

Faith for All of Life
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FAITH FOR ALL OF LIFE

PROCLAIMING THE AUTHORITY OF GOD'S WORD OVER EVERY AREA OF LIFE AND THOUGHT

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Faith and Responsibility



Christopher
J. Ortiz

When you reduce the message of Christian Reconstruction to its base ingredients, the essence is the *obedience of faith* (Rom. 16:26). Faith has a responsibility. Faith requires something of those who claim to hold it. That something is a responsibility to action in terms of that faith. To the Christian, responsibility is made manifest in faithful obedience to God's law-word and its application to his family, calling, and labor.

If you believe something, then you bear the obligation to build in terms of it. The apostle Paul says, "we are debtors" (Rom. 8:12): we are under obligation to serve the Spirit of God (v. 14) by setting our minds (v. 5) on the spiritual law (7:14). This is not vain pietism. It is a mental dedication to the law of God given by the Holy Spirit that earmarked the spiritual disciplines of the righteous throughout redemptive history. After absorption the goal is always application.

In this issue of *Faith for All of Life*, we give attention to faith and responsibility as related to our present social dilemmas. We are living in a time when democracy is redefined into a humanistic tool of coercion, where the church is silent regarding the bloated welfare state, and an unholy syncretism of socialism and freedom is ushering in an era of total statism. Yet at the root it is the sin within the church that permits wicked ideologies to thrive, and this great ecclesiastical transgression is the divorcing of faith and responsibility.

As Dr. Gary North argues in "Death of Secular Humanism," our "main problem is a culture-wide loss of faith: in the future, in personal responsibility, in the family." We know that in order to retain something we must put it to use. Hearing without doing, St. James says, leads to forgetfulness (James 1:24) and self-deceit (v. 22). We are ignorant of the devil's devices (2 Cor. 2:11) because he is removing the power of faith while leaving a semblance of godliness that stands like an empty shell. Men believe but don't act. They declare Christ is Lord but isolate His rule to their hearts. If faith is not joined with action, Christianity becomes a form of godliness that denies its own power (2 Tim. 3:5), and in history there is no greater tragedy. ■

"Yet at the root it is the sin within the church that permits wicked ideologies to thrive, and this great ecclesiastical transgression is the divorcing of faith and responsibility."

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The Theology of Fascism

(Reprinted from *Christianity and the State* [Vallecito, CA: Ross House Books, 1986], 54-57).

A social order is a reflection of the life of a people and their faith, and laws on a statute book are on the whole meaningless unless they first of all are written in the hearts of a people.

A statement such as the above will commonly incur and arouse hostility. Men are children of Adam: when confronted by the consequences of their actions, they regularly resort to the excuses offered by Adam and Eve: Adam and Eve saw themselves as *victims, not sinners*. Adam blamed Eve and God, and Eve blamed the serpent (Gen. 3:7-13). Both insisted on seeing themselves as the victims of their environment and of a conspiracy. If Adam and Eve in paradise could see their environment in these terms, we should not wonder that modern man, in a less favorable environment, is very prone to blaming his environment or a conspiracy for his plight. This ploy removes the burden of sin from man, and it is a strategy dear to the heart of anti-Christianity, whether it be conservative, liberal, or radical in its philosophy.

A social order is a reflection of the religion of a people. If the religion is a false one, his social order will not only be false, but its nature will reflect the nature of that false faith.

Faith that Moves Mountains

Man in the 20th century is humanistic man, but the humanism of our day has characteristics which mark it, even as the humanism of the Enlightenment had its own particular emphases. The characteristics of an age are products by and large of the faith of an age. Benito

Mussolini declared, early in his career, "It is faith that moves mountains, not reason. Reason is a tool, but it can never be the motive force of the crowd. Today less than ever."

Mussolini, although much maligned, should be called the patron saint of 20th century humanism. His ideas have been widely adopted but without acknowledgment. National Socialist Germany used Mussolini's ideas, as have the democracies. In the United States, the postal service, Amtrak, and much, much more represent borrowings from Mussolini. Fascism is everywhere condemned since World War II, but everywhere imitated, even in Marxist countries. Fascism is, of course, a form of Marxism: it is in origin *national* socialism, but its basic philosophy is as readily usable for *international* socialism. Biographers of Mussolini stress his faults and avoid dealing with the implications of his life, because it strikes too close to the heart of modern man.

Mussolini lacked a radical commitment to anything other than himself. He recognized this same trait in other men. He knew that an either-or commitment is what men flatter themselves into believing they hold, but he knew that in truth he and other men wanted to eat their cake and to have it too. Men were practical atheists while practicing churchmen. They defended the free market while seeking socialistic subsidies. They championed freedom while asking for a benevolent slavery. They wanted socialism with freedom, religion without the responsibilities of faith, and

private property with all the imagined benefits of socialism. The meaning of such a desire is *fascism*.

Fascism is growing progressively everywhere precisely because of the hostility to an antithesis. Like Israel of old, men halt between two opinions. They refuse to make the choice called for by Joshua:

Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. (Joshua 24:14-16)

Two Alien Faiths

The characteristic sin of the united Israel, and, later, of the northern kingdom, was syncretism, the attempt to join two alien faiths into one under the pretense of Jehovah worship. It is this unwillingness to be either one thing or the other which leads to religious syncretism and to its political analogue, fascism.

In theology today, men profess to believe in the God of Scripture while denying His sovereignty and His predestination. They are thereby trying to affirm both God and Satan, the principles of the fall and of salvation, at one and the same time.

In philosophy, for example, Walter Kaufmann, in *Without Guilt and Justice*, affirms the radical autonomy of man.

He proclaims the death of God and sees therefore the necessity of abandoning the concepts of guilt and justice. Guilt and justice are in essence theological concepts which presuppose the existence of the God of Scripture, and Kaufmann is logical in rejecting them in favor of autonomy. Do we have here a clear awareness of the antithesis between God and apostasy from God? Far from it. Kaufmann believes that we can accept the tempter's offer in Genesis 3:1-5, and abandon God, justice, and guilt, and still have integrity, honesty, and morality! A Christian world without Christ is an impossibility. A moral world based on autonomous man is a contradiction. Prof. Kaufmann should affirm de Sade, logically, but he wants all the comfort and order of Princeton University, a product of Calvinism, without that faith. Kaufmann's world is an impossible one, but it is the world of fascist premises, the attempt to have the best of all possible worlds.

Fascism governs current economics, which operates on the premise that a *mixed economy*, part socialist, part free, is the happiest solution.

In Mussolini, this spirit of fascism was called *opportunism*. Mussolini was a practicing atheist who worked for the church, and planned to die a Catholic, although, up to the last, he postponed even a formal reconciliation with the church. At the same time, he spoke eloquently about the importance of the faith, declaring, nine months before his death:

We are Catholics by conviction. I am a Catholic by conviction, because I believe that Catholicism is the religion which possesses a doctrine capable of resolving all the problems of life, individual and social, national and international; and in the conflict between the spirit and materialism it sustains and desires the primacy and the victory of the spirit.

In their associations with Evangelist Billy Graham, a generation of American political leaders have taken a similar stand.

Because politics is the outworking of the faith and life of a people, we cannot have genuine and valid changes in political life without having first of all a change in their faith. Fascism, as a compromise philosophy, is a form of Marxist socialism which seeks to preserve the façade of freedom. Property remains nominally in private hands, but by taxation, regulations, and controls, it becomes state property in which liabilities remain with the nominal owners.

Paul, in writing to Timothy, spoke of an ungodly generation marked as "Having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:5). Men with such a faith will call false pastors; they will vote for politicians who, in the name of freedom, institute socialism. Politics is an expression of faith. Fascism is the mark of a people who want syncretism, but want it bearing the label of freedom. A syncretistic faith begets a syncretistic politics.

The 20th century began with an extensive socialist movement throughout the Western world. That movement had a popular following before 1917; later, its followers were the intellectuals. The grim realities of the Russian Revolution did not sit well with the workers. German and Italian socialists revised their Marxism: if the people wanted the form of ownership and freedom with the results of Marxist socialism, then the two could be combined. The result was fascism. The name, fascism, was discredited after 1946. The democracies have adopted its reality, however, combining the forms of freedom and ownership, with the reality of statist control, sovereignty, ownership, and power. Fascism is socialism for the hypocrites. ■

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The Danger of Syncretism

Mark R. Rushdoony



We are familiar with the idea of religious compromise, but not its root cause, religious syncretism.

The compromise that most plagues the church is not that done unknowingly or in ignorance, but consciously, as a moral preference. A moral compromiser intentionally backs away from a godly stand because he prefers another; he chooses another stand because his real faith lies elsewhere.

Something is synchronous, or, to use a common slang expression, “in sync,” when multiple elements work together. Syncretism in religion blends different religious ideas and practices so that they work together. A fixed orthodoxy is anathema to syncretism, which operates in terms of a theological pragmatism.

Religious syncretism denies the absoluteness of the Faith. At best, syncretism blends various foreign elements into Christian terminology. At its worst, syncretism adds a little Christian terminology to that which is antithetical to the Faith and proclaims it a more relevant one. A syncretist believes in God when it suits him, and will obey His Word when it is useful. In reality he serves himself and obeys his own self-will.

A Reflection, Not a Prophet

A syncretist is never a prophet; he is a reflection of his times. He seeks the direction of the majority and accommodates his religion to it. The syncretist goes with the flow; his religion will justify prevalent opinion and practice. He is not only personally a cultural follower,

he drags his faith with him and seeks to make it acceptable to the culture. Obedience will always be a secondary priority. His foremost goal is to find popular ideas and needs and incline his message to them. His religion must always be a blended, popular one, and one in which it is easy to believe.

The syncretist seeks the energy and motivation of his culture and integrates his message into that power source. The fear of God which “tendeth to life” (Pr. 19:23) is missing. The syncretist is more afraid of unpopularity than he is of God. Though the devils in hell believe in God and tremble (Jas. 2:19), the wicked man has “no fear of God before his eyes” (Ps. 36:1). The syncretist looks for an immanent source of power and authority to give his message credence, forgetting that it is fear of the Lord that is the beginning of knowledge (Pr. 1:7).

The religious syncretist is an existentialist. For him, meaning is in time and history and is grounded in human experience. Meaning is discovered by man rather than revealed to him by God. Meaning is immanent, not transcendent.

Syncretism was part of Israel’s apostasy from early on. The Israelites blended Canaanite religious practices with the worship of God. Baal worship in particular was an attempt to profess the popular religion while maintaining a formal adherence to God.

The Baalim were lords, forces, powers, or sources of sovereignty. The Hebrews tried to blend the lords of Baal worship with the worship of the One who said, “I am the LORD thy God.” When Jeroboam divided the kingdom after Solomon’s death, he intentionally

tried to synthesize a blended religion (1 Kin. 12:25-33). This was the religious tradition of the people to whom many of the prophets ministered. We should remember Elijah’s challenge to the people of Israel, “How long will ye halt between two opinions? If the LORD be God, follow him: but if Baal, then follow him” (1 Kin. 18:21).

We should also remember the reaction of the people. Elijah’s alter call fell on deaf ears. Not one “Amen” or a single response was forthcoming. The people “answered him not a word.” They did not appreciate the challenge or the challenger because they were far too compromised. Elijah was a spokesman for the orthodoxy of the past; Baalism was the acknowledged representation of authority and power in the reigning cultural climate. Elijah had to call fire from heaven “that this people may know that thou art the Lord God” (v. 37).

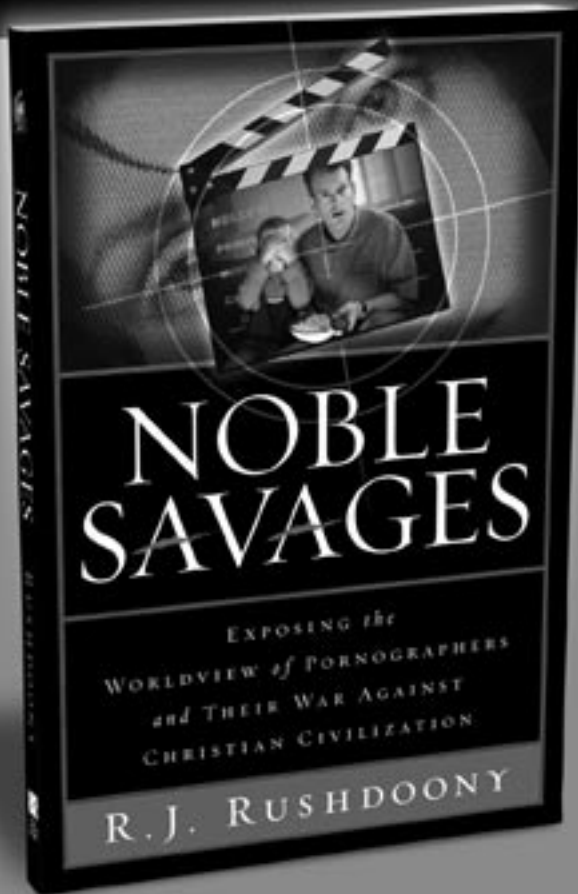
That miracle was for the moment enough for an existential people. The display of power was real enough to get the attention and respect of even a pragmatic people. Even the syncretists knew God was real at that moment. When God revealed Himself, their compromising faith melted in the fire from heaven. In the face of failure and powerlessness, there are no principled syncretists, no faithful compromisers. This must be an encouragement to us; when God acts, opposition will wither.

Syncretism in Jesus’ Day

There was syncretism in our Lord’s day as well. The Sadducees, religiously liberal, pragmatically courted Roman favor, though with the rise of Herod their influence in Rome was set back.

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This \$57 billion dollar industry is swallowing peoples worldwide as its revenues exceed that of professional football, baseball, and basketball combined. Statistics reveal that upwards of 40 million American adults regularly visit over 372 million published pornographic web pages. How did we get here?

In the “free love” decade of the 1960s, the New Left refashioned pornography into a new image — the symbol of moral freedom. What was once sold “under the counter” as filth was now celebrated as the literary symbol of liberation from God and His law-word. This refashioning was nothing new. It was but an echo of the liberation theology of the Marquis de Sade — the 19th century *perverset de France* (1740-1814).

In 1974, R. J. Rushdoony, wrote, “[T]his new pornography, first conceived by Sade... will not be eliminated by moral indignation or by legislation.” Rushdoony recognized that the roots of pornography in modern culture are essentially religious and must be combated religiously.

