, a backward move, is in order. A strategic retreat, giving up some ground.<sup>6</sup>*

Senator Richardson goes on to say that this dialectical step backwards leads to a compromise solution with the conservatives. The conservatives agree in order to placate the Leftists. The liberals then pick up where they left off with the next legislative or judicial initiative starting the cycle all over again. This is why conservatives must always lose. Conservatives are caught in a vicious cycle of "attack-compromise-retreat" that steadily erodes our civil liberties.

If conservatives want to win, they must play hardball and move from defense to offense. They must be willing to advance their agenda to create their own dialectical moves in the political process. They must abandon the "Democrat Lite" philosophy for a fully-orbed conservative program. (Why would anyone vote for "Democrat Lite" when they can have the real thing?)

When the liberal Democrats (and liberal Republicans) slash and burn, conservatives must not only put out the fires, but initiate their own conflagrations inside the enemy camp. Politics is like war without the guns. It's dirty. It's cruel. And someone is going to get hurt. It's

high time for conservatives to start creating some casualties in the liberal camp. If conservatives don't change their paradigm, it will only be a matter of time before Christian principles are totally defeated in the United States.

## Republicanism vs. Robespierre

The conflict between liberals and conservatives is one of dueling worldviews. Conservatives are losing this war with their faulty paradigm of compromise instead of engaging and confronting the enemy with a conservative agenda. Now, we will turn our attention to an analysis of the competing presupposition of liberalism.

Modern democratic socialism (along with her close cousin, communism) is a direct outgrowth of the evil of the French Revolution.<sup>7</sup> Whereas traditional Americans view our War for Independence as our political birth, the liberal socialists esteem the Jacobin philosophy that fueled the French Revolution in 1789 as theirs.

There is no better summary of the beliefs of these social engineers than that of Frederic Bastiat. Bastiat describes the "Doctrine of the Democrats" as:

*The strange phenomenon of our times – one which will probably astound our descendants – is the doctrine based on this triple hypothesis: the total inertness of mankind, the omnipotence of the law, and the infallibility of the legislator. These three ideas form the sacred symbol of those who proclaim themselves totally democratic....*

*When it is time to vote, apparently the voter is not to be asked for any guarantee of his wisdom. His will and capacity to choose are taken for granted. Can the people be mistaken?... No, no, the people are and should be free. They desire to manage their own affairs, and they shall do so...*

*But when the legislator is finally elected – ah! then indeed does the tone of his speech undergo a radical change. The people are returned to passiveness, inertness, and unconsciousness; the legislator enters into omnipotence.... The people who, during the election, were so wise, so moral, and so perfect, now have no tendencies whatever; or if they have any, they are tendencies downward into degradation.<sup>8</sup>*

Man is like clay to be shaped by the legislator. If the law is a hindrance, the socialist will endeavor to change it through the legislature or via the courts as witnessed in this Presidential election and many other battles.

Standing opposed to this radical agenda is mainstream conservatism. There is only one problem with this brand of conservatism in the United States — unlike the Jacobinism of the socialists, the average conservative politician does not have a comprehensive worldview that determines his actions. In truth, conservatives are really just the liberals of ten to twenty years prior, forever holding onto the elusive *status quo* and letting the socialists move the pendulum to the left in small increments. In short, the Jacobins frame the issues

and the conservatives react to them. The battle is lost before the fighting even starts.

What is the antidote to the Jacobin poison? For starters, conservatives must believe in something and not accept the premises of the liberal presuppositions as most conservatives do. This means that they will actually have to formulate a worldview and implement an agenda to carry that worldview forward in a confrontational manner.

The Christian worldview is the answer. We need Christian statesmen who press for the Crown Rights of Jesus Christ in all areas of life. This isn't political salvation or an overnight fix. It will take decades of mobilization and confrontation to undo a century of godless socialism. It must be a grassroots movement that starts in individual families and churches and then moves outward to take dominion. It must encompass every area of life and not just the political arena. Finally, it must start soon, for there isn't much time left.

## Conclusion

The Florida elections have taught us that the Democrats with their liberal/socialistic worldview will stop at nothing to seize control of the government. For the government is the instrument whereby the legislator and the courts shape man into what they want.

Instead of half-hearted and compromising responses from so-called conservatives, we need an explicitly Christian response in politics that has its own worldview,<sup>9</sup> an agenda, and courageous men to implement it confrontationally.



<sup>1</sup> Transcript: Florida Supreme Court hearing on election ballot recount, November 22, 2000 [article online]; available from <http://www.cnn.com/2000/LAW/11/21/court.transcript.pol/#carvin>; Internet; accessed November 23, 2000.

<sup>2</sup> James Smith, "Massive Voter Fraud Right Before our Eyes," The Western Journalism Center, [article online]; available from <http://westernjournalism.com/voterfraud/>; Internet; accessed November 23, 2000.

<sup>3</sup> Sharon Kehnemui, "Officials Ignoring AG's Opinion on Military Ballots," November 21, 2000 [article online]; available from [http://foxnews.com/election\\_night/112100/militaryballots\\_kehnemui.sml](http://foxnews.com/election_night/112100/militaryballots_kehnemui.sml); Internet; accessed November 23, 2000.

