

# CHALCEDON Report

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## Christ Versus Satan ..... 2

By R. J. Rushdoony

## God Does Not Always Reward Good ..... 3

By Mark R. Rushdoony

## Cultivating Reverence in the Home ..... 5

By Ronald Kirk

## Christian Patriotism ..... 7

By Curt Lovelace

## On Slavery and Abortion ..... 8

By Samuel L. Blumenfeld

## The Seduction of Medical Science, Then and Now ..... 10

By John Stoos

## Subsidizing Failure ..... 12

By Ian Hodge

## A Christian America: John Witherspoon ..... 14

By Roger Schultz, Ph.D.

## Clocks: The Heritage of the Christian Faith ..... 17

By James Nickel

## Genesis Creation: Literal or Literary? ..... 22

By Rev. Kenneth L. Gentry, Jr., Th.D.

## The Joy of a Gold-Coin Standard! ..... 26

By Tom Rose

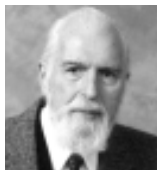
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# Christ Versus Satan

By R. J. Rushdoony



The battle of time has been between Christ and Satan. However determined the battle, the victory is assured, a predestined one recounted in the Bible. But neither Satan nor his followers believe in predestination by the sovereign and triune God, and therefore plan on and work towards victory.

## Battle Strategy

Both sides have their strategy and their characteristic forms. Satan's realm takes the form of the City or Kingdom of Man, the concentration of all power and authority is in the hands of the creature, who is the determiner of all things. The Tower of Babel is a key example of this. In Genesis 11:3, we are told that the builders said, "Go to, let us build a city and a tower, whose top may reach unto heaven." The purpose of the Tower of Babel was to rival heaven, to exalt the glory of man, and to defy God to dare to rival their tower, a world center of government. The symbols of the Tower of Babel continue to this day. A poster of the European Community echoes it, and it is said that someone has written across it, "This time we will make it work."

As against this City-or-Kingdom-of-Man dream, from the Tower of Babel to the present, the other goal has been the Kingdom of God. This is an eternal kingdom without end, inclusive of all things in heaven and earth. Its government is under the headship of Jesus Christ; its law is the law of God and of this kingdom there shall be no end. Jesus Christ is King over

all, King of all kings, and Lord over all lords (*1 Tim. 6:15-16*).

Satan's plan as set forth in Genesis 11:1-9 is "a tower whose top may reach unto heaven," *i.e.*, challenging God's supremacy in the name of the creature. Both in inventions and into space exploration, the Kingdom of Man challenges the supremacy of God in the name of the creature.

Names in the Bible are definitions, and Satan, as the pretended angel of light, challenges God as the true light-giver. The sovereign God, who is beyond definition, creates light in Genesis 1:3, and in John 1:5, we are told, "And the light shineth in the darkness, and the darkness comprehended it not," *i.e.*, could neither understand nor contain it.

Perhaps the characteristic institution of the Kingdom of Man is the state. Now the goal of the non-Christian state is the control of man. Politics is the art of controlling other people, whereas Christianity seeks to *convert* them. When Christians fall into the error of seeking to control others, they have abandoned Christ for Satan. It can readily be seen that the Kingdom of Man is radically dedicated to controlling people. Its answer is to deprive of freedom, freedom to smoke or drink, freedom to govern their own lives, and so on and on.

## Tyrants

The two kingdoms have salvation as their goals, but from differing perspectives, one from compulsion, the other from conversion or regeneration. We lose freedom as the Kingdom of Man prevails; its laws and regulations have

no end, whereas the extent of God's law is only a few hundred, many of which are only enforceable by God. It is man who is the author of tyranny. Tyrants are rulers without God.

This is why antinomianism has always been so deadly. It frees man from the restraints of God's law to release him into the boundless numbers of man-made laws which can bind and limit man's freedom in any and every sphere. Man's law is a guideline into tyranny, whereas God's law is our charter of liberty.

God's law is the prescription for justice — man's law, for tyranny. All human lawmakers have an axe to grind, an agenda in mind, and man is the victim.

Moreover, the essence of God's law is its moral character. It provides an order and stability to society. Statist law leaves behind, in time, the moral nature of law to promote regulations for the benefit of some men and parts of society at the expense of others.

The laws of the two societies have differing goals. The Kingdom of Man seeks equality, fraternity, and brotherhood, among other things, goals which sound impressive in themselves but which in reality are not particularly moral. In the Kingdom of God, the laws are more precise and specific. For example, the law governing just weights and just measures is precise and specific; it covers weights, measures, monies, and more. It establishes a premise for honesty in several fields of measurement, and it ensures to those who follow it a viable standard. The influence of this law (*Dt. 25:14-16*, etc.) has

— CONTINUED ON PAGE 31 —

# God Does Not Always Reward Good

By Mark R. Rushdoony



Man's sin nature makes him prone to believing the error that he is able to please God unaided. Man's first sin was yielding to Satan's temptation "to be as gods," knowing, or determining for himself, what was good and what was evil. Man is thus inclined to believe he is as good as he can be and, perhaps, a little better than he needs to be. (Of course, men with such an attitude often are willing to allow themselves a little moral latitude now and then.) When a man feels he is able to please God, he tends to mete out what he thinks will satisfy God, but no more. Men who think they are "good enough" to please God essentially elevate themselves above God and dole out to Him what recognition and duty they deem sufficient.

Even God's children must guard against this "good enough" attitude. Though redeemed by the blood of Jesus Christ and empowered by His Spirit, we are still subject to the rebellious thinking and behavior of the rebels we once were. When we fail to think God's thoughts after Him in faithful obedience, we inevitably return to our patterns of lawless rebellion. We repeat the sin of Adam and Eve and try to "be as gods" determining for ourselves good and evil.

It is easy enough to think of overt sins as results of our sin nature. Yes, sometimes we justify our acts of sin if they seem small enough to be insignificant in our eyes. Such disobedience to God's law-word is certainly a frequent testimony to our desire to be gods. There is,

however, a more common way in which we, as Christians, can exhibit a "good enough" attitude and expect God to accept our crumbs as noble deeds.

## Good Deeds

Christ addressed this very issue of "good" deeds, and to what extent they are praiseworthy before God, in the Sermon on the Mount at the beginning of His ministry. Christians often discuss the question of whether unbelievers can do any good thing before God, or whether all their good deeds are themselves sin in the eyes of God because of their own position as rebels in His eyes. However, it is perhaps more appropriate for Christians to recognize that even the good deeds of Christians may receive no reward from God. In the Sermon on the Mount, that is the more pertinent issue addressed by our Lord.

Christ spoke regarding three forms of piety (*Mt. 6:1-18*): charitable giving to the poor, prayer, and fasting. His words were a caution that we not lose our reward for acts of piety: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (*v. 1*). The key words here are those that refer to *being seen of men* as the motive for acts of piety. The warning is clear. If our motive is recognition by men then we "have [our] reward" (*v. 2*). That is, the recognition we seek, the adulation, and the reputation as a doer of good is itself our only reward. We get no more from God.

Christ said the same of prayer. Those who make a show of their

prayers already "have their reward" (*v. 5*). They have the esteem of men and the reputation of piety that they sought, but no more reward from God, not even for prayer.

Likewise, those who fast in public in order to let everyone know they are suffering for their piety get nothing in the way of reward from God (*v. 16*). Their reward is the image they cultivate in others.

Christ's message is clear. Do not do good deeds for recognition. Give to the poor in secret; pray in secret; keep your fasting a private act. In each act of piety, take care to avoid any confusion about your desire to make a show for the favor of men. If this is not done, God will not reward any acts of piety.

Even the most legitimate acts of piety must be done as service to God. God does not want to be our ulterior motive. If our motive is to serve God, we should perform our acts of piety before Him. If we serve God for any other reason, that reason shall be the source of our own reward. God does not want or accept our secondary motives.

This has a seemingly infinite number of applications.

If a child does his schoolwork so he can go out with friends on Saturday, that is his sole reward. To be praiseworthy before God, work must be done as unto the Lord.

If a man is faithful to his wife for fear of the shame to which an illicit affair would expose him, that maintenance of his public image is his sole reward. To

be praiseworthy, faithfulness must be in terms of obedience to God.

If a wife obeys her husband because she gets tired of fighting, then whatever domestic tranquility her obedience provides is her sole reward. To be praiseworthy, obedience must be in terms of her submission to the marriage covenant and her vows to God.

If an employee works hard because he anticipates a raise, that monetary reward is the sum he can expect. To be praiseworthy before God, work must be an outgrowth of one's understanding of his duty before God.

If a church has as its purpose higher attendance, then increased numbers will be its sole reward. God sees our hearts and judges even our acts of piety and devotion. Those done out of any motive other than the honoring of our duty to faithfully obey our Heavenly Father receive no reward from Him.

If we stop and examine ourselves, perhaps we would find less cause to expect blessings from God than we think. Even if we do not intentionally expect God to be satisfied with what we dole out to Him, our acts of devotion often come in small, tardy increments.

### **The Good Deeds of Unbelievers**

Still, the question of good deeds of an unbeliever will continue to arise. We might define a deed itself as good (as opposed to sinful) if it is in accordance with God's law. The problem is that this requires us improperly to abstract actions from individuals. As we can see from Christ's words in Matthew 6, not all "good" deeds are praiseworthy or rewarded by God. The deeds of the unbeliever can certainly not merit salvation. That would presume that Adam and Eve's "playing god" could circumvent God's righteousness. But if the unbeliever means to do the right thing in any particular instance he may at times do just

that. That is, his act or decision may have been in conformity to the law of God. The deed may be the correct one, but not praiseworthy or rewarded, because we cannot abstract a deed from the moral status of the man. Not even the believer's good deeds are worthy of reward if they are done for the wrong reason.

The only acts of obedience or piety that God rewards are those done in faithful obedience to Him. Obeying God for any reason other than the fact that He is God and demands our obedience implies that there is merit or praiseworthiness in our actions themselves. Without the merit of Jesus Christ applied to us by His indwelling Spirit, there is nothing in what we do that is praiseworthy before God. In serving Him, therefore, we must have as our sole motive His praise and glory. Acts of piety are not to show what we are, they are to show who we know God to be. We must examine our motives; God does not always reward good. ☐

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**PASTOR HENRY JOHNSON & PASTOR BRIAN SCHWARTLEY** – "The Gospel and the Family" Establishing and maintaining homes on the Gospel of Hope.

**PASTOR PAUL McDADE** – "Apologetics" Defending the Gospel of Hope. Sharing the Gospel with Muslims – Sharing the Gospel with Roman Catholics.

# Cultivating Reverence in the Home

By Ronald Kirk

*The fear of the LORD is a fountain of life, to depart from the snares of death. (Proverbs 14:27)*



In this age of democratic equality-of-outcome and rights-as-entitlements, reverential regard for God and corresponding honor for men are rare. This should not be so. The Scriptures supply plenty of reason to cultivate an attitude of honor toward the deserving. Practicing reverence and living honorably will exert a godly influence on our neighbors for the gospel. Most importantly, because of our covenantal duty before God, we should cultivate in our children and ourselves a character worthy of regard. To inculcate an attitude of honor toward parents and elders in our children is to prepare them to venerate the Lord.

## Reverence toward God

The Hebrew and Greek words for *fear*, used in the Biblical term the “fear of the Lord,” find their English counterpart in the words *reverence* and *veneration*. Noah Webster defines *reverence* as:

Fear mingled with respect and esteem; veneration... The fear acceptable to God, is a *filial* fear (emphasis added), an awful reverence of the divine nature, proceeding from a just esteem of his perfections, which produces in us an inclination to his service and an unwillingness to offend him.

Reverence is nearly equivalent to veneration, but expresses something less of the same emotion. It differs from awe, which is an emo-

tion compounded of fear, dread or terror, with admiration of something great, but not necessarily implying love or affection. We feel reverence for a parent, and for an upright magistrate, but we stand in awe of a tyrant.

The Creator of heaven and earth, the Savior of our souls, should command our veneration. His Living Word created the vastness of the universe and the splendor of heaven. His power over the earth and His exaction of justice instill awe in those who do not revere Him. Perhaps our greatest reverence arises from the painful fact of Jesus’ humiliation, suffering, and death upon the cross for our sins. Eternal life through His resurrection and ascension to His throne add reverential joy.

Unfortunately, men do not naturally or easily revere the invisible but almighty God. Yet, He requires honor and compels awe. A general attitude of due reverence will help men to overcome the sinful disposition for contempt of others and will encourage due reverence toward God.

## Honor toward Men

As Rev. Rushdoony rightly notes, men have claimed more than their share of honor in competition with God.<sup>1</sup> However, it should also be clear that paying due honor to men is a Biblical practice. God plants greatness in men, bringing glory to Himself and regard to those whom He makes great. The greatness of godly men serves to

inculcate in others reverence of God. Stories and histories portraying true nobility exemplify dignity of office and magnanimity. For example, Sir Walter Scott’s *Ivanhoe* clearly distinguishes character worthy of honor from affected nobility that inspires awe through mean bullying. Moses, King Alfred the Great of England, Oliver Cromwell, and George Washington present portraits of magnificent character. The proverbial American frontier home elicits admiration for its unassuming greatness. There, God used both the persistent faith of the pioneering child of God and the harshness of his life to engrave a character of deep furrow and substance, like the relief of some great bronze commemorative plaque. The courage and dynamic presence of such men of God as John Knox, John Wycliffe, Martin Luther, and John Calvin each arouse reverential regard. Good people cannot help admiring the gravity and grandeur of men like these. Their lives glorify God. Christian homes will do well to make the rich literary heritage of great men and women a regular part of family intellectual life.

Because God made men and women in His image and destined them for glory with Christ, Christians should grant proper respect to their fellows. Observing honor toward men properly reflects reverence of God. Love God; love your neighbor. The Apostle Paul enjoins honor to whom honor is due. Honor here and in Hebrews 12:9, translated “reverence” in the A.V. and applied to one’s father,

means to *invert*. To invert oneself is to view and treat another as superior. It is inversion because of the natural man's disposition to make himself superior at another's expense (e.g., Cain and Abel). In the Old Testament, the primary Hebrew word translated "honor" means *heavy weight*. *Weight* in the sense of honor means *moral substance* or *moral gravity*. The New Testament counterpart often translated "honor" is a set of related terms essentially meaning *material value* and similarly apply to moral worth.