In this powerful book *Noble Savages* (formerly *The Politics of Pornography*) Rushdoony demonstrates that in order for modern man to justify his perversion he must reject the Biblical doctrine of the fall of man. If there is no fall, the Marquis de Sade argued, then all that man does is normative. Rushdoony concluded, “[T]he world will soon catch up with Sade, unless it abandons its humanistic foundations.”

In his conclusion Rushdoony wrote, “Symptoms are important and sometimes very serious, but it is very wrong and dangerous to treat symptoms rather than the underlying disease. Pornography is a symptom; it is not the problem.” What is the problem? It’s the philosophy behind pornography — the rejection of the fall of man that makes normative all that man does. Learn it all in this timeless classic.

When some tried to take Jesus by force to make Him king (Jn. 6:15), they were gravitating to Him as a miracle-worker, a power source that could be used for nationalistic and economic purposes. Their concern was, "What can Jesus do for us?" They wanted Jesus the miracle-worker. He would be a great asset, like a genie in a bottle. They were not interested in His message. They were going to determine His relevance and utility for their ends. From such "converts" Christ departed.

The Judaizers were also syncretists. Galatians 6:12-13 makes clear that their attempts to bring the early church under the umbrella of Jewish religion was to avoid persecution. Jewish religion was legal and Christianity was not. The syncretistic answer was to make Christianity a subset of Jewish religion without regard to the consequences to the church. No wonder Paul called this a perversion of the true gospel, another gospel altogether if there were such a thing (Gal. 1:6-7)

Political office represents a power center. The lure of wealth is that it

represents empowerment. Likewise, the syncretist looks for the dynamic forces of his time and seeks to harmonize with them. The syncretist is a leader in search of a following. Faithfulness will never mark him; he sees fidelity to an unpopular or outdated message as foolhardy. The syncretist loves consensus and seeks harmony over orthodoxy. He measures his success in numbers.

Adapting the Faith to Culture

Syncretism is not an application of the faith to the culture, but an adaptation of the faith to the culture. We apply our faith by faithfulness, by a conscious starting point of submission to God in obedience. Repeatedly, God prefaced His words with, "I am the LORD thy God..." We are called to "seek ye first the kingdom of God and his righteousness" (Mt. 6:33). It is only then we have the basis for addressing the culture. Syncretism seeks first the power and strength of the culture, and cultivates it in the name of Christianity.

Very intelligent and capable people often lean towards syncretism, because

they demand a group on which to test their skills. Being a leader of large numbers is not easy, it involves playing off competing groups and ideas without offense. Such skilled syncretists are often accomplished planners and strategists. They are often very charismatic personalities. Morally and theologically, however, they are dangerous people.

Ecumenicism is an obvious modern manifestation of syncretism in the church. So too is the modern church growth movement. The mere presumption that size represents success is symptomatic: it is feeling a need for an affiliation with power as the culture understands it. The mega-church is aptly named. It draws people by its sheer size and its services are mega-events. More than a few such churches have readily admitted that they limit their message to a strictly positive one. After all, what power is there in telling a crowd what it does not wish to hear? Compromise is a consequence of syncretistic religion.

There is a syncretism of faith, then, but there is also a syncretism of priorities. We think about and are concerned

Syncretism is Very Much With Us

Syncretism is not only alive and well in America today, but sponsored by churches and the government.

On January 27, 2006, as reported by www.getreligion.org, "the White House has agreed to pressure the Pentagon into letting military chaplains continue to voice public prayers that are appropriate to their own faith traditions, rather than requiring a kind of generic language that promotes a taxpayer-funded civic faith..."

Why was that step necessary? Because Christian chaplains were protesting. The most dramatic protest was made by a US Navy chaplain, Lt. Gordon James Klingenschmitt, who on January 6 ended an 18-day hunger strike after the government gave him permission to pray in Jesus' name while wearing his uniform [see http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=48248]. Klingenschmitt had objected to having to restrict himself to "inclusive" prayers.

Today's syncretism hides behind euphemisms — "civil religion," or "interfaith," or "non-denominational." It got a big boost following the September 11 terror attacks.

Joseph Stowell described a Chicago Leadership Prayer Breakfast he attended soon after 9/11 [Joseph Stowell, *The Trouble With Jesus*, pgs. 13-24, Moody Publishers, Chicago: 2003]: "Although the claim was widely embraced that after 9/11 America would never be the same again, I had not expected this."

After a series of prayers by a Muslim imam, a woman rabbi, a Catholic priest, and a liberal protestant minister, the keynote speaker — rector of Trinity Church, New York City — told his audience, "... we need to give up the 'traditions' that divide those who believe in 'God'... 9/11 will help you and me let go of some things that keep us from realizing that God works through others..."

Reflected Stowell, "I kept waiting to hear it, but Jesus' name was not mentioned once... it was clear that the 'tradition' he was asking me to give up was Jesus." Even as that last thought occurred to him, "the audience stood in enthusiastic, extended, thunderous applause."

For syncretists, being "inclusive" means excluding Jesus Christ — or, at best, lumping Him in with Baal, Buddha, Muhammad, and anything else they can think of.

with what excites us, what we see as important in our lives. I have been repeatedly distressed, over the years, to see Christians who are indifferent to talk of the power of the Triune God have an adrenaline rush when the subject of demonic experiences or the occult arises.

A syncretism of priorities means a man must defer to prevailing notions, no matter how silly or harmful they are. If Darwinian naturalism controls our culture, then the syncretist defers to biological evolution and psychology, anthropology, and sociology in terms of that belief. A syncretistic faith defends the status quo; it never challenges it.

The religious syncretists of today will be sensitive to all ideas that hold sway: positive thinking, empowerment, self-esteem, multi-culturalism, environmentalism, human rights, etc. When one term is replaced by another, the syncretist is the first to change his vocabulary and the literature in the church foyer. He is sensitive to such trends because, in part, he senses the need to get out in front of the movements he seeks to lead. A syncretist will never be old-fashioned, traditionalist, or conservative. He wants to be a player, and that means he must change with the game.

Getting Aboard the Power Train

There is yet one more characteristic of the syncretist strategy. We have said the syncretist seeks prevailing power and authority and gravitates toward them. He hitches his religious message to their power train. One such power center has always been the state. A locus of power with the means of enforcement, it has always remained a temptation to blend the state's power into one's religion, to appease it, court it, justify it, or exploit it.

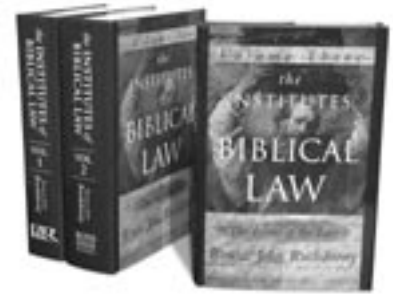
In Israel the worship of Baal was state-sponsored and served the state's purposes. Elijah thus had to break the power of the prophets of Baal before he could confront Ahab and his dynasty.

The Sadducees courted Roman favor for the obvious pragmatic advantage. The Galileans demanded Jesus be their king because His miracle-working represented a nationalistic, statist power-source. The Judaizers sought the protection of Rome by demanding that the church become a sect of the Jewish religion. Syncretism will be deferential to the state because it courts the power and influence it represents.

Statism is a threat to individual liberty, but that is not the core moral issue. Statism is a moral evil because it removes individual liberty. Our Lord commanded us to seek first the Kingdom of God and His righteousness. To exercise our citizenship in terms of the righteousness of God necessitates the liberty to do so. The prophetic ministry of the church to the state must be one of warning against its arrogant presumption.

The great power center of the modern world is the state, and too much of the church cheers it on in the name of patriotism. Such Christians are predisposed to be indifferent to humanistic law and education. They cry "Lord, Lord," but they isolate Him to the world of pietistic spirituality and tacitly acknowledge the state as lord over all else. As our modern lord, the state takes our wealth by its taxation and fiat money, our children by education, our estates by taxation, and our men and women to fight wars.

In contrast to syncretism's changing amalgam of beliefs, we are called to faithfulness to our Lord, which we measure by our obedience to His unchanging Word. At best, syncretism is an immature and compromised faith; at its worst, it is a paganism masquerading as Christianity. ■



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The Fairfax County Resolves

Roger Schultz



The Fairfax County Resolves, R.J. Rushdoony once said, are “the best single document for understanding the constitutional and the legal issues between the colonies and England.” Though “one of the most important documents in American history,” he further notes, it has been almost entirely forgotten.¹ (A recent Library of Congress exhibit underscores the significance of the Fairfax Resolves, calling them “the first clear statement of fundamental constitutional rights of the British American colonies as subjects of the Crown.”²)

It is certainly true that the Fairfax Resolves have been neglected. I have never seen a college history text that mentions them. And even though the Fairfax Resolves were largely framed by George Washington and George Mason, I have never seen a college text on the American Revolution that covers them.

Why are they ignored? In the past generation or so, American historians have not emphasized constitutional principles. Historians who focus on race, class, and gender issues have little interest in fundamental legal questions. Students are far more likely to learn about Sally Fairfax, the one-time object of Washington’s affections, than about the Fairfax Resolves.

The Context

The Fairfax County Resolves were part of the colonial response to the Coercive Acts, which were a series of punitive measures enacted by the British Parliament in response to the famous

Boston Tea Party of 1773. Americans promptly dubbed them the Intolerable Acts, and for good reason: the Boston Port Act closed Boston harbor; the Impartial Administration of Justice Act allowed indicted royal officials to face trial in Britain, rather than before colonial judges and jurors; a revised Quartering Act permitted the lodging of British soldiers in colonists’ homes — a cruel provision, given the nasty reputation of 18th century soldiers; and the Massachusetts Government Act eliminated representative government in that colony.

Patriots around the colonies saw the Coercive Acts as a major threat to American liberty. The British ministry, it seemed, was moving toward outright tyranny. As Washington put it, “[T]he crisis is arrived when we must assert our rights, or submit to every imposition, that can be heaped upon us, till custom and use shall make us tame and abject slaves.”³

Ultimately, colonists would send representatives to the (First) Continental Congress in September, 1774, to coordinate resistance to British policy. In the meantime, state by state, patriots issued resolutions and took steps to protect their liberties.

The Resolves

The state of Virginia is a good example of the rising opposition to British tyranny. On May 24, 1774, the House of Burgesses formally protested the Boston Port Act; two days later, the royal governor dissolved the House. A week later, burgesses who remained in Williamsburg called for a statewide conven-

tion to meet in sixty days. Over the next two months, burgesses were to “collect the sense of their respective counties.” Thirty-one of these Virginia county resolutions remain. The Fairfax County Resolves, ratified in northern Virginia on July 18, was the most significant.⁴

Their authorship is usually attributed to Mason and Washington (who chaired the proceedings). They probably drafted the Resolves on July 17 at Mount Vernon, submitting them the following day for debate and ratification at a county assembly. There, “the Freeholders and Inhabitants” of Fairfax County approved twenty-four monumental resolutions which reflect the temper and commitments of American patriots.⁵ The Resolves have four major emphases.

Constitutional Principles

First, the Fairfax Resolves emphasized fundamental constitutional principles. As Englishmen, the colonists possessed inalienable constitutional rights which could not be abridged by king or parliament. Their ancestors brought those rights with them to America; those rights were confirmed by colonial charters; and colonists had never abandoned them. Colonists did not see themselves as revolutionaries who wanted to throw off English rule. Rather, they were descendents of Englishmen defending their constitutional rights under the original English compact. As the first resolution states it, colonists brought “the Civil-Constitution and Form of Government of the Country they came from, and were by the Laws of Nature and Nations entitled

to all its Privileges, Immunities and Advantages, which have descended to us their Posterity.”

Virginia patriots specifically highlighted key constitutional rights, such as the principle of “consent of the governed.” “The most important and valuable Part of the British Constitution, upon which its very Existence depends,” the second resolution says, “is the fundamental Principle of the People’s being governed by no Laws, to which they have not given their Consent, by Representatives freely chosen by themselves.” Without this constitutional safeguard, “the Government must degenerate either into an absolute and despotic Monarchy, or a tyrannical Aristocracy, and the Freedom of the People be annihilated.”

A corollary principle was “no taxation without representation.” “To extort from us our Money with out our Consent,” the fifth resolution states, is “diametrically contrary to the first Principles of the Constitution“ and “is totally incompatible with the Privileges of a free People, and the natural Rights of Mankind” and “is calculated to reduce us from a State of Freedom and Happiness to Slavery and Misery.” Control of taxation, the sixth resolution continues, is “the only effectual Security to a free People, against the Incroachments of Despotism and Tyranny.”

Affirmations of Loyalty

Second, the Fairfax Resolves stated the colonists’ willingness to remain within the British Empire. Colonists did not wish to separate or become independent. They were willingly “subject to all his Majesty’s just, legal, and constitutional Prerogatives.”

The colonists also recognized their duties within the empire. They were willing to contribute to its defense, and had done so in the French and Indian War. They were willing to abide by

imperial trade regulations. Though mercantilist policy was “subject to Abuse,” they would “cheerfully acquiesce” to these laws, since it helped the whole empire.

In 1774 American patriots were loyal to the king — “under a just, lenient, permanent, and constitutional Form of Government.” Their “greatest Wish and Inclination, as well as Interest” was to remain within the British Empire. Colonial loyalty, however, was conditional: “but tho’ we are its Subjects, we will use every Means which Heaven hath given us to prevent our becoming its Slaves.”⁶

The conviction of the colonists comes through in the penultimate resolution. The Continental Congress should “transmit an humble and dutiful Petition and Remonstrance to his Majesty, asserting with decent Firmness our just and constitutional Rights and Privileg[es,] lamenting the fatal Necessity of being compelled to enter into [these] Measures; declaring, in the strongest Terms, ou[r] Duty and Affection to his Majesty...and most humbly conjuring and beseeching his Majesty, not to reduce his faithful Subjects of America to a State of desperation.”

Limits on Parliamentary Power

Third, patriots focused on Parliament’s abuse of power. The House of Commons, they insisted, was not elected by Americans and was not accountable to Americans. Resolution seven warns that Parliament was establishing “the most grievous and intolerable Species of Tyranny and Oppression, that ever was inflicted upon Mankind.” Parliament’s assault on colonial rights, the patriots continue, will reduce the colonies to a state of desperation, will dissolve the ancient compacts between colonists and Britain, and “will end in the Ruin both of Great Britain and her Colonies.”