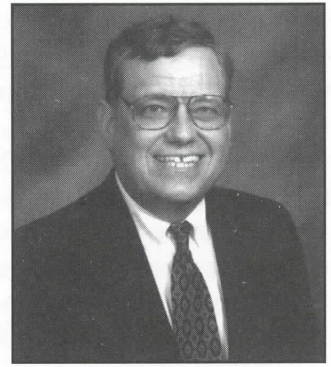
<sup>4</sup> Associated Press, "Schwarzkopf, GOP Criticize Rejection of Military Votes," November 18, 2000 [article online]; available from [http://foxnews.com/election\\_night/111800/recount\\_verseas.sml](http://foxnews.com/election_night/111800/recount_verseas.sml); Internet; accessed November 23, 2000.

<sup>5</sup> Witness the efforts of the Democrats to garner votes by giving homeless people cigarettes in Wisconsin and keeping the polls open late in St. Louis.

— Continued on page 18 —

# Getting the Political Cart Before the Christian Horse

By Rev. Byron Snapp



*"And he did right in the sight of the Lord, according to all that his father Uzziah had done; however he did not enter the temple of the Lord. But the people continued acting corruptly." (2 Chr. 27:2)*

**S**o writes the inspired chronicler as Jotham replaces his recently deceased father, Uzziah, on Judah's throne. I was struck, as I read this passage recently, by the difference in his desire for righteous law and the people's desire to pursue wickedness.

Many of the people, no doubt, were familiar with that incident in Uzziah's life. Proudly, he entered the Lord's temple to do what God had appointed the priests to do — burn incense unto the Lord (2 Chr. 26:16). The holy God struck him with leprosy. He remained a leper until he died. He even had to occupy a separate house. Thus, the writer notes that in this aspect Jotham did not follow in his father's footsteps — he did not enter the temple. Yet, in spite of this very visible reminder that God is a holy God and that we are to obey God, as evidenced in Jotham's life, the citizens preferred wickedness. Surely this is a lesson for our day. We hear many cries today for a righteous ruler. The desire among many in each election is for a President to be elected who will oppose abortion and homosexuality and stand for family values as set forth in Scripture. If such a President were elected (and I wish for this myself) would this change our nation?

No, not according to this passage. Yet we do not have to stop here. Scripture provides a number of other similar illustrations. Moses led a people who refused to enter the Promised Land. God would have given them the victory. They gave in to democracy and believed the false report of the ten spies rather than the accurate report of the two. They refused to follow the righteous leadership of Moses. Thus, "the Lord said to Moses, 'How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst?'" (Num. 14:11). That generation was destroyed over the next 40 years in the wilderness. Of

course, the best example is that of the Lord Jesus, the King of Kings and Lord of Lords. Readers are familiar, no doubt, that He came unto His own yet His own did not receive Him (Jn. 1:11). He wept over Jerusalem because they would not come unto Him in faith and repentance (Mt. 23:37-39). Prior to His crucifixion, the people cried out for Barabbas' release ("a notorious criminal," Mt. 27:16) and for the innocent Jesus to be crucified. Matthew tells us that the crowd was persuaded to make this decision by the chief priests and the elders (v. 20).

Jesus was not just good. He was without sin. He was God's eternal Son. Yet that was not acceptable to the multitude. They wanted a king who would throw out the Romans from Israelite territory, not One Who would overthrow sin and its reign in the territory of their heart. I do want to stress that there is nothing wrong with wanting, working for, and voting for rulers who will rule justly. The problem arises when we place our hope in such rulers to bring substantive change in a nation. We too often forget that we must have a people with changed hearts before we can as a people dwell in a changed nation. We can easily eye the physical (what we can see) and overlook the spiritual (unseen) needs of a nation. Following Jotham's rule, his wicked son, Ahaz, reigned for sixteen years. He did great evil in God's sight. I would imagine he was a more popular king than his father, who sought to please God. Christians cannot allow a desire for a changed nation to supersede the need for changed hearts. As hearts are changed, change will also flow into society as Christians live out their faith.

We must never think that we are doing God a favor by using the Lord's Day to campaign for Christian candidates. The Lord's Day is not a day to put sample ballots on car windshields in church parking lots. It is a day to worship the One Who holds even the king's heart in His hands (Pr. 21:1). It is a day to worship the One Who can change hearts and grant man faith and repentance (Eph. 2:8-10). It is not a day to "press the flesh" in an attempt

to impress our fellow churchgoers to vote for our candidate. Our prayer life is not to be so filled with asking God to give our candidate the needed votes among the populace, that we have no time or thought to pray for God's Spirit to work in the hearts of the lost around us.

We must be mindful that Satan can use overzealousness for a political cause or candidate to his advantage. By focusing on the prospect of the change the right elected officials can bring to a society, it is very easy to endorse a liberal theme — that the state is the citizen's messiah or savior — from a conservative perspective. We can place our security and hope in political change to produce the fruit that can only grow among a multitude that has had a spiritual heart transplant. By working overtime for political candidates, we can neglect evangelistic opportunities. "Christ," "Calvary," "the cross," and "conviction of sin" can be seldom used words in our vocabulary, having been replaced by such words as "victory" and "voting." By neglecting open doors for the gospel, we overlook the very path down which true change comes.

As God raises up good candidates to run for office, let us not lose sight of the fact that civil government is but one facet of government under God. We must never forget the importance of self-government that comes from a heart made new through salvation and its application to the individual's life. Once this change occurs, then we can expect to see change occur in family government and, yes, even in civil government itself.



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— Continued from page 16 —

<sup>6</sup> Senator H. L. Richardson, *Confrontational Politics* (Springfield, VA: Gun Owners Foundation, 1998), 22-23.

<sup>7</sup> The reader is encouraged to listen to the audio lecture entitled, "The French Revolution" by the Rev. Prof. Dr. Francis Nigel Lee located at: <http://www.sermonaudio.com/historicism>.