The Scriptures supply many examples of due honor given to men. Abraham, in Genesis 23:12, prostrates himself before Ephron and the people of Heth as a suitable sign of respect. Paul urges Timothy to, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17). Rachel refers to her father as "lord" (Gen. 31:35), as does Ruth to Boaz (Ruth 2:13). In His earthly life, men uniformly addressed Jesus as Lord or Rabbi. The common terms *mister*, *miss*, and *mistress* (usually pronounced *missus* and spelled *Mrs.*) communicate honorific respect to the present day, at least in form. The point is that men, especially godly ones, have since Biblical times treated their fellows reverentially.

## Parental Reverence

The Fifth Commandment requires children to honor parents. It parallels the requirements toward God of the first four Commandments, and it is clearly pivotal to those commandments directly concerning God and those directly concerning men. John Calvin says of the Fifth Commandment that society itself depends upon children learning proper reverence.<sup>2</sup> For children, who by nature know nothing of God, honoring parents prepares the heart and habits to appropriate reverence. The covenant child must learn the weighty things of life, especially the weight of majesty and

grace residing in the King of kings. His father is thus extremely important to him. God made men fathers and calls Himself *our Father* for a reason that should not be lost on us.

How do parents inculcate reverence? First, parents must possess or learn what they seek to cultivate in their children. Fathers and mothers provide the chief example to young children. Children, out of their sin nature, easily acquire any parental sloppiness, vulgarity, or baseness in habits, manners, or speech. Therefore, parents should practice elevated Biblical conduct as a way of life. Where it reflects sound Biblical doctrine, emulating the noble conduct of God's men and women in history may serve as an apt parental discipline.

A good example is not enough. Biblical education includes instruction, and discipline or directed practice. Children must learn that selfishness contradicts *agapé*, Scriptural charity. Children's natural selfishness serves sin; selfishness militates toward contempt of others. It is a joy to make another happy, but requires a great deal of practice. My daughter has observed that my three-month-old first grandson (as precious as he truly is — oh, you should see him!) already exhibits some signs of sinful attention-demanding. If parents will minutely observe and correct the smallest patterns of conduct at the earliest age, they will train their children toward righteousness and instill in them the habit of proper honor and reverence.

For some, it may be a startling revelation that parents can and ought to expect obedience from their children. A law is worse than meaningless if it is not consistently enforced. I feel considerable pain when I observe parental permissiveness that does not correct selfishness and train righteousness in conduct. A parental disposition to neglect correction, when a little benign pain would serve the cause of Christ, is not love but sin unto idolatry.

It is important to recognize that we Christian parents can unwittingly encourage the modern social and political view of authorities as entitlement suppliers. As a father, if I make myself just one of the boys, perhaps I can relieve myself of some of the weight of my paternal authority. Rather, I should both require and deserve reverence. Learning personal righteousness and righteous parenting can be painful as we seek to correct childish recalcitrance in our children and ourselves! Mothers, in their serving and nurturing nature may encourage contempt toward themselves and others when they refuse to require respect and obedience from their children. I have observed many times mothers ignoring or excusing their children's abuse. Rather, mothers must remember the holy trust for their part in the eternal well being of their young. Fathers must establish the child's respect for his mother. Such noble federal headship is a holy trust, a burden to carry, but one that will return great blessings in our grown children.

Particular disciplines help establish reverence in the home. Parents can teach children to yield to adults in speech and place. The child who forces himself to the forefront or runs across the path of his elder demonstrates selfishness and disrespect. The child who offers his seat or holds a door open to his mother or father practices love. The loving and reverent child will voluntarily yield the better portion of his favorite food to mom. Parents should require proper respect for a parent's person. Ultra familiarity breeds contempt, not respect. Answering by appropriate title or name encourages loving respect. Parents might require their children to answer them "yes, ma'am" or "no sir," or as our family prefers, "no, mom" or "yes, dad."

— CONTINUED ON PAGE 31 —

# Christian Patriotism

By Curt Lovelace



With American troops involved in military action in foreign lands, many Christians are struggling with the concept of war. One young Christian wrote recently that he had no trouble with the idea of losing his life on behalf of his wife and his country. His real struggle is with the idea of taking a life.

## Hawks and Doves

This is a struggle worth having. We should not glibly accept the idea of killing, no matter what the reason. Neither, however, should we accept the pacifistic concept that war can never be the answer. As I listen to the anti-war talk, I recognize that there are basically two groups (broadly categorized) involved. One faction is made up of those honestly convinced that either war is bad or that this particular war would be bad. I understand their reasoning and agree with their right to express their displeasure either with a future war or a current war. Many would argue that American soldiers, sailors, and airmen have fought and died precisely for these people to have the right to dissent.

The other group involved in the current anti-war movement is the anti-America, “my country is always wrong” crowd. For these folk, the country that affords them the opportunity to assemble and protest is always the oppressor. This nation which spends billions of dollars on foreign aid each year is always characterized as an imperialist overlord seeking to control more and more of the landscape. This latter group is nicely de-

fined in the recent book *Why the Left Hates America* by Daniel Flynn.

I do not think the U.S. is always right or that war is always the answer. Immediately after the attack on our nation on September 11, 2002, it was suggested by several Christian leaders that maybe we’ve brought some destruction down upon ourselves as a nation because of the debauchery of our culture. Sexual deviancy, high abortion rates, homosexuality being taught in our schools as an “alternative lifestyle,” immorality all over the TV, the movies, and in popular music, all speak of the depths to which great portions of our population have sunk.

True as these claims are, they are not good reasons to simply give up on this nation. The United States of America is still worth reclaiming for God. This land is still the best launching pad on earth for missionary efforts to the entire world.

## What is Christian Patriotism?

This being the case, I’d like to float the idea of Christian Patriotism.

Patriotism is defined as the love of one’s own country, which leads an individual to seek the well-being and the highest good of that country. A Christian patriot is a man or a woman who works to see the kingdom of God and His righteousness established in the land of his earthly citizenship. We who are Christians have a unique responsibility to the civil society that God has placed us in.

First, the proper functioning of the community is dependent on the natural affinity that God gives us with people in our own community and

nation. This is the source of the sense of patriotism in us. We want to help and protect our own — it’s natural.

Second, the law of God commands us to love our neighbors as ourselves. Jesus established that our neighbor is anyone, who in the providence of God, we come into contact with, or anyone in need who happens to cross our path. Those of our own community, state, and nation are our most obvious neighbors. They are the ones whose burdens we are to carry, whose benefit we should seek, and for whom our prayers should be regularly rising to God.

Third, God’s Word commands us, as citizens, to honor and obey our own rulers (*1 Pet. 2:13-14*), not rulers of other nations. On the other hand, Scripture also calls for rulers to serve the people under them — not the people of other nations — through godly wisdom and justice (*Rom. 13:3-4*).

In other words, we have unique moral duties to those of our own community that we do not have to others. Some in the Christian community view this as idolatrous. It’s no more idolatrous to love and seek the well-being of our country than it is to love and seek the well being of our family. And, it is no denial of the Christian’s heavenly citizenship when he works for the good of the country in which God has placed him, whether it be one’s country of birth or an adopted homeland.

Jeremiah 29:7 provides instruction on the duty of the Christian to seek the good of the country where God

— CONTINUED ON PAGE 31 —

# On Slavery and Abortion

By Samuel L. Blumenfeld



Of late I have been reading the Lincoln-Douglas debates and have been struck by a kind of similarity between the arguments of Senator Stephen S. Douglas to defend the Democrats' stand on the slavery issue and the arguments used today by pro-abortionists to defend their position of choice. Douglas was for "choice." He said:

The Democratic party has always stood by that great principle of non-interference and non-intervention by Congress with slavery in the States and Territories alike and I stand on that platform now.

Each State must do as it pleases [regarding slavery].... Chief Justice Taney has said in his opinion in the Dred Scott case, that a Negro slave being property, stands on an equal footing with other property, and that the owner may carry him into United States territory the same as he does other property.

He [Lincoln] says he looks forward to a time when slavery shall be abolished every where. I look forward to a time when each State shall be allowed to do as it pleases. If it chooses to keep slavery forever, it is not my business, but its own; if it chooses to abolish slavery, it is its own business—not mine. I care more for the great principle of self-government, the right of the people to rule, than I do for all the Negroes in Christendom.

Douglas was for choice then, and he would probably be for choice today. He would never come out and

say that slavery was by its very nature evil and therefore should be abolished. The Supreme Court had said in *Dred Scott* in 1856 that Negro slaves were property and therefore had no human rights protected by the Constitution. One hundred and seventeen years later, a Supreme Court would argue in *Roe v. Wade* that an unborn child, a fetus, is not a person protected by the 14<sup>th</sup> Amendment of the Constitution, and that the mother was free to choose whether or not to murder the unborn child.

## Dehumanizing Humans

In *Dred Scott*, the Negro slave was property. In *Roe v. Wade*, the unborn child is a fetus, a biological blob, not a human being, and that gives women the right to kill their unborn children.

The Right-to-Life position has always been that the unborn child is very much a human being, a pre-born person, and has an unalienable right to Constitutional protection from murder by a government committed to defend the life, liberty, and pursuit of happiness of all its citizens, born and unborn.

Lincoln was quite adamant in his consideration of slavery as an unadulterated evil. He said:

I have always hated slavery, I think, as much as any Abolitionist — I have been an Old Line Whig — I have always hated it, but I have always been quiet about it until this new era of the introduction of the Nebraska bill began. I always believed that everybody was against it, and that it was in course of ultimate extinction.

There is no reason in the world why the Negro is not entitled to all the natural rights enumerated in the Declaration of Independence, the right to life, liberty, and the pursuit of happiness. I hold that he is as much entitled to these as the white man.

I suggest that the difference of opinion, reduced to its lowest terms, is no other than the difference between the men who think slavery a wrong and who do not think it wrong. The Republican party thinks it wrong — we think it is a moral, a social and a political wrong.

Just as it is difficult for Pro-Lifers today to understand the motives and mentality of the pro-abortion advocates, it was difficult for Lincoln to understand how anyone could be for the institution of slavery, so much so as to be willing to break up the Union in order to preserve it. And when he became President, he realized what a horrendous price would have to be paid in blood to get rid of it.

## Ending the Holocaust

Right-to-Lifers wonder how long it will take to end the abortion holocaust. It took a civil war and the loss of a half million lives to end slavery and keep the Union intact. Pro-Lifers hope and pray that some future Supreme Court will declare the unborn child to be a person, a human being, entitled to the protection of the federal Constitution. And that will nullify *Roe v. Wade*. But the Democratic party is as wedded to the murder of the unborn today as it was to the preservation of slavery back in 1858.



The crisis of slavery brought the United States to its moment of truth. Lincoln was aware that the climax of the crisis was close at hand. The *Dred Scott* decision made it possible for slavery to expand beyond the confines of the Southern slave states. He said that slavery was "the only danger that has ever threatened the perpetuity of the Union or of our liberties." He also said in words that have become an indelible part of our heritage of freedom:

"A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved — I do not expect the house to fall — but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where

***He said that slavery was "the only danger that has ever threatened the perpetuity of the Union or of our liberties."***

the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward, till it shall become alike lawful in all the States, old as well as new — North as well as South.

Concerning the notion that the founding fathers tolerated slavery, Lincoln said:

I insist that our fathers did not make the nation half slave and half free, or part slave and part free. I insist that they found the institution of slavery existing here. They did not make it so,

but they left it so because they knew of no way to get rid of it at the time.

Getting rid of abortion hopefully will not require a civil war. But getting rid of slavery did. That the United States survived that civil war is perhaps due mainly to Lincoln's vision that the Union was not only worth saving, but that slavery had to be abolished once and for all. And it is the great tragedy of that war that the South was willing to fight and die to the bitter end in order to preserve it. ❏

Samuel L. Blumenfeld is the author of eight books on education, including *NEA: Trojan Horse in American Education*, *How to Tutor*, *Alpha-Phonics: A Primer for Beginning Readers*, and *Homeschooling: A Parents Guide to Teaching Children*. All of these books are available on Amazon.com or by calling 208-322-4440.

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# The Seduction of Medical Science, Then and Now

By John Stoos

*"It is the duty of the doctor, through advice and effort, conscientiously and to his best ability, to assist as helper the person entrusted to his care in the maintenance, improvement and re-establishment of his vitality, physical efficiency and health. The accomplishment of this duty is a public task." Suggested Oath for Physicians*



Suppose you are a physician or someone studying to practice the art of medicine. Would you sign such an oath? Even if you have some concerns about how it is worded or structured, would you be willing to go along with the powers that be who want it signed or would you need to take a stand? If you were willing to take a stand against this oath, what price would you be willing to pay for taking a stand in opposition? Would your fellow doctors or students be willing to join with you in such a crusade?

How you answer these questions determines which side you are on in one of the greatest battles of the last century. If you think this oath is not all that bad or all that serious, you are with those who assisted with the deaths of millions of European Jews, Christians, and other undesirables in the Nazi death camps. If you think that this oath is fundamentally wrong and would choose to take a stand against it, you have joined the one hundred Dutch physicians who were sent as prisoners to those same camps for refusing to sign.

## The Beginning of the End for Millions

This oath was presented to Dutch physicians in 1941 by their Nazi conquerors as a mild way to bring them into the fold of the new order. The

story of how these brave Dutch physicians stood against this opening wedge of Hegelian utilitarianism was told by Dr. Leo Alexander in the July 1949 edition of the *New England Journal of Medicine*.<sup>1</sup> Dr. Alexander was a psychiatrist at the University of Boston who was sent to the Nuremberg Trials for the sole purpose of finding out why so many scientists and physicians in the once civilized German society had participated in the gruesome human experimentations and deaths under the Nazi regime.

Dr. Alexander discusses how the attitude changes came long before the Nazis took control of Germany and how the medical community was fully involved in what we now call "The Holocaust."

The first direct order for euthanasia was issued by Hitler on September 1, 1939, and an organization was set up to execute the program. Dr. Karl Brandt headed the medical section, and Phillip Bouhler the administrative section. All state institutions were required to report on patients who had been ill five years or more and who were unable to work, by filling out questionnaires giving name, race, marital status, nationality, next of kin, whether regularly visited and by whom, who bore financial responsibility and so forth.

The decision regarding which patients should be killed was made entirely on the basis of this brief information by expert consultants, most of whom were professors of psychiatry in the key universities. These consultants never saw the patients themselves.

