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The move from theory to application often raises the level of controversy. This is true of the articles on applied Christianity in this issue. We hope, however, that they will also be useful, as they address pressing issues in Christian life today.

Especially in regard to the political discussions, we would remind the readers that we hope to initiate discussion and will be happy to hear from the proponents of other positions, especially those which have come under criticism in these pages. This is, after all, a journal of opinion. None of the authors is to be charged with the views of another writer in this issue. Doubtless we would disagree in many areas.

An emphasis shared by several articles is the need for more carefully thought out plans of action on a longer term time frame, and aimed at more fundamental social realities. There seems to be a widespread sense of 'burnout' among Christians because of the failure of short-term projects. Missing is a companion article to "Political Action" focussed on ecclesiastical action. The same lack of long term and fundamentally focused perspective that characterizes Christian political projects seems evident in the ecclesiastical battles and reform schemes. To really begin at the beginning would require thinking through ecclesiastical issues before approaching politics. Though we have not addressed this need we at least must recognize it here.

The material originally planned for this issue has been divided into two issues – the present one on applied Christianity today, and a more historical and theoretical issue on "Federalism", to be published as Winter 1994. The higher education topic will become the Spring 1994 issue.

Contra Mundum welcomes Thomas Schirrmacher as European editor. We look forward to a more transatlantic perspective in future issues.

We continue to seek good writers and reviewers with a covenantal perspective. The less others write, the more material by the editor you will have to put up with!

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Thomas Schirrmacher, European editor
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The Bible and Family Planning

An Answer to Charles Provan's *The Bible and Birth Control*

James B. Jordan

During the past several years, a number of books have been published that stridently maintain that the Bible forbids all use of birth control devices. A reply to one such author is the Rev. Jeffrey J. Meyers's answer to Mary Pride in his paper, "Does the Bible Forbid Family Planning?"¹ Another author who has received widespread circulation is Charles D. Provan, whose short book, *The Bible and Birth Control* (Monongahela, PA: Zimmer Printing, 1989), is the topic of our investigations in this paper. The first part of the present essay is a critique of Provan's book, with my own reflections sprinkled in along the way, while the second part consists of a number of additional reflections on this subject.

Preliminaries

To begin with I simply wish to make several points on the matter of the birth control issue. Recently a number of writers on the fringes of mainstream evangelicalism have lumped birth control and abortion together as twin evils, or as the same evil in two forms.² The argument propounded by these people is that the Bible teaches that any attempt to block conception is sinful.

1. Published by Biblical Horizons, P.O. Box 1096, Niceville, FL 32588. The price is \$4.50, postpaid.

2. My guess is that to a considerable extent this confusion is due to the influence of Roman Catholicism. Catholics appear to be more "pro-life" than Protestants because Catholics also oppose technological forms of birth control. From a Christian standpoint, however, being "pro-life" is immaterial. What matters is being "pro-God", and God has no problem with birth control *per se*. The Catholic position on this matter is unfaithful to God's Word, and thus sinful. Protestants working with Catholics in the anti-abortion movement are forced to confront this issue. Those who get caught up in the "pro-life" rhetoric can also get caught up in other areas of Catholic confusion.

The anti-birth control argument is generally bolstered with horror stories about the evil side-effects of various contraceptive measures. Horror stories about certain contraceptive measures are, however, irrelevant to the discussion.³ If a certain form of contraceptive is dangerous, or dangerous for certain people, that is an important medical and ethical fact, but it does not mean that all contraceptive measures are sinful.

Another red herring is the argument that secular humanists link abortion and contraception, and so we have to deal with them together. This is totally irrelevant. Secularists link freedom of the press with pornography. Does that mean we have to agree with them?

A third irrelevant consideration is the "genetic fallacy," the logical fallacy that where a thing originates determines its character for all time. We are told that "family planning" is an expression invented by the secularists, and that secularists have been vigorously promoting contraception. This is all very true, but it is irrelevant. Secularists invented science fiction. Does this make it sinful for Christians to write science fiction? Secularists abuse drugs and alcohol. Does that mean there is no proper medicinal use for drugs, or that we must get rid of wine in communion? According to Genesis 4, pagans developed agriculture, music, and metal-working. Are we, therefore, to avoid

3. This is also true of abortion. Abortion is not wrong because it is horrible and gross, nor even because it "takes life". It is wrong because it breaks the law of God. If our opposition to abortion is based mainly on emotional reactions to certain films and photographs, or is based mainly on vague theories about "life", we will not sustain the fight. We must be firmly grounded in the clear statement of God's Word.

them? Christians must take their reasoning from the Bible, not from reacting against paganism.

This brings us to the Bible. God threatens wrath against anyone who adds to His Word (Rev. 22:18; Dt. 4:2). Jesus repeatedly denounced the Pharisees for their additions to the Law of God. Thus, we must be extremely careful about what laws we lay down for people. Does the Bible clearly state that contraception is sinful, or that people are obligated to have as many children as possible? If the Bible does not say these things, we need to fear God and be frightened of adding to His Word.

The issue here is not whether or not marriage is intended by God for fruitfulness. Clearly it is, and though there are other kinds of fruitfulness than children, children are certainly one normal manifestation of fruitfulness. Having even one child, however, manifests fruitfulness.

Moreover, the issue here is not whether or not children are blessings. Clearly they are, and so clearly Christians should desire them. Other things are blessings also, however, and Christians should desire them as well.

Additionally, the issue here is not whether or not Christians families might have more children than they normally do today. Secular propaganda sometimes influences Christians to be fearful of having very many children, yet many Christians could readily care for more children than they think they can. But how do we get Christians to see that this is possible? By adding new laws to the Bible? Or by creating a loving and encouraging Church atmosphere?

There are two issues here, as I see it. The first is whether or not the Bible *prohibits* birth control, thereby *requiring* that the sex act must always be

"open to procreation." The fact is that the Bible nowhere prohibits birth control, and nowhere requires that sex must always be open to procreation.

The second issue can be phrased this way: What do we do about all these yuppified Christians who only want one child, or none? The American legalistic instinct is to try to change this situation by adding new laws to the Bible. That is how American legalists deal with drunkenness, and it is how the new anti-contraceptive people want to deal with the problem of anti-fertility in our culture. This is not the way Biblical Christianity deals with a problem like this. The proper way to deal with it is to create an environment in which people feel comfortable about having children. We shall discuss this at greater length later in this paper.

Provan's Nine Arguments

The first part of Provan's book purports to provide nine Biblical proofs that family planning is forbidden. Before we survey them, however, I need to make this point: *Nowhere does the Bible forbid family planning and birth control.* It is not mentioned in the Law, which certainly mentions plenty of other sexual matters. There are loads of "thou shalt nots" in the Bible, but nowhere do we find anything like "thou shalt not prevent conception." The silence of the Bible on this subject is a pregnant silence, since birth control was practised in the ancient world, as Provan himself points out (Provan, p. 50).⁴

This puts the burden of proof *totally* on Provan. The Bible threatens us with God's curse if we dare to add to His Word (Rev. 22). We'd better be *very, very, very, very* sure about ourselves before we lay down as a moral law something the Bible does not say.

The Christian faith says that where the Bible is silent, we have liberty. Perhaps the Bible teaches against birth control by implication, in which case we would not have liberty, of course. We should presume, however, that family planning is okay, unless we are shown from the Bible that the Bible

teaches against it by implication (since we have already seen, the Bible nowhere explicitly teaches against it).

In what follows, I am going to assume that family planning is legal and moral in God's eyes, depending on the motivations and situations of the people doing it. We shall see if Provan can persuade us otherwise.

1. Genesis 1:27-28 (Provan, pp. 5-6). Provan's first argument is from Genesis 1:27-28. Provan argues that since using birth control is an attempt to prevent being fruitful and multiplying, it must be wrong.

Meyers's paper on Mary Pride answers this by saying that on Pride's and Provan's own assumptions, one or two children can be considered being fruitful and multiplying, so that using birth control after having that many might not be wrong (Meyers, pp. 10-11). Meyers also points out that this understanding of this text is highly questionable.

God told Adam and Eve "be fruitful and multiply" (Gen. 1:28). This command can be understood either distributively or collectively, or both. If we understand it collectively, it means that the human race is to multiply, and Adam and Eve are addressed as the parents of the race. This would not imply that every human being has the duty to multiply, but only that the race as a whole is to multiply.

If we understand it distributively, it means that every single human being is obligated to try as hard as possible to be fruitful and multiply. This would mean that it is sinful not to marry, and that we must marry as early as possible, so as to have as many children as possible. It would mean that any kind of "natural" contraceptive method, such as the "rhythm method", is sinful. Failing to get remarried after being widowed would be a sin. Perhaps a man could divorce a sterile wife, or divorce her after she reaches menopause, so that he could continue to "obey God and multiply".

Now, the people who take Genesis 1:28 to mean we must all have lots of children don't want to press it that far, but how can we avoid doing so? The Roman Catholic church, for instance,

is radically inconsistent in forbidding technological contraceptives but allowing the use of "rhythm." Either "family planning" is wrong or it is not wrong.⁵

Beyond this, Jesus says that some are "eunuchs" for the sake of the Kingdom (Matt. 19:12), which clearly means that not everyone is obligated to marry and have children. A missionary might take a wife to have a helper meet for him, but might choose not to have children so as to devote himself more fully to his spiritual children.

Also, if God wants us to keep having children, why does He cause women to outgrow the childbearing stage?

We conclude, therefore, that the command in Genesis 1:28 must be taken in a collective sense, because it is impossible to take it in a distributive sense.

Provan might respond that in Genesis 1:27-28, the man and the woman are being addressed as a married couple, so that my points fail to touch him. But this is not the case. Marriage does not come into view until Genesis 2:18-25. We should notice about this latter passage that the woman is given to the man as his helper, but nothing is said about multiplying. The man and woman are said to become one flesh, but again nothing is said about multiplying.

It is fairly obvious that in Genesis 1:27-28 God is addressing the "man" and the "woman" as representatives of humanity, not as individuals. Thus, humanity in general is called upon to multiply. The fact that some people are called to a life of singleness indicates that personal calling has something to do with *how* we multiply.

But there is more. God was addressing the captains of *righteous* humanity. Does this command also apply to those in sin and rebellion against God? It would seem not. God kills sinners. He wiped them out in the Flood and in the conquest of Canaan. God only wants saints to multiply. The command to multiply is given to

4. And see John J. Davis, *Evangelical Ethics* (Phillipsburg, NJ: Presbyterian & Reformed, 1985), p. 22.

5. The Catholic position is a good example of technophobia and commitment to a pagan view of nature. What is natural, that is, non-technological, is okay.

righteous humanity as a whole, not to “neutral” humanity as a whole. It is nowhere given as a collective command to apostates, for that would mean God wants apostates to multiply!

The command in Genesis 1:27-28 is to *fill the earth with Godly people*. We obey that command when we evangelize, teach, and preach, as well as when we have children. Anything that increases the number and impact of the Godly is a fulfillment of this command. Now this introduces the possibility that some people will multiply primarily by means of teaching and evangelism – as John Calvin said that Europe was full of his children.

We should also consider the parallel to the Great Commission. It was addressed to all of us, but does it mean that every single Christian must become a teacher, and must baptize people? Obviously not.