<sup>8</sup> Frederic Bastiat, *The Law* (Irving on Hudson, NY: The Foundation for Economic Education, 1995), 59-61.

<sup>9</sup> We should look to the model of the Scottish Covenanters, the *Solemn League and Covenant*, and *National Covenant* for guidance in this area. These often maligned and forgotten subordinate standards to the Westminster Confession of Faith (1646) hold many of the keys to formulating a program of national covenanting. Some of the so-called conservative Presbyterian denominations have also modified the Westminster Confession itself, removing important passages that define the role of the relationship between the church and civil magistrate (see WCF 23.3 in the original version and compare to the pseudo-Westminster Confession of the PCA and OPC).



*Dr. Finnell is a Major in the Army Medical Corps and Chief of Clinical Pathology at William Beaumont Army Medical Center in El Paso, Texas. Dr. Finnell has served as a grassroots lobbyist for Gun Owners of America in the Virginia legislature and was the first President of the Virginia Citizens Defense League, a statewide gun rights and Constitutional liberty organization.*

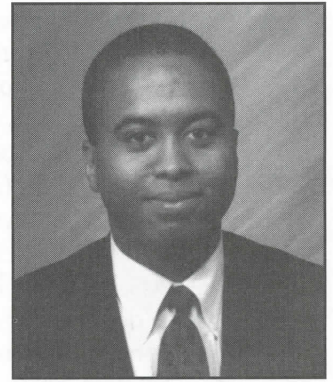
*He is also the Founder of The Historicism Research Foundation where he currently serves as President/CEO (<http://www.historicism.org>).*

*He is an e-mail junkie and can be reached at [President@historicism.org](mailto:President@historicism.org).*

**To be added to Chalcedon's new e-mail update list, with special messages, articles, and offers, send your e-mail address to [chaloffi@goldrush.com](mailto:chaloffi@goldrush.com).**

# Brother, Can You Spare a Dime?

By Theron Johnson



Several weeks ago, while at the state capitol, I had the opportunity to observe behind-the-scene activities involving a fight for tax reduction for working class families. I won't go into detail about what was discussed, but what stands out in my mind was one of the strategy meetings I sat in on. After all the options were evaluated, implementation was proposed to engage the public. The discussion boiled down to, "Where do we get the money to put this plan into action?" Sadly, no one could think of anyone who had the funding to support the program. End result: the bad guys won. I began to wonder, as I observed this meeting, why conservative and Christian agendas aren't better supported. I don't believe it is a lack of desire on the part of the Christian community, but I do believe it is a lack of funds. Why is this? Why can't Christian organizations raise the money they need to operate? I choose a political example in this instance, but I'm sure you have many examples of your own, involving many different areas.

Many times I hear that Christians are to prepare leaders for the cultural reformation of our society. Strong Christians with a solid Biblical foundation will then be in a position to be cultural leaders. I agree with this strategy, but I believe a very important aspect has been overlooked. The fact of the matter is that most Christians today are on very poor financial ground and are unable to support such candidates. Without money, those important leadership positions are lost to the well-funded opposition. My experience at the capitol is an example of this problem. Today, we are ill-equipped financially to fuel this societal change. I say this for several reasons.

I listen regularly to a local Christian radio station, and I am appalled at the advertising on this station. It deals largely with declaring bankruptcy, refinancing loans, and acquiring second mortgages. Remember, these vendors are advertising on this station because they are getting a great deal of business.

Second, a great many Christian institutions seem to suffer from a lack of funds (*1 Tim. 5:18*). It has always troubled me that money seems to be in such short supply in the Christian community except, of course, for the televangelists, who have a great deal of money but don't seem to accomplish much (*Isa.*

*56:10*). There always seems to be a critical shortage in funds when it comes to projects that need to be implemented. Chalcedon, for instance, goes through cycles of some good times and many lean.

Third, and I must say the most troubling fact, I see a minority group wielding tremendous political influence. Homosexuals give more generously and more consistently than Christians. (It is true they don't have any children to rear, but that is avoiding the issue [*Pr. 2:14; 3:33; 28:15; 29:16*]). They are willing to back their beliefs with lots of money. Supposedly, Christians greatly outnumber homosexuals, but the homosexuals have a tremendous influence in our society, which goes to show that a dedicated minority can have great influence.

How did we get into this situation? The Christian community is faced with this financial problem for several reasons. First, we have low financial intelligence. Robert Kiyosaki has written a book called *Rich Dad, Poor Dad: What the Rich Teach Their Kids about Money That the Poor and Middle Class Do Not!* The author is not a Christian, but he does have some interesting insights about accumulating wealth. He argues that people are taught misleading information when it comes to financial matters.<sup>2</sup> They then go out and use this knowledge to make their financial decisions to their own hurt (*Hos. 4:6*). For instance, most people can't wait to go into debt by buying a house, because they have been told that it is their greatest asset when in actuality it is their greatest liability. You spend 30 years paying for your house. During this period, you lose time, in which other assets could have grown in value, and lose capital, which could have been invested. In other words, all of your money is tied up in your house (mortgage, property taxes, insurance, maintenance, and utilities) costing you investment opportunities.<sup>3</sup> Also most people have little or no savings, don't invest, and have no passive income (assets that produce income). Most of their paycheck goes to the government (taxes) and to the bank (interest).