These questionnaires were collected by a "Realm's Work Committee of Institutions for Cure and Care." A parallel organization devoted exclusively to the killing of children was known by the similarly euphemistic name of "Realm's Committee for Scientific Approach to Severe Illness Due to Heredity and Constitution." The "Charitable Transport Company for the Sick" transported patients to the killing centers, and the "Charitable Foundation for Institutional Care" was in charge of collecting the cost of the killings from the relatives, without, however, informing them what the charges were for; in the death certificates the cause of death was falsified.

According to the records, 275,000 people were put to death in these killing centers. Ghastly as this seems, it should be realized that this program was merely the entering wedge for exterminations of far greater scope in the political program for genocide of con-

quered nations and the racially unwanted. The methods used and personnel trained in the killing centers for the chronically sick became the nucleus of the much larger centers on the East, where the plan was to kill all Jews and Poles and to cut down the Russian population by 30,000,000.

### The Beginning of Corrosion

Dr. Alexander points out, "It started with the acceptance of the attitude, basic in the euthanasia movement, that there is such a thing as life not worthy to be lived." He goes on to warn, "It is, therefore, this subtle shift in emphasis of the physicians' attitude that one must thoroughly investigate." With that in mind, let me return to the question about whether you would sign the oath presented to the Dutch physicians. These doctors understood what it meant and, to a man, refused to sign. Dr. Alexander explains that "the Dutch physicians decided that it is the first, although slight, step away from principle that is the most important one." I would encourage you to read the entire story

in his essay, but know that even when the Nazis sent 100 of the doctors to the concentration camps they still refused to sign. Dr. Alexander concludes:

They had the foresight to resist before the first step was taken, and they acted unanimously and won out in the end. It is obvious that if the medical profession of a small nation under the conqueror's heel could resist so effectively, the German medical profession could likewise have resisted had they not taken the fatal first step. It is the first seemingly innocent step away from principle that frequently decides a career of crime. Corrosion begins in microscopic proportions.

As we think about medical ethics today, there is enormous sadness on two fronts. The country that we look back to for our example in those brave Dutch physicians is today leading the world down the path of euthanasia. Here in the United States the *Roe v. Wade* decision of 1973 has led to the killing of over 40 million "unwanted" unborn children and an epidemic of

child abuse and neglect. The appointment of Dr. C. Everett Koop by President Reagan as the Surgeon General in 1981 seriously slowed the advancement of infanticide in our country, but we obviously have a long way to go on the road back to properly upholding the sanctity of human life.

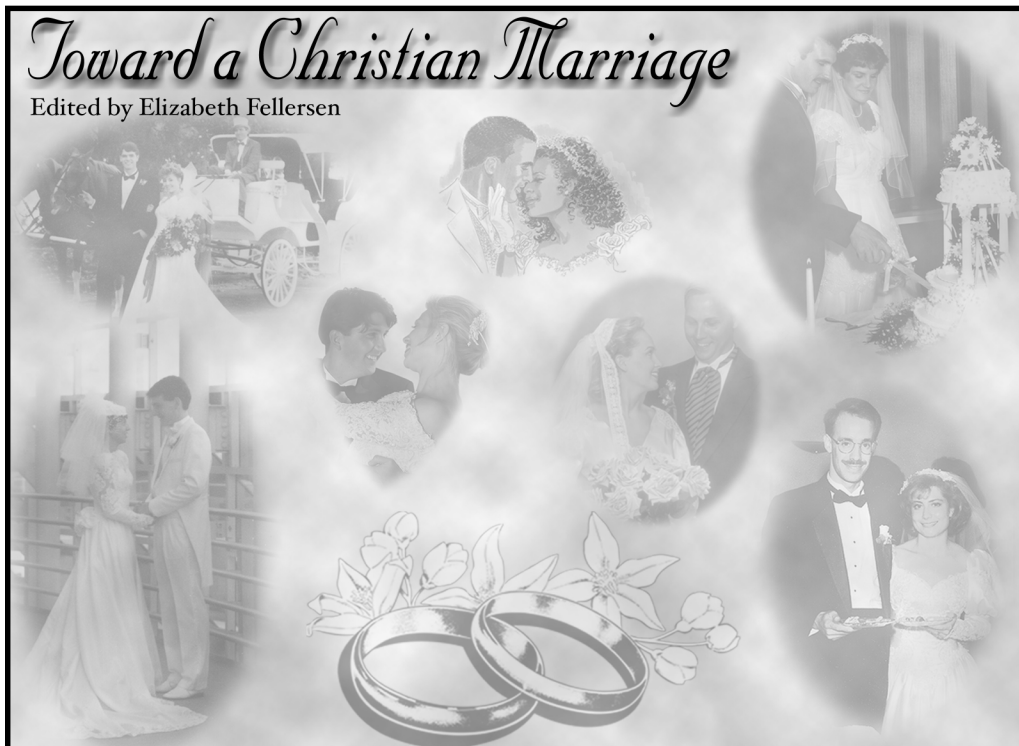
A Texas medical professor recently caused quite a storm of protest with his policy of not giving recommendations to his students who could not affirm the "fact" of evolution as the answer to the origin of life. The howls of protest went up in many Christian circles decrying this blatant discrimination against those who hold to Biblical truth. Perhaps the better question might be to ask why there are no Christians in the medical field who are refusing to recommend students who hold to the "Hegalian utilitarianism" that Dr. Alexander warned us about back in 1949.<sup>1</sup>

John E. Stoos is a political consultant living in Sacramento, California with his wife Linda. They have six children and sixteen grandchildren.

<sup>1</sup> [www.petersnet.net/browse/492.htm](http://www.petersnet.net/browse/492.htm)

## Toward a Christian Marriage

Edited by Elizabeth Fellersen

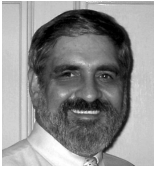


The law of God makes clear how important and how central marriage is. God the Son came into the world neither through church nor state but through a family. This tells us that marriage, although nonexistent in heaven, is, all the same, central to this world. We are to live here under God as physical creatures whose lives are given that great training ground in terms of the Kingdom of God by marriage. Our Lord stresses the fact that marriage is our normal calling. This book consists of essays on the importance of a proper Christian perspective on marriage. Hardback, 43 pages, \$8.00 list, special \$6.50, postpaid.

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# Subsidizing Failure

By Ian Hodge



The financial status of many states in the U.S.A. is not good. There is never enough money to go around while expenditure exceeds income, which is the problem that many states have.

Yet some states have taken a creative approach to reducing deficits. Arizona, New Jersey, and Missouri are all considering eliminating subsidies to the arts as a means of reducing deficits. Not surprisingly, the beneficiaries of those subsidies are trying hard to retain as much taxpayer money as they can.

For some of us, the arts world has become politicized. Artists of various kinds are often at the forefront of social change, such as Wagner was in his attempt to create revolution through music.<sup>1</sup> With the movement of the musical arts from the church to the concert hall and opera theater, so too came a movement that despised the idea of a Creator God who demands all people live according to His standards.

## Subsidizing the Cultural Breakdown

Christian standards in all areas of life and thought are challenged in a variety of shapes, forms, sounds and sights. The modern day movie with its adult ratings, foul language, and “anything goes” morality, is evidence of the way the arts can be used to destroy the Christian way of life. The result is that the arts have contributed to the breakdown in Christian culture.

A consequence of the government art subsidies has not been better art, if we judge art by its public acceptance. The mere fact that subsidies exist is evidence that some artists

cannot operate in a voluntary marketplace. Whereas the bands Abba and the Beatles made it big without government aid, other artists would starve or find another profession without subsidies.

Like any other business, subsidies are a sign of a marketplace that refuses to buy particular goods voluntarily. Artists often survive because of the coercive nature of taxation; that is, they survive by receiving financial aid that is not voluntarily forthcoming.

With the advance of government subsidies in the twentieth century, we are hard pressed to find any improvement in the standards of art. In 1973, the Australian government forked out millions for a painting that made little sense to discerning viewers. The purchase gave notoriety not only to the government, which seemed to have more money than sense, but it also helped the artist, Jackson Pollock, long dead, achieve a higher standard of acceptance.

For many Australians, Pollock’s *Blue Poles* carried little artistic merit. But it has long been the aim of the painting world to achieve what it thought the music world had achieved decades earlier: complete abstractionism. Certainly taxpayers would not have voluntarily handed over the millions of dollars so readily given by the Australian government for an abstraction.

The purchase of art by government is similar in effect to subsidies by government; they reward the artist in some form. But we do need to ask why it is that artists need to be paid by government, which raises its money by involuntary taxation. Why can’t artists get paid like everyone else? That is,

they create something that someone is willing to pay for — and pay enough to keep the artist alive in luxuries like bread, milk and sugar.

There is little evidence to suggest that playwrights, composers, painters, and musicians have given us better standards of either composition or performance because of these subsidies. In fact, modern art is keen to abolish all the old standards and replace them with . . . well, that’s the problem. The only standard that applies today is anything goes (well, almost).

The result? Art that has no standard, no criteria by which to judge itself. This has not led to an improvement in the arts, but a downturn. This is why the subsidies are necessary if such artists are to keep working.

## Artists without Taxpayer Money

Now that three states are looking down the barrel of financial difficulties, the loss of subsidies might again challenge artists to write, paint, or compose in ways that appeal to the ordinary people. J.S. Bach, for example, while not receiving subsidies, was paid by the church to write music — music acceptable to the worshippers in the church. Today, we find the music that was governed by so many seemingly archaic rules retains a freshness and vibrancy that escapes many modern artists. In fact, there is little comparison between modern subsidized art and former artists, such as Bach or Michelangelo, employed by the church. The church did not subsidize these people: it employed them to do a job. Presumably the quality of the work delivered is



what kept them employed by the church for such a long period.

Rather than mourn the loss of art subsidies, we should see this as a step in the right direction to restore art to its noblest aims, that of enriching mankind with music, paintings, poetry, and song that uplifts and edifies. Such music, like a good film score, will appeal because of what it achieves in the listener or viewer, not because it is financed by involuntary taxation.

There is a parallel in business that is inescapable. Businesses that require subsidies do so because they fail at some point to satisfy enough consumers with their products to remain in business. The subsidies can be in the forms of government handouts or loans, or the government might become a major customer.

The subsidized business, like the subsidized artist, is in danger. When

the subsidy plug is pulled, the business fails because it has never learned the secret of success: satisfying consumer demand.

In the long run, however, people tire of subsidized business because having their financial needs met by other mechanisms, the subsidized no longer need to satisfy the market as the means of remaining financially solvent. In short, they drive away customers with inferior products, just as so many artists turn away people from attending exhibitions and concerts with inferior products.

The end of subsidies — in art or business — is thus a welcome sign. We should discourage subsidies in any form, and encourage artists and businesses to live without them — unless they are voluntarily given. This idea of voluntariness excludes government money or aid in any form.

The end result should give us better art and better goods and services. The sooner the subsidies go, the sooner we will be better off.■

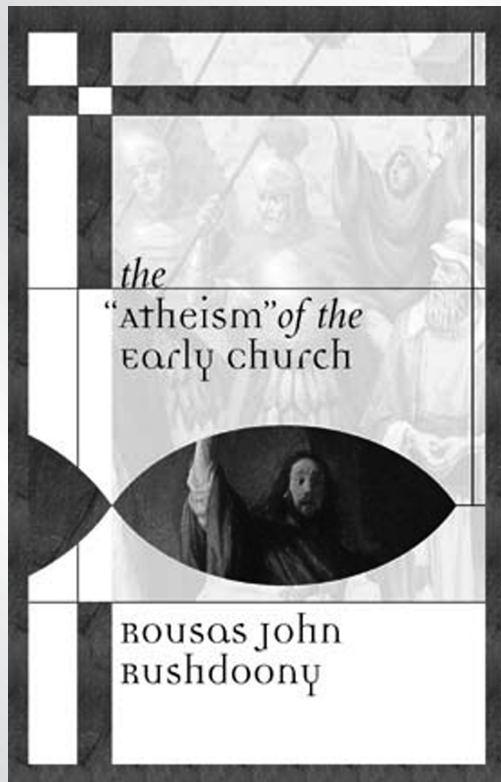
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When he is not business consulting, Ian enjoys exercising a ministry in music with his family ([www.musicreform.com](http://www.musicreform.com)). He is available for speaking and music engagements.

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<sup>1</sup> See the book *Dionysos Rising* by E. Michael Jones for details.



## The “Atheism” of the Early Church

By Rousas John Rushdoony

Early Christians were called “heretics” and “atheists” when they denied the gods of Rome, in particular the divinity of the emperor and the statism he embodied in his personality cult. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different kind of relationship to the state than it demanded. Because Jesus Christ was their acknowledged Sovereign, they consciously denied such esteem to all other claimants. Today the church must take a similar stand before the modern state. Paperback, 64 pages.

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# A Christian America:

## John Witherspoon and the Presbyterian Roots of American Independence

By Roger Schultz, Ph.D.



According to an old story, the most fiery and compelling pro-independence speech at the Continental Congress on July 4, 1776, came from the Rev. John Witherspoon.<sup>1</sup> Though the story is apocryphal, it illustrates the patriotic leadership of this Presbyterian minister and the level of respect accorded him by his generation. Unfortunately, Witherspoon is largely forgotten today. For example, I can't remember the last time I saw a mainline college history text that makes a reference to him.

To contemporary observers, however, who sometimes see the War for Independence as a "Presbyterian rebellion," Witherspoon played a key role. He was a signer of the Declaration of Independence — the only clergyman to do so. He was president of the College of New Jersey (Princeton), which was a "seedbed of sedition." Throughout the Independence conflict Witherspoon was in Congress, and he served on several key committees.