Finally, notice that Genesis 1 & 2 contain several commands, which can be boiled down to three: multiply, dress the world, and guard the world. There are only so many hours in a day, and each of us has to *plan* (decide, choose) how much time and effort to put into each of these tasks. Moreover, some people are called by God to focus on cultivating the world and society, while others are called to focus on guarding society. It stands to reason that some people have more of a calling to multiply than do others. I’ll come back to this later, but for now the point I want to make is that the opponents of family planning are not doing justice to God’s other commands to righteous humanity in Genesis 1 & 2.

2. Psalm 127 (Provan, pp. 7-8).

Provan’s second argument comes from Psalm 127, where children are said to be a blessing, and that the man is happy who has a quiver full of them.

Children are indeed a blessing, but they are not the only blessing in life. If, as Provan assumes, we are to pursue blessings, then we might also pursue other blessings as well. Since there are only 24 hours in a day, we may have to decide how much effort to devote to the pursuit of various

blessings. This may factor in our decision of how many children to rear.

Also, if Christians are permitted to sacrifice blessings in order to carry out their callings, then we can assume that some married couples might sacrifice the joys of having children in order to conduct their mission in life.

Moreover, nobody goes into battle with only eight or ten arrows. A personal quiver held thirty, and a chariot quiver at least fifty. Are we supposed to pray for thirty to fifty children? Obviously not. Thus, the comparison is not exact in terms of sheer quantity. Samson’s parents had a full quiver with only one child. It is the quality more than the quantity that is in view. In my opinion, it would be better to have two or three children and put them in good Christian schools, or keep mom at home to educate them, than to have eight children and be so impoverished that mom has to work all day and you have to send them to public school. The point of the Psalm is to raise Holy Warriors, not simply to breed.

Yet, if we read Psalm 127 carefully, we have to ask if the nuclear family and its children are primarily in view at all. The first three verses are speaking about the city, not the family. The last verse speaks of enemies at the gate of the city. By way of contrast, Psalm 128 speaks of the family from start to finish. It seems to me that the children of Psalm 127 are those of the city, not of the nuclear family. We are talking about a clan, or a town, in this Psalm. The Psalmist is not saying that each and every marriage must have loads of children, but rather is celebrating the blessings of many children in a community. There may be some marriages that contribute to society in ways other than producing lots of children.

But if children are a blessing, isn’t it a sin not to want more of them? No, it is not a sin. Let me provide an analogy. Money is a blessing, and money is a reward for work. I enjoy working, at least when I am working at my calling (teaching). Suppose I volunteer to teach Sunday School. Is it a sin for me to forego the blessing of money, and work for the sheer fun of it? I don’t think so.

Now, suppose the elders come and say, “Jim, we want to pay you for your teaching.” They *want* to bless me. May I refuse? May I say, “No, I’m doing fine, and I don’t need or want the money”? On the logic of Pride and Provan, I would be in sin to refuse this blessing. I would be showing ingratitude. But I think most people can see that I would be doing nothing wrong in rejecting pay for doing something I enjoy. Now, if my family needed the money, and I rejected it out of pride or something, then I would be wrong. But here is the point: It depends on my *situation*.

Now apply the analogy. If it is okay to work for the sheer pleasure of it, is it okay to have sex (with your spouse) for the sheer pleasure of it? If it is okay to work while rejecting the blessing of extra money, is it okay to make love while rejecting the blessing of extra children? Depending on one’s situation, there would be nothing wrong with it.

3. Childlessness Is Unfortunate (Provan, pp. 9-11).

To be sure it can be, but if you have one child, you are not childless. The fact that in the Old Covenant it was regarded as a distress not to have children does not imply that people have to maximize the number of their children.

We need to consider whether or not there is a shift in emphasis in the New Testament. The Great Commission is not phrased in terms of physical children but in terms of disciples, but as I pointed out above, it is the same as the original commission to Adam and Eve. God wants the world filled with disciples, not with human flesh *per se*.

The Old Covenant concept of blessedness is closely tied to the land and to seed. For this reason, if a man died without children, his brother was to raise him up one male heir to take his name *and* his land. In the New Covenant, the land has become the Church and the seed has become all believers. The Levirate marriage no longer applies in the New Covenant for this reason. *Land and children are relatively less important in the New Covenant.*

I think Provan’s remarks about barrenness and sterility on the bottom of

page 10 are implicitly cruel. I've known people who could not have children who were brutally criticized by advocates of the "no birth control position", who simply assumed that the reason they had not had children was because they were "yuppies". On top of this insult, injury is added when people are pitied because they don't have biological children. There are other ways to multiply, as we have seen, and in the New Covenant some of those other ways become more important than they were in the Old.⁶

4. The Onan Incident (Gen. 38).

Meyers has dealt with this (Meyers, pp. 16ff.). Meyers shows beyond a shadow of reasonable doubt that Genesis 38:9 proves that Onan was punished not for *coitus interruptus* but for refusing to raise up seed for his brother. We shall return to this story later in this paper.

5. Death Penalties for Sexual Offenses (Provan, pp. 16-19).

Provan argues here that the death penalty was measured out by God for any sexual act that wasted seed. (I assume that he believes it is okay to have sex after menopause, but maybe not; see #7 below.) Provan bases his argument on Leviticus 20:13, 15, 16, 18, with his misinterpretation of Genesis 38:8-10 thrown in as well.

This is a specimen of very bad interpretation. First, Provan takes these verses out of their literary order and regroups them to serve his purposes. The true interpretation is seen if we take them in proper order. It goes back to Genesis 2:24, where the helper suited to the man is said to be his wife, not any of the animals he had just inspected, and where he is said to leave his parents to cleave to his wife. This implies that cleaving to any other wife would also be wrong. Thus, Genesis 2:24 makes the following acts sinful: bestiality, homosexuality, parent-child incest, adultery, and contraction of a polygamous marriage.⁷ So:

Leviticus 20:10 penalizes adultery with death, in accordance with the creation ordinance of Genesis 2:24.

20:11 penalizes cross-generational incest compounded with adultery, for a man is to leave his parents and cleave to his wife. Thus, cross-generational incest is forbidden as a creation ordinance.

20:12 is another case of the same.

20:13 penalizes homosexual acts, for it is the woman who is given to Adam, not another man. Thus, homosexual acts are forbidden as a creation ordinance.

20:14 penalizes cross-generational sex compounded with adultery.

20:15 penalizes bestiality, because the animals God brought before Adam were not fit helpers for him. Again, this is a creation ordinance.

20:16 is another case of the same.

Now we move to lesser cases, which do not involve the death penalty. It appears that these are not original creation ordinances, but reveal implications of the creation ordinances that did not become relevant until the Mosaic Covenant.

20:17 is a case of brother-sister incest. Abraham married his half-sister, and so "broke" this law. Obviously, Cain and Seth married sisters. Clearly, this provision is new with the Mosaic covenant. Acts 15:29 indicates that it continues in the New Covenant.⁸

20:18 forbids sex during menstruation. The reference to the woman's "fountain" implies that this law is to be understood in terms of the symbolism of the Old Covenant, in the context of Leviticus 12 and 15 (which applied only to Israel).

20:19 forbids marriage with an aunt, which again was permitted before this time. Moses' father married his aunt (Ex. 6:20).

7. Taking a second wife was sinful in the Old Covenant (see Lev. 18:18), but once you took that second wife, you had to live with both. Thus, a polygamous marriage could be "redeemed" through repentance, but you still had to live with the consequences. It is a sin to chop off your arm, but once you've chopped it off, you don't get it back when you repent. Once you've taken a second wife, you should repent, but you still have to live with both, and sexually gratify both (Ex. 21:10-11).

8. On Acts 15 and incest, see James B. Jordan, "The Mosaic Dietary Laws and the New Testament", *Studies in Food and Faith* No. 12 (Biblical Horizons, Box 1096, Niceville, FL 32588; 1989), available for \$5.50 postpaid.

20:20-21 seem to be speaking about widows, because otherwise they would be cases of adultery, covered by 20:10. Perhaps these are again matters newly forbidden in the Mosaic Covenant.

What this survey shows is that Provan is completely wrongheaded as far as his understanding of these laws is concerned. There is nothing about children or sterility anywhere implied here, except in the last two cases. The language speaks of "uncovering nakedness", language that goes back to Genesis 2:25 and which has to do with the helpmeet-marriage relationship, not with fruitfulness. It is relationships, not children, that are in view throughout this passage. The Song of Solomon devotes eight chapters to celebrating the sexual relationship, without one word about children. In the Bible, there is clearly a distinction between the two areas of consideration.

But what about verses 20-21, then? Here is what they say:

20. If there is a man who lies with his uncle's wife he has uncovered his uncle's nakedness; they shall bear their sin. They shall die childless.

21. If there is a man who takes his brother's wife, it is a perversion,⁹ he has uncovered his brother's nakedness. They shall be childless.

The penalty throughout this section is to be cut out from the Mosaic inheritance. The first seven cases cut the sinners out by death. Verses 17-19 cut the sinners out by excommunication. Verses 20-21 cut the sinners out by eliminating the man's name from Israel: He will have no lasting seed.¹⁰ Thus, in context it is clear that this is not the same thing as modern sterility. The idea is not that he won't have children, but that he will not have a permanent inheritance in the land. He is not executed or excommunicated, but his family line stops *judicially* with him.

9. *niddah*, referring to something usually good that is being used evilly. In the Levirate, a brother would marry his brother's wife properly, but outside of the Levirate, such a marriage would be perverse.

10 "Childless" does not necessarily mean that the couple will have no offspring, but that their offspring will be cut off, as Eli's sons were. The word "childless", a rare term, is used with this meaning in Jeremiah 22:30.

6. For further discussion of this topic, see Meyers, pp. 26-30.

6. Castration as a Blemish (Provan, pp. 20-22).

Well, castration is certainly a blemish, and people ought not to injure themselves. Provan wants to go from this to say that vasectomies are always wrong.

On Provan's logic, we would have to say any alteration in the physical condition of the human body would be a blemish. Are appendectomies and tonsillectomies always wrong, since they also blemish the perfection of the human being? What about circumcision, which God commanded? We have to say that not every alteration of the human person is a blemish. I imagine Provan would agree, but his "shotgun assertions" leave him open to this "reduction to absurdity" argument.

I agree with Provan, though, that the castration of human beings (though not of animals) is sinful. So, now we have to ask: Is a vasectomy like castration or is it an acceptable form of surgery? Suppose a woman, on the advice of several physicians, were told that it would be deadly for her to carry any more children. Since ordinary birth control is not perfect, some permanent arrangement would be necessary. Suppose the family did not have the money for her to be sterilized, but could afford a vasectomy, which is much cheaper and less risky. Suppose the husband *sacrificed* himself for the sake of his wife's health in this way. Would that be wrong? I don't think so.¹¹

11. In the anti-contraceptive literature we are regularly informed of women who went ahead and had children in spite of the advice of physicians, and wonder of wonders! it turned out okay. Strangely, the anti-contraceptive literature does not tell us about the many women who went ahead and tried to have children, and died! Nor are we given any statistics and percentages.

I think this kind of literature is cruel and evil. I have known women who got caught up in this kind of thing, and who lost the child they were carrying as a result. Pastors need to speak out against this kind of irresponsible rhetoric.

A woman who has been advised not to have any more children can always go and get other opinions. She may find a physician who is willing to go the extra mile and give her special care while she carries a baby. This is the responsible way to handle such situations. Encouraging people by miracle stories is not.