In particular, the Fairfax Resolves point to unconstitutional Parliamen-

tary actions. Revenue acts (without the people’s consent), the suspension of jury trials, the abrogation of colonial charters, the “Protection and Encouragement of Murderers” in Boston, and especially the Coercive Acts were examples of Parliament’s erection of an “Iniquitous System.”

Colonial Unity

Fourth, the Fairfax Resolves called upon Virginians and Americans to have a united resistance to British tyranny. This call to coordinated action dominates the last half of the Resolves. A “firm Union” of the colonies, resolution twelve promises, will defeat “the pernicious Designs” of Parliament.

Colonists were called to assist Boston, since the citizens of Boston were “suffering in the common Cause of all British America.” Americans would also collect money to reimburse the East India Company — as the destroyed tea had been private property. But Americans would also boycott the company, resolution eleven explains, as it was the “Instrument of Oppression and the Cause of our present Distress.”

Colonists were also called to self-sufficiency, moderation, and virtue. Leaders needed “to set Examples of Temperance, Fortitude, Frugality and Industry.” Colonists must put economic pressure on Britain, boycotting British goods. They should also embargo critical exports — such as tobacco and timber, and merchants were to cap prices. In resolution eighteen, Virginians demanded an end to slave importation, hoping to terminate the “wicked cruel and unnatural Trade.”

Colonists even created an enforcement mechanism to guarantee compliance. The inhabitants of all the Colonies were asked to enter “a solemn Covenant and Association” in which they pledged themselves to boycott British goods.

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The Leadership Principle

By Christopher J. Ortiz



By the 1980s the dynamics of the mega-church challenged the way pastors approached their clerical office.

The early church was analogous to the family, but the modern church saw more similarity with the corporation. Senior pastors became CEOs, churches started hiring controllers and administrators, and church secretaries became executive assistants. Though the Apostle Paul sought church elders who could “manage their own households well” (1 Tim. 3:4-5), today’s church demotes domestic credentials by courting those who can “manage their own businesses well.”

The over-emphasis on “leadership” in today’s church reflects this underlying corporate outlook. Leadership is now the single term used for virtually

“The thing that thou doest is not good.”

(Exodus 18:17)

every position of headship from father to teacher. In doing so, important covenantal positions like fatherhood are drained of their meaning by the indistinguishable label of “leader.”

But do corporate leaders nurture their staff? Do CEOs wash their colleagues in the water of the Word (Eph. 5:26), or serve as covenant representatives of the sovereign Lord? Fathers are not simply “leaders.” Fathers are fathers.

That’s why God called them fathers. Leadership is an aspect of fatherhood but so is teaching and nurturing. Our model is God, not Bill Gates.

The focus of much of the modern church is now on leadership training. Pastors are concerned with instilling in both volunteers and staff members the “laws of leadership” instead of the “laws of God.” For many of them the Jethro Principle of leadership found in Exodus 18 is their proof text for a vast system of delegated leaders overseeing the massive bureaucracy of the mega-church. However, a closer look at Exodus 18 yields an even greater secret than delegated leadership in Jethro’s sage advice.

Jethro Confronts Moses

Jethro had never seen such a massive undertaking. The sun was barely peeking through the desert sky, yet this long

line of murmuring plaintiffs had risen well before the rooster's first crow. By the orderly array of the frustrated multitudes, Jethro knew this early morning exercise was routine.

The patient crowd increased as the chilly desert air warmed beneath the rising sun. These former slaves were used to this sort of government. They had learned to depend on centralized authority during a few hundred years in Egyptian bondage. The Gospel of Moses delivered from tyranny, yet his ad hoc court system bore a strange resemblance to the previous bureaucracy. Maybe this was just their lot. How could Moses, the man of God, be in error? This system must be ordained of God.

By nightfall those still in line quietly dispersed to their respective dwellings. Maybe tomorrow would bring them to Moses. From the outset of their exodus they were told their preservation depended upon their obedience to God's commands through Moses. Each day they were reminded of this by the carpet of manna that lay across each of their doorways. This object lesson contained a simple message: "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God" (Dt. 8:3).

Moses the Man of God

But only Moses knew the words of God; and meeting with him meant waiting in line. After all, this was a new enterprise for the Israelites. They were now freed from the protracted nightmare of Pharaoh, and judgment in the matters of desert life necessitated the revelation of God. Moses would level that needed insight if one could only secure a few moments before his judgment seat. Meeting with Moses became the objective of daily life.

Jethro, on the other hand, was a priest of Midian, and he knew how to better manage a religious body. Moses'

method of Egyptian statism was not proper for this new covenant community. Jethro took it upon himself to instruct his burdened son-in-law in the way of wisdom:

And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? (Ex. 18:14)

The focus of much of the modern church is now on leadership training. Pastors are concerned with instilling in both volunteers and staff members the "laws of leadership" instead of the "laws of God."

It was obvious to Jethro that by placing godly responsibility in the hands of one man, Moses caused more harm than good. Judging between the parties on a case-by-case basis would not equip the people for personal responsibility nor enlighten them to the total scope of God's law. Personally, Moses was on the fast track to mental exhaustion while the frustration from delayed attention left a bitter taste in the mouths of the waiting populace. Yet Moses' view of himself as mediator clouded his consideration of alternate means to accomplishing God's will:

And Moses said unto his father in law, because the people come unto me to enquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. (Ex. 18:15-16)

Jethro could easily see Moses was distorting the nature of his calling as the

head of Israel. Moses had consolidated his spiritual gifts along with the task of administration and operations into a mammoth system of spiritual bureaucracy. Centuries later, the Apostle Paul would explain the division of labor under the auspices of the Godhead:

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. (1 Cor. 12:4-6)

For whatever reason, Jethro better understood the wisdom of a decentralized administration with a godly division of labor. He deftly introduced this concept by highlighting the consequences of Moses' chosen method of ministry:

[T]he thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. (Ex. 18:17-18)

Delegated Authority

This should be a lesson for recent history. Western statism is replete with instances of centralized authority. As citizens of the new Egypt, our perceptions are likewise fettered by the slavish impositions of top-heavy bureaucracies. We've been taught to wait in line. And any time you see a long line, you'll find a welfare state.

Moses was wearing himself out. The burden of centralized government was too much for him to carry. He needed assistance. He was also wearing out the people and teaching them an unnecessary social dependency. Jethro offered a solution: decentralize the system and teach the people:

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must

walk, and the work that they must do. More-over thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself; and they shall bear the burden with thee. (Ex. 18:19-22)

Contemporary leadership gurus look at Exodus 18 as a lesson in corporate structure, where delegated leadership shares the workload with a down-line of qualified captains. Yet despite today's use of this model, centralization, and now tyranny, is expanding at an exponential rate. The parasite of bureaucracy permeates every type of government. Elite dominance wears out leaders and laity, politicians and citizenry, executives and employees alike. This is especially true in the age of "professional ministry."

The Leadership Movement

Although it's difficult to determine the exact date, one could argue that with Peter Drucker¹ came the rise of the leadership movement. The corporate explosion ignited in the postwar boom of the 1950s, aided by the rise of management consultants who in turn advised corporate leaders in the principles of structure, efficiency, and organization. Gurus like Drucker helped steer the numerous trends in leadership theory for the ensuing decades and soon found a willing audience in the modern church leader. The *Christian Science Monitor* recently highlighted this collusion of church corporatism in the rags to riches story of a Connecticut megachurch:

This nondenominational megachurch, which has passed through challenging stages itself, is now flourishing, along with hundreds of other megachurches that are reshaping the religious landscape in the United States. A national survey released last week found twice as

many as there were five years ago. The late management guru Peter Drucker called the megachurch "the only organization ... actually working in our society," and said it had much to teach other institutions.²

This leadership trend in the church is a disturbing phenomenon, and its influence is extensive. As an example, Appalachian, the world's largest Christian book distributor, currently features over 700 book titles on leadership alone — the majority of these books being published within the last ten years.

Christians are consulting leadership principles because today's church is a strange blend of the modern corporation and the welfare state. A multitude of "ministry positions" now beckons prospective ministers with new opportunities for expression and career choices. The staff listings at the average megachurch can be extensive. So, seminaries now offer doctoral degrees in "organizational leadership" and a new generation of Christian ministers is looking to find a management position in the massive enterprise of the modern church.

Theologian David Wells highlights the tragic transformation brought on by an era of "professional" ministers:

The pastoral ministry is thus being professionalized. It is being anchored firmly in the middle class, and the attitudes of those who are themselves professionals or who constantly deal with them are increasingly defining who the minister is. Once again, it is the old market mechanism at work — ministers defining themselves as a product for which there is a market. And so they feel they must present themselves as having a desired competence, and that competence, as it turns out, is largely managerial. They must be able to manage the unruly and painful forces within the human psyche as well as the turbulent and equally unruly forces in the organization of the Church.²

Jethro's Secret

Much emphasis is placed on Jethro's concept of delegated authority as the sole remedy to the Mosaic model. No doubt Jethro's hierarchical structure better managed the immense sojourning population of transitory Israel. Yet, most leadership pundits overlook the foundational element to Jethro's leadership principle:

Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. (Ex. 18:18-19)

Verses 18 and 19 come before Jethro's suggestion to appoint a multitude of divisional leaders. Moses was to first teach the people the ordinances and laws of God so that the people might understand *the way they must walk, and the work they must do*. This was foundational. The hierarchy of delegated leaders would not work without a thorough grounding of the people in the law of God. Therefore, Jethro does not place the emphasis upon the structure of the leaders; rather, *he focuses first on the self-governing individual under God's law*.

Once the people are grounded in the idea of self-government, a network of captains can be placed over them. However, even this was a limited role for leadership. The captains were not intended to be benefactors of a wilderness welfare state. They were only to serve the people in matters of judgment:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge. (Ex. 18:22a)

This network of leaders served the purpose of judgment in the matters of life. The leaders were to judge every small matter while Moses was to judge every great matter. What may be most important, however, is not mentioned

but surely implied: if Moses and his down-line of shepherds were to judge every great and small matter, then the “smallest” matters must be judged by the individuals themselves.

This is the reason for Moses to establish the people in the law of God. They would learn for themselves the way God wanted them to walk and the work God expected them to do. The people could then make effective judgments in the smallest matters of life and without visiting their overseers for every situation. The corresponding effect would be felt up the chain of command to Moses himself.

Wisdom: God’s Law Applied

Judgment in the matters of life is the Biblical concept of wisdom. The book of Proverbs is essentially a resource for wise choices. Wisdom, in this sense, is God’s law applied. And the wisdom of God remains the world’s greatest treasure.

If you recall, the Queen of Sheba traveled a long way to hear Solomon’s wisdom (1Kings 10). She heard in her own country the reports of his great achievements and remarkable wisdom (v. 6). Yet she confessed that she had only heard the half of it, “thy wisdom and prosperity exceedeth the fame which I heard” (v. 8).

When God’s law is properly applied, it reveals a hidden wisdom not found in the hearts and minds of sinful man. This is what makes the wisdom of God so alluring. It draws the attention of foreign nations as they behold its operation in bringing resolution and peace to the social conflicts in the religious community. From early on God told Israel that by obeying His law they would evoke wonder in the sight of the nations:

Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your under-

standing in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? (Dt. 4:5-8)

We in the modern church have chosen gospel preaching as the only means to world evangelism. Certainly, the gospel is the power of God unto salvation (Rom. 1:16). However, the nations are skeptical of our message because of the contradictory way in which we live. We preach a good sermon but live poor lives. We struggle with managing our families and our finances. We lie, cheat, and steal in an effort to do God a service. We take brother and sister to court over a business matter and regularly look to the state for benevolence and charitable support. In short, we are inept at making judgments in the matters of life.

The True Responsibility of Leaders

Our leadership structure has not cured us of these maladies. The multiplicity of church programs has not alleviated the dysfunction still permeating Christian society. We are mocked more than admired. We are scorned more than sought after. For all the resources spent on Christian leadership conferences, the average pastor is still unable to recite the Ten Commandments. It is here that the root of our sin finds ample room to spread.

Pastors must create a desire in their churches for self-government. They must teach their congregations how to love the law of God and make it their meditation throughout the day (Ps. 119:97). There should be a regular reading of God’s law in each service and an admonition to make Biblical judgments in the matters of life. God has provided pastors with a tremendous sermon

source in the book of Proverbs. Pastors would be wise to make use of it on a regular basis.

Why has this not happened? Well, living wisely in daily life is not glamorous. Spending money to keep up with our neighbors typically outweighs the savings program Proverbs suggests. Living-room Christians prefer giving “seed faith” offerings to television preachers instead of practicing the mundane method of “six days thou shalt labor.” And, of course, it’s always easier to send our children to public school rather than making the sacrifice required to provide them with a Christian education. Essentially, we are far from Biblical Christianity.

Education begins in the pulpit. So does decentralization. Even the wisdom of Jethro was to be communicated through the lips of Moses. True ministry will teach people the concept of self-government. This is why so many pastors despise true Reformed thinking. It asks them to push people to God rather than draw away disciples after themselves. This is why many will ignore men like R. J. Rushdoony and turn a deaf ear to the Chalcedon Foundation. As ministers of Jesus Christ, we must all be watchful lest we become the kind of church leader the Apostle Paul contended with:

Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them. (Gal. 4:17) ■

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1. Peter Drucker is often called the “father of modern management theory.” Other leadership theorists existed but Drucker became the prominent guru through his massive publishing.
2. David F. Wells, *No Place for Truth*, or, *Whatever Happened to Evangelical Theology?* (Grand Rapids, MI: Wm. B. Eerdmans, 1993), p. 236-237.

THE DEATH OF SECULAR HUMANISM

BY GARY NORTH



Secular humanism is dying in the West. It's about time. It's hard to believe this today, but it's true. Pat Buchanan's book, *The Death of the*

West, shows why: a loss of Christian faith, with falling birthrates to match. I think his book is as close to irrefutable as any book on Western culture that I have read. This is why the secular Left has not replied to it. But neither has the secular Right. The problem of falling birthrates cannot be solved by larger military budgets at home and an interventionist foreign policy abroad.

That was equally true in the late 1930s. Hitler's expansionist foreign policy, launched in the name of "lebensraum" — living space — was accom-

panied by falling birthrates. This is why there were government subsidies for large families. Calvin College has posted translations of Nazi-era documents relating to falling birthrates.¹

Within months of Hitler's accession to power, the government passed the "Law for the Encouragement of Marriage," which provided loans to newlyweds. The more children they had, the less they had to repay. Four children earned a family debt freedom. The program failed to increase the number of births.