As late as 1778, British leaders considered Witherspoon to be the chief leader of the revolutionary cause. (It shouldn't surprise us that they automatically assumed that the main colonial troublemaker was a Presbyterian from Scotland. As one famous English commentator put it, "cousin America has run off with a Presbyterian parson.")<sup>2</sup> And the venerable doctor did speak forcefully for independence. Upon his arrival in Congress, Witherspoon was briefed on conflicting arguments for imme-

diate independence and prolonged waiting (some said the colonies weren't "ripe for independence"). He responded that the colonies were not only "ripe" for independence, but were "in danger of becoming rotten for want of it."<sup>3</sup> Tories hated him for his resolute stand. They burned Witherspoon in effigy and scorched him in song. The refrain from one Tory tune was: "I'd rather be a dog than Witherspoon!"<sup>4</sup>

So why has Witherspoon been forgotten? In large part, it is because historians have been hostile to or ambivalent about the role of religion in American history. And those historians willing to examine the influence of Christianity are hampered by a lack of documents. Rushdoony argues that historians lack both desire and resources to assess the role of religion in history. Witherspoon is a perfect example, he argues, as major research libraries have little information about this profound figure.<sup>5</sup>

### Pilloried by Modern Leftists

Unfortunately, Witherspoon has had rough treatment from Christian historians. Some condemn him for being too political and patriotic. The evangelical left criticized Witherspoon's political engagement, for instance, because it associated his activism with that of the Christian Right.<sup>6</sup> I am convinced that evangelical lefties pilloried Witherspoon as a sneaky way of attacking the Moral Majority.<sup>7</sup>

Some Reformed writers have joined the attack on Witherspoon, hinting that the venerable Princeton president was too influenced by the

Enlightenment. Gary North, for instance, calls Witherspoon an apostle of "Apostate Covenantalism."<sup>8</sup>

Witherspoon is worthy of our attention for a number of reasons. First, he was a genuine Christian. In the recent book, *The Piety of John Witherspoon*, Gordon Talt underscores Witherspoon's Biblical convictions and religious devotion.<sup>9</sup> His theology resonated with Calvinistic themes of human depravity, the free grace of God, and justification through the imputation of Christ's righteousness. The earnestness of his theology is expressed in his advice to a young preacher: "It is a difficult thing, and it is a dreadful thing, to preach an unknown Saviour."<sup>10</sup>

Second, Witherspoon was a zealous advocate of orthodox Christianity. While still in Scotland he led the Evangelical (Orthodox) Party in opposition to the liberal Moderate Party and its "ecclesiastical tyranny." Witherspoon's *Ecclesiastical Characteristics* was a delightful satire on the liberalism of his day, and it made him a transatlantic champion of Biblical Christianity.

Third, Witherspoon had an unparalleled record as an educator. He was president of the College of New Jersey for over twenty-five years. His graduates included a president of the United States, a vice-president, ten cabinet members, six members of the Continental Congress, 39 U.S. representatives, 21 U.S. senators, 12 governors, 56 state legislators, 30 judges, three U.S. Supreme Court judges, six members of the Constitutional Convention, and 13 college presidents.<sup>11</sup> And Witherspoon's Princeton also pro-

duced a disproportionately high number of Independence leaders.

Fourth, Witherspoon was a great patriot and statesman. He emerged as a popular independence leader in 1776 with the publication of a sermon, "The Dominion of Providence over the Passions of Men." The sermon is still well worth reading. It combines a justification for independence with strong statements of God's sovereignty and a powerful evangelistic appeal.<sup>1 2</sup>

Fifth, Witherspoon was a churchman who took a leading role in the formation of the Presbyterian Church. At the Third General Assembly (1791), for instance, over two-thirds of the ministers were Princeton men, and nearly half had been Witherspoon's personal students.

Sixth, Witherspoon was a staunch free market advocate. His "Essay on Money" was a classic defense of hard money. Witherspoon had seen firsthand the dangers of a debased currency and crippling inflation during the Revolutionary era. He also spoke against the wage and price controls that some advocated, warning about the incipient statism of the proposals. Wrote Witherspoon: "Remember, laws are not almighty. It is beyond the power of despotic princes to regulate the price of goods...."<sup>1 3</sup>

Seventh, Witherspoon was a vigorous Christian apologist. He advocated a system called Scottish Realism or Common Sense. Some have seen this as a compromise with the Enlightenment, and it is true that Witherspoon could have been more epistemologically and apologetically self-conscious. It is most fair, however, to see Witherspoon as employing the best tools at his disposal to refute the inroads of the skeptical Enlightenment. Witherspoon did use reason, but only in apologetic sense of appeal to general revelation. Referring to Scripture as the "unerring standard,"

***There can be no true religion, till there be a discovery of your lost state by nature and practice, and an unfeigned acceptance of Christ Jesus, as he is offered in the gospel. Unhappy are they who either despise his mercy, or are ashamed of his cross.***

Witherspoon stressed: "Let not human understanding be put in the balance with divine wisdom." Reason, always subordinate to the Word of God, had value in corroborating the Bible and in "inducing men to believe the other truths in scripture." As Witherspoon put it in one sermon: "If the testimony of God in scripture is to be rested on, this one passage is sufficient; but the unbelieving heart is ready to challenge and call into question every such scripture declaration. Therefore, I shall, first, briefly lay before you some of the scripture declaration on this subject; and secondly, confirm them from experience, the visible standard of the world, and the testimony of our own hearts."<sup>1 4</sup>

### **The Proper Priorities**

Finally, Witherspoon is an excellent example of how a Christian establishes earthly and heavenly priorities. He was committed to the cause of independence, for instance, but he understood that this political goal paled in comparison to spiritual and eternal causes. The following excerpts from the application section of Witherspoon's "The Dominion of Providence" illustrate well his Christian focus:

I would take the opportunity on this occasion, and from this subject, to press every hearer to a sincere concern for his own soul's salvation. There are times when

the mind may be expected to be more awake to divine truth, and the conscience more open to the arrows of conviction than at others. A season of public judgment is of this kind.... I do not blame your ardor in preparing for the resolute defense of your temporal rights; but consider, I beseech you, the truly infinite importance of the salvation of your souls. Is it of much moment whether you and your children shall be rich or poor, at liberty or in bonds? And is it of less moment, my brethren, whether you shall be the heirs of glory or the heirs of hell? Is your state on earth for a few fleeting years of so much moment? And is it of less moment what shall be your state through endless ages! Wherefore, my beloved hearers, as the ministry of reconciliation is committed to me, I beseech you in the most earnest manner, to attend to "the things that belong to your peace, before they are hid from your eyes." I would therefore earnestly press the apostle's exhortation, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6: 1-2). There can be no true religion, till there be a discovery of your lost state by nature and practice, and an unfeigned acceptance of Christ Jesus, as he is offered in the gospel. Unhappy are they who either despise his mercy, or are ashamed of his cross. Believe it, "There is no salvation in any other." "There is no other name under heaven given amongst men by which we must be saved." I do not speak this only to the heaven-daring profligate or groveling sensualist, but to every insensible, secure sinner; to all those, however decent and orderly in their civil deportment, who live to themselves, and have their part and portion in this life;

in fine, to all who are yet in a state of nature, for “except a man be born again, he cannot see the kingdom of God.”

Witherspoon was an exemplary Christian of the Revolutionary era. He was committed to the “resolute defense” of American “civil and religious liberties.” Yet his ultimate commitment was to King Jesus. I wish that there were more preachers and college presidents and Congressmen like John Witherspoon today.■

Dr. Schultz is Chairman of the History Department at Liberty University, teaches Church History at Christ College, and is the home-schooling father of nine children.

<sup>1</sup> See Varum Lansing Collins, *President Witherspoon* (Princeton, 1925) I: 218-220.

<sup>2</sup> For Witherspoon’s influence, see James Smylie, “Introduction,” *Journal of Presby-*

*terian History* 54 (Spring, 1976): 5; and Roger Schultz, “Covenanting in America: The Political Philosophy of John Witherspoon,” *The Journal of Christian Reconstruction* 12:1 (1988): 179-180.

<sup>3</sup> Collins, I:218.

<sup>4</sup> Quoted in Martha Stohlman, *John Witherspoon* (Louisville: Westminster/John Knox Press, 1976), 107-108.

<sup>5</sup> Rousas Rushdoony, *The Biblical Philosophy of History* (Phillipsburg, N.J.: Presbyterian and Reformed, 1969), 128-129. See also Rushdoony, *This Independent Republic* (Fairfax, VA: Thoburn Press, 1978). 3. Witherspoon’s writings are being reprinted by Sprinkle Publishing.

<sup>6</sup> Influenced by Francis Schaeffer, Jerry Falwell stressed America’s Christian roots. Falwell learned that “[I]t was my duty as a Christian to apply the truths of Scripture to every act of government.” In his autobiography, he further argues, “We cannot forget God’s law as we live in man’s world. We must work to convince others that God’s law is right and will bring health and long life to the nation.” Jerry Falwell, *Falwell: An Autobiography* (Lynchburg, VA: Liberty House, 1997), 360, 367.

<sup>7</sup> In all of his political sermons, Witherspoon stressed that the patriot’s greatest concern should be his soul’s salvation. The charge that Witherspoon was a hyper-nationalist who confused political and religious issues is simply untrue.

<sup>8</sup> Gary North, *Political Polytheism: The Myth of Pluralism* (Tyler, Texas: Institute for Christian Economics, 1989), 317-320. He recognizes, however, that his assessment of Witherspoon is substantially different than Rushdoony’s.

<sup>9</sup> L. Gordon Talt, *The Piety of John Witherspoon: Pew, Pulpit, and Public Forum* (Louisville: Geneva Press, 2001).

<sup>10</sup> *ibid*, 103.

<sup>11</sup> Collins, *President Witherspoon*, II:229.

<sup>12</sup> John Witherspoon, “The Dominion of Providence Over the Passions of Men,” in *Political Sermons of the American Founding Era*, ed. Ellis Sandoz (Indianapolis: Liberty Press, 1991), 529-558.

<sup>13</sup> Quoted in Commager and Morris, eds., *The Spirit of Seventy-Six* (N.Y.: Harper and Row, 1967), 783-784.

<sup>14</sup> Quoted in Schultz, “Covenanting in America,” 227.

# You and Your Money

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# Clocks: The Heritage of the Christian Faith

By James Nickel



When Gibbon indicted the Middle Ages as “the triumph of barbarism and religion,” he coupled two great bugbears of the intellectual elite of his day, both widely regarded as hostile to scientific and technical progress.<sup>1</sup>

Following the train of thought popularized by Gibbon, most admirers of modern times vilify the Middle Ages, because of its Christian nature, as the “dark ages” of stupefaction.<sup>2</sup> Consider the fictitious Professor “Neoteric.” See him as he whisks through the university hallways, the pages of his lecture notes fluttering in the air, in a frantic attempt to make his 9:00 A.M. “Intro to Middle Ages” class. Hardly does Dr. Neoteric realize, as he proceeds to parody Gibbon’s medieval maligns, *that he is utilizing three key medieval inventions, without which, he would be voiceless: the university, the printing press, and the clock.*<sup>3</sup> The purpose of this essay is to explore the development and impact of one of these inventions, namely the mechanical clock.

## Ancient Timepieces

According to the British physicist James Clerk Maxwell (1831-1879), “Every science has some instrument of precision, which may be taken as a material type of that science which it has advanced, by enabling observers to express their results as measured quantities. In astronomy we have the divided circle, in chemistry the balance, in heat the thermometer while the whole system of civilized life may be fitly symbolized by a foot rule, a set

of weights, and a clock.”<sup>4</sup> Beyond a doubt, Maxwell’s third key feature of the whole system of civilized life, the weight-driven or mechanical clock, was a medieval invention. Before this, other tools were used to measure time. To measure days, months, years, and seasons, the sun, moon, and stars were used (*Gen. 1:14-18; cf. Job 38:31-33*). For many millennia, these God-created timers were the only clocks people used. To measure hours in a day (*i.e.*, solar time), the sundial was invented (probably by the ancient Egyptians). The shadow of its gnomon indicated the passing of daylight with great precision. Another hour clock, an invention of either the ancient Egyptians or Chinese (ca. 1500 BC), was the clepsydra or water clock. It worked on the principle of filling or emptying a vessel at a controlled rate. This clock was a common timepiece in early medieval monastic life.<sup>5</sup> To measure the extent of an hour, the hourglass (sand timer) and/or candle were employed. They worked on the same “fill/empty” principle as the clepsydra. These early timekeepers were called *horologium* (Latin meaning “to speak of the hour or season”).

As to utility, the sundial and water clock were limited in scope and precision. They were largely used for measuring the duration of *some activity* (e.g., a speech, cooking time, or length of a legal consultation). The sundial only worked if you had enough sunlight (no shadows on a cloudy day). The water clock, an effectual tool for the night, encountered problems in the winter (the water froze). When physical conditions

acquiesced, these clocks could only approximate an hourly schedule.

## Are You Sleeping, Brother John?

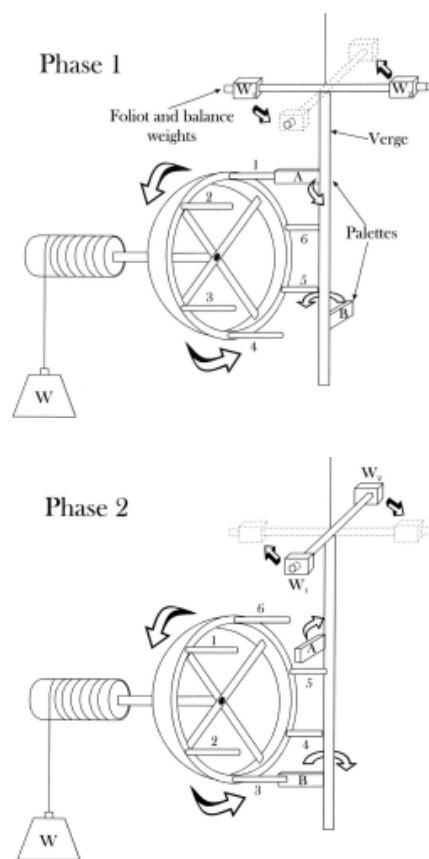
It was only with the rise of civil societies possessing fairly elaborate social institutions that a precise and faithful measurement of time became important. In the Middle Ages, these social institutions became prevalent through a coordinated mix of commercial progress and liturgical requirements. With the rise of cities came the rise of artisans (businessmen) and the negotiations that necessitated a more complex system of monetary transactions. Setting a punctual schedule for work and business transactions became crucial. Many monasteries followed the order of Benedict (480-543) and experienced reform in the 12<sup>th</sup> century through the Cistercians, founded by Bernard of Clairvaux (1090-1153).<sup>6</sup> The monastic brothers engaged in designated prayer times by dividing the twenty-four hour day into eight equal parts. Each portion (consisting of three hours) was called an “hour,” using the beginning of the period as its indicator. Starting from midnight and using the classical Roman counting, the eight Canonical Hours are: (1) *Matins*, meaning “morning” (which is midnight), (2) *Lauds*, meaning “praise” (which is 3:00 AM), (3) *Prime*, meaning “first” (which is 6:00 A.M.), (4) *Terce*, meaning “third” (which is 9:00 A.M.), (5) *Sext*, meaning “sixth” (which is noon), (6) *Nones*, meaning “ninth” (which is

3:00 P.M.), (7) *Vespers*, meaning “evening” (which is 6:00 P.M.), and (8) *Compline*, meaning “final” (which is 9:00 P.M.).<sup>7</sup> The abbeys especially needed a reliable mechanism (*i.e.*, an alarm clock or ringing bell) to awake the monks for the nightly watches (cf. Ps. 42:8; 63:1-6; 119:55, 62, 147-148). Our word “clock” comes from these monastic alarms (the Latin *clocca* means “bell”).