The Bible does command a man to give sexual pleasure to his wife (Ex. 21:10), so a full castration would be sinful. It does not command, however, that we have as many children as possible. If a couple chooses to stop having children, and the husband decides to have a vasectomy, I do not see anything in the Bible that absolutely prohibits his doing so.

Even if we were persuaded that a vasectomy is too much like castration for comfort, it would not say anything about other, temporary forms of birth control. Nor would it say anything about a woman's having her tubes tied or cut.

I should add that once again Provan shows that he has little or no understanding of Biblical law. The verses he cites from Leviticus 21 and 22, which require that a priest have no physical blemishes, do not have to do with sterility. Provan asserts that crushed testicles disqualify a man from service because of sterility. That is not the case. All the things mentioned disqualify a man from being a priest because they render him less than an externally-physically perfect specimen of humanity; even scabs on his skin disqualify him! The reasons are symbolic, and were fulfilled in Christ, and no longer apply to us.

Eunuchs were not allowed to be members of Israel in the full sense, as Provan notes. If this were a *moral* matter, it would still be true today. But it is a matter of symbolism, not of morality. (After all, how could a eunuch become an Israelite? How do you circumcise a eunuch?) Philip's baptism of the Ethiopian eunuch shows that this law has been changed.

7. Seed as Semen and Children (Provan, pp. 23-26).

This is the most amazing part of this book so far. Provan writes, "all humans at one time existed is [*sic*; in] semen form." Is this for real? Doesn't Provan know that human beings come into existence when the sperm *dies* fertilizing the egg? Sure, he knows that, but he's playing a word-game here. Or is he? The ignorance revealed in his further remarks calls the matter into question.

Provan goes to Job 10:10-11 to try

and prove that semen is human life, and that human beings exist before conception in the form of semen. (I'm not joking.) These verses say, "Didst Thou not pour me out like milk, and curdle me like cheese, clothe me with skin and flesh, and knit me together with bones and sinews." Evidently Provan believes that "milk" refers to semen, so that Job was present in the semen. What he fails to notice is that the verse does not say, "Did not my father pour me out like milk," but "Didst *Thou* not pour me out like milk." If there is any "semen" in view, it is God's. The reference is to God's giving Job life, not to his father's semen. The milk refers to the Holy Spirit, who breathed life into the first Adam, not to the father's seed.

Provan writes, "If it is wrong to destroy life in the womb, then it is wrong to deliberately kill semen" (Provan, p. 26). This is an incredible statement! Having sex with your wife at any time except when she might conceive is sure to kill semen, so it would be sinful. Having sex with your wife if she is sterile or past menopause is sure to kill semen, so it would be sinful. Having sex with your wife in the early months of pregnancy would be sinful.

Moreover, nowadays we can isolate semen and use it to fertilize eggs artificially. Since it is wrong, according to Provan, "to deliberately kill" semen, perhaps we are obliged to provide semen on a daily basis to sperm-banks, for use later on. Don't want to kill those little sperms, do we?

Provan's larger point in this section is that to use birth control prevents the birth of future children. This is a logical error. Future children don't exist, so you cannot prevent them from being born into the world. Are we supposed to believe that there are a lot of spirit-babies up in heaven waiting to be born? That is what Provan's position implies.

This is the problem with arguments like, "If Beethoven's parents had used birth control, he would never have been born." True. So what? They didn't and he was. This has nothing to do with what you or I do or don't do right now.

Lying behind Provan's argument is

the titanic assumption that human beings control the future, so that human actions can interfere with the sovereignty of God. Biblical religion teaches that it is not possible to interfere with the sovereignty of God. It is only possible to break the moral law of God. So far, Provan has not shown that birth control breaks the moral law of God. Arguments from God's sovereign ordering of history do not touch issues of right and wrong. God sovereignly lets men kill and rape. That does not mean we are free to kill and rape. God sovereignly brought Levi out of Abraham. That does not say anything about birth control.

When Provan argues that Levi was in Abraham, I get the impression that he thinks Levi was already alive, and that if Abraham had been killed, little Levi would have gone to heaven with him. This is stupid.¹²

If birth control eliminates future people (Provan, p. 24), then who are these future people who have been eliminated? What are their names? What is their ontological status? Asking these questions shows how illogical this argument is. If you use birth control, then there are no future people to be eliminated. You cannot eliminate people who don't exist.

Future people exist only in the plan of God, and human beings cannot touch that plan. Provan's assumption that human action can touch God's sovereign plan presupposes that God and man are on the same level. God's planned future people will certainly be conceived, but God's plan also includes those who will and who won't use birth control, whether that use is right or wrong. God's plan includes *everything*.

This argument, that birth control interferes with God's sovereignty, is found throughout the anti-contraceptive literature. Anyone who knows

Christian theology knows that this argument is nonsense. Sadly, virtually all the books being written in the anti-contraceptive circle are written by novices to the Christian faith. It simply is not possible to interfere with the sovereignty of God. Think about it. The doctrine of God's sovereignty is the doctrine of His non-interfere-ability. How can the creature interfere with the Creator? In theology, the notion that man can interfere with God's sovereignty is said to presuppose *univocal thinking*, because it puts God and man on the same level. It is the basis of the ancient heresy of Pelagianism.¹³

8. Natural Function of Woman (Rom. 1:25-27) (Provan, pp. 27-28).

Here Provan argues from the fact that women were created different from men, and one of those differences (the only one, he implies, erroneously) is that women can bear children. Thus, he says, women *must* bear children, and contraceptives are always wrong.

First, there are other differences between men and women besides the ones Provan mentions. A woman is the right helper for a man whether she can have children or not. Provan's reductionistic view of women cannot be sustained in the Bible.

Second, the fact that God designed women to bear children does not prove that every woman *must* bear children, nor does it prove that she must bear as many as possible.

The issue is not whether God designed women to bear children—nobody denies that! The issue is birth control.

9. Salvation for Women (1 Tim. 2:11-15) (Provan, pp. 29-31).

Provan argues that women are saved by bearing children, but only if they continue in faith, love, and holiness with submission. He erroneously supposes that physical childbearing on the part of women in general is in view in these verses.

Meyers has dealt with this satisfactorily on pages 19-23 of his paper. He writes, "Paul is not discoursing on the fundamental nature and calling of

man and woman in the abstract, but rather he is reviewing the history of the creation, fall, and promise of salvation in Genesis 2 and 3. In fact, Paul follows the flow of these two chapters in Genesis rather closely. He is giving an inspired commentary on that passage as it pertains to women's role in church worship. Earlier in 1 Timothy 2 he gave instructions concerning the duties of men (v. 8). Then he proceeds to discuss the function of women in the Church (vv. 9-15). After ruling that women may not 'teach or have authority over a man; she must remain silent', Paul seeks to justify this command by appealing to the Genesis narrative, especially woman's role in it. Both the creation order ('Adam was formed first, then Eve') and the way in which sin entered the world ('Adam was not deceived, it was the woman who was deceived and became a sinner') teach us that women are to be in submission to men."

Meyers continues, "Having pointed out that it was through the deception of *the woman* that sin entered into the world, and having said that *the woman* 'became a sinner' (the very end of v. 14), Paul immediately feels constrained to remind his readers of the *remedy* for sin and the central role of Eve (in fulfillment of 'the woman' theme in Old Covenant typology) played in this redemption. Verse 15a would be better translated: 'But *she* will be saved through the childbirth...' The plural 'woman', often inserted as the subject of the verb *sothesetai*, does not occur in the original text. The verb *sothesetai* is feminine *singular*, not plural as many translations have inaccurately rendered it (singular: KJV, NKJV, NEB, etc.; plural: NIV, NASV, etc.). Who is the subject of this verb? Clearly, from the context, it is 'the woman' (Gen. 3:15), fulfilled in Eve). Salvation will come through the childbearing of 'the woman.' It is 'the woman' who will be saved in this way."

Meyers goes on to point out that it is "not just generic 'childbearing' but 'the childbirth' (*dia tes teknogonias*)" that saves the woman. "The noun is definite, and refers to the childbirth of the Christ promised to Eve in Genesis

12. The only reason it is possible for the author of Hebrews to write that Levi was in Abraham is because of the historical fact that Levi came out from Abraham. Moreover, the point of Hebrews is not that Levi was seminally united to Abraham but that he was covenantally united to him. It is covenantal, not biological, union that is in view. After all, many Levites had none of Abraham's blood in them at all, but were descendants of Abraham's servants who were part of Levi's tribe.

13. For further discussion of this matter, see Meyers, pp. 23-26.

3:15." Paul is following the text of Genesis 3. "It was the woman who was deceived ... she will be saved through the Childbirth" (1 Tim. 2:14-15); compare: "The serpent deceived me ... I will put enmity ... between your seed and her Seed; He shall bruise your head, and you shall bruise His heel" (Gen. 3:13-15).

Meyers points out that there is a transition from Eve ("the woman") to women in general ("if *they* continue"). Women (plural) will be saved "if they continue in faith, love, and holiness with submission." "Women in general are not saved through bearing children..., they are saved through faith in the fruit of 'the childbirth,' Jesus Christ."

Thus, Paul's argument is that Eve was saved through The Childbirth, and women (and men) are saved through The Childbirth also, if they continue in faith, love, and holiness with submission to those in authority over them.

If Provan's argument were correct, it would mean that to be saved every woman must have children and live a life of faith and holiness. He might want to modify this to say that it applies only to "married women who can have children," but this imports into the text considerations absent from it. Paul clearly is not addressing married women, but women in the Church in general. Moreover, even if such an interpretation were correct, it would not prove that "married women who can have children" must have as many as possible. Having one child would fulfill the requirement, even on Provan's sadly erroneous interpretation.

Provan and His Opponents

The second section of Provan's book consists of two letters published in response to his nine points, and his answers. This section clarifies Provan's viewpoint, but does not alter it. I shall take up only those places where Provan attempts to defend his position.

On pages 38-39, Provan attempts to answer the obvious caveat against his Point 7, that killing semen is not the same thing as killing children. Any sexual engagement kills all sperm

except the one that happens to get to the egg. Provan says that it is the *intention* to kill semen that is the sin, so that ordinary sex is not sinful as long as procreation is a possibility. But what about sex with a woman past menopause? The man knows full well that his semen will all die, but has sex with his wife anyway. According to Provan's logic, he is guilty of murder.

On page 39, Provan tries to show that Onan's sin consisted only of spilling seed. He argues that the man who refuses to act as a Levir in Deuteronomy 25:7-9 is not put to death, so simply refusing to be a Levir is not enough to account for Onan's death. He says "the only difference in conduct this: while both refused to give seed to his brother, only Onan destroyed his seed." Not so. The major difference is that Onan *agreed* to provide seed for his dead brother, and *married* Tamar, taking a *vow before God*. The reluctant Levir of Deuteronomy refuses to marry his brother's wife. It seems clear to me that what angered God the most and brought about His wrath is the same thing that angers Him the most throughout the Bible: blasphemous vow-breaking.

On page 40, Provan points out that in Genesis 38, Onan is said to have "destroyed" his seed on the earth, while all other passages speak merely of "emitting" seed. Provan thinks this proves that Onan deliberately murdered this semen. No, what it indicates is that Onan was *murdering his brother*, by seeking to blot his name out from the inheritance of Israel. It is the murder of the brother that accounts for the strong Hebrew verb used, not the murder of semen!¹⁴

Provan cannot get away from his strange view that semen is human life. On the bottom of pages 42 he returns to it. "Both myself and my opponent once existed as a seed," he writes. This is not true, and the Bible nowhere indicates that it is. He goes on to say that if all semen were elimi-

nated from the earth, all human life would perish. The same would be true if all plant life were eliminated from the earth.