The Federal Republic of Germany is again offering state-funded subsidies to families.²

This has been going on for years. The strategy has been a complete failure, which of course has persuaded the

politicians to escalate the subsidies.

The welfare state is not part of the solution. The welfare state is part of the problem.

ISLAM

Islam is expanding. In the Middle East, the Wahhabi sect — militant — has the financial backing of Saudi Arabia and is the fastest-growing Islamic group in the Middle East. Shi'ites in Iraq are coming into power, replacing the secular Ba'athists, thanks to American blood and money. Iran is Shi'ite. The Shi'ites are hard-core Islamic theocrats.

Islam is growing all over the world, not by conversions but by high birthrates and falling death rates.

Islam must soon come to grips

with capitalism's fast rate of economic growth, which brings home the bacon. Iran's urban youth, according to Western media accounts, is increasingly consumerist and therefore not committed to the mullahs' version of the good life. But a particular cartoon, shown in Iranian TV, is indicative of what is coming: greater militancy and more terrorism. This is a recruiting tool for teenage suicide bombers.³

The competition that poses a threat to the West today is not economic competition. Economic competition is peaceful. The expansion of the division of labor increases everyone's wealth. What poses the main threat is demographic competition between Islamic immigrants and Europe's secularism. This creates competition for control over the legal order, which inevitably has to do with legalized coercion: civil sanctions.

As R.J. Rushdoony asked in 1959: By what standard?

What is going to happen in Europe over the next half century is happening today in the State of Israel. The Jewish birthrate is above the replacement level of 2.1 children per family: 2.7 children. This is mainly the result of the no-contraception policy of Orthodox Jews. Yet this high birthrate — the highest of any industrial nation — is still below the birthrate of Israeli Arabs: three children per family.

Then there is Gaza, where Arab women bear on average seven children. This according to a paper presented at a 2005 conference on population held by the Pew Forum on Religion and Public Life. (The papers include data on Islamic, Christian, Buddhist, and Hindu growth rates.)⁴

Islamic birthrates are falling, but not to the extent that European birthrates are.

Unless Europe experiences a Chris-

THE COMPETITION THAT POSES A THREAT TO THE WEST TODAY IS NOT ECONOMIC COMPETITION. ECONOMIC COMPETITION IS PEACEFUL. THE EXPANSION OF THE DIVISION OF LABOR INCREASES EVERYONE'S WEALTH. WHAT POSES THE MAIN THREAT IS DEMOGRAPHIC COMPETITION BETWEEN ISLAMIC IMMIGRANTS AND EUROPE'S SECULARISM. THIS CREATES COMPETITION FOR CONTROL OVER THE LEGAL ORDER, WHICH INEVITABLY HAS TO DO WITH LEGALIZED COERCION: CIVIL SANCTIONS.

tian revival, its culture will not exist in 2100. Islam will have achieved in the bedroom what the Ottomans did not achieve on horseback, 1500–1700: victory.

MARK STEYN'S HAND GRENADE

In a long and brilliant article by neo-conservative columnist Mark Steyn, we get a vision of things to come. Steyn is by far the most rhetorically gifted of the neo-cons. His supreme ability is to come up with a humorous turn of phrase. No neo-con matches him; indeed, I can think of no columnist who matches him in this regard.

He offers no religious solution to Europe's demographic decline, which is another way of saying that he offers no solution. The demographic issue is deeply religious. It has to do with one's faith in the future. It also has to do with dominion: seeing "your" group come into authority because your group is larger. In democracies, numbers count.

Steyn, like Buchanan, sees what this war — and it is a war — is all about: faith in the future.

That's what the war's about: our lack of

civilizational confidence. As a famous Arnold Toynbee quote puts it: "Civilizations die from suicide, not murder" — as can be seen throughout much of "the Western world" right now.

He then skewers the humanists with characteristic glee:

The progressive agenda — lavish social welfare, abortion, secularism, multiculturalism — is collectively the real suicide bomb. Take multiculturalism. The great thing about multiculturalism is that it doesn't involve knowing anything about other cultures — the capital of Bhutan, the principal exports of Malawi, who cares? All it requires is feeling good about other cultures. It's fundamentally a fraud, and I would argue was subliminally accepted on that basis. Most adherents to the idea that all cultures are equal don't want to live in anything but an advanced Western society. Multiculturalism means your kid has to learn some wretched native dirge for the school holiday concert instead of getting to sing "Rudolph the Red-Nosed Reindeer" or that your holistic masseuse uses techniques developed from Native American spirituality, but not that you or anyone you care about should have to live in an African or Native American society. It's a quintessential piece of progressive humbug.

The problem is, this humbug controls the media, the universities, and the supposed trendsetters of the West, who are in fact trend-losers.

He then lays it on the line. I have seen no one who gets to the heart of the matter with more insight or with more wit. This, sad to say, is on target:

Then September 11 happened. And bizarrely the reaction of just about every prominent Western leader was to visit a mosque: President Bush did, the prince of Wales did, the prime minister of the United Kingdom did, the prime minister of Canada did ... The premier of Ontario didn't, and so 20 Muslim community leaders had a big summit to denounce him for failing to visit a

mosque. I don't know why he didn't. Maybe there was a big backlog, it was mosque drive time, prime ministers in gridlock up and down the freeway trying to get to the Sword of the Infidel-Slayer Mosque on Elm Street. But for whatever reason he couldn't fit it into his hectic schedule. Ontario's citizenship minister did show up at a mosque, but the imams took that as a great insult, like the Queen sending WP to open the Commonwealth Games. So the premier of Ontario had to hold a big meeting with the aggrieved imams to apologize for not going to a mosque and, as the *Toronto Star* reported it, "to provide them with reassurance that the provincial government does not see them as the enemy."

Anyway, the get-me-to-the-mosque-on-time fever died down, but it set the tone for our general approach to these atrocities. The old definition of a nanosecond was the gap between the traffic light changing in New York and the first honk from a car behind. The new definition is the gap between a terrorist bombing and the press release from an Islamic lobby group warning of a backlash against Muslims. In most circumstances, it would be considered appallingly bad taste to deflect attention from an actual "hate crime" by scaremongering about a purely hypothetical one. Needless to say, there is no campaign of Islamophobic hate crimes. If anything, the West is awash in an epidemic of self-hate crimes. A commentator on Tim Blair's Web site in Australia summed it up in a note-perfect parody of a Guardian headline: "Muslim Community Leaders Warn of Backlash from Tomorrow Morning's Terrorist Attack." Those community leaders have the measure of us.

Yes, the ruling elites are ninnies. Yes, they specialize in playing lapdogs to certain cultural minorities that succeed in securing for themselves a "rights" label. But this is not the main problem we face. The main problem is a culture-wide loss of faith: in the future, in

THE ANNEXATION BY GOVERNMENT OF MOST OF THE KEY RESPONSIBILITIES OF LIFE — CHILD-RAISING, TAKING CARE OF YOUR ELDERLY PARENTS — HAS PROFOUNDLY CHANGED THE RELATIONSHIP BETWEEN THE CITIZEN AND THE STATE. AT SOME POINT — I WOULD SAY SOCIALIZED HEALTH CARE IS A GOOD MARKER — YOU CROSS A LINE, AND IT'S VERY HARD THEN TO PERSUADE A CITIZENRY ENJOYING THAT MUCH GOVERNMENT LARGESSE TO CROSS BACK.

personal responsibility, in the family.

We are dealing with a substitute faith — faith in the welfare state's replacement of the family.

But the problem now goes way beyond the ruling establishment. The annexation by government of most of the key responsibilities of life — child-raising, taking care of your elderly parents — has profoundly changed the relationship between the citizen and the state. At some point — I would say socialized health care is a good marker — you cross a line, and it's very hard then to persuade a citizenry enjoying that much government largesse to cross back.

The masses of voters in the West are on the take. Politics today is about divvying up the loot stolen from the taxpayers. It is the politics of plunder. It has addicted the masses, but Europe is further into the addiction.

We are viewing the suicide of the West. Steyn does not cite Buchanan's book. He is a neo-con; Buchanan is a traditional conservative who is anti-neo-con, anti-Empire, and anti-foreign aid to the State of Israel. But Steyn accepts Buchanan's thesis. He adds this: you can identify the resilience of a society by examining what worries its elite members:

One way "societies choose to fail or succeed" is by choosing what to worry

about. The Western world has delivered more wealth and more comfort to more of its citizens than any other civilization in history, and in return we've developed a great cult of worrying. You know the classics of the genre: In 1968, in his bestselling book "The Population Bomb," the eminent scientist Paul Ehrlich declared: "In the 1970s the world will undergo famines — hundreds of millions of people are going to starve to death." In 1972, in their landmark study "The Limits to Growth," the Club of Rome announced that the world would run out of gold by 1981, of mercury by 1985, tin by 1987, zinc by 1990, petroleum by 1992, and copper, lead and gas by 1993.

None of these things happened. In fact, quite the opposite is happening. We're pretty much awash in resources, but we're running out of people — the one truly indispensable resource, without which none of the others matter. Russia's the most obvious example: it's the largest country on earth, it's full of natural resources, and yet it's dying — its population is falling calamitously.

The default mode of our elites is that anything that happens — from terrorism to tsunamis — can be understood only as deriving from the perniciousness of Western civilization. As Jean-Francois Revel wrote, "Clearly, a civilization that feels guilty for everything it is and does will lack the energy and conviction to defend itself."

Forget about the supposed rape of the ecological system. Don't worry about the trees:

Well, here's my prediction for 2032: unless we change our ways the world faces a future ... where the environment will look pretty darn good. If you're a tree or a rock, you'll be living in clover. It's the Italians and the Swedes who'll be facing extinction and the loss of their natural habitat.

There will be no environmental doomsday. Oil, carbon dioxide emissions, deforestation: none of these things is worth worrying about. What's worrying

is that we spend so much time worrying about things that aren't worth worrying about that we don't worry about the things we should be worrying about. For 30 years, we've had endless wake-up calls for things that aren't worth waking up for. But for the very real, remorseless shifts in our society — the ones truly jeopardizing our future — we're sound asleep. The world is changing dramatically right now, and hysterical experts twitter about a hypothetical decrease in the Antarctic krill that might conceivably possibly happen so far down the road there are unlikely to be any Italian or Japanese enviro-worriers left alive to be devastated by it.⁵

Steyn has no answers, but he understands the questions.

A RELIGIOUS BATTLEFIELD

It is time to stop worrying about secular humanism, which is losing its cultural grip as the various media decentralize. Its institutional monopoly is breaking apart. It is time to start worrying about Islam and the civilization it brings.

Most Christians think that democratic pluralism is an acceptable substitute for Biblical law. This option is being removed in Europe. If European Christians persist in this myth, and if they do not increase their birthrates to exceed Islamic birthrates, country-by-country, then they are going to wind up living under Sharia law.

There is a new Islamic-Christian confrontation going on. It will escalate. Add to this conflict both Hinduism and Buddhism. Today's confrontations are religious. But they always are, aren't they? Only the deeply religious secular humanists have failed to understand this fact.

American pietists are today only barely aware of the threat of secular humanism. When Rushdoony wrote *By What Standard?* (1959), things were much worse. A generation ago, there

CHRISTIAN RECONSTRUCTIONISTS MUST NOW PREPARE BATTLE PLANS FOR THE NEXT WAR, NOT THE LAST ONE. A HANDFUL OF US CREATED THE BATTLE PLANS FOR THE OLD WAR: CHRISTIAN EDUCATION, THEONOMY, AND AN EXTENSION OF VAN TIL'S PRESUPPOSITIONAL APOLOGETICS TO CULTURE. THESE PLANS HAVE YET TO BE WIDELY IMPLEMENTED, BUT IT IS NEVERTHELESS TIME FOR US TO MOVE ON. ANOTHER WAR IS IN PROGRESS.

was almost no awareness of humanism's real threat. Fundamentalists worried about movies, dancing, tobacco, and liquor. So, to insulate themselves from the bad parts of modern culture, they turned on their televisions and sent their children to the local public school. Most of them today would regard a return to the culture of 1952 as a religious revival — the most that a premillennialist or an amillennialist can legitimately hope for.

Christian Reconstructionists must now prepare battle plans for the next war, not the last one. A handful of us created the battle plans for the old war: Christian education, theonomy, and an extension of Van Til's presuppositional apologetics to culture. These plans have yet to be widely implemented, but it is nevertheless time for us to move on. Another war is in progress.

This war will be even more serious because the stakes are visibly higher. This was true in 650. It will be true in 2050.

CONCLUSION

We can't beat something with nothing. Christian pietism may be suitable if you're willing to have your son kid-

napped by the sultan to be made into a Janissary warrior, as took place under the Ottoman Turks.⁶

For those Christians who want to avoid conscription by the state, pietism is inappropriate.

Christian pietism is still with us, which is why most Christians still vote for bond issues to keep the doors open at the local tax-funded, legally compulsory school. The "my child a Janissary" mentality is alive and well inside the Christian Right. The main difference today is this: they willingly surrender their daughters.

When it is at long last (once again) visibly Islam vs. Christianity, there will be a defection from this surrender mentality. This defection is in progress. The homeschool movement is evidence of this defection. So is the day school movement.

What the church needs now is a self-funded educational program, K-Ph.D., that is self-consciously Trinitarian and theonomic. We do not have this today, but someday we will.

For those who do not share Christian Reconstruction's postmillennial optimism, it is time to start reading the Koran. ■

Dr. Gary North is the noted author of numerous works on economics and history and is a co-founder of Christian Reconstruction. He continues to pour out a steady stream of writing and commentary and you can learn more about his work at www.garynorth.com and www.freebooks.com.

1. <http://snipurl.com/nazisubsidies>
2. <http://snipurl.com/germansubsidies>
3. <http://snipurl.com/iraniancartoon>
4. <http://snipurl.com/pewdemographics>
5. <http://snipurl.com/dyingeurope>
6. <http://snipurl.com/janissaries>



Can the State Care for Children?

By Timothy D. Terrell



To a highly educated bureaucrat accustomed to thinking up better ways to organize society, many traditional families can look messy.

They are often impoverished, managed by people who fight with one another, go bankrupt, use harmful drugs, drink or smoke or eat excessively, and watch violent shows on TV.

Making matters worse, some families include helpless children who are forever affected by the mistakes and sins of their parents. Children are neglected or abused, sometimes severely.