Second, we have bought into the ungodly economic system, which is based upon debt (*Hag. 1:6; Mic. 6:11*). We must live in the world; we don't have to live as the world lives (*Rom. 12:2*). That means not buying into

the debt-based economy. Scripture says that the creditor is in control, not the debtor; the debtor is a slave (*Pr.* 22: 7). If we base our economic foundation on an unbiblical financial system, can there be any doubt what will befall us in an economic crisis? We will be washed away with the rest (*Mt.* 7: 24-27). Those who have not bought into the system and who prepare themselves will survive and in most instances prosper.

Third, we as Christians lack skill in managing our finances. If we don't invest and become good stewards, is there any wonder that godly men are not elected to public office? It seems strange to me that the inability to accomplish this puzzles so many Christians when they will not open their checkbooks and support godly candidates. Instead of begging for funds from non-believers, or praying that our so-called "conservative leaders" in the party will do the right thing, we should be able to call upon seven or eight wealthy Christian families for funding. There is no reason that this can't be a reality. If we had just ten dedicated Christian millionaires in California, this would be a different state.

How do we reverse this negative trend? Christians must change their attitudes towards wealth. Poverty is not the norm in Scripture. There were many godly men in Scripture who were wealthy and influential. Those who lived by faith were richly (materially) blessed by God. Great men of the Bible who had great influence were wealthy men (Solomon, Daniel, Job, Joseph, Boaz, Abraham) (*1 Ki.* 4:26-34; *Dan.* 5:29-31; *Job* 42:10; *Gen* 41:41; *Ruth* 2:1; *Gen.* 17:6). *These men were not paupers!*

There's also the parable of the talents (*Mt.* 25:14-30). Their master rewarded the men who went out and invested their money, but the servant who did not invest was punished. When God gives us an illustration, He does not use a sinful example, such as, say, an honest murderer.

Christian organizations (Chalcedon, Southern California Center for Christian Studies, National Reform Association, Urban Nations, etc.) are formulating the ideas that the Christian community will use to confront, intellectually and spiritually, the bankruptcy of the humanist agenda. Remember, ideas are great, but ideas that are backed with money are greater. Consider all the immorality that is legislated today. The legislators responsible did not get into office because of their ideas; they got there because people who believed in their ideas backed them financially. For example, during a land grab by environmental groups in 1990, a liberal donor contributed \$1 million dollars to the cause.<sup>4</sup> So, what does that say about Christians when godly candidates can barely get enough funding to initiate their campaign? It's time to wake up! We're on the winning side; let's stop playing like losers (*Dt.* 1:30). The bottom line is *we must have Christians who are willing to put their money where their faith is!* It is good that

we are preparing intellectually, but it is essential that we must also be prepared financially. Let's prepare a good financial foundation for our work.

What actions should you take to accomplish this goal? In general, begin building your assets (stocks, commodities, or real estate), begin an aggressive debt elimination program, and reduce your tax liabilities as much as legally possible.

It is also important to set goals. It is difficult to have direction unless there is a destination. They don't have to be lofty goals. Start off with something small and build upon it. For example, get out of debt and start a monthly investment program, maybe a mutual fund automatic deposit. Prepare for success; write down a list of dominion works to accomplish once you have achieved your wealth.

I must give a word of warning to those of you who apply strategies to increase wealth and are blessed by God with success (*1 Cor.* 3:6). Remember that God blessed your efforts and there are no U-Hauls behind a hearse (*Job* 1:21). In other words, you can't take it with you. If God has blessed you materially, it is up to you to show good stewardship (*Lk.* 12:48). You've been given an opportunity to make a difference; don't be found wanting (*Dan.* 5:27; *Hag.* 1:6-11). Yes, you should provide for your family (*1 Tim.* 5:8), but don't idolize your family (*Lk.* 12:16-22). Have faith that God will provide for you and your family, if you are faithful (*Lk.* 12:28-30).

Prayer is an essential part, because only God can make our efforts bear fruit, but it is not the only part. Many Christians do not act upon their faith. They stay within the four walls of the church and lament the immorality in the world, not realizing they are part of the problem (*Jas.* 2:20). Is it any wonder that America is going to hell when Christians will not act upon their faith? I'm not saying that increasing wealth is the solution to all the evil in the world. Consider this: we pray for God to give us our daily bread, but we don't sit around waiting for manna to fall from heaven. So why do we take the opposite approach when it comes to combating immorality in society? If we want to see God's work done, we must follow His commands (*Jn.* 14:15).



<sup>2</sup>Robert T. Kiyosaki, *Rich Dad, Poor Dad* (Warner Books, 1998), 72-74.

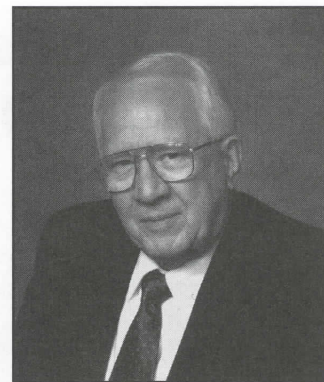
<sup>3</sup>Elliott Diringer, "State Steps in to Slow Timber Cutting on Private Land," *The San Francisco Chronicle*, September 10, 1990, Section: News, A1; and Theresa Simons, "Epic Struggle over Redwoods," *California Journal*, March 1, 1990, Section: Feature.



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# The Chalcedon Signature Conquering Culture For Christ

By Rev. C. L. "Smoky" Stover



**S**IGNATURE [Fr. From L. *signo*, to sign]: A distinctive identifying feature of the work of a particular entity.

**CHALCEDON** [*kal see don*, established 1964]: A Christian ministry working for godly cultural change across the entire spectrum of life.