(Let me add that the Bible does not say that life is in semen, but that life is in the blood, Leviticus 17. Does this mean that any time a physician draws off a blood sample, he is murdering human life?)

The second reply to Provan, pages 44-48, is full of pastoral sanity and Biblical wisdom.¹⁵ Provan tries to answer it on pages 49-58, but he side-steps all the relevant arguments and simply reasserts his erroneous opinions. Provan is convinced that contraception involves murdering human life (semen), so he cannot respond to his critic's points. Since I shall be making many of the same points later in this essay, I'll bypass this section of Provan's book.

Provan and Protestant Tradition

The last section of Provan's book is a compendium of citations from Protestant exegetes that supposedly proves that most Protestant theologians have opposed birth control until recently. Most readers will skip this section of the book, assuming that Provan has done his homework. The amazing sloppiness of his reasoning throughout the rest of his book, however, causes me to question whether or not his assertions about history can be taken seriously. Did all the people listed on page 93 oppose *all* forms of birth control, including the "natural" rhythm method? Did they oppose it for *everybody*, including women in dangerous medical conditions, or people living in poverty?

Further, Provan seriously distorts (in fact, implicitly lies about) the Pilgrims, when he says (on the back cover of his book) that they put a minister out of his charge after finding him guilty of using birth control. This implies that birth control was the rea-

14. Part of the theology of Genesis 38 is its recapitulation of the three great sins of Genesis 1-6, which are (1) sacrilege before God, (2) murder of the brother, and (3) intermarriage with the heathen. The progression from Er to Onan to Judah is the same as the progression from Adam's sin to Cain's to that of the Sethites before the Flood.

15. This section of Provan's book is a kind of microcosm of the whole debate over contraception in evangelical Protestantism: wise pastors and careful theologians on one side, and ideologues, activists, and novices on the other. We shall return to this contrast later in this paper.

son they put him out. But Provan includes Bradford's record of the incident (Provan, pp. 95f.), and it is clear that the man was defrocked for adultery and the seduction of an engaged virgin!

He cites Arthur Pink as opposed to "birth control," which he certainly was (Provan, p. 97). But what did Pink mean by "birth control"? For many Calvinists of an earlier generation, "birth control" meant (a) having no children, or (b) using technological means of contraception. "Birth control" did not necessarily exclude abstinence (which Pink commends) and the rhythm method. So, we may ask, what did Pink *really* think? Provan does not help us here.

Provan's pages 65-92 cite many Protestant commentators on the Onan incident. I can only suggest that if you are interested in the matter, you should read these pages carefully. A large number of the authors *make no reference* to spilling the seed *per se* (birth control) as the sin of Onan, but rather explicitly state that his sin was his refusal to give seed to his dead brother, which is the true interpretation, and which Provan rejects! Many of the other authors speak against masturbation at this point, because "Onanism" has been another term for masturbation. Masturbation is not the issue here, however.

I seriously doubt if it can be proved that the Protestant "tradition" stands against all forms and occasions of "birth control." Even if there were such a tradition, however, there are good reasons for opening the question again now. The principle of authentic Christianity and of the Reformation is that the Bible and the Bible alone is the final authority, and followers of the Reformation faith today do not agree with Provan's position.

The Roman Catholic tradition opposes all technological forms of birth control, but allows for the use of the rhythm method because it is "natural." If we remove the pagan influence of "natural law" from the discussion, we can see that the Roman Church herself has no grounds to oppose birth control in other forms. Sadly, Lutheran theologians have almost always used "natu-

ral law" as a factor in ethics, and often Reformed theologians have as well. Remove that factor and become consistent with the Bible, and what is left? As we have seen, the Bible itself does not condemn family planning, and if we stick with the Bible and Biblical principles, we will not be able to condemn it either.

Observations on Family Planning

Let me now switch gears, set Provan aside, and provide some observations of my own on this issue.

First, from the general wisdom of the Bible as a whole, I think we can say that marriage is to be fruitful. Just as the Church exists not for herself alone but for the life of the world, so a marriage does not exist simply for companionship and pleasure but also for fruitfulness. There are several kinds of fruitfulness indicated in Genesis 1 & 2. A marriage should issue in artistic ("dressing") dominion over the creation. It should issue in better guarding of the creation. And it should issue in children. This is what is *ordinarily expected* of any marriage, according to the implications of Genesis 1 & 2 and the rest of Scripture.

Second, the Bible does not say that every marriage will have the same percentage of each kind of fruitfulness. The diversity of gifts mentioned in the New Testament would seem to imply that marriages will vary in kinds and degrees of fruitfulness.

Third, we can grant that the Bible *implies* that, *all things being equal*, at least one child should be part of a marriage's fruitfulness, so that a refusal to have any children at all would *ordinarily* be sinful. But all things are never equal, and the Bible itself indicates that this variety of situations dictates a variety of responses, as we shall see.

Fourth, one such situation is in the area of medical problems. If a company of Christian physicians agree that a woman should not have children, or have any more than she already has, this is a perfectly good reason to use birth control.

Fifth, another such situation is in the area of sacrifice. A couple might choose to work in a dangerous mis-

sion area, and forego children in order to concentrate on other kinds of fruitfulness. A couple where the husband works in criminal justice might, because of the serious dangers of his work, choose not to have children but instead concentrate on the *guarding* area of fruitfulness. Paul sacrificed the right to have a wife in order to pursue his calling. Paul might have decided that a wife-helper would be good for his mission, but sacrificed the blessing of children.

Sixth, another situation, discussed in 1 Corinthians 7, is that of catastrophe and distress. A couple might decide not to have children in order to labor in the catastrophe, planning to have children later on. People living under the horrors of a concentration camp, or in Cambodia under Pol Pot, might find comfort in each others arms but decide not to bring children into such a situation.

Seventh, 1 Timothy 5:8 says that believers are commanded to provide for their households. A young couple might choose to work and save money for a few years before having children. Some will reply that a man should not get married under such circumstances, but that is rather idealistic. Suppose two 17-year olds have sex. The Bible teaches that ordinarily they should marry. My advice to them would be to hold off having children until they have finished college and have a decent job, because that would be better for their children than having them right away.

With this background in mind, let me turn to some more general observations.

Dominion

Man was given dominion over the world, but was he given dominion over human life as well? Is it right for human beings to alter themselves, or is it presumption for human beings to try and take dominion over human life? This is a question that lies behind much of the discussion in this area of family planning.

If we say that it is sinful to try and take dominion over human life, we shall have to eliminate all medicine. The Bible clearly favors medicine. Recall how Luke the Physician trav-

elled with Paul and ministered to him. So the Bible favors taking dominion over human life. In the Abrahamic Covenant, God commanded Abraham to circumcise himself and the male members of his clan—altering human life by means of technology.¹⁶ This means that cosmetic surgery is okay. If your teeth are crooked, have them straightened if you can afford it. If you have a serious blemish on your face, have plastic surgery. God created man good, but with a destiny to grow better and better, more and more glorious. Taking dominion over human life is part of that growth in glory.

Dominion requires planning. We plan for our gardens. We make blueprints before building a house. Similarly, there is nothing wrong with family planning. We use technology to build a house, and there is nothing wrong with using technology in family planning.

Neo-Phobia

But here is the problem for many Christians. Christians are often minority members of a larger, sinful society. As a result, Christians often become culturally conservative and defensive. They resist change. Anything new is bound to be criticized by many voices in the Christian community.

This reaction becomes even more pointed in the area of technology. Technophobia is a major factor in Christian history. Many Mennonites decided that buttons were a sinful invention, and refused to change from dressing with taches (“hooks and eyes”). “If God had meant men to fly, He would have given us wings,” we used to hear.

Now we have much new technology in the area of dominion over human life. Some of that technology is sinful, because it involves the use of aborted babies, or causes the death of fetuses, in test tubes for example. Not all new technology is bad, however. The Christian gut reaction against new technology is an improper one. Christians own the world, and they also own the future. Christians should

be forward-looking technophiles (technology lovers).

Part of the reason family planning is an issue today as never before is because today as never before there is a great deal of technology available in this area. This is part of the reason why older Christian writers are not necessarily trustworthy guides to ethical reflection on this issue. They simply did not face the issue in the way we face it now. Modern technology creates many new possibilities for dominion, and raises new questions, all of which legitimately calls into question traditional opinions.

When God gives us a new technology, we are not to flee it but to learn to use it properly. Christians tend to reject anything new. This is an improper response to God’s program of maturing the human race. As history moves along, God gives more and more aspects of dominion into our care. The gift of technology is one important form of this. It is a good thing that we can now take dominion over the spacing of our children. This increased dominion can, of course, be abused, and generally any new technology is abused. New technology is often used first in war, for instance. All the same, the abuse of technology does not negate its proper use. Christians must learn the judicious and proper use of family planning techniques, and use them to God’s glory, not simply for their own convenience. The proper use of technology, however, does not come through law alone but through maturation and experience. We must resist the temptation to write new laws, or abuse parts of the Bible, in the search for simplistic solutions to complex problems.

Food, Music, and Sex

The tradition of the Christian Church, East and West, Protestant and Catholic, is very unreliable in the areas of food, music, and sex. The contrast between traditions in these areas and what the Bible teaches is great.

Connie Marshner, in her book *Decent Exposure*, cites her (Orthodox) pastor as telling her that teaching children to fast is a good way of teaching them self-discipline. This sounds right

until we look at the Bible. Out of 915 verses of proverbs in the book of Proverbs, written by the wisest (fallen) man who ever lived to help teenagers get through their teen years, there is not one word about the disciplinary value of fasting from food. God appointed one fast day in Israel, and eighty feast days!¹⁷

Marshner reflects Church tradition, but not Scripture. Biblical worship was festive, and centered on lots of food. In the New Testament, the Lord’s Supper was often served in connection with a Love Feast. But in one of his books (I forget which), Arthur Pink tells us that we should never eat enough at any meal to be full; we should always get up from the meal still a bit hungry, because it is good for the soul. This is not the Biblical perspective.

Fear of pleasure meant fear of food for the early Fathers, and it was no time at all before the Love Feast was killed and replaced with more and more fasting. American Christians have continued this tradition by prohibiting alcohol, even in communion.

Fear of pleasure and of emotion also meant fear of music. Music in the Bible is festive and enthusiastic. It is accompanied by large orchestras, clapping, and even dancing. But after a couple of centuries the early Church abolished all this. Only *a cappella* singing was allowed.¹⁸ The Calvinists did not change this. True, the Genevan Psalter is lively, but Calvin prohibited both harmonizing and musical instruments. There are still Calvinists who maintain this prejudice. “Music moves people emotionally, so it is dangerous, and we’d better not try to take dominion over it. We’d better keep it to a bare minimum.” This is a far cry from the perspective of the Bible.

But if food and music are dangerous, they cannot light a candle to sex. The Bible celebrates the pleasure of sex from start to finish. One whole book of the Bible is all about sex for

16. I.e., by using a knife. There is no such thing as “natural” circumcision!

17. The fast day is the Day of Atonement. The feast days are: 52 sabbaths per year (which were festivals), 12 new moons per year, 7 days of Passover, 1 day of Pentecost, and 8 days of Tabernacles.