This urgency not to miss Matins has been immortalized for us by the well known children’s song which describes the life of monk, Brother John, at one “hour”: *Frère Jacques, Frère Jacques, Dormez-vous? dormez-vous? Sonnez les matines, sonnez les matines, Ding, ding, dong; ding, ding, dong.*<sup>8</sup>

### The Mechanics of the Mechanical Clock

The monks developed water clocks to particularly good effect. A slight modification to the alarm mechanism associated with this clock led to the invention of the weight-driven mechanical clock. What is this mechanism? In practice, what was needed was a suitable *driving* mechanism and a suitable *regulating* mechanism. A falling weight was the only natural driving force available. Due to the gravitational force of acceleration (a concept analyzed by medieval scholastics), the velocity of the weight needed to be impeded. An innovative braking or regulating mechanism was the crying need of the hour. We do not know the name of the person who invented this mechanism but, over a period of time, some inventor (or possibly a group of inventors<sup>9</sup>) combined two pieces of machinery that regulated each other’s motion. These medieval engineers invented what we now know to be a *mutual feedback* mechanism, a system copied in countless modern instruments.<sup>10</sup> This mechanism works by releasing an equal amount of mechanical energy at equal, short intervals.



Attached to a wheel are short, horizontal, and uniformly spaced pegs (numbered 1 to 6 in the figure). This wheel is sometimes called a crown wheel because the metal pegs look like a toothed (or king’s) crown. This wheel is turned (or driven) by a weight (called the driving weight and labeled W in the figure) at the end of a cord that is wound around an axle. In front of the wheel is a vertical rod (called the verge) and attached to it are two small flags or plates (palettes) at slightly more than 90° to each other (labeled A and B in the figure).<sup>11</sup> These palettes are placed so that they can “mesh” with the pegs on the wheel. The verge is suspended freely by a rope or cord. A short horizontal rod or crossbar (*foliot*) is attached to the top of the verge. Two adjustable balance weights are attached to each end of the *foliot* (labeled W<sub>1</sub> and W<sub>2</sub> in the figure). The crown wheel together with the verge and *foliot* incorporate what modern engineers call the escapement.<sup>12</sup>

The falling weight (W) at the end of the cord makes the crown wheel rotate. Peg 1 moves forward and strikes palette A (Phase 1) pushing it out of the way. This action causes the balance weights of the *foliot* to turn as indicated in the figure. This movement of the balance weights turns the verge until palette B strikes peg 3 (Phase 2). As the *foliot* spends its momentum through the opposition (inertia) that peg 3 gives to palette B, the rotation of the crown wheel momentarily stops, thus impeding the “free fall” of the driving weight W.

The driving weight W overcomes the inertia of the balance weights and causes peg 3 to push palette B out of the way. This causes the *foliot* to move back to its original position as the driving weight W resumes its “free fall” motion. Peg 5 now moves toward palette A (which is being turned back to its original position by the movement of the *foliot*). When peg 5 strikes palette A, the entire process repeats itself. The *foliot* and balance weights swing to-and-fro and the driving weight W is repeatedly impeded in its fall by being compelled regularly to reverse the motion of the balance weights (this represents the feedback action).

By adjusting the proportion between the balance weights (W<sub>1</sub> and W<sub>2</sub>) and the driving weight W, and the distance between the balance weights and the verge, the operator can set the frequency of the oscillatory motion (moving the *foliot* weights inward increases the rate, and moving them outward decreases it). By these tweaks to the system, the fall of the driving weight can be periodically checked and restarted so that the average, or overall, rate of fall is uniform and the effects of friction essentially erased. To tell time, a sequence of gears attached to the axle drives an arrow-shaped dial across a circular clock face.

## Medieval Ingenuity

The medieval mechanical clock revealed two remarkable ideational and technological innovations, both characterized by mental maturity and perspicuity. First, before the mechanical clock appeared, time had been understood as smoothly flowing (like water, sand, or melting wax). Maintaining a constant flow, however, was difficult and the solution to this problem was as counterintuitive as it was profound. The escapement caused the driving weight to alternatively speed up and slow down. Each impact of a palette with a peg imparts an impulsive force to the crown wheel causing a *discontinuity*, or jump, in its velocity. The escapement measured time by packaging it into intervals between impacts. Time, for the first “time” in history, became a *discrete* commodity. Telling time became equivalent to counting the impacts (ticks and tocks) and this counting is a digital process that is measured by an analog dial! The mechanical clock is what engineers call a discrete event system, whose dynamics are continuous between impacts and discontinuous (or discrete) at impacts.<sup>13</sup> Second, this clock makes use of a brilliant, ingenious, and high order mechanical (or kinematic) insight that the motion of the escapement wheel can, by means of *verge* palettes at 90° to each other, be converted into the oscillatory (to-and-fro or the famous “tick-tock”) motion of the *foliot* balance weights. This device required a mastery of the principles of dynamics accordingly to which the fall of the driving weight is *uniformly* impeded by being made to impart the same quantity of accelerative motion to the balance weights. It had to wait until the Italian Galileo Galilei (1564-1642) and the Englishman Sir Isaac Newton (1642-1727) for a complete scientific and mathematical explanation although medieval scholastics Jean Buridan (1300-1358)

and Nicole Oresme (ca. 1323-1382) provided some precocious and anticipatory hints with their theory of impetus. So much for medieval stupefaction!

When did these clocks first appear on the medieval scene? Although very little information is available, the first firm indication is in Burgundy, France (around 1275). A key 14<sup>th</sup> century figure in the early art of clock making was Richard of Wallingford. Clocks driven by falling weights were erected on cathedrals (called turret clocks) in the late 13<sup>th</sup> century and early 14<sup>th</sup> century. The earliest extant mechanical clocks are found in the cathedrals at Salisbury, Wiltshire, England (1386), Rouen, France (1389), and Wells, Somerset, England (1392).

### Motivation: More Than Mere Utility?

Since the mechanical clock was accurate only to about a quarter of an hour a day (same as the best water-clock accuracy), the question arises as to the real motivation for its invention. Was it utility only, in the name of commerce or liturgy, or something else? According to Arnold Pacey, “The first weight-driven clocks were more probably made for reasons of the intellect or imagination independently of any utilitarian or economic incentive.”<sup>14</sup>

The earliest clocks for which full details are available did not just tell mean solar time. They indicated the position in the zodiac of the sun, moon, and planets. They were updated astrolabes!<sup>15</sup> According to the earliest descriptive details, the faces of these clocks were not marked with hours or used for telling time but were dials familiar to users of the astrolabe. The only difference was that the dials were turning continuously. As Pacey observes, “They represented the fulfilment of an ambition to make powered astronomical models keep pace with the moving planets.”<sup>16</sup> Men

like Richard of Wallingford were attempting to synchronize a machine with the movement of the starry host, an idea of immense symbolic and spiritual value. When hour numbers were added to the clock face (the first mechanical clocks only had an hour hand), they were set to correspond to the Sun’s position as it circles round the Earth (looking at the sky through the geocentric grid). The numbers (either one to twelve or one to twenty-four) are in harmony with the twelve regions in the sky that either the Sun crosses by day or the stars by night. The circular nature of the clock reflected the apparent spherical nature of the heavens. *The medieval mechanical clock was a celestial model purposely designed to be an earthly reflection of God’s heavenly and harmonious clockwork.*<sup>17</sup>

### Better Precision

Peter Henlein (ca. 1485-1542) invented the balance wheel and clockwork (or coiled-spring drive) in 1510 (he also invented the first portable watch) in Nuremberg, Germany. Henlein nicknamed his portable clocks “Nuremberg Eggs.” The problem with these clocks was that the spring needed rewinding. Jacob Zech of Prague invented a fusee (or spiral pulley) in 1525 to offset this difficulty. The Swiss Jost Burgi (1552-1632), a co-inventor with Scotsman John Napier (1550-1617) of logarithms, is credited with having invented the first clock with a minute hand (ca. 1577). In the 17<sup>th</sup> century, Galileo, noting the rhythmic or “heart beat” nature of a swinging pendulum, invented the pendulum clock (using the motion of a pendulum instead of the balance weights). The Dutch physicist and astronomer Christiaan Huygens (1629-1695) actually made the first pendulum timekeeper that made the minute hand practical and precise (his clocks lost less than one minute per day, the first time such

accuracy had been achieved). Also, the successive beats of a pendulum made possible a practical second hand (these clocks appeared in the late 17<sup>th</sup> century and reduced the clock's errors to less than ten seconds a day). In the 17<sup>th</sup> century, we find the first appearance of glass over the face of a portable watch and English physicist Robert Hooke (1635-1703) introduced the dead beat and a caliper-like "anchor" mechanism. The apotheosis of the mechanical clock came in the 18<sup>th</sup> century with the invention of the marine chronometer (1761) by the Englishman John Harrison (1693-1776), a carpenter and self-taught clock-maker.<sup>18</sup> Harrison's clock, using a spring and balance wheel escapement, answered the vexing need for determining a ship's longitude at sea, which is a function of time (one degree, 1°, of longitude is measured by the difference of four minutes). During its sea trials, it kept time on board a rolling ship to an accuracy of about 1/5 of a second a day.

Although the clock was originally designed to pattern the sun's march across the sky, the division of the hour into 60 minutes, and the minute into 60 seconds are inventions of men (in contrast, the seven-day week is the design of the Creator, *Gen. 1; Ex. 20:8-11*, and the 24-hour day reflects the orderly march of celestial bodies across the sky). A little thought will inform us that there is a fundamental circularity in the way we measure time; *i.e.*, the time that is measured by a clock *is itself produced by that clock*. Although initially dependent upon the sun for its calibration, clocks soon became independent of the sun and the seasons. We hardly give this a second thought today. People originally added the phrase "of the clock" (later abbreviated to "o'clock") when denoting the time produced by a clock.

When pendulum clocks with an anchor escapement were invented in the 17<sup>th</sup> century, the clock became so

precise that it became possible to measure the variation in the sun's speed (the speed of the shadow of the sun across the sundial varies slightly from day to day). From then on, instead of sundials calibrating clocks, clocks were used to calibrate sundials and people began to live by "mechanical" time. The habitual "tick-tock" began to invade the consciousness of man by marking the unending passage of time.

### The Impact of the Clock

The mechanical clock provided for a fixed, uniform hour (contra the ancient custom of variable hours based upon longer winter nights and longer summer days). With the invention of the mechanical clock, people began to "time" activities that no one had ever thought of timing before. The mechanical clock shaped the Western world by eventually providing the quantitative precision needed for the birth and growth of modern science. Without a precise and universally accepted time standard (time zones and daylight savings time coordinate life and commerce), the administrative, commercial, military, and industrial arrangements of Western Civilization would be impossible. Although we now have sophisticated crystal oscillators<sup>19</sup> and atomic clocks,<sup>20</sup> we still, in the last resort, arrange all of our affairs in the framework and by the measures of time that resulted from the medieval Christian culture's invention of the weight-driven clock.

On the negative note, the precision of the clock can make our lives somewhat "mechanical," but we must realize that without these timepieces life would be chaos. Whether we like it or not, our modern world is set to the precise punctuality of a clock.<sup>21</sup>

The clock provides the covenant-keeping Christian man with a tool of dominion in terms of his calling to

service in Christ's kingdom. It enables him to better obey Ephesians 5:15-16, "See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil." Redeem means to "buy or purchase." Time in the Greek is *kairos* meaning "season." The Apostle Paul commands the follower of Christ to redeem "seasons of opportunity" and wise use of the timetable, schedule, and clock serves the dominion-oriented man in the redemption of these seasons.<sup>22</sup> In contrast, for the covenant-breaker the "tick-tock" of time, instead of a redeeming opportunity, becomes a remorseless master, a result of sin's dominion over the law-breaker. The covenant-breaker, as a helpless slave of time, rebels against its tyranny by fleeing from responsibility, history, and ultimately his Maker.

The clock, the heritage of the Christian faith, reminds all men in our modern age that time beats not only to the step of the stars, but also echoes the stroke of eternity. The ticking of each passing second reminds all of us that we are moving toward an engagement and that no escapement can impede this eternal appointment (*Amos 4:12; Heb. 9:27*).<sup>23</sup>

With decades of combined professional experience as a mathematician, systems analyst, and educator, James Nickel also holds B.A. (Mathematics), B.Th. (Theology and Missions), and M.A. (Education) degrees and is the author of *Mathematics: Is God Silent?* (available from Ross House Books).

(Note: You can build your own 14<sup>th</sup> century mechanical clock. A Canadian firm sells beautiful wooden clock kits that you can construct and mount in your home. You can get information at [www.woodgearclock.com](http://www.woodgearclock.com).)

<sup>1</sup> Frances and Joseph Gies, *Cathedral, Forge, and Waterwheel: Technology and Invention in the Middle Ages* (New York: HarperCollins Publishers, 1994), 4. Gibbon is the British historian Edward Gib-

bon (1737-1794) and his referent to the Middle Ages is in his classic work *Decline and Fall of the Roman Empire* (New York: Modern Library, n.d.), 2:1443.

<sup>2</sup> Unfortunately, too many Christians (especially Protestants) have swallowed Gibbon's indictment hook, line, and sinker. Protestants do this because they focus on medieval deviations both in doctrine and in practice and neglect the history of technology. The academy does this also because the history of technology has been neglected due to its academic focus (imbibing the ancient Greek error that endorses "ivory tower" cogitations and negates manual work and invention).

<sup>3</sup> These intellectual and technological components are preconditions for modern society. Like the laws of logic to knowledge and the nature of causality to science, they are fundamental to the way the modern world works.

<sup>4</sup> James Clerk Maxwell, *The Theory of Heat* (London: 1872), 75.

<sup>5</sup> We have evidence of their use as early as 1198 when, in a testimony of a monk name Jocelyn de Brakelond, an abbey fire was quenched by water retrieved from both a well and a clock. See James Burke, *Connections* (New York: Little, Brown and Company, 1978), 128 and Arnold Pacey, *The Maze of Ingenuity: Ideas and Idealism in the Development of Technology* (Cambridge: The MIT Press, [1974] 1992), 36.