To a bureaucrat, it only makes sense that the state should be deeply involved in correcting the family's failings. Taking children from families where they have been criminally abused makes sense to most of us, but the bureaucrat wants more. Welfare, regulation, government-supervised education, and occasional inspection by social services agencies all seem reasonable. But can the state really do a better job of caring for children?

The State and the Integrity of the Family

Welfare programs like Aid for Families with Dependent Children (AFDC) rest on the assumption that government

payments are beneficial for children. But welfare has broken down the two-parent family by rearranging financial incentives for parents. AFDC makes single-parent households more common by passing to others the costs of bearing children out of wedlock. Although many government interventions probably contributed to the increase in illegitimacy rates, AFDC has rightly taken much of the blame. Economists Steven Caudill and Franklin Mixon concluded in a 2000 study that "increases in real AFDC benefits are associated with greater illegitimacy rates."¹

Conservative Christians are sometimes accused of wanting less state involvement while offering unworkable alternatives. But there is nothing unworkable about the family and the church. These are God-ordained institutions that have survived and even flourished for millennia. Certainly, individual family units break down, and when they do, the extended family and the church can provide effective support with accountability.

Where that support proves inadequate, there is adoption. The state has offered money without accountability, and abortion without constraint. As a result, fewer impoverished mothers take advantage of the alternatives provided

by family, church, and adoption. The children the state professes to care about are left in weaker households.

Adoption has declined since the early 1970s, largely because welfare programs socialize the costs of raising children. In 1970 there were 175,000 adoptions; by 1986 this had fallen to about 104,000.² Christian orphanages have declined as well, and the state's designated replacement, foster care, is a severely flawed system. William Shughart and William Chappell have argued that the transition to foster care from orphanages has made children less adoptable³, perhaps because of the problems caused by children being transferred from one temporary home to another. Their research bears this out, showing that states that were the first to shift from orphanages to foster care had lower adoption rates.

State Mercy Ministry?

The inadequacies of government in this area should not surprise Christians. The civil government is an instrument of justice, not of mercy (Romans 13:4). The care of children who have been orphaned, abandoned, or otherwise deprived of their parents is a mercy ministry, properly the territory of individuals, families, and churches. Failure

of individuals, families, and churches to do mercy ministry does not convert the state from a minister of wrath to a minister of compassion.

As is often the case, the tricky areas are the interfaces between spheres of authority. If the local sheriff arrests a single mother for, say, murder, what is to become of her child? If the next of kin cannot be located, some short-term childcare arrangement must be made quickly, to be followed by long-term placement if the mother is convicted and punished. Ideally, the sheriff would have a list of churches or homes that have the capacity to take care of suddenly parentless children. Upon the mother's arrest, the list could be used to find someone to take the child. The state need not take custody at any point.

Of course, this means that the state must have some concept of what constitutes a legitimate child-care arrangement. Some distinction must be made between a Biblical church and an operation set up to take in children for nefarious purposes. This means that the state cannot pretend to be religiously neutral. The First Church of Pedophiles,

for a (hopefully) outlandish example, would have to be ruled out as an option, and this requires an official statement from the civil magistrate as to what constitutes a church and what does not, what constitutes a legitimate foster family and what does not.

The state actually creates a large part of the problem of alternative childcare by neglecting Biblical principles of criminal justice. Long-term imprisonment is nowhere commanded in the Bible as a legitimate punishment for crime. Biblical punishments for crimes include restitution (Ex. 22:1-15), which allows parents to stay with their children while they work off their debt. The death penalty, another Biblical punishment (Ex. 21:12), certainly would separate children from parents, but the deterrent effect of the death penalty would help make these tragic cases rare.

We should not forget, too, that when the death penalty is applied for a crime like murder, the execution may make a child an orphan, but it would also deter would-be murderers from making orphans of their potential vic-

tims' children. War also makes orphans of children, and thus any state that engages in unjust warfare adds to the number of children for whom alternative placements must be found.

With childcare, as in other areas, the civil government fails when it acts inconsistently with Biblical law. It fails morally and it fails visibly in the performance of its usurped roles. The state's intervention will be inferior in many respects to what other social institutions (extended family, churches, and private organizations) can provide.

Families and churches are certainly not perfect. But we should not assume that the state's bureaucrats can do a better job. As R. J. Rushdoony wrote,

The tragic fact is that many families are not only unbelieving but evil in their care and rearing of children. The state is no better, and its record of custodial care is even worse, so that the failures of bad parents are compounded by a supposedly beneficent state. It is a very serious error to believe that problems have solutions outside of Christ. All around us, we see statist and humanistic solutions routinely aggravating problems.⁴

Adoption Statistics: Only Estimates

Because no single public or private agency is charged with collecting data on adoptions, hard-and-fast numbers are hard to come by, and even the government must rely on estimates.

Both the Adoption Institute and the National Adoption Information Clearinghouse (an agency of the U. S. Department of Health and Human Services) estimate that about 127,000 children are adopted each year in America. This number fluctuates from year to year. (The Clearinghouse's report is available on the Web.)

Who wants to adopt those 127,000 children? About 500,000 women according to the Adoption Institute.

That would leave some 373,000 women wanting to adopt a child, but unable to complete the process.

In 1995, according to the NAIC, 1.6 million women took "concrete steps" to adopt children; and of them, 487,000 — about 30% — completed the process. This compares to 25% found by the Adoption Institute.

How many children are actually available for adoption?

No one knows. Americans can adopt children from other countries, so much of the world is available as an adoption pool. The only firm figure that the government has to offer is:

In 2005, there were 118,000 American children in state-sponsored foster care.

"Adoption from foster care has increased in the past five years," says the Adoption Institute, "in response to a federal mandate that states take timely action to provide permanent homes for children in state care."

Meanwhile, intercountry adoptions are increasing. In 1992, they accounted for 5% of America's adoptions. By 2001, that share had tripled to 15%, according to the government.

"While there are reporting mechanisms for foster care and international adoptions, states are not required to record the number of private, domestic adoptions," says the Adoption Institute; adding that federal authorities in 1992 estimated that step-parent adoptions accounted for 42% of all adoptions and 15% of foster care adoptions.

The state needs to get out of the childcare business and let other institutions resume their places in caring for those who are impoverished or orphaned. We can say little about what the resulting mix of alternative childcare arrangements might look like, but increased privatization and church involvement would doubtless bring improvements.

Whose Children Are They, Anyway?

The United States has a tradition of resisting the encroachment of the state into the province of the family. In a 1923 Supreme Court case, *Meyer v. Nebraska*, the U. S. Supreme Court held that the Nebraska legislature had “attempted materially to interfere with...the power of parents to control the education of their own.” When, in 1922, the state of Oregon compelled all children to attend public school, the Supreme Court struck down the law in the case of *Pierce v. Society of Sisters* (1925). Observing that parents and guardians have the right “to direct the upbringing and education of children under their control,” the Court noted that “the child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations.” A well-known recent case regarding grandparent visitation rights, *Troxel v. Granville* (2000), resulted in the Court opinion that the Constitution “protects the fundamental right of parents to make decisions concerning the care, custody, and control of their children.”

But with Washington’s respect for the Constitution diminishing each year, parents cannot count on continued court protection from politicians who want to extend their reach into homes and families. Already, state social services agencies are notorious for invading

homes and unnecessarily taking children from parents.

For many years, truancy laws have allowed the state to stake out substantial claims to a child’s upbringing that extend down to age five or six. Once the state has legal authority to require certain types of schooling for five- or six-year-olds, what principle stands in the way of extending that authority to two- or three-year-olds? Politicians have attempted just this: in 2003, Rep. Kucinich (D-OH) introduced H.R. 3007, the Universal Pre-Kindergarten Act, which would help states bring children into schools at younger ages. The bill died, but politicians will doubtless try this sort of thing again.

Statist attempts to micromanage childhood date back to the ancient Greeks, at least. The Spartans brought seven-year-old boys into barracks and entrusted their subsequent education and training to the government. At least the Spartans had the decency to wait until age seven. Plato would have started even earlier. The extreme statism outlined in his Republic proposed to collectivize all aspects of child-rearing and orient education toward the aggrandizement of the state. Plato proposed “that the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent.... The proper officers will take the offspring of the good parents to the pen or fold, and there they will deposit them with certain nurses who dwell in a separate quarter.”

Two 19th century American socialists, Robert Owen and Frances Wright, sought compulsory education for all children over the age of two. The children would live in state institutions twenty-four hours a day, with occasional visits from their parents. The schools would “feed them, clothe them, lodge

them; must direct not their studies only, but their occupations and amusements and must care for them until their education is completed.” The entire scheme was, quite openly, for the benefit of the state. As Owen and Wright explained in 1847, “It is national, rational, republican education; free for all at the expense of all; conducted under the guardianship of the state, and for the honor, the happiness, the virtue, the salvation of the state.”

Rushdoony noted that the state’s form of “concern” for children is often self-serving and sometimes even deadly. He wrote,

The present direction of statist “concern” for the family should arouse Christians to action. Our faith, after all, sees the family as God’s basic form of government, not the church nor the state. Moreover, the Bible is most revealing as an anti-statist document in these and other matters. It tells us, for example, of Pharaoh and the Egyptian state, and their planned extermination of the Hebrew children. The greatest condemnation is reserved for Molech worship (king or state worship), which required the dedication of all children to the state, and their possible sacrifice to the state’s welfare. We see Babylon seizing all superior children, such as Daniel, separating them from their families to rear them as civil servants. Supremely, of course, we see Herod slaughtering all the children of Bethlehem up to two years of age, in his effort to kill the Christ child. The Bible gives us every reason to be suspicious of the state, especially when it professes a concern for our children.⁵ ■

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Caring for Our Own

Darlene S. Rushdoony with Mark R. Rushdoony



Paul used the model of a family to describe relationships in the church. Timothy was to address elder members as he would a father or mother, and the younger men and women as brothers and sisters (1 Tim. 5:1-2), and it was in these terms also that he talked about the care of widows. However, the church was not to assume the duties of the family, and in particular the care of widows: "...let not the church be charged; that it may relieve them that are widows indeed" (v. 16). By "widows indeed" he meant widows who have no surviving relatives.

Piety at Home

Paul described caring for widows as caring for our "own house" (v. 8). He was very clear that the charity of the church was never to replace the responsibility of a child, or even a nephew. In a patriarchal order where extended families lived and worked together, an aunt was very much an extended mother figure and deserved a corresponding respect. This family responsibility came before that of the church, which only got involved if there was no family member who could assume care. Like all of God's law, this requirement involved a blessing for obedience and a curse for disobedience.

The promised blessing was that, in the eyes of God, the care of aged family members was a "piety at home" that Paul assured us would be "good and acceptable before God" (v.4). When God gives us the opportunity to serve Him in obedience, it is an act of grace,

a blessing. The Pharisees, because they distorted God's revelation, constantly showed themselves to be clueless in matters of piety. Their idea of piety was that of a public display to "be seen of men" (Mt. 6:1-18). They also thought they could honor God in worship while they neglected their responsibilities to needy parents (15:5-6).

Worse Than an Infidel

There was also a curse on those who neglected their duties to parents. Paul told Timothy that withholding care from a needy parent was denying the faith and was "worse than" the behavior of an infidel.

This should not seem harsh if we understand the imperative of the fifth commandment. When Paul wrote to Timothy about the responsibility of children to their parents, it was in the context of the minister's relation to the congregation. Even in the difficult situation of a necessary rebuke, the minister should not forget the honor due that person as a fellow member in the family of God. In the difficult times of a parent's burdens of age, illness, or economic need we must likewise be mindful of our responsibility to honor them as the fifth commandment requires. Christ, after all, came to establish the law (Mt. 5:17). How can we honor our Heavenly Father while we dishonor our earthly parents?

In addition to honoring their role in the economy of God as the fifth commandment requires, we must also remember our debt of gratitude for our upbringing. Paul mentions that our treatment of needy parents is a way to "requite" or repay them (v. 4). How we

treat them when they need us says a great deal about whether we truly value them and our upbringing. Niggardliness to one's parents reveals a self-centered ungratefulness.

As our parents age, there is a caregiving role-reversal. We should see this as an honor to pay them back for the care they gave us as children. Mary, sister of Martha, once honored Christ by anointing His feet. Nicodemus and Joseph of Arimathaea honored Him by burying His body with what was a small fortune in myrrh and aloes. Sometimes our greatest method of honoring of parents may involve physical displays, however dissimilar.

Honoring a frail and needy parent is a final maturing of our relationship with them, because it is our last role as a child that we must fulfill. And we must understand that a child's role does not end with adulthood, but always exists as long as a parent lives. It is honoring to show our parents how much good we learned from them.

Some years ago, I ran across a child's storybook by Robert Munsch called *Love You Forever*. It tells of a mother who carried her young son to bed each night and sang a song, "I'll love you forever." At the end of the story the mother is too frail with age to sing to her son, so he carries her to bed instead, and sings that song she loved him with as a child. I gave a copy to my son, and one to my eldest daughter, and have yet another copy tucked away for the next in line.

Love is more than the expression of feeling. It is best revealed in our actions. Caring for parents is an act of love and a piety at home pleasing to God. ■

John Lofton on the Immorality of the Federal Budget

by Lee Duigon

Radio talk-show host and former *Washington Times* columnist John Lofton wrote for Chalcedon for 11 years, 1985-96. In December 2005, he appeared on national television, C-SPAN, to debate “The Morality of the Federal Budget” with James Winkler of the United Methodist Church. (A link to the show is available via the Chalcedon Blog at www.chalcedon.edu.) Mr. Winkler never answered Lofton’s oft-repeated question: “Where in the Bible, or in the Constitution, do you find a warrant for all these federal spending programs?” ■ Today Lofton is the editor of *The American View*, the website of the Constitution Party (TheAmericanView.com), and co-host, with Michael Peroutka, of *The American View*’s hour-long weekly radio show. ■ Lofton, who describes himself as “a recovering Republican,” formerly edited the *Conservative Digest* magazine and the American Conservative Union’s *Battleline* newsletter. He has worked for former President George H.W. Bush and former Sen. Bob Dole at the Republican National Committee, and was an adviser to the presidential campaigns of Pat Buchanan and Michael Peroutka of The Constitution Party. ■ Lofton granted this interview some weeks after he appeared on C-SPAN.



As the federal government grows and consumes more and more of America’s wealth, few think to challenge its basic assumptions. John Lofton is one of those few.