18. In fact, *a cappella* means “from the chapel.”

fun and companionship—sex as ballet, sex as art—without one word about procreation. But it was no time at all in Church history before the Song of Solomon was divested of any “carnal” meaning.

Fairly early in the Church, under Greek influence, virginity came to be prized more than marriage. Soon popular piety was perversely maintaining that certainly Joseph never had sex with Mary, so she remained “ever-virgin.”

Augustine, who had abused sex as a youth, decided that sex was so dangerous that it always involved some degree of sin. The only excuse for having sex was that you cannot help it, and then the only permitted time for having it was when your wife might conceive. This became the traditional prejudice in the Church, and while the Reformers were a bit better than Augustine on this point, they still did not go very far in changing the prejudice. It has only been recently that expositors have been willing to see the Song of Solomon for what it is.

I have read Catholic writers who say that it is sinful for a woman to enjoy sex, and that the female orgasm is a perversion. Any position other than man-on-top is immoral, because the man is the aggressor and sex is only for procreation. Now we are hearing similar kinds of things from the Protestant anti-birth control crowd.

I am not trying to make a case for guilt by association by calling attention to this. Plenty of Catholic writers are better than the ones I described above. My point is that Church history and tradition are not reliable guides in this area. In earlier times, it would have been extremely controversial to suggest that the Song of Solomon is anything other than an allegory.

It is not true that food is only for fuel. Food tastes good, and the Bible refers to its good taste (milk and honey, wine, etc.). It is fine to eat food for its taste. It is fine to eat some honey for dessert *even if you don't need it for fuel*.

It is not true that music is only for enhancing words. Music feels good

and sounds good, and the Bible shows us this as well. It is fine to make music *even if you are not in a worship service*.

And it is not true that sex is only for children. Sex feels good,¹⁹ and it is fine to have sex for fun. It is fine to have sex *even if you are not intending to have children* (provided you are married, of course).

Protestants started to outgrow Neoplatonic mysticism (otherworldliness; Augustine) and Aristotelian teleologism (measuring all things only by their result; Aquinas) at the Reformation. We need to be consistent with our theology, and with the perspective of the Bible.

The Enoch Factor

Genesis 4 shows us that the pagans usually get to dominion first. The first Adam makes his wrong move before the second Adam makes His right one. Yet the inheritance of the wicked is laid up for the righteous.

Cain built the first city, Enoch. Jubal was the father of music, Jabal of agriculture, and Tubal-Cain of metalworking. I'm sure that many if not most of the believers of their day reacted against these technological advances. I imagine that this technology was put to evil use to start with. Yet it is clear from the Bible that God's people were to inherit the techniques developed by these wicked men. Similarly, the good science of chemistry grew out of alchemy, and astronomy out of astrology.

Techniques of birth control have been developed over the centuries by prostitutes, and this accounts for some of the antipathy toward them by Christians in the past. Modern techniques were developed by wicked people, such as Margaret Sanger, with evil intentions. In themselves, however, such techniques are no more evil than Jubal's flute.

At the present time, the Christian community is groping toward a righteous and Godly appropriation of this technology. Some Christians doubtless go too far in embracing these Egyptian spoils, but the answer is not to reject them wholly. The answer is to learn to use them properly.

19. Does anybody doubt this?

Calling

Let me return to a few more observations on individual calling. I mentioned above that God's command to man involved more than reproduction. God's total command was addressed to the human race. Some individuals will be gifted more in some areas than others.

For some reason, many Christians resist the notion that some people are more gifted at parenting than others. But just look around in your church and you will see that it is obviously so. Those who are gifted in an area enjoy the exercise of their gifts. I enjoy teaching (more than I do writing). My wife enjoys visual art and photography. Some people enjoy the work of rearing children more than others. That's just how God made the human race, with lots of diversity. The diversity of gifts mentioned in the New Testament points to this, for the gifts are actually people, not abstractions. A gift is a transfigured natural talent.

Male chauvinists to the contrary, *this is as true for women as it is for men*. Women can be gifted as musicians (Miriam), judges (Deborah), farmers (Abigail), theologians (Priscilla), computer programmers, etc. just as men can be. I get the distinct impression that many anti-birth control advocates think that because women, unlike men, bear children, that is the main thing God has called each and every one of them to do. This is not the teaching of the Bible.

Thus, who am I to tell you how many children you should have? You may want to have twelve, and adopt twelve more. On the other hand, you may feel called by God to devote your energies mostly to some other area, and only have a few children. This is a legitimate factor in Godly decision making.

Situation

Another legitimate factor is your situation. As I mentioned above, 1 Timothy 5:8 mentions finances as a legitimate concern in Christian planning. It is all well and good for relatively wealthy people to have lots of children, but they should be careful

before condemning poor people for using birth control to limit the size of their responsibilities.

(Let me add that I am tired of reading Christian advice books that tell me to get a babysitter and take my wife off to a motel, or Hawaii, from time to time! That's great advice for someone like me, and for people I know who live in house-trailers! Most of these books are written by rich Christians for rich Christians. They don't touch where most people live.)

A few years ago I took a job that promised me a pretty good salary. Once I got on the job, I found that I was going to be paid about 2/3 of what I had been promised. I had nowhere to go, and 2/3 of my promised salary was not very much. This is the kind of thing that many people experience, and it needs to be factored into our decision making.

The fact is that having a lot of children was not as costly 200 years ago for most Christians than it is now. On the farm, children began contributing to the family income at a very early age. Children paid their own way to a considerable extent. This is not the case in a modern city. Children bring no income into the family at all. They have to be driven to school. Christian schooling costs thousands of dollars per year for each child. Our modern standard of living is costlier than in earlier times, and there is nothing wrong with approximating that standard of living.

So, it means *planning*. If you want to have eight children, and don't make \$100,000 a year, I suggest you move to a small town where things cost a lot less. Make sure your wife finishes school, or gets enough education to where she feels confident and comfortable doing some home schooling. Take up some cottage industries in which your children can help, so they can add to your income.

On the other hand, if you *plan* to live in a city, with all the expenses of city life, then you need to think about having fewer children. If your wife feels utterly inadequate to do some home schooling, then you need to take that into consideration.

Provan and others answer that no matter where you live and how poor

you are, you ought to just trust God and have lots of kids. This is magic, not faith. God has told you to live responsibly. Not to do so is disobedience to His written law.

(Similarly, there is no magical relationship between a mother and her children, so that she is automatically their best teacher. The gift of teaching is only one of a dozen or so listed in the New Testament. This indicates that most women are not gifted as teachers. When a child is baptized, all the adults in the congregation become god-parents to that child. If you are not a good teacher, find a god-parent who is, and have him or her teach your child. Organizations of god-parents are called Christian Schools.)

The Anti-Contraception Movement

Before closing off this paper, I want to broaden the discussion and provide some perspectives on the whole anti-contraception movement. From what I can tell, virtually every writer advocating this position in evangelical circles is a novice to the Christian religion who has little feeling for the theology of Reformation Christianity. Also, from what I can tell, virtually every writer is an ideologue rather than a pastor. Provan's book contains within it a reprint of a letter critical of his work written by an experienced pastor. The contrast in tone and content between this pastor's viewpoint and Provan's ideological one is marked and obvious.

This literature is laced with distorted and/or erroneous view of God,²⁰ of humanity,²¹ of love,²² of sexuality,²³ of law,²⁴ of the Church,²⁵ and of the family.²⁶ Generally speaking, these books are persuasive because they contrast the author's neo-legalism with the rampant moral anarchy in secular society today. Mary Pride's *The Way Home* also

achieves rhetorical effectiveness by citing the shocking statements of "evangelical feminists," creating the impression that the whole conservative Christian world is rife with perverts and heretics. Set against this background, Pride's own viewpoint appears better than it actually is. (Pride's books are also popular with many women because she defends the place of the mother and housewife; but many better writers have also defended them, without going to Pride's excesses.)

In fact, though, the theological character of this literature is legalistic rather than evangelical. By legalistic I mean two things. First, this literature goes well beyond the Word of God in laying down laws that are said to be God's laws. It invades the privacy of people's intimate lives in ways that the Bible does not. It introduces law into areas God has left free,²⁷ and human opinions into areas God has left private (such as what kinds of sexual foreplay are proper for married people).

Second, this literature is legalistic because it does not distinguish between Christians and non-Christians. It makes law rather than covenant the ultimate category. In particular, the command to be fruitful, multiply, fill the earth, dress it, and guard it, is assumed to be addressed to everyone, when in fact it is addressed only to covenant-keepers.

I get the impression that many people think that before Mary Pride and her followers began to speak out, there was next to nothing worth reading on the subject of the family. In fact, responsible evangelical and Reformed writers have addressed these issues repeatedly in print for years.²⁸ Examples of such responsible literature include Jay Adams, *Christian Living in the Home* (1972) and John J. Davis, *Evangelical Ethics* (1985). Less well known are such rig-

20. His sovereignty can be blocked by human effort.

21. Distorted views of man/woman bipolarity.

22. Romantic love is questionable.

23. Sex for fun, even within marriage, is questionable.

24. Legalism.

25. Downplayed.

26. Given an importance and a position well removed from where the Bible puts it.

27. By "free" I mean areas where responsible human wisdom plays a role in applying God's general principles in particular situations.

28. The consensus view of Bible-believing evangelical literature can be summed up this way: Having children is good, and having large families is desirable, but birth control and family planning are okay, too.

orously Reformed works as W. G. de Vries, *Marriage in Honour* (Winnipeg: Premier, 1976), who writes (p. 124):

It follows from the above, that some form of family *planning* is part of our calling to be fellow-workers with God. His precepts include that husband and wife may not multiply heedlessly. They must take into consideration their strength, health, family life, and so many other factors, which differ from one family to another.

And also W. Pouwelse, *Like Living Stones* (Winnipeg: Premier, 1985), who writes (p. 44):

It is irresponsible to procreate another child if, humanly speaking, the parents know that the life or the health of the mother will be in danger, or that the upbringing of the existing family will become very difficult, if not impossible. Many circumstances have to be considered and it is impossible to set a clear-cut rule for every situation. It makes quite a difference whether a family lives in a small apartment, because the father is unemployed and the mother cannot make ends meet, or whether the family lives in a huge farmhouse, and the children work on the family farm.

Such men as Adams and Davis are seasoned theologians who operate within the Church and who understand the Biblical faith well. Men like de Vries and Pouwelse are rigorously-trained men serving the Church as pastors. These men's outlook stands in stark contrast to the kind of irrational mysticism promoted by the novices and ideologues of the new anti-contraceptive movement. What is distinctive about Pride and her followers is the pervasive flavor and savor of a perspective that strikes me as post-hippie, earth-mother, back-to-the-woods, me-and-my-family-alone, semi-technophobic, home business, home birth, home school, home food, home everything.

Another aspect of this literature is the "higher Christian way" outlook that pervades it. For instance, Christian schools may be okay for normal, semi-committed believers, but people who really want God's best will settle only for home schooling. Or, it may be okay to have a beer, but if you are

really committed to Christian service, why would you want to waste your money on beer? This notion that there is a higher, more committed, more hardcore kind of Christianity is heretical in its orientation.²⁹ Nowhere in the Bible does any writer ever say anything like this. Paul never sets out a higher and lower way of personal life before God. The Biblical perspective is covenantal, by which I mean that it is bounded by God's revealed law, and within those parameters there is liberty. Home schooling may be best for some, while Christian schooling may be best for others. Large families may be best for some, while small families may be best for others. There is no "higher and lower" here.