<sup>6</sup> Bernard's work led, by the time of his death, to the foundation of 340 Cistercian abbeys all over Europe (each one economically self-sufficient and a center of agricultural innovation, animal management, commerce, and education). Some historians have noted that the Cistercian reform and "work ethic" prefigured to some degree the later Puritan reform and "work ethic." See G. G. Coulton, "The high ancestry of Puritanism," in *Ten Medieval Studies* (Cambridge, England: Cambridge University Press, 1930).

<sup>7</sup> At the end of the 14<sup>th</sup> century, the best selling book in Europe was *Book of Hours*. Wealthy people sometimes commissioned the preparation of a handwritten book to be used in private reading in conjunction with the appropriate canonical hour. Such a book included psalms, other passages of Scripture, anthems, hymns, and prayers, and it usually had full color pictures that are, even today, a rich feast for the eyes. For some samples of this artwork, see *Book of Hours* (San Marino: The Huntington Library, 1976).

<sup>8</sup> Translation: Are you sleeping, are you sleeping, brother John? brother John? Morning bells are ringing, morning bells are ringing; Ding, ding, dong; ding, ding,

dong. For more information and monks, monasteries, and time, see David S. Landes, *Revolution in Time: Clocks and the Making of the Modern World* (New York: Barnes & Noble, 1983), 53-66.

<sup>9</sup> The design may have resulted from some millwrights who knew about gearing (inherited from the engineers of ancient Greece) and the problems of uniform motion.

<sup>10</sup> Here are some examples. Feedback control appeared as a centrifugal governor, used originally as a convenience for operating the medieval windmill, but as a necessary component of the steam engine (the harbinger of the Industrial Revolution). The aileron enabled controlled flight and ushered in the Age of Aviation. The gyro is a crucial component needed for guidance and control in the Space Age. In electronics, the positive-feedback amplifier increases the gain and acts as a stable oscillator for modulation and demodulation (essential components of radio frequency circuits). The negative-feedback amplifier provides the means to build precision amplifiers with low distortion.

<sup>11</sup> The word "verge" comes from the medieval "verger" who carried a staff with two small flags before a scholastic, legal, or religious dignitary in a procession.

<sup>12</sup> In mechanics, an escapement is a ratchet device that permits motion "in steps" in one direction only.

<sup>13</sup> The mechanical clock unifies two diverse aspects of experience, the discrete and the continuous, and thus becomes an amazing example of what theologians Cornelius Van Til (1895-1987) and Rousas J. Rushdoony (1916-2001) denote as the "one and the many" principle (in the proximate, man-generated yet God-imaged sense).

<sup>14</sup> Pacey, 37-38.

<sup>15</sup> The astrolabe (means "to take the stars") is an astronomical instrument that was used in ancient and medieval times to measure the altitude of the sun and other celestial bodies (it is now replaced by the sextant). Christian Europe acquired this device from the ancient Greeks through its interface with the Arabic culture in the 11<sup>th</sup> century.

<sup>16</sup> Pacey, 39.

<sup>17</sup> Likewise, medieval engineers purposely designed the cathedral to model the resurrection age; i.e., the heavenly realities of the New Jerusalem (*Rev. 21-22*). See Pacey, 43-45.

<sup>18</sup> See Dava Sobel, *Longitude* (New York: Walker and Company), 1995.

<sup>19</sup> With the quartz clock, capable of measuring time to the millionth of a second, it became possible to measure the small discrepancy in the Earth's rotation from day to day.

<sup>20</sup> One second is now defined to be 9,192,631,770 Hz, the natural vibration of a caesium-133 atom.

<sup>21</sup> By using an old-fashioned pocket watch instead of the traditional wristwatch, I have discovered that I can remove to some degree the "mechanical" dominion of the clock. I can engage certain activities (e.g., talking to friends, a date with my wife) in a more relaxed manner without always "peeking" at my wrist!

<sup>22</sup> Perhaps the best book available that teaches the *noblesse oblige* of redeeming the seasons of life is Stephen R. Covey, *The Seven Habits of Highly Effective People* (New York: A Fireside Book, 1989). Covey, a Mormon, places time management in a creational context, i.e., the seven-day week (although I'm not sure that he self-consciously recognizes this connection). By doing so, his methodology does not succumb to the tyranny of the clock, as some time management schemes tend to do.



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# Genesis Creation: Literal or Literary?

By Rev. Kenneth L. Gentry, Jr., Th.D.



The great Reformer John Calvin asserted that “God himself took the space of six days” to create the world.<sup>1</sup> Our church’s Confession agrees, declaring that God created the world “in the space of six days” (WCF 4:1). But recently this clear temporal affirmation based on the opening narrative of God’s Word has been radically re-interpreted by some Reformed theologians. Was Calvin correct? The divines? Did they accurately handle the Word of God? Or were they naive children of their times?

In this article I will introduce several compelling reasons for interpreting the days of Genesis 1 in a straightforward manner that demands both their *chronological succession* and *24-hour duration*. Then I will briefly consider common objections to six day creationist exegesis.

## The Argument for Literal, Chronological Days

First, there is the argument from primary meaning. The preponderant usage of the word “day” (Hebrew *yom*) in the Old Testament is of a normal diurnal period. The overwhelming majority of its 2,304 appearances in the Old Testament clearly refer either to a normal, full day-and-night cycle, or to the lighted portion of that cycle. In fact, on Day 1 God Himself “called” the light “day” (*Gen. 1:5*), establishing the temporal significance of the term in the creation week. As Berkhof declares in defending a six day creation: “In its primary meaning the word *yom* de-

notes a natural day; and it is a good rule in exegesis, not to depart from the primary meaning of a word, unless this is required by the context.”<sup>2</sup>

Second is the argument from explicit qualification. So that we not miss his point, Moses relentlessly qualifies each of the six creation days by “evening and morning.” Outside of Genesis 1 the words “evening” and “morning” appear in statements thirty-two times in the Old Testament, presenting the two parts defining a normal day (e.g., *Ex. 16:13; 18:13; 27:21*). Robert L. Dabney observed in defending a six day creation, “The sacred writer seems to shut us up to the literal interpretation by describing the days as comprised of its natural parts, morning and evening.”<sup>3</sup>

There is also an argument from numerical prefix. Genesis 1 attaches a numeral to each of the creation days: first, second, third, etc. Moses affixes numerical adjectives to *yom* 119 times in his writings. These always signify literal days, as in circumcision on the “eighth day” (*Lev. 12:3*; cp. *Num. 33:38*). The same holds true for the 357 times numerical adjectives qualify *yom* outside the Pentateuch. (*Hos. 6:2* is no counter example. It either refers to the certainty of Israel’s national resurrection, using the literal time period at which a body begins to decompose [*Jn. 11:39*] to underscore their hope. Or it may be alluding to Christ’s resurrection on the third day as Israel’s hope [*1 Cor. 15:4*].) As Gerhard Hasel observes, “This triple interlocking connection of singular usage, joined by a numeral, and the temporal definition of ‘evening and morning’

keeps the creation ‘day’ the same throughout the creation account. It also reveals that time is conceived as linear and events occur within it successively. To depart from the numerical, consecutive linkage and the ‘evening-morning’ boundaries in such direct language would mean to take extreme liberty with the plain and direct meaning of the Hebrew language.”<sup>4</sup>

Fourth, there is the argument from numbered series. In a related though slightly different observation, we note that when *yom* appears in numbered series it always specifies natural days (e.g., *Ex. 12:15-16; 24:16; Lev. 23:39; Num. 7:12-36; 29:17ff*). Genesis 1 has a series of consecutively numbered days for a reason: to indicate sequentially flowing calendar days. As E. J. Young observes about the Framework view, “If Moses had intended to teach a non-chronological view of the days, it is indeed strange that he went out of his way, as it were, to emphasize chronology and sequence.... It is questionable whether serious exegesis of Genesis One would in itself lead anyone to adopt a non-chronological view of the days for the simple reason that everything in the text militates against it.”<sup>5</sup> Derek Kidner agrees, “The march of the days is too majestic a progress to carry no implication of ordered sequence; it also seems over-subtle to adopt a view of the passage which discounts one of the primary impressions it makes on the ordinary reader.”<sup>6</sup> Wayne Grudem concurs: “The implication of chronological sequence in the narrative is almost inescapable.”<sup>7</sup>



Fifth is the argument from coherent usage. The word *yom* in Genesis 1 defines Days 4-6 — *after* God creates the sun expressly for marking off days (*Gen. 1:14, 18*). Interestingly, Moses emphasizes Day 4 by allocating the second greatest number of words to describe it. Surely these last three days of creation are normal days. Yet nothing in the text suggests a change of temporal function for *yom* from the *first* three days: they are measured by the same temporal designator (*yom*), along with the same qualifiers (numerical adjectives and “evening and morning”). Should not Days 1-3 demarcate normal days also?

Also is the argument from divine exemplar. The Scriptures specifically pattern man’s work week after God’s own original creation week (*Ex. 20:9-11; 31:17*). It outlines that this is not for purposes of analogy, but imitation. To *what* could the creation days be analogous? God dwells in timeless eternity (*Is. 57:15*) and does not exist under temporal constraints (*2 Pet. 3:8*). Irons argues that, “God has not chosen to reveal that information.”<sup>8</sup> But “then the analogy is useless.”<sup>9</sup> Nor may we suggest that the days are anthropomorphic days, for anthropomorphic language “can be applied to God alone and cannot properly be used of the six days.”<sup>10</sup>

To make Genesis 1 a mere literary framework inverts reality: Man’s week becomes a pattern for God’s! As Young, following G. C. Aalders, remarks, “Man is to ‘remember’ the Sabbath day, for God has instituted it.... The human week derives validity and significance from the creative week. The fourth commandment constitutes a decisive argument against any non-chronological scheme of the six days of Genesis one.”<sup>11</sup> If God did not create in six days, we have no explanation for Israel’s work week — for Israel employed a six day work week

followed by the day of rest *before* Genesis was written.

Seventh is the argument from plural expression. Exodus 20:11 and 31:17 also teach that God created the heavens and the earth “in six *days*” (*yammim*). As Robert L. Reymond reminds us: “Ages are never expressed by the word *yammim*.”<sup>12</sup> In fact, the plural *yammim* occurs 858 times in the Old Testament, and always refers to normal days. Exodus 20:11 (like *Gen. 1*) lacks any kind of poetic structure; it presents a factual accounting. By this shorthand statement, God sums up His creative activity in a way that not only comports with, but actually *demand*s a six day creative process.

We can also use the argument from unusual expression. Due to the Jewish practice of reckoning days from evening to evening, the temporal pattern “evening and morning” may seem unusual (because it assumes the day *began in the morning*, passes into evening, and closes at the next morning). Cassuto comments: “Whenever clear reference is made to the relationship between a given day and the next, it is precisely sunrise that is accounted the beginning of the second day.”<sup>13</sup> For example, Exodus 12:18 has the fourteenth evening at the conclusion of the fourteenth day (cp. *Lev. 23:32*). Therefore, Genesis 1 presents literal days reckoned according to the non-ritual pattern — evening closing the daylight time, followed by morning which closes the darkness, thereby *beginning a new day* (e.g., *Gen. 19:33-34; Ex. 10:13; 2 Sam. 2:32*).

Ninth is the argument from alternative idiom. Had Moses intended that six days represent six *eras*, he could have chosen a more fitting expression: *olam*. This word is often translated “forever,” but it also means a long period of time (e.g., *Ex 12:24; 21:6; 27:20; 29:28; 30:21*). Further-

more, he should not have qualified the days with “evening and morning.”

And lastly, we have the argument from scholarly admissions. Remarkably, even liberals and neo-evangelicals who deny six day creationism recognize Moses meant literal days. Herman Gunkel: “The ‘days’ are of course days and nothing else” (cf. Hasel, “The ‘Days’ of Creation,” 21). Gerhard von Rad: “The seven days are unquestionably to be understood as actual days and as a unique, unrepeatable lapse of time in the world” (*Genesis 1-11*, 65). See also: James Barr (*Fundamentalism*, 40-43); Brown-Driver-Briggs *Lexicon* (p. 398); Koehler and Baumgartner’s *Lexicon* (p. 372); Holladay’s *Lexicon* (p. 130); and Jenni and Westermann’s *Theological Lexicon* (528). Evangelical Old Testament scholar Victor Hamilton states the matter dogmatically: “Whoever wrote Gen. 1 believed he was talking about literal days” (*Genesis*, 1:54), as does Wenham (*Genesis*, 1:19).

In summary, Moses informs us that God created the whole universe in the span of six chronologically successive periods of 24-hours each. Nevertheless, Framework and Day Age advocates see problems.

### The Problems for Literal, Chronological Days

The first common objection is, “Genesis 2:4 speaks of the entire creation week as a ‘day,’ showing that ‘day’ may not be literal.” In response, the phrase here is actually *b’yom*, an idiomatic expression meaning “when” (NIV, NRSV, NAB; cp. TDOT 6:15). Besides, even had Genesis 2 used “day” in a different sense, Genesis 1 carefully qualifies its creative days (see points 2-5 above).

A second objection is, “Genesis 2:2-3 establishes the seventh day of God’s rest, which is ongoing and not a literal day.

This shows the preceding six days could be long periods of time.” First, contextually, this is an argument from silence — one which contradicts Exodus 20:11. Second, if true, it would imply no fall and curse (*Gen. 3*), for then God would be continually hallowing and blessing that “ongoing day.” In fact, God does *not* bless His *eternal rest*, but a *particular day*. And third, days 1-6 (the actual creation period) are expressly delimited; Day 7 is not. (This is, however, because the creation week has ceased. To mention another “morning” would imply another day followed in that unique period.) Since this is the seventh in a series of six preceding literal days, how can we interpret it other than literally?

The third objection is, “On Day 4 God creates the sun to provide light; but light was created on Day 1. This shows that the days are not chronologically ordered, but thematically cross-linked.” This “problem” is answered in the context. On Day 1 God declares “good” *the newly created light*, but *not* His *separating it from darkness* to form “evening and morning.” This is because the *final, providential mechanism* for separating (the sun) is not created until Day 4. Thus, when Day 4 ends we finally read: “it was good” (*Gen. 1:18*). This is similar to the separation of the waters above and below on Day 2, which is not declared “good” until the *final* separation from the land on Day 3 (*Gen. 1:9*). Or like Adam’s creation not being “good” (*Gen. 2:18*) until Eve is separated out of him. Also, Scripture elsewhere suggests light was created separately from the sun (*2 Cor. 4:6; Job 38:19-20*) and can exist apart from it (*Rev. 22:5*).