“It’s hard to realize how much we’ve changed as a nation,” Lofton said, looking back on his televised clash with James Winkler of the UMC a few weeks earlier. “For the overwhelming majority of our country’s history, all these things — health, education, welfare — were provided privately, by the people themselves. When the *Mayflower* drew near to Plymouth Rock, the Pilgrims didn’t see the Department of Health and Human Services waiting for them.”

The Way We Were

Throughout the 19th century, America grew — economically, indus-

trially, technologically, and culturally, all with little or no intervention by the federal government. Towns, hospitals, schools and colleges, libraries, railroads, and factories were built across a continent, all without federal funds.

In 1900, a catastrophic hurricane — unannounced by the nascent National Weather Service — struck the Texas port of Galveston, killing at least 6,000 people (and maybe as many as 10,000) and wiping a major portion of the city off the map.

“That disaster was much, much worse than what Hurricane Katrina did to New Orleans last summer,” Lofton said. “But in Galveston you didn’t see the people screaming for manna from FEMA [Federal Emergency Management Agency]. The people of Galveston rebuilt their city by themselves.”

There was no federal fund for disaster relief in 1900, or in 1906, the year

an earthquake devastated San Francisco. Killer floods along the Mississippi and Ohio rivers, a major earthquake in Charleston, South Carolina, the Great Chicago Fire — none of these famous disasters was cleaned up with federal money.

“There was no FEMA fund, or anything like it, in the federal budget,” Lofton said. “Any proposal to create such a fund would have received no Congressional support.”

“We were a very different people then. Our elected officials took seriously their oaths of office, to preserve and defend the Constitution, as oaths made to God. In 1887, President Grover Cleveland vetoed veterans’ benefits. Today, that would be political suicide. But Cleveland saw the veto as his constitutional responsibility.”

Was it hard-hearted stinginess 100 years ago that motivated presidents and

congresses to refuse to spend federal tax dollars for humanitarian purposes?

Certainly not, Lofton said: “Congress can only spend money on things that benefit the entire country. That’s what the ‘general welfare’ clause in the Constitution means.

“There is no Constitutional warrant for the government to do what it does today. The Constitution strictly limits the powers of the central government, and reserves many powers to the states and to the people.

“Today the Constitution is a dead letter. It has expired,” he said. “There used to be stiff Congressional debates over ‘internal improvements.’ Our national legislators realized they didn’t have the authority to spend the whole country’s money on projects that benefited one particular congressional district.

“Today it’s just one big pork barrel. They tack on thousands of local projects to an ‘omnibus bill’ every year, and nobody thinks twice about it. Each congressman tries to get as much as he can for his home district. I actually printed out the omnibus bill one year, and it was about a foot thick! Don’t tell me anyone in Congress who voted on it actually read the whole thing.

“They don’t even debate these projects anymore, and the president doesn’t use his veto power.”

In the 1930s, under President Franklin Delano Roosevelt, the whole picture changed. America was wallowing in the Great Depression, and Roosevelt’s remedy was to try to spend his way out of it.

“Franklin Roosevelt tremendously increased the size of the state,” Lofton said. “The Supreme Court did overturn some of his programs [for instance, the National Recovery Act, NRA — editor], but for the most part, there was no turning back.”

The Theological Angle

“The Bible limits the role of the civil government to securing and administering justice,” Lofton said. “Everything else, we are supposed to do. The Bible puts that responsibility on us, the Christian community.”

Lofton made that point again and again in his debate with Winkler, only to be accused of being hard-hearted and selfish. The Methodist spokesman insisted that charity begins in Washington, D. C., and rejected any attempts to curtail federal spending for “humanitarian” purposes.

Lofton stood on Scripture, but as James Winkler demonstrated in his argument, America’s mainline churches, and “progressive Christians” in general, don’t see it that way. In fact, they support and campaign for massive federal spending to achieve vague goals like “social justice” and “equality.”

In his portion of the C-SPAN debate, Winkler said, “I think what is moral and just is that we demand of those who have more, what they can provide... [T]he government ought to address evil; and I think when you have a situation where you have, in a nation as wealthy as ours, so many poor, so many without health care, so many in need, that’s an evil, that’s a form of evil.”

“Such an attitude reveals an ignorance of Scripture,” Lofton said, looking back on the exchange. “You can be a feel-good, fuzzy kind of guy, and think you’re doing good things for people, without understanding what the Bible says — or just ignoring what the Bible says.

“All of those scriptures that ‘progressives’ like Winkler quote, all those Bible verses and commandments — thousands of them — to treat the poor justly, to be merciful and generous, condemning the oppression and exploitation of the poor and the powerless: they’re not

speaking to the civil government, but to us as individuals. We are to provide the charity, not the government. We are responsible for seeing that our neighbor doesn’t go hungry, or homeless, or abused.”

It is as if there were two versions of the parable of the Good Samaritan, the Lord’s version and the “progressive” version. In the Lord’s version, the Samaritan finds the crime victim left for dead on the roadside, administers first aid on his own initiative, and puts him up at an inn at his own expense. In the progressive version, the Samaritan sees the victim and just keeps on walking, confident that the Roman government will provide emergency health care at a publicly funded clinic. If the Roman ambulance — four slaves carrying a litter — doesn’t get there in time to save the victim’s life, well, the Samaritan pays his taxes, and it’s not his problem.

Filling the Vacuum

If Christians are to leave the administration of justice to the civil government, and voluntarily feed, clothe, house, and doctor those who cannot take care of themselves, why don’t they?

“Very simply, God’s people have abdicated the role assigned to them by God,” Lofton said. “The government is partly to blame for that. If people are already paying high taxes to fund all these anti-poverty programs, they wind up thinking, ‘Well, why should we donate anything? The government’s already taking care of all those things, and doing it with our money.’ That’s a major reason why so many Christians don’t tithe anymore.

“And yet if every Christian tithed, that would raise many times more money than the government has ever raised through taxation.”

How could that be? For one thing, tax laws provide loopholes which allow the very rich to pay much less than

10%; meanwhile, persons in the lowest income groups are exempt. But the tithe applies evenly to all: no exemptions, no reduced rates.

As R.J. Rushdoony and Edward Powell observed in *Tithing and Dominion*, “If every true Christian tithed today, we could build vast numbers of new and truly Christian churches, Christian schools, and colleges... creating Christian institutions and a growing area of Christian independence.”

By contrast, government spending is often wasteful. “A recent account of how much money reaches the needy reported that in one case appropriations equivalent to about \$8,000 per person amounted to \$300 when they reached their destination,” Rushdoony wrote in 1999. The government spends vast amounts of tax money to set up and maintain bureaucracies intended to distribute goods and services. This is why per-pupil costs at public schools are running from \$10,000 to \$20,000 a year while Christian schools and homeschooling families are providing children with a superior education at a fraction of the cost.

But Christians, Lofton said, bear some of the blame for the expansion of the government and the incessant growth of the federal budget.

“States and governments may come and go,” Lofton said, “but the people’s needs remain the same. They’ll always need the basic necessities of life — food, clothing, shelter, health care, education — and there will always be those who are unable to provide for themselves. If God’s people default, and fail to meet those needs, someone else will have to do it. So the government expands to fill the vacuum left by defaulting Christians.”

All too often, the unwieldy bureaucracies created by the central government fail to achieve their purposes.

Welfare, intended to lift people out of poverty, fostered a whole lifestyle of dependence on the state, extending from generation to generation. Public education, intended to meet the educational needs of the entire population, has devolved into a national scandal: an overall decline in the national literacy rate, student test scores that drop every year unless the tests are made correspondingly easier, school buildings that deteriorate physically even as the annual per-pupil cost to the school district increases every year — all to the tune of hundreds of billions of dollars.

“When things are not done the way God says to do them,” Lofton said, “when officials ignore what the Constitution says they can or cannot do, the programs simply don’t work.”

“Can’t the pragmatists see that these programs aren’t working? They always say they’re not into ideology, they’re just into problem solving. Can’t they see that they’re not solving the problems? If they’re so practical, why don’t they get rid of these programs that don’t work?”

The progressives’ answer (see the Wallis book review) is always to spend even more money on failed programs. The reason they have failed, of course, is that we haven’t spent enough. It never occurs to the progressives to ask why anti-poverty programs seem to create a permanent under-class, some of whom have been mired in poverty for several generations.

The Way We Are

Although America’s economy continues to grow faster than the economies of other industrialized nations, Lofton is not impressed.

“We as a nation have fallen so far, so fast,” he said. “I once asked Dr. [Rousas] Rushdoony if he could think of any other nation in history that’s fallen as fast as America, and he just answered with a flat ‘no.’

“In our formative years, going back to before the War for Independence, America was a Christian country. But we are not a Christian people anymore.”

In his portion of the C-SPAN debate, Lofton warned that the federal budget cannot continue to expand without jeopardizing America’s future. Our grandchildren, he said, will be saddled with national debts that they won’t be able to pay. He repeated his warnings during this interview.

“Where will it end?” he said.

“Where will it take us? Economic collapse, political revolution, civil war? I just don’t know.”

“As professor Henry Van Til always said, culture is religion externalized. Washington, D. C., is part of that culture which we all live in, and that culture is determined by the people’s religion. What forms it takes, how it conducts its business, what kind of government it has, all stem from the people’s religion. That religion, today, is not Christianity. It’s secular humanism.”

America today, Lofton said, is more like some of the extinct societies of the ancient world than the America of 100 years ago.

“In ancient societies, like Rome or Babylon, the state did everything — erected the temples, built the roads, the stadiums, and the irrigation projects,” he said. “The state owned the people, and there wasn’t even a hint of liberty. How many of those Roman roads were lined with crucifixes, hung with thousands of victims — all people who’d gotten in the state’s way? How many populations were deported or sold into slavery?”

“We can only appreciate how bright was the light of Jesus Christ in those days by measuring it against how dark the ancient world was.”

But Lofton rejects political solutions to the problem of America’s fall

from grace. As a former political activist, he has described both major political parties as “alike as two atheistic peas in a pod, in the eyes of God.” Both parties, he says, are thoroughly secular, non-Christian enterprises. Even the conservative movement — described by Lofton as “secular, Christless conservatism” — can play little or no role in America recovering its lost standing as a Christian nation,

Many persons active in the conservative movement, of course, are Christians, and polls show that most “evangelicals” vote for conservative candidates and support conservative policies — in preference to liberal candidates and liberal policies. In the same polls, most persons who describe themselves as having “no religion” also identify

themselves as “liberal.” Christianity and conservatism are not the same thing: so there are those, like Mr. Winkler, who identify themselves as “Christian and liberal,” and “fiscal conservatives” who claim to be “socially libertarian” or “secular.” Chalcedon recognizes that the conservative movement is not religiously monolithic.

“I don’t see us getting back to where we were,” Lofton said “Certainly neither of the political parties is going to lead us there. National recovery will only happen when the American people are Christian again — if and when God decides to revive and reform us. It’s all in God’s hands, not ours.”

Nevertheless, Lofton keeps plugging on. If the Constitution Party cannot aspire to the election of its presidential

candidate, it can still serve a prophetic function — reminding the American people that the Bible, not the politicians, has the answers, and that the United States Constitution, as written, stands as a powerful witness against the actions of the federal government today.

Meanwhile, Lofton hasn’t finished taking on “progressives” head-to-head in public debate. He said he welcomed the C-Span appearance as a rare opportunity: “You rarely see our point of view on national television. Most people never get to hear the Biblical view of civil government. ■

Lee Duigon is a Christian free-lance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and a published novelist.



“...an aggressive and revealing, though highly sanctified look at a most unsavory subject...

I predict this film will go far.”

Doug Phillips, President, Vision Forum Ministries

Shaky Town is Out of the Closet!

Shaky Town, the winner of the SAICFF (San Antonio Independent Christian Film Festival) Award for Best Political Film, is being released to the public. The 52-minute Gunn Brothers documentary (approx. 90 min. including bonus footage) delves into the homosexual political movement in San Francisco by shining the light on such intimidation tactics as abuses of political office, baseless lawsuits, hijacking of school board meetings, mob-rioting of a worshipping church, and death threats toward a pastor’s family which culminated in the fire bombing of his house. This movie follows the historical path from San Francisco’s homosexual beginnings up to the modern day attempts to legalize homosexual marriage.

View images, watch the trailer, and purchase a copy by visiting www.shakytownthemovie.com. *Shaky Town* is available on DVD for \$22.95.

For additional information contact Colin Gunn at 254-741-0132 or shakytownthemovie@hotmail.com

Demythologizing Democracy

A Review of *Attention Deficit Democracy* - James Bovard

Palgrave MacMillan, 2006

Reviewed by Timothy D. Terrell



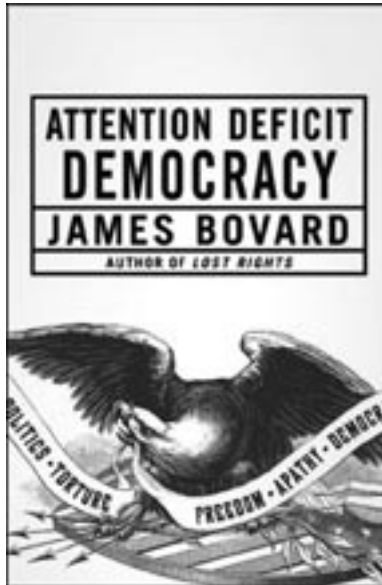
A few weeks ago, as an introduction to an economics class, I asked students to think about what made civil government legitimate.

Why, I asked, is civil government considered legitimate by the vast majority of Americans while the Mafia is not?

Responses varied. Some pointed out that the civil government provides beneficial services, and I reminded them that the Mafia does, too — protection from aggression from other gangs, for example. There are also plenty of private firms and charitable organizations that provide beneficial services, and we don't call them governments or grant them judicial powers. Another student mentioned that the government was restrained by a constitution. But wouldn't the content of the constitution matter more than the mere fact of its existence? Would a country that legalized genocide in its constitution be legitimate?

Eventually the class seemed to settle on the idea that public participation legitimized government. I reminded them that the democratic process does not guarantee liberty. Tyrants like Adolf Hitler were elected, after all. In our own country, numerous restraints on freedom have sailed through the political process, all sanctified with the stamp of supposed popular approval.

I could accomplish very little in the time I had in class that day. I wished that I could spend weeks on the topic and require the students to read, cover-to-cover, James Bovard's excellent new book, *Attention Deficit Democracy*. His



thorough research has supplied an effective antidote to the craven democracy-worship I have observed among some of my students, friends, and acquaintances. I will be pestering people to read Bovard's evisceration of democratic politics for years to come.