We should not be surprised to find that there are pro-life and pro-family people who carry their emphases in heretical directions. Satan distorts everything true. He kept distorting the doctrine of the trinity over and over in the early Church. He distorts justification by faith into easy-believism. He distorts the moral law into legalism. He distorts the doctrine of perseverance into carnal security. So now we have pro-family people who have gone to a Mormon-like extreme in making the family the center of everything, thereby putting a burden on the family that it was not designed to bear.

Healing Society

Yet, having said all this, we do face a problem in the Church today. The secular myth of overpopulation and secular agit-prop about contraception have convinced many Christians that they should have only small families. Also, the pleasures of our society crowd us to the point where we tend to view children as a liabilities rather than as gifts. Some, perhaps many, Young Evangelical Professionals (Yeppies) postpone having children, or intend only to have one or two, because they are overly concerned with careers and money. How do we deal with this?

I suggest that the Biblical way to deal with it is indirectly. This frus-

29. I'm not accusing these people of being heretics, but I am stating that I see gnostic and heretical influences in the orientation of their outlooks.

trates some Christians because they want a law for everything. They want some kind of clear-cut mandate on every subject. The Bible does not give us this, however. Let me provide some analogies.

How should we deal with the problem of materialism? By preaching the whole of the Bible and by building the local church. When people get the important things settled—the things the Bible explicitly talks about—the other things will take care of themselves. How should we deal with the problem of alcohol abuse? The same way. How about the problem of people spending too much time watching television or reading novels? The same way.

One of the major reasons people don't have children, or more children, is fear. They fear the responsibility. They fear their finances will not hold up. They fear their own inadequacy, as well they should, for who is adequate for such things? The Church heals this fear by creating a strong, loving community around fearful people, so that they begin to feel confident.

The general rule is this: Deal with the things the Bible explicitly says to deal with, and build the community, and the other problems will dwindle away. This is the proper way to deal with the Yeppie problem and the problem of fear. Preach the real contents of God's Law. Preach tithing. Preach a sacrificial life-style. Demonstrate the joy—and the pain, frustration, and anguish—of child-rearing in the midst of the local church community. Rebuild the foundations, and the superstructure will take care of itself.

The Bible forbids Christians to judge each other where the Bible is silent. God Himself takes care of problems He has not given us to address. Let me close with a story that illustrates this.

When I was younger, there was a family in our church named the Smiths. Mr. Smith was a teacher, and Mrs. Smith worked with the social services division of the police department. The Smiths' best friends were the Paceks ("Pachek"). One day, Mr. and Mrs. Pacek came to the pastor and said this: "We are concerned

because the Smiths don't have any children. They are very timid people, and we think they are afraid to have children. You need to go and talk to them, and tell them to have children."

The pastor replied, "That is none of my business. Besides, how do you know the Smiths have not been trying to have children, and simply have not succeeded?"

Well, a couple of years later Mrs. Smith wound up dealing with a small child, Amy, who had been terribly abused by foster parents. Predictably, she fell in love with this poor child. Soon she and Mr. Smith were taking Amy everywhere and seeing her all the time. As soon as it became possible to do so, they adopted her.

And what do you know? A couple of years later Mrs. Smith delivered the first of three children of her own.

Now, maybe the Smiths had been trying for years, and had been unable to bear children. Maybe adopting a child caused Mrs. Smith to "relax" whatever the problem was, and as a result she got pregnant. This kind of thing happens all the time. Or maybe the Smiths were afraid to have children, and God broke down their fears through little Amy. I don't know. God knows. It was His business, no one else's, and He took care of it.

As a pastor, the thing I hate the most about the anti-birth control movement is its legalism. The Bible does not make having children a matter of law but of love. The letter kills, but the Spirit gives life. The anti-birth control movement perverts the gospel by adding a law where the Bible has none, and by putting an area of life and freedom under false law. If these people want to see more children in the Church, they should work to rebuild the Church, and leave the consequences to God. When the Church is rebuilt, she will be full of little children! ■

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ACTRA 1993

E. Edward Seufert

Dr. Ed. Payne and Dr. Hilton Terrell presented several interesting, thought provoking, and sometimes controversial talks at the 10th Annual Appalachian Conference to Rebuild America held at the Ramada Inn, Kingsport, Tennessee on September 18, 1993.

Dr. Payne presented a talk entitled "Romans I in Living and Dying Color". This talk can be summed up in one sentence: "When society or individuals choose to do what God forbids, the result is death"! The talk focused on the current AIDS epidemic and the categories of people who are becoming infected with the HIV virus. Over half of the reported AIDS cases in this country are occurring in sodomites who represent only 2% of the population. Almost 75% of the cases involve either sodomites or IV drug abusers. Research has shown that the people who are being infected with the HIV virus acquire the virus through immoral sexual activity. Of more concern to people who live moral life-styles is the possibility of catching a more casually transmitted disease such as TB or hepatitis. These diseases are being spread by HIV carriers and people with AIDS who are more likely to acquire the diseases because of their weakened immune systems. In consequence of our society's refusal to quarantine people with HIV or AIDS, these people are free to spread other diseases to the general population. TB especially is on the comeback because of AIDS!

Dr. Terrell presented a talk entitled "What Medicine Does". Health care now consumes 14% of our GNP. This is an idolatrous amount constituting more than a tithe of the GNP! Health care has become an idol that is supported through our tax dollars. Diseases have been made out of things that were not formerly considered diseases, e.g. alcohol abuse and smoking. These things are not diseases but *sins*! Through health care, we are trying to *pay* our way out of the consequences of sins!

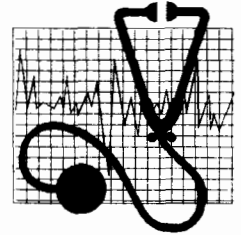
A major focus of our health care dollars is the desire to extend life! We are looking to the medical profession to deliver us from the curse of death but the Scripture tells us that "It is appointed unto man only once to die, and then comes judgment". The use of abortion to murder the unborn is a deliberate theft of the assets that would have gone to the unborn such as food, housing, and education. Instead, we are spending these assets on health care, especially for the elderly. One generation has spent another generation's money (the aborted) on themselves! We are spending our children's inheritance in the name of health! These efforts are futile. We cannot extend the maximum life span. We can only effect the average life expectancy. If you count the unborn in the statistics, average life expectancy is actually declining! ■

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Biblical Ethics in Medicine:

Interview with Drs. Ed Payne and Hilton Terrell

Contra Mundum interviewed Drs. Payne and Terrell at the Appalachian Conference to Rebuild America (ACTRA), in Kingsport, TN, September 18, where they were the special speakers. Dr. Payne is an Assistant Professor at the Medical College of Georgia, edits "Biblical Reflections on Modern Medicine", and is author of *What Every Christian Should Know About the AIDS Epidemic* and *Biblical Healing For Modern Medicine*. Dr. Terrell is in family practice, serves part-time on the faculty of the Medical University of South Carolina, and edits *The Journal of Biblical Ethics in Medicine*.



CM: How does a Christian and Reformed world-view influence your practice of medicine?

Terrell: For me, it has been a process of getting the horse in front of the cart. I came through medical school with the idea that Christianity was something added onto the standard of medicine. Then I began to realize that a world and life view was a basic concept and that medicine, if it existed at all, had to conform itself to that. It was a very different way of looking at things. I'm still engaged in the process of trying to undo the framework I was given. Parts of it conform – because of historical reasons – but parts of it do not. It has been a matter of trying to conform the medical practices I am engaged in with scripture. It is a life-long process.

CM: You have criticized the medical profession for having materialistic and naturalistic assumptions, for not looking at spiritual variables, and for not considering the "whole man". Can you explain?

Terrell: We should start from a scriptural basis. Medicine itself is an empirical endeavor; we look at how things are. We look at the natural man. Yet medicine cannot tell us how things should be. Medicine is empirical in a lot of ways – in its application – but in its formation and its fundamentals it is presuppositional. And the only proper presuppositions are those

of Scripture, which are best stated in the Westminster Confession of Faith and the Larger and Shorter Catechisms, or documents like that, such as the Heidelberg Catechism.

CM: Dr. Payne, could respond to the same question – how a Christian world view helps you understand and practice medicine?

Payne: Well, I backed into it. I read Jay Adams's writings early in my spiritual life. In fact, that is why I got into family medicine instead of psychiatry. Not long after my internship, I realized that most of the problems people came to me with were not medical problems, but problems of living. Being trained as a secular physician, the answer to that was psychiatry, so I considered going into psychiatry. But I read Jay Adams' book, *Competent to Counsel*, and believed that what he said was true, so then I couldn't go into psychiatry. So I began to counsel some of my patients Biblically. From that an awareness just grew that it wasn't just the psychological area, or the behavioral area, that needed to be changed – in my own mind and the minds of Christian physicians – but the whole practice of medicine. Robert McQuilken, the president of Columbia Bible College, wrote a paper in which he divided certain areas according to their relevance to Biblical teaching. He placed psychology as an area that ought to be

directly governed by Scripture, but medicine was more removed or tangential. But I have come to think that medicine ought to be governed by Scripture, for everything we do involves our view of man. If a person followed me on a day-to-day basis, they wouldn't see that what I do is much different from what another physician does. Until we came to certain areas: for instance, if a patient were to ask me about an abortion or ask whom to see for an abortion, I wouldn't answer them since my act would make me an accomplice. If a single patient comes to me and wants birth control, there is only one reason for them to ask, to participate in sexual immorality. But in my thinking, as I've talked with patients, it doesn't take me long to distinguish between whether they have a truly organic problem or problem based upon their world and life view. I rarely ever refer anyone to a psychologist or psychiatrist. In the setting I am in, I cannot do a lot of counseling, but I try to direct them to look for answers in areas other than what medicine has to offer.

CM: Both of you work in an academic environment. How is your view of medicine received by your colleagues and students?

Payne: It is received very well by Christians. I am looked at as a kook by non-Christians. I confess I keep

somewhat of a low profile locally.

Terrell: I'm not right on the grounds of a medical university, so I can be a little freer with things without paying a higher price. I find bewilderment is probably largest single thing. Bewilderment. They don't know what to make of it. That is, when they hear someone questioning some of the orthodox concepts that are entrenched in medicine, such as, as Ed has mentioned, in psychiatry and psychology, or in the area of the efficacy of medical care. One way in particular that they are bewildered is when you approach any issue from a philosophical or epistemological structure – in other words, a “how do you know” approach. That is something that medical school deals with very poorly, if at all. They cram in so much fact, or what is assumed to be fact. The background for it, the rationale, the reasoning process, the logical framework – or lack of it – there is just no time for it in medical school. When you dig that out of a medical student or resident, it's like they are being introduced to it for the very first time in their life. And they really don't know what to make of it, for they have never heard that. Quite frankly, it is hard to keep their interest, because they just want to know what to do. They want to get by “how do you know what to do”, and just want to know if it is worthwhile doing it. Medicine is more of an acculturation, than it is an education – by far. Students are insidiously inculcated by their medical culture, which is increasingly alien to that of Scripture.

CM: The field of medicine almost has a reputation for omniscience. What a doctor says is virtual gospel. There is tremendous respect for physicians, perhaps because people are so frightened by their own mortality. Would you agree? Do physicians have that kind of authority and do they have presumptions of omniscience?