**Conquering Culture for Christ**, that is our "The Chalcedon Signature," a distinctive identifying feature of Chalcedon's ministry. Scripture's mandate and Chalcedon's stated purpose require the perpetuation of that signature in the way of a continual conquering of culture for Christ.

**Where There Is A Will, There Is A \_\_\_\_\_?**

## WHAT PRICE JUSTICE?

Frequent appeals for justice have punctuated both political commentary and man-on-the-street interviews since November 7, 2000.

What is the price of justice? How do Chalcedonians view justice? And the more necessary and basic question, "What is justice?" The second question is answered in the third.

Rushdoony writes:

*"Justice in all religions, is a religious fact. All law expresses somehow a religious faith, a faith in justice or righteousness. The religion behind the law may be Buddhism, Mohammedanism, Shintoism, humanist, or Christianity, but all laws, and their concepts of justice, are religious facts.*

*"This makes obvious how dangerous and absurd it is to dismiss the need for or the idea of a Christian civil government."*

He continues,

*"In brief, justice is inseparably related to justification."*

From the 66 books of the Christian Bible, we learn both that God declares no man to have been justified apart from God's gracious work of salvation in Christ Jesus and that true civil and social justice is

*It follows then that justice in the nation will advance as God's kingdom advances.*

known only in the application of God's law-word. Further, while no man can be neutral toward God and His Word, those who have been declared to be justified are those who will be doing justice in the nation.

It follows then that justice in the nation will advance as God's kingdom advances. That advance motivates the work of Chalcedon and is the warp and woof of Chalcedon's ministry.

What price justice? Because justice is not a commodity to be purchased there is no price. Or is there? No, justice cannot be purchased but there is a price, there is a cost. The work of the kingdom must be financed. Chalcedon must be financed.

We solicit your participation in this great work. Include Chalcedon as you and your family plan your financial future. There are a variety of financial instruments, one of which is just right for you, instruments that allow the maximum preservation of your assets.

Family Wealth Counseling is available for qualified applicants. Contact Rev. C. L. "Smoky" Stover at (209)551-1073 or [cstover@thevision.net](mailto:cstover@thevision.net).



<sup>1</sup> Rousas John Rushdoony, *Christianity And The State* (Vallecito, CA, 1986), Vallecito, California: Ross House Books, 1986.

<sup>2</sup> *ibid.*, 39.



C. L. "Smoky" Stover, long-time pastor of Reformed Heritage Church, Modesto, CA, now interim pastor, also interim pastor of Reformed Heritage Church, San Jose, CA is a Trustee of the Chalcedon Foundation and the Foundation's Secretary-Treasurer. He can be reached at [cstover@thevision.net](mailto:cstover@thevision.net).

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# Why the Wealthy Don't Give More to Charity

**W**hy don't the wealthy give more to charity? After having worked with high income and high net-worth clients for years, our experience would conclude that there seems to be one of two possible explanations for this phenomenon.

The first reason the wealthy don't give more to charity is a *lack of planning*. It is astounding how many high income and high net-worth people have done little, if any real *family wealth planning*. In our practice, we regularly run across multimillionaires who have done only the most traditional planning. They have been busy building their financial empires and have almost totally neglected family wealth planning that would preserve their financial wealth for the next generation.

Because of this lack of planning, these wealthy people are concerned about giving too much away because they do not know how much they need to live for the rest of their lives and, consequently, they do not know how much principal and/or income they can afford to part with before they might do themselves financial harm. So, as you would expect, these wealthy people err on the side of the conservative and give far less away than they actually could afford to give.

Their first and foremost concern, and rightfully so, is with their own financial security and, secondly, the size of the inheritance going to their heirs. Giving money away to charity seems, from their perspective, to run contrary to both of these objectives.

The second reason the wealthy don't give more to charity is because of a *lack of know-how*. All they have ever heard from charities is, "Give us cash and give it to us now." So when they think of giving to charity, they think of taking money out of their pocket and putting it into the pocket of the charity. "Now the charity has more, and I have less," they think.

Of course, this type of giving is only a small part of the plethora of giving options. But for most wealthy people, this is the only idea they ever hear in regards to giving. Many wealthy people are unaware that there are other extremely creative giving techniques that are as good for them as they are for the charity.

Charles W. Collier, Director of Planned Giving at Harvard University, says, "One of the real impediments to giving by many donors, including the wealthy, is that they are uninformed." Wealthy people

just don't know what their options are. So obviously, they do not know how to take advantage of all the giving possibilities available to them.

This lack of alternative information from charities is even further compounded by the fact that the estate planning industry, generally, has a very limited knowledge of the nature and application of many of these advanced philanthropic tools and how they can be effectively blended with more traditional estate planning tools. So, from both fronts, the charities and the estate planning industry, wealthy people are not receiving the information they need to take advantage of all the giving possibilities available to them.

The lack of comprehensive and effective planning, coupled with the lack of knowledge about the numerous planned giving tools, leaves this group that has incredible giving potential with their assets emotionally and practically locked up and unusable.

The solution to this problem is achieved by first helping clients develop a family wealth plan that allows them to accurately determine "how much is enough" for themselves and for their heirs. Then once that is determined, they can begin to address how to minimize taxes and divert those monies — often substantially more — to the charities that they want to support and at the same time strengthen their current financial situation and further increase the inheritance to their heirs.

We have found that once both of these areas are adequately addressed in the context of an overall, comprehensive family wealth plan, people open up and get quite excited about the philanthropic aspects of their family wealth plan and find a whole new level of significance and fulfillment in the wealth they have accumulated.