Painlessly Chipping Away at Freedom

Representative government, Bovard argues, cannot sustain liberty when the voting public fails to pay attention. Politicians are all too ready to take advantage of our gullibility to loosen the restraints originally placed on them by the Constitution. Give constituents handouts, cater to special interests, and tell them what they want to hear. No one will notice if another freedom is removed.

Shrouding loss of liberty in speeches about democracy makes Americans

positively happy about their increased dependence on the state. Carrying out a worldwide crusade to impose democracy adds to our feelings of national moral superiority. If politicians have to violate a few basic freedoms to get the world to see the beauty of democracy, so be it.

Bovard's assessment of voter awareness is not flattering. Americans seem willfully ignorant and quickly forget government lies and abuses. Politicians fear no repercussions when they make groundless allegations about foreign threats, ignore and violate the law, repeatedly contradict themselves, or autocratically redefine key policies. The "sheeple" faithfully tag along with confidence that the political system basically works.

As a nation, we are easily deluded by political rhetoric that is the polar opposite of the truth. In a chapter on government lies, Bovard has compiled a few of the lies of presidents and their various associates. He favors no political party — both Republican and Democratic liars receive their fair share of exposure. Many of the lies are bald-faced, easily discovered, and have terrible consequences. Yet many Americans do not seem to notice or care, and repeating the lie seems only to add believability. The media play along, for the most part, to keep their access to politicians for career-boosting interviews.

To some neo-conservatives, lying is believed to be necessary to good statesmanship. Bovard traces the idea of the "noble lie" in the Bush administration back to philosophy professor Leo Strauss, who promoted the idea that the

elite may need to lie to the people for their own good. Some Bush appointees and advisers like Paul Wolfowitz studied under Strauss, and apparently absorbed his views.

Though Bovard hardly mentions Bush's Christian Right constituency, many in that group have become just as afflicted with Attention Deficit Democracy as the rest of society. In conservative Christian circles, Bush is generally adored. Cars in parking lots at churches and Christian schools in my part of the country are covered with pro-Bush, pro-Republican, and "Support Our Troops" bumper stickers. Little attention is paid to the dismantling of freedoms that Bush has overseen, the rapid expansion of federal powers and federal budgets, and the rampant deception that has characterized his administration.

Maybe Kerry would have been worse, but that does not mean Christians should turn a blind eye to the Bush administration's problems. Christians should be harsh critics of statism and tyranny wherever it is found, instead of being the dupes of politicians who drop a few catch-phrases about liberty, God, "values," or prayer while undermining our most essential freedoms.

The Democracy of Ignorance

Bovard shows that the democracy of ignorance has stifled real debate and even suppressed criticism of politicians. Those who question Bush are somehow allied with terrorists, by undermining our troops or "giving encouragement to the enemy." Or we are political idealists who are blind to the realities of post-9/11 America. Or we just don't like Bush and don't care about the sacrifices of Americans in uniform.

Bovard demands a higher level of political argument. Many Americans believe that repeating mantras like "support our troops" should squelch all questions about whether Iraq was actu-

ally connected with Al Qaeda, whether Iraq had weapons of mass destruction, or whether military intervention is reducing the terrorist threat or increasing hostility toward Americans.

Such is the intellect of American democracy. Instead of actual debate, we get mindless slogans and a false "with Bush or with the terrorists" dichotomy. Patriotism is not a game of follow the leader. The reality of post-9/11 America, Bovard points out, is that politicians thrive on and encourage public fears. A fearful populace calls on politicians to be their saviors, and will grant massive and unprecedented powers to anyone who says they can protect them. A panicked public searching for security from terrorists forgets that security from an unrestrained domestic government is of vastly greater importance.

Bovard's book brings together such a collection of government abuses that it is hard not to be alarmed. And maybe we should be. For over a century, tax dollars have been spent to support foreign fiascos that are supposed to promote democratic reform, but actually install tyrants, crush hapless foreigners, and foster hostility toward Americans. As Bovard shows, American foreign adventures, from the Philippines after the Spanish-American War to modern-day Iraq, have included atrocities committed by the U. S. government in the interest of promoting democracy.

What's more, Americans have failed to make the connection between foreign policy changes and the loss of important civil rights at home. The government now has an unprecedented legal and technological ability to spy on Americans. The legal restraints that protect suspects from torture have been loosened. Anyone, including an American citizen, can be declared an "enemy combatant" and thereby have his rights removed.

Nobel-Prize-winning economist Friedrich Hayek once wrote, "The magic word democracy has become so all-powerful that all the inherited limitations on governmental power are breaking down before it."¹ But some will ask, is Bovard against democracy per se? Would he prefer a monarchy or oligarchy? No, and he is careful to address this possible misunderstanding:

The fact that democratic governments violate liberty does not prove that democracy is uniquely or inherently evil. Instead, this is simply what governments do. In the same way that a political candidate's lies don't create a presumption that his opponent is honest, the fact that democracies routinely violate rights and liberties creates no presumption that other forms of government would not be worse.²

"It is better that government be representative than non-representative," he writes. But respecting liberty is more important than how leaders are chosen.

Economists have argued for decades that voters will be "rationally ignorant." That is, an individual voter will not invest in gathering information when a single vote is not likely to have any impact on the political outcome. This is another reason to limit the reach of the state and depend more on the individual, the family, and the church.

Our Daily Peril

Bovard's work is a crucial book for Christians who want to be politically astute, though some Republican Christians will probably be put off by Bovard's criticisms of Bush. Left-wing Christians will be dismayed by Bovard's cynical view of the state. Libertarians and Constitution Party types, of course, will love the book. But it needs to be read now. Bovard writes,

Citizens must recognize the daily peril they face from the power of a traffic

continued on page 32

Jim Wallis:
***The Call to Conversion:
 Why Faith Is Always Personal But Never Private***

New York: HarperCollins, 2005 revision of 1981 original.

Reviewed by Lee Duigon



Jesus wants you to sell your house, sell your car and anything else of value, give all the money to the poor, and go and live in a commune. If

you don't do this, you don't love God, you hate the poor, and you shouldn't be calling yourself a Christian.

That's Jim Wallis' message, and the substance of his 1981 book, revised and republished in 2005.

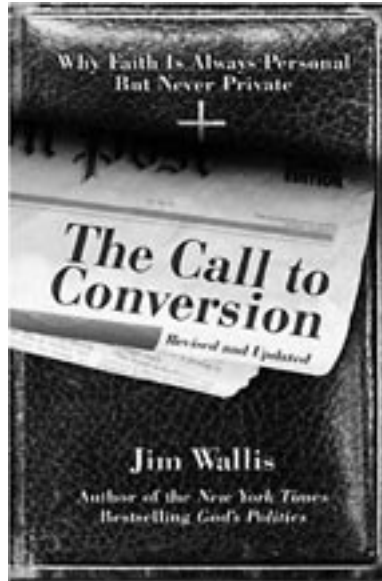
Ever since losing the 2004 elections, American liberals have been looking for some way to win a share of "the Christian vote." But when your side is perceived as pro-abortion, and for "gay marriage," big government, high taxes, and the United Nations, you have a hard time winning over Christian voters.

Liberals look to Wallis — a self-described "progressive evangelical Christian" — to persuade people of faith that conservatism is immoral and their votes are misdirected.

Us vs. Them

"We are converted to compassion, justice, and peace," he proclaims (p. 5), and spends the rest of the book attacking straw men who presumably endorse hard-heartedness, injustice, and war as an end in itself. We all believe in compassion, justice, and peace; but in Wallis' worldview, we must either believe as he believes or else we're on The Other Side.

He sets up an endless series of dichotomies — the affluent against the poor, the rich North versus the poor and oppressed South, white against black,



men against women, capitalists versus labor unions, and so on. "Our affluence" leaves a billion people hungry (p. xv), "American racism, capitalism, and militarism" causes all the world's problems (p. 28), the poor are poor because of our "endlessly escalating military budget" (p. 33), and riots are everybody's fault but the rioters': "The looting by the poor simply mirrors the looting of the poor" (p. 40). Didn't Celine Dion say this while "the poor" were grabbing flat-screen TVs and other goodies from abandoned stores in the wake of Hurricane Katrina? And if you're looking for a solid, documented fact anywhere in Wallis' list above, you won't find one.

That our government has already spent trillions of our tax dollars on assorted anti-poverty programs cuts no ice with Wallis. He simply doesn't think we've spent enough. "The maximum amount of money ever spent in one year

for the entire poverty program of the 1960s equals the cost of three weeks of the Viet Nam War" (p. 38), he thunders, in just one of countless broad, sweeping statements not backed up by a footnote or any other form of documentation. We are expected to take his word for it. In a similar vein, he names us no names and quotes us no quotes to support his contention that conservatives are the real anti-Christians.

What are we to make of such self-righteousness? Indeed, Wallis himself is aware he's doing it. "Our identification with the poor threatened to become an idol," he confesses (p. 151), not to mention the threat of "making idols of ourselves" (p. 151). There's no evidence that he's solved his problem.

Abolishing Poverty

The greatest problem facing today's world being the "inequitable distribution of the world's wealth" (p. 31), Wallis' prescription is, "Make Poverty History" (p. 78).

"For the first time," he says (p. 77), "the world has the knowledge, information, technology, and resources to end extreme poverty as we know it..." We are to do this by canceling all debt for all impoverished nations (p. 78) and greatly increasing foreign aid. At home, we are to redistribute wealth until everyone is equal (p. 56).

He's a little vague, in the book, as to how this is to be done. For specifics, we have to look outside the book to his actions.

We find the answers on Wallis' own

Sojourners website (www.sojo.net). For Wallis, the iron hand of government has a moral mandate to level society. He and his followers were arrested in December, 2005, for blocking the entrance to the Cannon House Office Building to protest “immoral” federal budget cuts and “tax cuts for the rich.”

He supports his position with a wooden literal interpretation of a few passages of Scripture that borders on outright abuse.

Most of us know the story of the wealthy young ruler in Mark 10:17-22, who tells Christ that he, personally, has followed all ten of God’s Commandments “from my youth.” But when Jesus suggests that he liquidate all his wealth and “follow me,” the young man walks off shaking his head.

We understand that Jesus said this to teach the young man that he had not kept the Commandments — not even the First, “Thou shalt have no other gods before me” (Ex. 20:3). The young man loved his wealth more than he loved God, and by thinking of himself as righteous, he was deluding himself.

But Wallis’ spin is literal: we really do have to sell off all our possessions and give away the money (pp. 64-65).

What we have here is a false theology of justification by works. To be sure, the Bible teaches us that as Christians, or even as Jews, we have an obligation to provide for those in need. No one disputes this, except Wallis’ nameless straw men.

Where in the Gospel does he see Jesus Christ handing out money? Or, in imitation of the federal government, directing the disciples to gang-tackle rich persons and empty out their pockets?

Does Wallis not see that when the government assumes the duties of charity, it blunts the impulse in the rest of us? Federal entitlements have been a moral disaster for America. Among

taxpayers it breeds an “I gave at the office” mentality; or, as Ebenezer Scrooge put it, “Are there no workhouses?” But its effect on welfare recipients has been much worse. Thinking “I got it comin’ to me — without workin’” is not the mindset anyone needs for climbing out of poverty.

Imagine That

Wallis never says how much money should be doled out to the poor. He never defines “the poor” or “the rich,” nor acknowledges any category between these two polar opposites. Would he have the government take money from a lower middle-class household and give it to a “poor” welfare recipient who wears a \$300 Starter jacket, subscribes to cable TV, and eats all his meals at Burger King for several times what it costs a middle-class family to prepare its meals at home? This and countless questions he simply leaves unanswered.

We would all agree that Christians, like anyone else, can get caught up in consumerism, and that the love of money and possessions can be a barrier between ourselves and God. But we would not agree that the solution to this problem is to jettison all our possessions. After all, if money is so bad, so corrupting in its influence, why would we want to give it to the poor? Wouldn’t it corrupt them, too? Maybe we should just have a big national bonfire of DVDs, SUVs, and anything else we don’t require for our bare existence. Then we can all be poor, and by Jim Wallis’ standards, virtuous. We can all sing, after John Lennon, “Imagine no possessions.”

One quickly loses patience with the holier-than-thou tone of this book, its socialism, its support for government actions that have warrant from neither the Constitution nor the Bible. But it’s

continued on page 32

If you or someone you know has ever struggled with understanding the philosophy of Cornelius Van Til, this book is for you.



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starting on page 34.**

Schultz, Fairfax ... cont. from page 11

Then, committees in each county, in every colony, would publish in local papers "a List of the Names of those (if any such there be) who will not accede thereto; that such Traitors to their Country may be publickly known and detested." Colonies which refused to abide by the Covenant and Association would themselves face boycott measures. In short, Virginians proposed an apparatus to encourage pan-colonial resistance to British tyranny.

I cannot imagine Americans producing a document like the Fairfax County Resolves today. Indeed, most Americans would have trouble reading and understanding the document. As a people, I fear that we are far too ignorant of history, of Scripture, and of constitutional principles. Every semester I teach a course on the American War for Independence, and I am always amazed at the learning, the conviction, and the courage of the founding generation. I look forward to the day when Americans will once again treasure the constitutional principles expressed by the Freeholders of Fairfax County in 1774. ■

Dr. Schultz is Chairman of the History Department at Liberty University, teaches Church History at Christ College, and is pastor of Westminster Reformed Presbyterian Church in Lynchburg. Roger and Ann Schultz are the home schooling parents of nine children.

1. Rousas Rushdoony, *American History to 1863* (Vallecito, CA: Chalcedon Foundation, 1973), Tape 3.
2. "American Treasures of the Library of Congress: Fairfax County Resolves," <http://www.loc.gov/exhibits/treasures/trt010.html> (January 31, 2006).
3. Quoted in George Tindall and David Shi, *America: A Narrative History*, Fourth Edition (N.Y.: Norton), 222.
4. See Donald Sweig, "A New-Found Letter

and the Fairfax Resolves," *William and Mary Quarterly*, 3rd series 40:2 (1983).

5. Those interested in a point-by-point commentary and analysis should see Rushdoony's lecture. The entire text of the Resolves is now available online at http://www.constitution.org/bcp/fairfax_res.htm.