Terrell: One of my favorite examples is of “keeping up”. Doctors are concerned about keeping up with the literature, which is absurd on its face. There are millions of articles published in English alone relevant to medicine every year. If you are so aware that you could hone them

down to one percent of what is published, you would have daily reading load so heavy that you could never keep up. We have confused data with understanding, and the acquisition of masses of so-called facts with wisdom. It is particularly telling that the fear of the Lord is the beginning of wisdom. Medical schools never mention the Lord in any positive contexts, whatever. We have grown away from the wisdom that was, perhaps, once there in medicine. Once we dropped the integrating capacity of scripture the data no longer makes any sense. The public, increasingly, in an inchoate way, is beginning to understand that. They hear these contradictory testimonies that psychiatrists give, for instance, about the mental state of a person who committed mass murder. They are beginning to get a jaundiced view – though I don't think they quite understand why. We are not omniscient, and we should make no pretense of being omniscient.

Payne: I think there are two differences in the way physicians would behave concerning questions of omniscience. When confronted with it, they will admit that medicine doesn't do that much, and that there are real problems with what we do, concerning its effectiveness and our ability to help patients. But they don't behave that way. When they see a patient in their office or in a medical setting, they almost act as if they are God, as if they have the answer to the patient's problem. So, what they do and what they will say contrast their beliefs vs. their actions.

CM: Dr. Payne, you have argued that the danger of the heterosexual transmission of AIDS has been overstated. Could you explain?

Payne: Several groups – the news media, politicians, and homosexuals themselves – know that to sell the homosexual agenda, as well as getting money to treat AIDS, they are going to have to make it an issue that is outside the homosexuals and IV drug abusers, who, as I point out, make up more than 75% of AIDS cases today. So, to sell it, they feel they need to make it an issue for everybody – for every member of the population. If you look at every photograph that

includes people who are at risks for AIDS, it always includes women and implied heterosexuality. They are trying to sell their agenda by emphasizing the heterosexual risk.

CM: What percentage of the heterosexual population which contracts AIDS has sexual contact with high risk groups (homosexuals and IV drug abusers)?

Payne: About 95% or more of those have sexual contact with someone in the high-risk category.

CM: What is the likelihood of the sexually chaste, moral person contracting AIDS?

Payne: I like to use the analogy that it is a theoretical possibility, but it is also a theoretical possibility that a satellite might fall on you. It falls in that realm of probability. For the person that is sexually chaste – unless they are a health care worker – it shouldn't even be on their list of health concerns.

CM: What about “piggy-back diseases” that have flourished in connection with AIDS?

Payne: If there has been a cover-up, I think that has been the cover-up. I think there has been an honest appraisal of the risks of HIV – which is minimal to those who are sexually moral and do not use IV drugs. But officials have not been honest about the diseases associated with AIDS: tuberculosis, hepatitis A and B, parasitic diseases, and some viral diseases. Those can be passed through aerosols, through hand to hand contact, by food-handlers. Yet these people have been given a free ticket to work in virtually any area because the HIV is not transmissible. Many other diseases are. I think that is where the cover-up has occurred.

CM: So there is a risk of infection – by casual contact – of other diseases carried by those with AIDS.

Payne: Yes.

CM: What role should the government have in the AIDS crisis? Funding for research? Mandatory testing?

Payne: That involves the Biblical issue of what role the government should have in public health. It is a public health issue. There is solid Biblical evidence that the government should have a role in public health. I'm not sure in my own mind what

should be done there. They can't deal with the AIDS issue unless they deal with the moral issues involved. And not only that, the primary way the HIV is transmitted is not only immoral, it is illegal. IV drug abuse is illegal and, in most states, sodomy is still illegal. So here we are trying to educate people to do immoral and illegal things, instead of saying "no" and punishing people on the basis of laws that already exist. The first thing that should be done involves the whole judicial structure of our society. The law should be enforced. We should not tell people that, regardless of what you do, we will still treat you medically. Much of what we do today encourages poor behavior. People do what they wish, expecting medical care regardless of their actions.

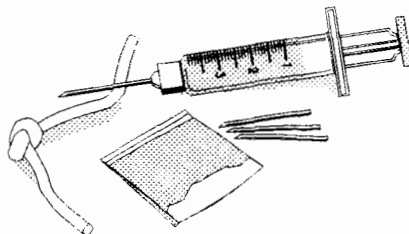
CM: Can you give me your feelings on euthanasia – especially given the recent publicity about Dr. Kervorkian?

Payne: Very simply, Dr. Kervorkian is a murderer. Euthanasia, as I have defined it, is a medical act that intends the death of a patient, and is murder. It is frightening that our society is so accepting of physicians murdering patients. It not only destroys what we do as physicians, but is immoral and illegal. The other side of that is that in many cases we are doing too much to keep people alive. But that's not euthanasia. The question of euthanasia is very simple: "thou shalt not kill".

CM: What is your perspective on extraordinary medical care? It might differ from some in the pro-life community. Can you explain what the Biblical rationale is for not having extensive, extra-ordinary methods of care?

Payne: That is hard to answer simply because it involves a series of questions and answers. First, you have to deal with the issue, is the preservation of human life an absolute? It is not, because there are values for which we are allowed to take human life, for example, self-defense, just wars, and so forth. Once you break that absolute argument, then it becomes a question of what do we do and when. And that becomes an issue of what we should do for the preservation of life and

what means we should use. This is complicated by the situation in which we find ourselves, where third parties are picking up most of the cost. So the cost issue is really irrelevant to current discussion, and yet it is the very reason we have to face these arguments.



The primary way the HIV is transmitted is not only immoral, it is illegal.

CM: Dr. Terrell, you have been critical of the established medical profession and its practices. Can you explain the reason for your skepticism?

Terrell: That's kind of broad. The more I looked at the validity of the actual longer-term outcome measures of many of the things that we do – that we are actually constrained to do because we are considered to be committing malpractice if we don't do them – the less I found, in some cases, the reasons to support that orthodoxy. And it is an orthodoxy. That doesn't mean that it's wrong. I think that one of the benefits of belonging to a profession or a guild, is that you get the discipline of submitting to your elders in that profession. But the elders themselves have a responsibility to conform themselves to a right framework – which I would accept only as Scripture. And secondly, having done that, to conform to logic, data, and reason. We are failing on both counts. I'm not throwing out all testing or all treatments by any means. If I believed that, I would have to leave medicine and throw stones from the outside. Many of our most cherished institutions in medicine – if looked at carefully – don't hold up nearly as well as those in the profession, or those in the general public, think. I mentioned immunization as one case where there are some holes. Many of the surgeries done on patients today are

done because the technique exists, and the motivation by the surgeon, and the family, and the patient is good – they want cure from some ailment. The means are very impressive. But the outcomes sometimes aren't. Part of that is nature of reductionistic science itself. When we narrow our focus of view to, "Did the patient die of heart disease after this bypass surgery?", you may get one set of figures that looks real good. But when you look at all causes of mortality after a treatment, you may find that others may increase to balance out the benefit that you got. But the person in the profession who is focusing on the outcome in their little particular part of the world of medicine didn't choose to look at that because it was outside their field of view. As a generalist, I am one of those who are supposed to be called upon to look at a wider array of potential outcomes. When you look that, you find that medicine, even in some of our cherished areas, has fallen short.

CM: A physician once told me that because of malpractice concerns physicians often practice "defensive medicine". Do you think that occurs?

Terrell: Sure. We all practice defensive medicine, but you notice that I didn't mention that today. I don't think that medical malpractice is as large a player as its given credit for. There are some parts of medicine where it is a very large player. Some specialists in some states pay, in malpractice premiums each year, over half of what I gross in a year. I live in the most favored state in the nation, and I am in the most favored specialty in medicine. I paid \$750 last year in medical malpractice for very high coverage. Some people pay more than that for a week. Yet I don't think that the malpractice situation is primary. I don't think we are going to solve it until the profession gets out of the killing business at both ends of the lifespan, in both euthanasia and abortion. Secondly, I don't believe in removing the tort system. That's one way to keep us accountable for what we do. Although, my particular understanding of malpractice is not that we are a deep pocket from which an unfortunate patient can live off my

insurance policy for the rest of his life. I think it should be torts, of the nature where the doctor was intoxicated when he or she attended the patient, or took sexual liberties with the patient, or did something really egregiously wrong. That's not normally what happens. The majority of cases in our area have to do with bad outcomes when there were bad feelings present between a doctor and a patient, or a doctor and a patient's family.

CM: What do you think about state licensure for physicians?

Terrell: It is a mistake. It is only about a hundred and three years old where I live, and similarly, about a hundred years old in other states. So, it's a very new idea when placed against the backdrop of medicine as a whole. As usual, it was promoted with the idea of the public good. But if you look at it, as usual, it was the physicians who wanted to remove certain kinds of competition that they had disdain for. It is one of the reasons for higher costs. It is one of the reasons that orthodoxy has been able to be so militant and stamp out so much of unconventional treatment by calling it quackery – and I indeed believe that there is much quackery out there – and pushing it off the playing field without being able to show that what they do is all that bad, or all that different from what we do. It's a form a state-granted monopoly which Caesar has granted to certain privileged people such as ourselves. This authority really resides in God in the family, not in the "experts". We are tyrannized by the experts. The profession as a whole is a tyranny of experts. Physicians are able to enact their own agenda without sufficient proof that what they do is all that splendid. Licensure is a mistake and it is one that I expect will be remedied, perhaps within my lifetime. It is very radical to propose that licensure is wrong, but there are strong pragmatic reasons for it. In my own state we are seeing an expansion of who is able to do certain things – there are nurse practitioners who can now prescribe, chiropractors are moving in on the medical turf, and there are physician assistants of various sorts. I am in

favor of that, basically, because it is expanding the number of people who are able to do what I do without being arrested for it. And the ultimate end is that after a while so many people will be empowered to do so many things, that after a while licensure will simply die, and will be of no use to those who promoted it for personal gain.

CM: What do you think of health programs like HMOs?

Terrell: They are stop-gap measures to try to solve a problem with insurance that cannot be solved that way. They are going to exist for a few more years, and then will begin to wither away. They are going to get a big play in the near future with the new federal impetus, but they will eventually die off. What you are doing with that contract, in one measure or another, is try to trade off your inalienable, God-given responsibility for your health, and pay someone else to look after it so you can choose any lifestyle that you wish, without any consequences that may occur, and have someone else pay the freight. It's not going to work, and you can't make it work. You can't legislate it to make it work, you can't scheme it to make it work. It's just not going to work. We don't have to fight it all that much. It's just going to happen that way, because God has so constructed responsibility.

CM: Are you critical of insurance programs as well, because they minimize personal responsibility?

Terrell: Insurance programs can, and generally do, have certain qualifications for insurable risk – that the risk be definite, that it be significant, that it be basically out of the control of the insured, and so on. There are some classic tests for insurable risks. Primary care, where I work, fails all of those tests, hands down. Therefore, we can't really be subsumed under any insurance scheme effectively. Private insurance companies have demonstrated in the last thirty-five years and the feds are fixing to demonstrate that to the nation and the world at large. For a larger risk, true financial catastrophes that befall people outside their own responsibilities, such as having someone run a red light and smash three of your major bones or

crush some of your internal organs, which can be very expensive, insurance will work reasonably well for that. But not for the front door of medicine.