Why don't the wealthy give more to charity? Our answer: they don't know how or how much to give, so they give far less than they could. But, once they are shown new, profitable and creative ways to give and how to make a profit giving it away, they become acutely interested in being involved in personal philanthropy.



Above item provided by Sells Financial Services, Inc., Family Wealth Counseling. Contact Chalcedon Treasurer C. L. "Smoky" Stover for further information at (209) 551-1073 or [cstover@thevision.net](mailto:cstover@thevision.net).

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# Chalcedon

## *Letters to the editor*

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Dear Chalcedon Editors,

Your December issue was poor, and made me wonder if anyone had actually read the magazine through, as a unit, prior to distribution.

The party spirit, and just pure divisiveness, displayed by the combination of Wilkins, Kelly, and House in this magazine are repulsive. It is no exaggeration to say that these men barely stop short of defining Christianity as, "the South." Reading three of these sanctimonious, man-praising articles in a row was almost more than I could stomach, and makes it difficult to respond in an objective manner.

I will not attempt to analyze the issues of the war to join you in, "reviving the Civil War": my purpose is to point out that there is a very important difference between recognizing what we need to learn from the Civil War, and harping on an imaginary spiritual superiority that simply does not exist, and never did. How can our dear Mr. Wilkins (who, in my mind, has a reputation for gifted scholarship and oratory) so staunchly condemn the North for losing its awareness of man's total depravity, and then paint the utopian picture of Southern grace as its victim? What kind of intellectual honesty and desire for God's glory presents the list of virtues that Mr. Wilkins made, and seeks to persuade that these are somehow inherent in his culture, and absent everywhere else? (Again, I emphasize, this is not exaggeration, but Mr. Wilkins' theme.) "Southerners, a people of 'holy memory?'" Please.

How did you even momentarily consider presenting Mr. Douglas Kelly's prejudice-ridden tome as an edification? "The Holy Bible, so revered in the South...." "No part of the United States has ever been so family oriented in the South.... probably one reason why we look less to the central government than does the North and the West...." "...the fairly large percentage of believers among Southerners have understood...." "[T]he people as a whole have acted upon a higher loyalty than material values or human institutions such as the state..." "higher loyalty to the unseen..." "These considerations have provided our people great inward freedom to be different from the contemporary culture..." "the soulless materialism of the amoral Yankee capitalist spirit."

Pardon my sarcasm, but Mr. Kelly's South Carolina audience must have been greatly humbled by this analytical critique of their culture!

Mr. House's article describes yet another villain, demonizing abolitionists, who, according to his Faulkner-inspired worldview, held to a common heresy and millenarian doctrine, spawned utopias, promoted free love and the feminist movement, and advanced secular government schools. Is this a stereotype, do you think? It is not enough to say that Mr. House is just plain inaccurate, overlaying his disgust with revisionism and carpetbagging onto a group of zealots who, in many cases, were not even remotely connected to these practices, but his comments

approach egregiousness when he says that Otto Scott, "created a lever that moved the intellectual world," and immediately modifies his statement with, "the intellectual and academic world largely ignored the book. The elect found it and the rest were blinded." (The elect being "the South"?)

Mr. House winds up with, "Educate your fellow Southerners." Okay. We all know that "Northerners" and "Westerners" are beyond hope. Don't ask me why they keep sending this magazine up here. His final paragraph suddenly remembers, in an endnote, that Christ is a higher priority than the Confederacy. The Confederacy? I am sorry, folks, but Christians are not here to revive or contend for the Confederacy, even as a secondary priority. Mr. House, with regard to these topics, you don't have the truth, and are not, in this article, "winning with love."

It is beneficial to recognize the need to evaluate often-overlooked truths about the Civil War, and recognize that it was not simply a case of the North disciplining the South into line. But where, in this magazine, are these truths? Was the real, focal issue of the Civil War the pure theological superiority of the South? These fierce defenders of the South need to realize that the "North" they (in their minds) were fighting then is them, now. Mr. House, himself, has recommended the proponents of centralization of government and abuse of power (See "Is Bush Just Another Clinton?", on the Chalcedon website) as long as he thinks Christians are generally

being left to do what we please in our churches. The South, in its local governments, cooperates with the federal government in unconstitutional programs no less than other states. My Christian brothers and sisters who live in Southern states have no fantasies that their society is more godly than any other portion of America. Moreover, as Christians, we are here to unite the church and the society, around the precepts of the gospel, without the provincialism displayed in this magazine, that seeks to set up one subset of believers as superior to another. Our standard is Christ, not, “the South.” How closely these self-proclaimed Southerners align themselves with the receivers of Paul’s irony, “No doubt there must be differences among you to show which of you has God’s approval!” (1 Cor. 11:19, NIV)

If the South’s cause in the war was righteous (and we should be open to the possibility that it was, at least in some issues), the case will never be proven by this unrestrained honking of one’s own horn. The December 2000 issue of the *Chalcedon Report*, in its thematic content, is an example of “slant” in journalism worthy of the most liberal news media. The Chalcedon staff needs to repudiate this rank prejudice and affirm their responsibility to accurately represent the truth, not to retaliate for revisionism with reactionary fiction.