Besides, *most* of the material in Genesis 1 *demand*s chronological order — even for Framework advocates. This suggests that the surprising order of light-then-sun is also chronological. Not only is Genesis 1 structured by fifty-five *waw* consecutives, indicating

narrative sequence, but note that separating the waters on Day 2 requires their prior creation on Day 1 (*Gen. 1:2d*). Creating the sea on Day 3 must predate the sea creatures of Day 5. Day 3 logically has dry land appearing before land vegetation later that day. Day 3 must predate Day 6, in that land must precede land animals and man. Day 6 must appear as the last stage of creation, in that man forms the obvious climax to God’s creation. Day 6 logically has man being created *after* animal life (Days 5 and 6) in that he is commanded to rule over it. Day 7 must conclude the series in that it announces the cessation of creation (*Gen. 2:2*). And so on.

A fourth objection is, “The parallelism in the triad of days indicates a *topical* rather than chronological arrangement: Day 1 creates light; Day 4 the light bearers. Day 2’s water and sky correspond to Day 5’s sea creatures and birds. Day 3’s land corresponds to Day 6’s land animals and man.” In response, first, such parallelism can be *both* literary *and* historical; the two are not mutually exclusive. God can gloriously act according to interesting patterns. For instance, just as the land arises from the water on the third day, so Jesus arises from the tomb on a third day. Likewise, in John 20:15 Mary Magdalene sees Jesus, the Second Adam, in a garden (*Jn. 19:41*) and assumes He is the gardener. Is this a new Eve encountering the New Adam in a new garden under the new covenant? This theological imagery may very well be true here. But she really did see the resurrected Jesus.

Second, we must not allow the stylistic harmony in the *revelation* of creation to override the emphatic progress in the *history* of creation. The chronological succession leaves too deep an impression upon the narrative to be mere ornamentation. And third, numerous discordant features

mar the supposed literary framework: For instance, “waters” are created on Day 1 (*Gen. 1:2*), not Day 2 — disrupting the parallel with the water creatures of Day 5. In addition, the creatures of Day 5 are to swim in the “seas” of Day 3. Consequently, the “seas” separated out on Day 3 have no corresponding inhabitant created on its “parallel” day, Day 6. Additional illustrations are pointed out by Young,<sup>14</sup> Grudem,<sup>15</sup> and others.

A fifth objection is, “God employed ordinary, slow providence as the prevailing method of creation: Genesis 2:5 demands that the third day had to be *much* longer than 24 hours, for the waters removed early on Day 3 leave the land so parched that it desperately needs rain to clothe the landscape with verdure. Yet a full panoply of vegetation appears at the end of that very day, Day 3 (*Gen 1:11*).”

This novel, minority interpretation of Genesis 2:5 misses Moses’ point. In Genesis 2 Moses is setting up Adam’s moral test, while *anticipating his failure*. Note that Genesis 2:4 introduces us to what becomes of God’s creation.<sup>16</sup> Also, in describing the whole creative process, Genesis 1 uses only God’s name of power (*elohim*); Genesis 2 suddenly introduces His covenant name (*Jehovah God*). Further, unlike how He creates the animals (en masse by fiat), God creates Adam individually and tenderly (2:7). Genesis 2 also focuses on the beautiful garden (2:8-9) and God’s gracious provision of a loving helper for Adam (2:18-24). God then provides abundant food for Adam (2:16). Thus, the Lord God loves Adam and well provides for him. Would Adam obey Him in such glorious circumstances?

Note also, the anticipation. Opening this new section with the words of Genesis 2:5, the narrative intentionally *anticipates* Adam’s fall and God’s curse — preparing the reader for the prospect of



death (*Gen. 2:17*): Genesis 2:5 states that *before* God cursed the ground with the thorny shrubs (cp. *Gen. 3:18a*) and before man had to laboriously “cultivate the ground” (cp. *Gen. 3:18b-19a*), God provided him with all that he needed. The narrative then notes God’s creation of Adam from the dust (*Gen. 2:7*), anticipating his rebellion and return thereto (*Gen. 3:19b*). It tests Adam in terms of his *eating* due to God’s abundant provision (*Gen. 2:16-17*), which foreshadows his *struggling to eat*, due to his failing God’s singular prohibition (*Gen. 3:17-19a*). We learn that at their creation Adam and Eve were “naked and not ashamed” (2:25), anticipating their approaching shame (3:7).

Thus, Genesis 2:5 anticipates *moral failure*, rather than announces *creational method*.

## Conclusion

Leading Framework advocate Meredith Kline argues that “as far as the time frame is concerned, with respect to both the duration and sequence of events, the scientist is left free of biblical constraints in hypothesizing about cosmic origins.”<sup>17</sup> The Scripture clearly teaches that “from the beginning of creation, God made them male and female” (*Mk. 10:6*). But Kline allows billions of years of creating (from the original *ex nihilo* to Adam), teaching that we have only just recently left creation week!

Certainly much more needs to be stated. But I believe the above sufficiently demonstrates the validity of our Confession, which declares, “It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.”

***Thus, Genesis 2:5 anticipates moral failure, rather than announces creational method.***

For these reasons I am a Six Day Creationist. That is, I adhere to the historic, traditional interpretation of Genesis 1.■

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<sup>1</sup> John Calvin, *Genesis*, at 1:5.

<sup>2</sup> Louis Berkhof, *Systematic Theology*, 154.

<sup>3</sup> Robert L. Dabney, *Systematic Theology*, 255.

<sup>4</sup> Gerhard Hasel, “The ‘Days’ of Creation,” *Origins* 21:1 [1984], 26.

<sup>5</sup> Edward J. Young, *Genesis One*, 100.

<sup>6</sup> Derek Kidner, *Genesis*, 54-55.

<sup>7</sup> Wayne Grudem, *Systematic Theology*, 303.

<sup>8</sup> Charles Lee Irons, “The Framework Interpretation Explained and Defended,” [1998], 66.

<sup>9</sup> Joseph Pipa, *Did God Create in Six Days?*, 172.

<sup>10</sup> Young, 58.

<sup>11</sup> Young, 78-79.

<sup>12</sup> Robert L. Reymond, *Systematic Theology*, 394.

<sup>13</sup> Umberto Cassuto, *Genesis One*, 28.

<sup>14</sup> Edward J. Young, *Genesis One*, 71-73.

<sup>15</sup> Wayne Grudem, *Systematic Theology*, 302-03.

<sup>16</sup> Edward J. Young, *Genesis One*, 59-61

<sup>17</sup> Meredith Kline, “Space and Time in the Genesis Cosmogony,” in *Perspectives on Science and Christian Faith*, 48 [1996]: 2.

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# The Joy of a Gold-Coin Standard!

By Tom Rose ©2003



In recent issues of the *Chalcedon Report* we have been investigating America's central bank, the Federal Reserve Bank and America's (first) and (second) Banks of the United States.

Our objective in this issue is to further evaluate Federal Reserve activities, ask some very pertinent questions, and then to give some clear-cut answers. Our first concern is, has the Federal Reserve Bank been helpful or detrimental to the economic prosperity and freedom of the American people? Note that the Constitution of the United States gives Congress no legitimate power to charter a central bank. Second, is it possible, and would it be beneficial, to do away with the Federal Reserve? And third, is it practical to reinstate a bonafide gold-coin standard? How could this be accomplished, and would doing so benefit the ordinary working man?

## The FRB — Helpful or Hurtful?

There is little doubt, when we view the overall picture, that freedom-loving people will judge the influence of the Federal Reserve to have been detrimental to both the economic and political welfare of the American people.

As I mentioned in the first article of this series, three revolutionary political actions (the 16<sup>th</sup> and 17<sup>th</sup> amendments, and the Federal Reserve Act) practically guaranteed the future growth of a monolithic political bureaucracy in Washington, D.C.,

and the eventual undermining of the American Republic — in short, the growth of political tyranny. During the first decade of the 1900s the average American went about his personal and economic life almost blissfully unaware of the existence of the Federal Government, and that is the way our founding fathers planned it to be. But, today we are painfully aware of oppressive taxation, massive federal deficit spending, and unending streams of federal edicts, rules, and regulations that constantly emanate from the 80-plus federal agencies, from the White House, and/or from the U.S. Supreme Court. This is *not* how our founding fathers planned our Republic to function. It stifles individual freedom and initiative!

The Federal Reserve began operating in 1914, just in time to be used as a money-creating machine to involve our country in an European war in which we had no legitimate interest. Our involvement started by the selling of war materials for cash to the European combatants (but mostly to the Allies because Great Britain dominated the seas). When the Allies' funds gave out, American industries and their unionized workers exerted political pressure on Congress to pass a bill allowing credit sales, which the Federal Reserve assisted through its credit-creating ability. Behind-the-scenes forces then colluded to draw America into World War I.<sup>1</sup>

Ever since WWI, the Federal Reserve has served as an open-ended

money-creating machine to help finance America's involvement in every subsequent foreign war, military action, and internal meddling in other countries' domestic affairs. Now we have the recent move of the current presidential administration again to attack Iraq, and the Federal Reserve has helped through its ability to monetize debt (Ed., to print more money), to help finance more than 50 years of so-called "foreign and military aid" payments and subsidies to foreign countries. This foreign aid amounts to multi-billion dollars every year, and these dollars — which are wrested from American citizens through a combination of tax levies and fiat-created dollars supplied by the Federal Reserve — are used as bait to induce foreign political tyrants to follow policies that meet the approval of whatever political clique happens to be in control of the White House and Congress.

The Fed has also come to serve as an international lender of last resort, at American taxpayers' expense, to foreign countries whose poor management of finances and economic policy leads them to call for help, such as Mexico, Brazil, Venezuela, Russia, Thailand, Malaysia, and Japan. A recent report states that the Federal Reserve (with its fiat money-creating ability) has purchased (*i.e.*, monetized) over the last twelve months almost \$70 billion of our national debt. Thus, with the Fed's help, the federal government in one year has added almost \$460 billion

to total federal debt, which now stands at \$6.4 trillion!<sup>2</sup>

Wherever American dollars are so lavishly spread through foreign aid and Federal Reserve bailouts, American troops and military bases soon follow. The United States of America now has a military presence in 140 countries: we have major foreign bases in 36 countries, 260,000 military personnel permanently stationed overseas, and another 50,000 afloat with major U.S. carrier groups. In total, we have more than 800 large and small military bases overseas.<sup>3</sup>

The record of history shows where we are headed. When the ancient Roman republic deviated from the republican principles that made it a great nation, at first it expanded as a world-wide power, but then degenerated into a corrupt imperialist nation that exerted tyrannical hegemony over much of the then-known world. England also deviated from its founding republican principles, and likewise degenerated into a corrupt world-wide imperial power; it became “Great Britain.” Our American Republic is now following the same route toward degenerate imperialism that Rome and England took. The common denominator for all three nations is the disenfranchisement of the common man through unlimited taxing power coupled with the ability of rulers to impose fiat money on citizens. In the case of England and the United States, the imposition of fiat money was facilitated by the money-creating ability of their central banks.

This emphasizes how the very existence of the Federal Reserve has been used to get our country involved not only in costly foreign wars, but also in the internal affairs of the majority of countries in the world. The very existence of a central bank lets political and financial leaders draw citizens into what seems to be an easy

way of financing wars and foreign intrigues through readily supplied credit, rather than facing the painful need to immediately raise taxes. This is exactly how the Federal Reserve Bank has been used by political and financial leaders in America. In short, the Federal Reserve has served as a tool to help transform America from the independent, free-trade Republic envisioned by George Washington and our other founding fathers into what it is now — an international military and financial empire which many knowledgeable people (indeed, even former President George H. W. Bush) now refer to as the “New World Order.”

American imperialism has produced a dire financial situation of which most Americans are not aware — inflationary bubbles. The speculative inflationary bubble created by the Federal Reserve during the 1990s caused our domestic stock market boom, just as did the speculative bubble it created in the late 1920s, and with the same delayed deflationary result. Many Americans who temporarily felt enriched while the stock market soared are now feeling the pain of plummeting stock prices. But this time, Americans are not alone. Many foreigners also hold U.S. government bonds and securities of American companies. As security prices and bonds fall because of the weakening dollar in the international market, foreign holders of these bonds and equities will be strongly motivated to sell their U.S. holdings and invest their funds in bonds and equities denominated in foreign currencies which are rising relative to the dollar. Or they will invest in gold.

As I write, the Euro, which is partially backed by gold, is now strengthening relative to the dollar. The Swiss Franc is also strengthening; and over the last year, gold has risen from \$256 an ounce to over \$350. People who

worry about the declining value of the dollar — as the Fed turns to new waves of monetary creation in a vain attempt to stave off the inescapable deflationary pressures that always follow inflationary central bank policies — will increasingly turn to “safe havens” denominated in stronger foreign currencies or gold.

The resulting free-market changes in relative prices is what causes central bankers all over the world to fear and detest the discipline that a gold-based money system imposes on them. This explains why governments all over the world impose fiat money on their citizens so they will not have the legal right to exchange government-issued money for gold.

But some governments *are* beginning to change policies. For instance, China, which has a fiat currency, has recently allowed Chinese citizens to purchase gold in the free market. And some Arab nations are now in the process of instituting a gold-based monetary unit, the Dinar, which is to be used in settling international payments among Arab nations. Who knows? These changes could bring pressure on the United States to return to a gold-based dollar! This would be good news because — as I have long taught my students — “Power is where the gold is.” If the civil rulers have a monopoly on gold (as existed in these United States of America from 1933 [FDR] until 1973), then power rests in the hands of civil rulers. But when gold is widely held by the people, then power rests in the hands of the public, and they are then able to limit the power wielded by civil rulers.

But one thing is still missing in our country. American citizens still do not have the power to overrule the grandiose spending plans of rulers based on fiat money; that is, they still do not have the *legal right* to “cash out” of their total dollar holdings whenever

they wish. The only thing they can do is to buy something from someone else who is still willing to hold the fiat dollars created by the Federal Reserve. This requires no discipline of civil rulers. What is still needed, then, is to denominate the dollar *legally* in gold and thereby restore to American citizens the crucially important right to force the Treasury and the banks to cough up gold in exchange for Federal Reserve Notes upon demand. This would allow citizens to stop using play money and escape to the safe haven of gold. Remember the maxim, "Power is where the gold is!" And then ask yourself, Is it better for such power to rest in the hands of widely dispersed citizens all over the country? Or is it better to continue as we do today, where the official ownership of gold rests in the hands of the central government? And, before you answer, remember that the Federal Reserve Bank has, during 90 years of operation, *never* been audited!