6. For similar sentiments, see Congress "Declaration of the Causes and Necessity of Taking Up Arms" (July 6, 1775).

Terrell, Children ... cont. from page 22

1. Caudill, Steven, and Franklin Mixon, "AFDC Payments and Illegitimacy Ratios: A Reappraisal of Endogeneity Using Panel Data," *American Journal of Economics and Sociology*, vol. 59, no. 3 (July 2000), p. 451.

2. Stolley, Kathy S., "Statistics on Adoption in the United States," *Adoption*, vol. 3, no. 1 (Spring 1993).

3. William F. Shughart II and William F. Chappell, "Fostering the Demand for Adoptions: An Empirical Analysis of the Impact of Orphanages and Foster Care on Adoptions in the United States," chapter 9 in Richard B. McKenzie, ed., *Rethinking Orphanages for the 21st Century*, (Thousand Oaks, CA: Sage Publications, 1998).

4. Rousas J. Rushdoony, *Roots of Reconstruction* (Vallecito: Ross House Books), p. 1056.

5. *Ibid.*

Terrell, Bovard Review ... cont. from page 29

they face from the power of a traffic cop to handcuff them for a seatbelt violation, the power of an IRS agent to seize their bank accounts based on a wrongful suspicion of tax evasion, the power of the City Council to seize their home and render the land underneath it to a campaign contributor, or the power of a president to immerse the nation in endless foreign conflicts. The question is not how many citizens are being coerced or wronged by the government at any specific time. The issue is the constantly growing arsenal of legal penalties the State can deploy against the citizen.³

There are some problems in the book, mostly stemming from its func-

tional agnosticism. A Christian edit of the book would have to include consideration of the limits on civil government in passages like Romans 13. True liberty will be found in a return to Biblical constraints on government, which would be a product of spiritual renewal.

Bovard is also too sanguine about the results to be expected from a more attentive (and still sinful) voting public. Calling on Americans to simply sit up and pay attention assumes our ability to recognize and seek after good. It ignores what we know about human depravity. Humans are naturally inclined to be enslaved to evil, and we should not be surprised when political choice results in slavery to an evil state. ■

Timothy Terrell teaches economics at a small college in South Carolina. He is also director of the Center for Biblical Law and Economics, at <http://www.christ-college.edu/html/cble/>. Dr. Terrell can be contacted at terrelltd@marketswork.com.

1. James Bovard, *Attention Deficit Democracy* (New York: Palgrave MacMillan, 2006), 242.
2. *Ibid.*, 241.
3. *Ibid.*, 245.

Duigon, Wallis Review ... cont. from page 31

the Constitution nor the Bible. But it's an important book in that it reflects a strategy for justifying the welfare state. It shows us how that mindset works.

Socialism can't be justified on the grounds that it has actually worked, because it hasn't. It can only be defended on the basis that it makes us feel good to spend other people's money on a charitable cause. ■

Lee Duigon is a Christian free-lance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and a published novelist.

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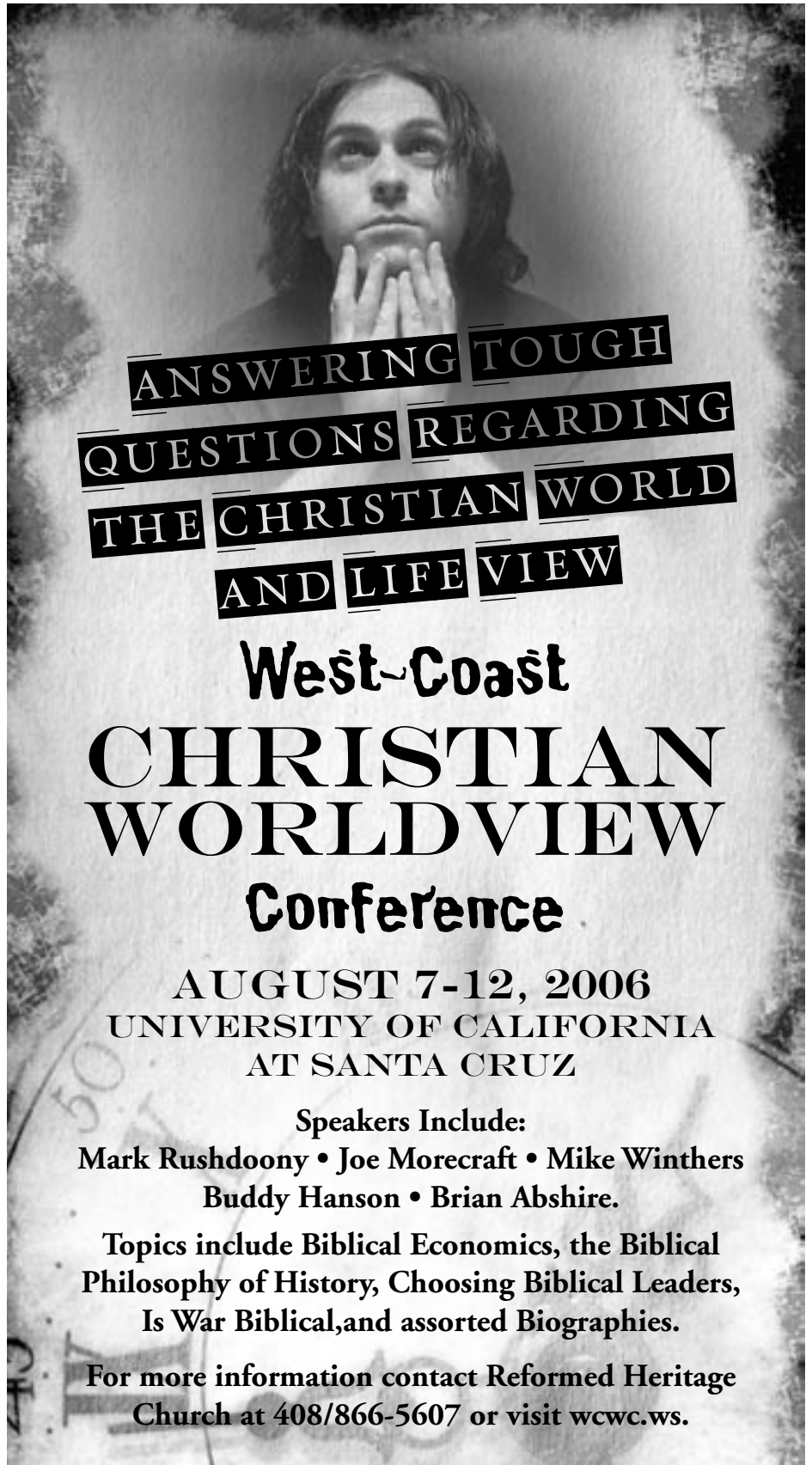
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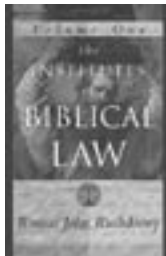
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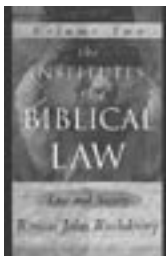
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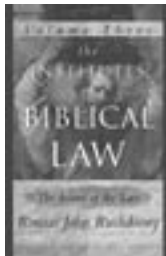
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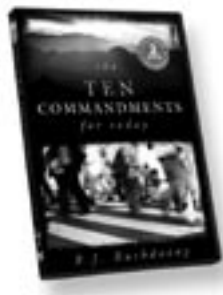


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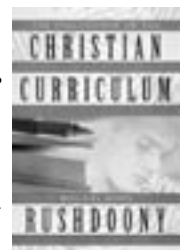


education

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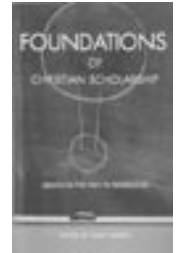
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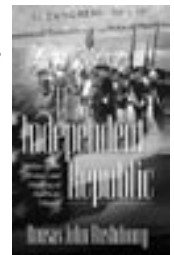
american history & the constitution

Independent Republic

By Rousas John Rushdoony. First published in 1964, this series of essays gives important insight into American history by one who could trace American development in terms of the Christian ideas which gave it direction.

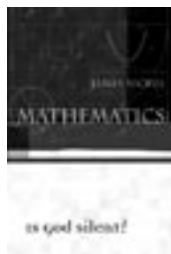
These essays will greatly alter your understanding of, and appreciation for, American history. Topics discussed include: the legal issues behind the War of Independence; sovereignty as a theological tenet foreign to colonial political thought and the Constitution; the desire for land as a consequence of the belief in "inheriting the land" as a future blessing, not an immediate economic asset; federalism's localism as an inheritance of feudalism; the local control of property as a guarantee of liberty; why federal elections were long considered of less importance than local politics; how early American ideas attributed to democratic thought were based on religious ideals of communion and community; and the absurdity of a mathematical concept of equality being applied to people.

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By R.J. Rushdoony. Originally published in 1965, these essays were a continuation of the author's previous work, *This Independent Republic*, and examine the interpretations and concepts which have attempted to remake and rewrite America's past and present. "The writing of history then, because man is neither autonomous, objective nor ultimately creative, is always in terms of a framework, a philosophical and ultimately religious framework in the mind of the historian. . . . To the orthodox Christian, the shabby incarnations of the reigning historiographies are both absurd and offensive. They are idols, and he is forbidden to bow down to them and must indeed wage war against them."

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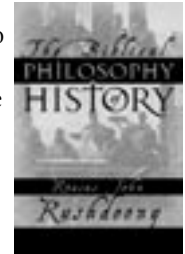


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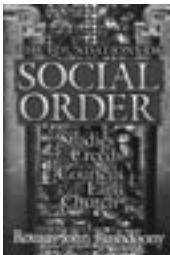
consciously denied such esteem to all other claimants. Today the church must take a similar stand before the modern state.

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but himself. Because of this impasse, modern thinking has become progressively pragmatic. This book will lead the reader to understand that this problem of knowledge underlies the isolation and self-torment of modern man. Can you know anything if you reject God and His revelation? This book takes the reader into the heart of modern man's intellectual dilemma.

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philosophy

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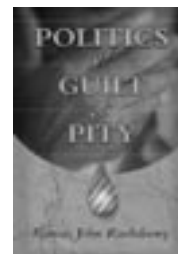


psychology

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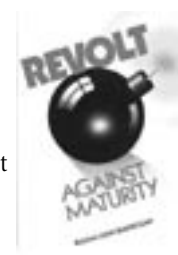
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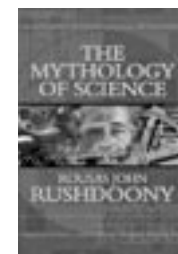


science

The Mythology of Science

By R.J. Rushdoony. This book points out the fraud of the empirical claims of much modern science since Charles Darwin. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The "mythology" of modern science is its religious devotion to the myth of evolution. Evolution "so expresses or coincides with the contemporary spirit that its often radical contradictions and absurdities are never apparent, in that they express the basic presuppositions, however untenable, of everyday life and thought." In evolution, man is the highest expression of intelligence and reason, and such thinking will not yield itself to submission to a God it views as a human cultural creation, useful, if at all, only in a cultural context. The basis of science and all other thought will ultimately be found in a higher ethical and philosophical context; whether or not this is seen as religious does not change the nature of that context. "Part of the mythology of modern evolutionary science is its failure to admit that it is a faith-based paradigm."

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economics

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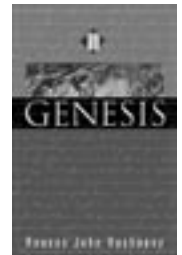


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biblical studies

Genesis, Volume I of Commentaries on the Pentateuch

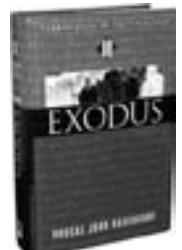
By Rousas John Rushdoony. *Genesis* begins the Bible, and is foundational to it. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Darwinism is irrationality and insanity compounded. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god. The god of the non-creationists is the creation of man and a figment of their imagination. They must play games with the Bible to vindicate their position. Evolution is both naive and irrational. Its adherents violate the scientific canons they profess by their fanatical and intolerant belief. The entire book of Genesis is basic to Biblical theology. The church needs to re-study it to recognize its centrality.



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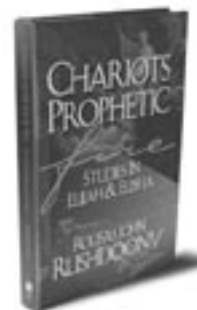
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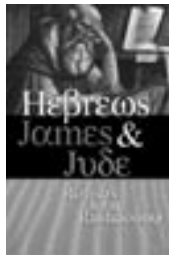
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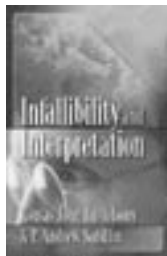
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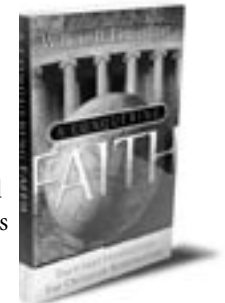
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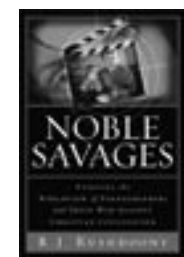
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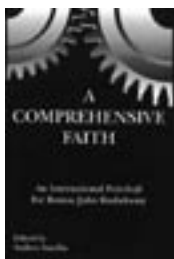
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Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R.J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirrmacher, Herbert W. Titus, Owen Fourie, Ellsworth McIntyre, Howard Phillips, Joseph McAuliffe, Andrea Schwartz, David Estrada-Herrero, Stephen Perks, Ian Hodge, and Colonel V. Doner. Also included is a forward by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony. This book was produced as a "top-secret" project by Friends of Chalcedon and donated to Ross House Books. It is sure to be a collector's item one day.



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Thine is the Kingdom lays the scriptural foundation for a Biblically-based, hope-filled postmillennial eschatology, while showing what it means to be postmillennial in the real world. The book is both an introduction to and defense of the eschatology of victory. Chapters include contemporary writers Keith A. Mathison, William O. Einwechter, Jeffrey Ventrella, and Kenneth L. Gentry, Jr., as well as chapters by giants of the faith Benjamin B. Warfield and J.A. Alexander. This work should prove immensely helpful for understanding and defending the postmillennial hope. It should also enliven our prayer to God as we faithfully pray: "Thy kingdom come, thy will be done on earth as it is in heaven . . . thine is the kingdom and the power and the glory forever. Amen."

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