Barry Anderson  
November 24, 2000  
11815 S. Ainsworth St.  
Tacoma, WA 98444

### Response to Barry Anderson

I must say I was quite taken aback by Mr. Anderson’s vituperation and for a moment wondered if I had actually written what I thought I had written! The three Southern authors

he mentions are charged with “party spirit” and “pure divisiveness”; of identifying Christianity with the South; of being sanctimonious, “prejudice-ridden,” and “man-praising”; of intellectual dishonesty and giving Mr. Anderson more than he could stomach — so much so that we caused him to lose his objectivity! (And these may be only the proverbial tip of the iceberg — one gets the impression that Mr. Anderson is holding back.)

But to the point: I am astonished that anyone could read the articles of the December issue of the *Chalcedon Report* and come away thinking that the authors believe any of the things Mr. Anderson alleges. Look at the articles again. I stated in an endnote: “Obviously, when I speak of the regions (‘The North was this way’ or ‘the South was that way’) I am speaking in generalities. I am aware there were *many exceptions in each region* to the dominant characteristics I am noting.” (Endnote 2, emphasis added.)

In Endnote 3, I say: “There were of course many imperfections in Southern society. Pride and arrogance (which led to the problem of dueling) and the institution of slavery with its attendant abuses and injustices were *only a couple of the more prominent sins of the South*.” In closing the article, I state, “[T]hese things which once marked the South *are no longer present*. The erosion of Biblical Christianity that has occurred over the last century has left the South a bare shadow of its former self.”

In the body of the article I observe, “The only hope for the South ... lies in *rejecting the false gods of humanism* both of the radical and the conservative type and returning to the Faith once for all delivered to the saints” (p. 13, emphasis added).

I confess that I am at a loss as to how this can be seen as “painting a

utopian picture of Southern grace” or of seeking to persuade the reader that the qualities presented are *inherent* in Southern culture. When we speak about the characteristics of a people or region, we must of necessity resort to *generalizations*. This is always dangerous — oversimplification is a pit difficult to avoid — but my point was that the South was more influenced by historic Biblical Christianity than was the North in the middle of the nineteenth century. This view is neither unique to me nor novel (it was, after all, the observation of Alexis deTocqueville when he toured the country in the early part of the nineteenth century). Scholars from both the North and the South have said the same things over the last hundred years. Mr. Anderson will have to do more than simply complain if he wants to show this judgment is mistaken.

All the writers happen to be friends of mine and are quite capable of defending themselves; but I know them well enough to say that *not one* of them believes anything other than that the good things which are true about the South were (and still are) the result of God’s grace and mercy *alone*. Careful readers will have picked up on this already, but note Dr. Kelly’s acknowledgment that, “Community kindness and respect is something that *comes from profound belief in the gospel*.” And a few sentences later he notes that, “[T]he South itself needs a new infusion of the old loving, courtly gospel spirit as does the wider world” (p. 18, emphasis added).

Rev. House’s analysis of the Abolitionists (the American equivalent of Robespierre and the French Jacobins) is denounced by Mr. Anderson as a product of a “Faulkner-inspired worldview” and woefully prejudicial. Mr. Faulkner

aside (and he would have taken Mr. Anderson's remark as a compliment!), perhaps Mr. Anderson can be the first to show the world that the radical egalitarianism espoused by the Abolitionists and the Radical Republicans of the last century had *no connection* with feminism, utopianism, free love, and the secular government school movement. We are deprived of any facts to back up the assertions of his letter, but I for one would be very interested to watch him attempt to prove this point.

Mr. Anderson is in high gorge over Rev. House's closing exhortation that Southerners remember, "[I]t is far more important that the Abolitionist embrace Christ than that he embrace the Confederacy." Frankly, I would have thought that Mr. Anderson would be pleased *at least* with this. Rev. House is simply acknowledging that if there are those among us down here who are so narrow and misguided as to identify the Confederacy with Christ, they are making a drastic mistake. Only the most careless of readers could turn this warning on its head and read it as an insult to the rest of the country.

I fear Mr. Anderson's letter is only another example of what has become an unspoken rule of twentieth century America: Southerners are to be seen and not heard. They may permissibly be the brunt of our jokes but their only real

value is to give the rest of the country a reason to feel superior. If they dare to disagree with the received orthodoxy regarding the "Civil War," it is merely another example of their stubborn ignorance, blind bigotry, and incipient racism. The proper response to this inexcusable flatheadedness is to call them nasty names and ignore what they say. To borrow Frank Owsley's analogy, Southerners are not permitted to leave their "stools of everlasting repentance" and speak to the country (unless it is to express their sorrow for embarrassing everybody and for being so sinful and backward).

The stubborn fact remains, however, that the victory of the North in the late-lamented War was not only a judgment on the South but a judgment on us all. The radical, revolutionary faction that took control the Republican Party in 1861 succeeded both in undermining the moral foundations of the culture and destroying the Constitutional Republic that was framed by our forefathers. We now have become a pseudo-constitutional imperial democracy with all the trappings of ancient Rome (an immoral Emperor, a subservient Senate, and an ignorant and greedy populace). If you don't like what you are witnessing around you in this country politically and socially, you must

understand that in large measure, we have the subjugation of the South to thank for these things. The War did not abolish slavery — it only extended the plantation.

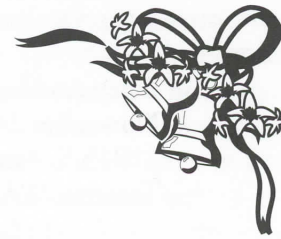
One continues to hope that even though the rest of society cannot think clearly on these issues, *at least* the Reformed segment of God's church can do so. But discussion is impossible when efforts to suggest an alternative interpretation to the epochal events of the last century are met with insult, derision, and sarcastic catcalls from those privileged to live in other sections of our fair land.