Somehow American citizens must be rescued from the open-ended taxing and spending powers that our political rulers are able to wield against us, thus undermining our God-given freedom and self-responsibility. What better way to do this than by returning to first principles of limited government as expressed in the Articles of Confederation? Let us impose a firm limit on taxation that will keep voracious government bureaucracies lean and hungry, the way protective watchdogs should be. Why not renew the very workable system of requisitions that Patrick Henry so loved about the Articles of Confederation? That is, let us once again set up the States as a protective barrier between the people and the central government!

Then, let us also eliminate the Federal Reserve and return to a sound money system. In short, let us return to a gold-coin monetary system and

to a banking system that is *not* based on *fractional* reserves. Basically, we need a banking system based on *100-percent reserves*, like the savings and loan associations and savings banks were before they were brought into the Federal Reserve System.

### **An Historical Example of Central Bank Collusion: 1924-1929**

After World War I, England attempted to return to a gold standard, but in doing so the monetary authority pegged the pound at a pre-war price that did not reflect the war-time monetary inflation and the higher price levels that followed. The result was that British citizens started using pounds to purchase American bonds to receive higher interest. This generated a flow of gold from Britain to the United States. So, in 1924, Montagu Norman, President of the Bank of England, contacted Benjamin Strong, President of the Federal Reserve Bank of New York, who at that time served as head of the Federal Reserve System. Strong was a protégé of J.P. Morgan; and, going back to the mid-1800s, the House of Morgan had longstanding ties to the Rothschild international banking interests in England.

When Strong arrived in London, Montagu Norman explained the unwanted loss of gold and asked Strong to follow a loose monetary policy to make interest rates fall in America. Strong agreed and is reputed to have quipped, "We will give a 'coup de whiskey' to the stock market!" This collusive meeting of central bankers was the beginning of the deliberately induced stock market bubble which started in 1924 and ended on "Black Thursday," October, 1929. The stage for the stock market crash was finally set when the Federal Reserve Board suddenly raised the discount rate by a massive 20 percent (from five percent to six percent) in August, 1929.

The FRB raised the discount rate because Board members had become alarmed at the intense speculative fever their planned monetary inflation had generated. Note that while central bankers can pump new, unearned money into the economy, they cannot control *where* it will be spent! Much of the new money ends up in the stock market and in real estate during inflationary bubbles where prices then soar upwards!

Many textbooks blame the speculative fever of the Roaring Twenties on the greed of the business community, thus artfully diverting rightful blame from the Federal Reserve Board for an inflationary monetary policy that could only lead to a harmful deflationary crash when a proximate cause was triggered to set the crash in motion. It was the inflationary monetary boom of 1924 -1929 that set up the house of cards. But it was the massive 20-percent increase in the discount rate that actually triggered the Crash of 1929. It is important to remember that all of these adverse results were the effect of international monetary collusion between the FRB and a foreign central bank, the Bank of England.

The most accurate statement that can be made about the Federal Reserve is that, since its birth in 1913, economic boom/bust cycles have been even more numerous and much more severe than before. What better reason can we find for terminating this ultra-expensive and economically deleterious tool of centralized monetary control?

### **An Update to 1985-1987**

In the fall of 1985, the "Group of Five" (U.S.A., Britain, France, W. Germany, and Japan) met in Japan and announced that they would engage in international monetary cooperation with the objective of lowering interest rates in the United States. I took

the *Wall Street Journal* clipping that carried the announcement and explained to my students:

Look what our monetary authorities are doing. Under the guise of “international monetary cooperation” they are recreating the *exact scenario* that Benjamin Strong did in 1924 when he agreed with Montagu Norman, head of the Bank of England, to follow a “loose” monetary policy in these United States to help Britain stay on the gold-reserve standard. This is the beginning of a stock market boom which will probably end the same way the one ended in 1929. Back then it took about five years for the boom to end in a crash. Who can say how long this one will last? My guess is that the boom-bust will occur in a shorter time span because of the speedier communications we now have in this computer age.

Two years later (August 1987), the Federal Reserve Board once again raised the discount rate by a whopping 20%, from five-percent to six-percent! I was also teaching a course in Investments that year, so I explained how changes in the discount rate affect prices in the stock market. Then I said, “This is the beginning of a bear market.” About 10 days later, on October 19, 1987, the Dow Jones Industrial Average dropped an unprecedented 528 points. (There is usually a delay between announcements of cuts in discount rates and the following price action in the market place.) Since the 1987 crash, the Federal Reserve Board has quietly been pumping new money into the market whenever stock prices slump, while publicly presenting itself as following a non-inflationary monetary policy. It was this constant FRB creation of new fiat money to sustain the stock mar-

ket that created the speculative bubble of the 1990s and the subsequent bear market we are now experiencing.

### **What about a Gold-Coin Standard without the Federal Reserve?**

It is not absolutely necessary to do away with the Federal Reserve in order to return to a gold-coin standard that guarantees citizens the right to convert paper money into gold coins upon demand. But it is certainly *prudent* to eliminate the FRB when setting up a gold standard. Why? Because the Federal Reserve, like all central banks, has a natural antipathy to being subjected to the financial discipline that a gold-coin standard imposes on bureaucratic money controllers. By nature it seeks to be in control *of* the people rather than being controlled *by* the people! Remember the maxim, “Power is where the gold is!” It is not at all incorrect to state that the Federal Reserve and central banks in other countries cooperated in undermining the gold standard with intent to impose fiat money standards on the people.

There are certainly many banks in our wonderful country of America that can stand in the gap to fulfill, in the competitive free market, and at lower costs, the current functions of the Federal Reserve. I, for one, would place much more confidence in a truly competitive private banking system than in a government-created central bank monopoly! Harmful monopolistic control of the monetary system is absent in a free-banking system with no central bank. In addition, the prohibition of fractional-reserve banking puts borrowers on the same footing as savers. How? It prevents borrowers from obtaining newly created, unearned money from bankers. Thus, borrowers are not able to obtain *unearned* money to spend in competition with the *earned* money that savers must rely on.

This, then, would be *truly honest* banking with *truly honest* money!

In short, in a money and banking system without a central bank — and on a gold-coin standard, along with silver being used for subsidiary coins — all banks would simply operate as warehousing institutions to hold people’s savings and checking deposits (similar to savings and loan companies and savings banks which did *not* have, before they were brought under the Federal Reserve, the legal power to create money when extending loans). Such a system would be truly *non-inflationary* and, in the absence of a central bank, would faithfully protect the purchasing power of the dollar. Remember that, under the regime of the Federal Reserve, we have seen the purchasing value of the 1940 dollar drop to less than four cents — a loss of 96 percent!

### **How to Return to a Gold-Coin Standard**

Returning to a gold-coin standard is a very simple process. We have two historical precedents. Our first return to a gold-coin standard was efficiently accomplished after President Jackson vetoed the recharter bill for the Second Bank of the United States in the 1830s. A return to gold-based money was repeated when we re-instituted the gold standard in 1879. Both times results were salutary, with a subsequent inflow of gold from overseas and increased investment and expanding economic activity domestically.

One way to return to a gold-coin standard would be to choose a general price level from some date in the past, and then adjust current prices so debtors and creditors maintain the same relative position before and after the current price change. For instance, if prices today were 25 times higher than on the date chosen in the past, current prices would be divided by 25, and the

gold-content of the dollar would be adjusted accordingly. People's savings and incomes would be lower in dollar amounts, but so would their liabilities and the prices they paid for goods and services in the marketplace. This is a statistical process that can be done quite easily. Doing this would "wring out" the artificial price stimulation that decades of monetary inflation have generated.

An alternative method would be to work with the current general price level (and the monetary inflation that produced it), but *only after* letting the price of gold float freely for some months *without* the manipulation of gold prices that the Federal Reserve and other central banks throughout the world have been engaging in for some decades. This would allow the price of gold to seek its true free-market price. Then the gold content of newly minted coins could be determined relative to the honest market price of gold.

All that is needed to make a change is to set a date to close down and liquidate the FRB some months in advance. Various private banks would jump at the opportunity to provide competitive services to those now offered by the FRB; and competition would bring with it unforeseen cost-saving innovations. Remember, the Second Bank of the United States was closed down in the 1830s, and the results were very good. Should we expect less today?

I have always warned my students that when it comes to money they cannot safely put their trust in civil rulers because, as sinners, rulers lie, for political and other reasons. For history has proven civil rulers to be inveterate debauchers of the people's currency. The important change that must take place is to relieve American citizens from the present unconstitutional tyranny of having their monetary unit centrally controlled and

steadily debauched at the will of government bureaucracies.

The great, great benefit of a true gold-coin standard is that it puts effective control of money back into the hands of widely dispersed individuals — exactly where it belongs — and *out* of the hands of centralized controllers who in the past, and up to the present day, have inflicted much harm on our economic and political freedom. With a gold-coin standard, individual citizens would once again have the *legal* right and the *financial* ability, as individuals acting unilaterally, to overrule the grandiose deficit-spending plans of civil rulers.<sup>4</sup> The twentieth century was a century of constant wars and covert machinations by hidden powers that led to domestic and international political tyranny (socialism/fascism). With a gold-coin standard, the twenty-first century would promise to be a century of widespread peace and prosperity because people's savings, the monetary value of their hard-earned wealth, and the purchasing power of the dollar would all be protected from being plundered by out-of-control politicians and their hired bureaucrats.■

Tom Rose is retired professor of economics, Grove City College, Pennsylvania. He is author of nine books and hundreds of articles dealing with economic and political issues, including economic textbooks for use by Christian colleges, high schools and home educators. Rose's latest books are: *Free Enterprise Economics in America* and *God, Gold, and Civil Government*, published by American Enterprise Publications, 177 N. Spring Road, Mercer, PA 16137. Phone: 724-748-3726; Website: [www.biblicaleconomics.com](http://www.biblicaleconomics.com).

<sup>1</sup> See the Balfour Declaration, 1917 ("The Avalon Project at Yale Law School," [www.yale.edu/lawweb/avalon/mideast/balfour.htm](http://www.yale.edu/lawweb/avalon/mideast/balfour.htm)), through which Britain promised Zionists a national home in Palestine as a reward for bringing America into the war on the Allied side, even though Britain had previously promised freedom to the Palestinian Arabs in order to gain their military support in World War I. This was the starting point of the Israeli/Arab unrest in the Mideast today. Also see: Benjamin H. Freedman, "Benjamin Freedman Speaks," June 1995 ([www.natvan.com/free-speech/fs956b.html](http://www.natvan.com/free-speech/fs956b.html)).

<sup>2</sup> "News & Views," *USAGOLD*, January/February, 2003, 4.

<sup>3</sup> [www.the-privateer.com](http://www.the-privateer.com).

<sup>4</sup> See my *God, Gold, and Civil Government*, Chapter 6, entitled "All About Gold," 101-125

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been felt in the United States into the early 20<sup>th</sup> century, in that gold was coined in terms of very strict measurements, the \$20 double eagle being one ounce, 90% gold, and all smaller coins a fraction of an ounce with a similar ratio of gold.

All laws are the will of the sovereign power for the government of his people. Thus God's laws govern man, a human king's laws govern his people, and a republic's laws govern its citizenry. The question we need always to raise is this: Whose people are we? If we are no more than the creatures of a state, then we must obey the laws of the state. If we are God's creation, we will obey His laws.

This presents us with a problem. We are both as Christians, members of God's kingdom and of Satan's. We must extricate ourselves from the latter, not by revolution, revolt, or disobedience, but by faithful adherence to the laws of God and the laws of man. Thus, we pay our tithes and gifts to the Lord, but also our due assessments to our country's internal revenue service. As we build up God's tithe agencies, we gradually undermine and erode the nation's alien towers of Babel.

We must be constructive. Much of what constitutes missionary actions today is actually the creation and propagation of Christian governmental organizations. We are currently engaged in rebuilding many areas of the world, as witness the work of many fine men and organizations. Every Christian and his home is a part of this extension of Christ's kingdom.

This is our task. There is a great battle underway.☐

***As we build up God's tithe agencies, we gradually undermine and erode the nation's alien towers of Babel.***

Love, grace, and tenderness are not at odds with requiring parental reverence. Meek and tender love goes far. However, parents must be ready to command when needed. A sullen or rebellious child may require a restrained degree of severity. I may get close to my son's face and say with a low voice, "You will not treat your mother this way!" The rod is a Biblical remedy, particularly effective on young children. Small doses of strict discipline to subdue sin can quickly release a spirit amply capable of the liberty of self-government.

What honor is due to those of a more base character? The Scriptures speak against reviling Satan. A certain degree of respect is required even of the devil. Evil men deserve some degree of respect, if not toward their persons, at least toward their office as the image of God. Jesus requires that we love our enemy. Therefore, short of sinful compromise, children ought to respect all elders.

To those who fear the Lord, the Scriptures promise knowledge, understanding, wisdom, confidence, wealth, and long life (*Ex. 14:13; Job 28:28; Ps. 111:10; Prov. 1:7; 10:27; 14:26; 22:4*). Cultivating an attitude of respect among men, serves to cultivate an attitude of reverence for God.☐

<sup>1</sup> Rousas J. Rushdoony, *Systematic Theology* (Vallecito, CA: Ross House Books, 1994), p. 900.

<sup>2</sup> "Nay, human society cannot be maintained in its integrity, unless children modestly submit themselves to their parents, and unless those, who are set over others by God's ordinance are even reverently honored." John Calvin, *Commentaries* (Grand Rapids: Baker House, 1996), Volume III, p. 7.

places him. If the people of Judah were to seek the good of and pray for the nation of their captivity, how much more should the people of God seek the good of and pray for the nation where, in the providence of God, they were born into or now have their citizenship?

As part of God's plan some of us have been placed in the United States. God would have us recognize that He has put us here for a purpose, and that we have unique moral duties to perform on behalf of the country in which we have been placed.

Christian patriotism for Americans is based on a desire to serve our country with the goal of glorifying God. Patriotism, rightly practiced, exalts God, fulfills the command to love our neighbors as ourselves, and benefits each and every one of us personally.☐

Curt Lovelace is a pastor, political journalist, and grandfather to second-generation homeschool kids. God has granted him the privilege of being married to Sandra Lovelace, author of a book on home education to be published by Ross House books in the summer of 2003.

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