But perhaps there is a more charitable explanation for Mr. Anderson's outrage: I noticed that his letter was written on November 24 (which, as all our wives and sisters know, is the biggest shopping day of the year). Perhaps Mr. Anderson had the misfortune of being trapped in a mob of half-crazed females at the shopping mall and he simply took out his aggravation over this horrifying experience on us? If this was the case, we are all able to sympathize with the loss of ability to think clearly. I would, however, encourage Mr. Anderson for the future to try to refrain from responding to articles when in such a condition.

Rev. Steve Wilkins



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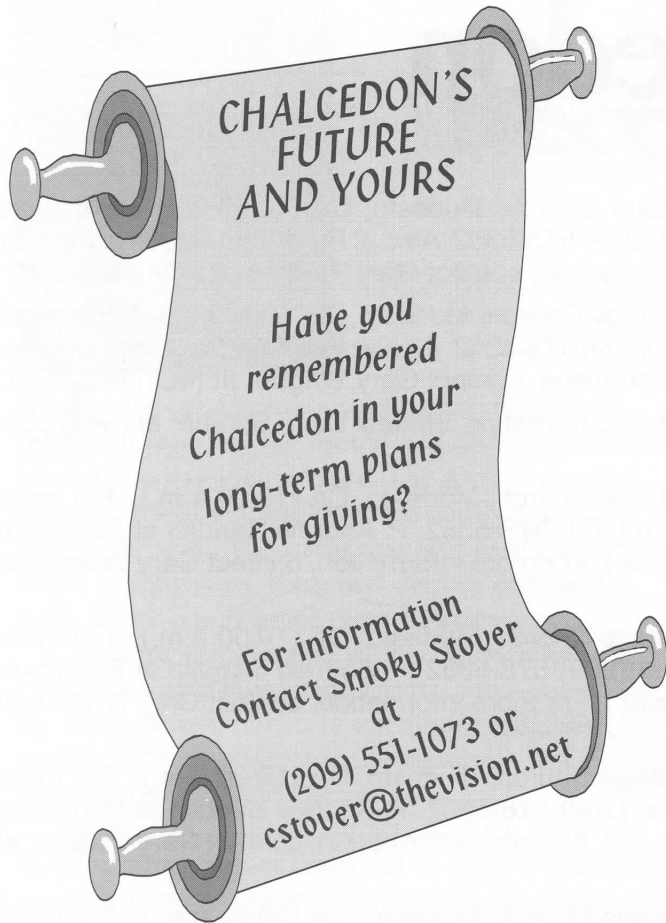
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- February 4, 11 P. Andrew Sandlin at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- February 18, 25 C. L. "Smoky" Stover at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362. Also at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
- February 25 P. Andrew Sandlin in Bend, OR. For more information, contact Dave Souther at (541) 383-0642.
- March 4 C.L. "Smoky" Stover at Reformed Heritage Church, Modesto, CA (10:00 a.m.). For more information, contact Dave Turnbaugh at (209) 578-5362. P. Andrew Sandlin at Reformed Heritage Church, San Jose, CA (2:00 p.m.). For more information, contact Gary Wagner at (408) 866-5607.
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- April 8 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 477-7805 or (408) 482-4314.
- April 20-22 P. Andrew Sandlin in Arizona. Details to be announced.
- April 28 P. Andrew Sandlin and George Grant at the Eagle's Nest Academy in Franklin, TN. For more information, contact Perry Coghlan at perrycog2000@yahoo.com or (615) 599-5227.
- April 28-29 Steve Schlissel at Christ Church in Moscow, ID. For more information, contact Chris LaMoreaux at (208) 882-2034 or christkirk@moscow.com.
- May 2 P. Andrew Sandlin in Cleveland, OH. Details to be announced.
- May 6 P. Andrew Sandlin in Lansing, MI. Details to be announced. Also at Living Water Church of God and Grand Ledge Christian Center. For more information, call (800) 290-5711.
- May 20 P. Andrew Sandlin at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information, contact Bill Garaway at (831) 477-7805 or (408) 482-4314.
- May 25-26 Steve Schlissel at the Illinois Christian Home Educator's Conference. For more information, contact the ICHE Office at (815) 943-7882.
- July 13-15 P. Andrew Sandlin in Portland, OR and Seattle, WA. Details to be announced.
- July 22-28 Chalcedon's Institute for Cultural Leadership. Details to be announced.
- August 6-11 P. Andrew Sandlin at the West Coast Worldview Conference. For more information, contact Zach Wagner at (408) 866-5607.
- Sept 27-Oct 3 P. Andrew Sandlin in Lansing, MI. For more information, call (800) 290-5711.
- October 26 Steve Schlissel at Redeemer College, Ancaster, Ontario. For more information, contact Pastor John Bouwers at (905) 688-3546.



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**PETER LEITHART** teaches at New St. Andrews College in Moscow, Idaho. He is the author of numerous books including *Wise Words*, *Brightest Heaven of Invention: A Christian Guide to Six Shakespeare Plays* and *Heroes of the City of Man: A Christian Guide to Select Ancient Literature*. He will be speaking on reading literature from a Christian perspective, focusing on Greek classics, Shakespeare, and Jane Austen.

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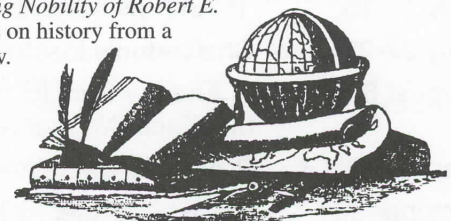
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