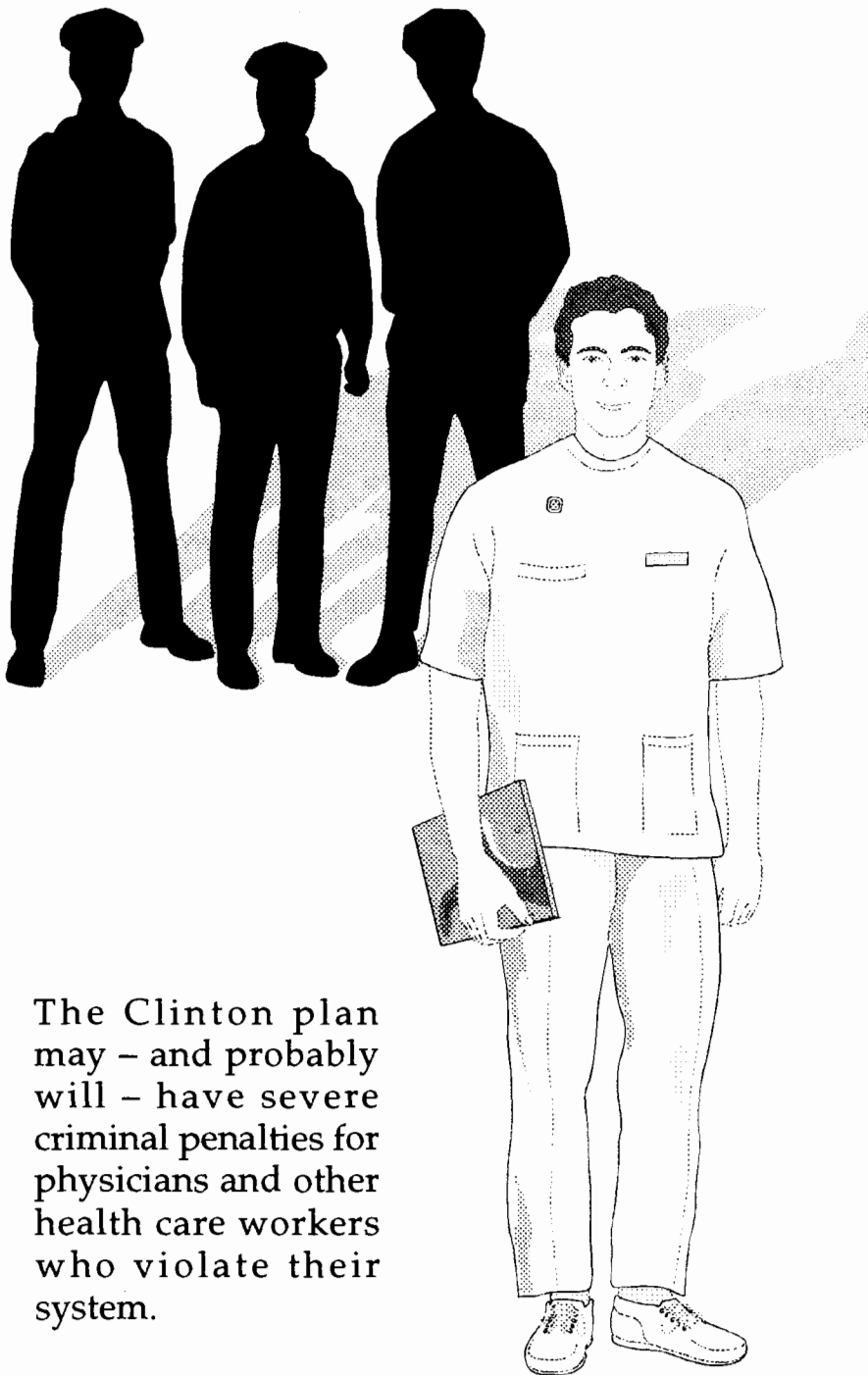
CM: You have argued that the longevity of life has not changed much over the centuries. How would you handle the argument that the medical profession has dramatically increased life expectancy for most Americans?

Terrell: I don't think it's been shown that the medical profession has had anything positive to do with extended life expectancies in the United States. It's a definitional matter. It's an epistemological matter – how do you know what you know. You start with presuppositions about your view of a human being: a human being is person conceived. The medical profession, alone, is accountable for a decrease in average life expectancy. From around fifty years around the turn of the century in this country, to around forty-five years today – probably having passed through a time of greater life expectancy in the mid-forties to early sixties, after which abortion became commonplace. Definitional issues aside, for those people who were allowed to make it to birth, there has been a very substantial increase in life expectancy, which might in part be due to some of the things we do in medicine. It was just done at too high a cost, as we took the resources of those who were not allowed to live and diverted them into many things, one of which was vast medical establishment that now exists.

CM: What do you expect to see from the Clinton plan? How do you expect it to influence individuals, and how do you think it will affect the nation? Are you optimistic about the plan?

Payne: I am extremely pessimistic. We don't know what to expect. The Clintons have let their plan leak out, but Congress hasn't yet acted.¹ Both physicians and patients are going to be dissatisfied. Regardless of what they say, it's going to cost far more money than they anticipate. So, it's going to be a costlier system that works less efficiently. It may – and

1. This interview took place before the health plan was officially unveiled. Ed.



The Clinton plan may – and probably will – have severe criminal penalties for physicians and other health care workers who violate their system.

probably will – have severe criminal penalties for physicians and other health care workers who violate their system.

CM: How would you respond to arguments that countries with socialized medicine, such as Canada, are the envy of the world and that we should move in that direction, guaranteeing health care for all Americans.

Payne: I think its very clear that those systems don't work. People there are dissatisfied with them. Yes, they con-

trol costs in a way, but they also extremely limit what physicians and patients can do. They just don't work.

Terrell: I agree with that, I don't think they work. But it really wouldn't matter to me, fundamentally, if they worked or not. If you focus on the health of the population of a nation, like England, where somewhere between six and eight percent of the GNP is spent on health care, and yet the life expectancy and other measures of health are not greatly different from our own, you can get the

impression that they work. But that, again, to a generalist, is a bit excitatory. If our end is simply to preserve our temples of our Holy Spirit at any cost whatsoever – even at the price of glorifying God with our temple voluntarily, rather than under a slave master, Pharaoh, located in London, or Oslo, or Stockholm, or Washington, or wherever that person might be – then we have failed in that agenda which I think supersedes the physical health. Not that physical health is nothing. But if we achieve it by the wrong means, we have done a wrong thing, no matter what the outcome might be. Actually, I think we are halfway to a socialized system. The assumption is this. The majority of the population is healthy most of the time, particularly younger people. It's the "worried well" and "walking wounded" – the chronically ill – that are the greatest consumers of the system. Its a fine way to dump on those people. The majority of people will not be ill; if they are ill, they'll be young; if they are injured, they go to a hospital and get patched up, and they have good prospects of recovery. They go back out on the street and they don't have to concern themselves with all the hassles that the American patient does now, insurance companies, and bills, and so forth. So they are very happy with it. But the people who actually have to contend on a daily basis with the system, they have another story to tell, entirely. Its just another fine way to wash our hands of concern of them, by pretending that we have done the job. When in fact, we have just turned our back on them. We will have condemned them to a tightening rationing system.

CM: How would you deal with the more fundamental statist argument that underlies this socialized approach to medicine? The argument goes that "everyone has a right to health care, and it is the duty of the federal government to provide health care"

Terrell: I'd question on a presuppositional basis, first, where does this right emanate; and how do we know that we have it. I don't think I could get an adequate Biblical answer. Secondly, it treats health care as some-

thing that is applied to people, like clothing to our backs, or roofs over our heads. Health is something that is intimately tied up with what we think, and therefore what we do. It is not something to be applied to people as a stamp is applied to an envelope. And the system we are headed for treats health care as some sort of commodity, which it is absolutely not, and cannot be. It would be similar to saying that everyone has a right to a sexual consort, and that the government must provide everybody with one (perhaps not on a gender specific basis, even). We don't have such a right. And if we did, the government would be the finest entity not to provide it for people. I can't be provided like a commodity. People that say they have a right to health care could say that they have a right to a certain amount of money, without engaging in any of the activities to acquire and preserve and increase it. It's preposterous. It's not going to be handed out that way. Which is why I am confident it is going to fail. A lot earlier in this country than in the more cohesive countries of Europe. Its really an upbeat thing that it is going to collapse.

Payne: As Hilton said, I don't think there is a Biblical argument for the right to health care, or really, we are talking about the right to medical care. It is curious to me that people choose a right to medical care as opposed to a right to good nutrition, or a right to good housing, on which the case might easily be made that these are more important to health than medical care. It is a curious phenomenon of our age, which I think has to do with the fear of dying that people have. And they have a misplaced belief that somehow medicine can delay or prevent that.

CM: Dr. Terrell, can you describe what you are trying to do with the *Journal of Biblical Ethics in Medicine*. What issues are you concerned about, and what kind of articles do you run?

Terrell: We are interested in anything that is thoughtful, based upon scripture, which would inform the medical profession about ethical behavior as it relates to health. It's very broad. We have an editorial viewpoint that is

unabashedly Reformed, although sometimes we have writers who we know are not, or are only accidentally so. We really want to try to develop the Christian mind, in the Henry Blaimires sense. We are having trouble, frankly, having people to think carefully and Biblically about some of these things, and be willing to share the fruit of their thought with other people, Christian or not. It is our desire that people will use this as one means to develop their thinking, along Biblical lines.

CM: Dr. Payne, can explain the orientation of your newsletter.

Payne: I started the *Biblical Reflections on Modern Medicine*, which is an eight page, bimonthly newsletter, to be an informal supplement to the *Journal of Biblical Ethics in Medicine*. The *Journal* deals with more substantive articles and is an area where we are trying to develop our own thinking, relative to presuppositions and principles of medicine. *Reflections* allows me to speak to a number of issues, to current issues, to deal with ideas that are yet incomplete in my mind and place them before a Christian public and get their feedback. Along with that, my little business, Covenant Enterprises, is a sole proprietorship to produce materials to support what the *Journal* does, and what I write in *Reflections*, and also to reproduce tapes of past medical ethics conferences, of which we have had six. We intend to have another in February in San Diego.

CM: What is the burden of your two books? You have one on the AIDS crisis, and one on healing the medical profession.

Payne: The AIDS book is to bring moral and spiritual issues into the AIDS epidemic, which obviously the public health system and officials don't do. *Biblical Healing for Modern Medicine* is really a primer on medical-ethical issues. It deals with some of the basic Biblical principles from which we should look at medicine. From there, it deals with specific issues, such as abortion and euthanasia, organ transplantation, psychiatry and psychology. The final chapters deal with what changes we should make as individuals, families, churches, and in our government, to

make a system that is not only more Biblically consistent, but because it is Biblically consistent, it is more healthy for everyone.

CM: Do you have any works in progress? Any exposés of sub-specialists, for instance?

Terrell: (laughter) They have probably flattened my tires so I can't go home now. Actually, I need sub-specialists. I just need them to stay where they do best. I have no books in process. The *Journal*, itself, is quite a struggle.

Payne: My dream, which may never be realized, is to write a book which is timeless in the sense that it looks at medicine historically, currently, and possibly in the future. But deals with medicine, in a sense, out of the context of modern medicine, so that it would have principles that are applicable to every age.

CM: Any closing thoughts?

Payne: We appreciate this. We struggle with these issues and sometimes people don't seem to care. You have shown that your people are interested and that encourages us.

Terrell: At this conference, a couple of people afterward said that they appreciated seeing that medicine was a part of this. We actually see medicine as a relatively small part of a reformation that needs to take place in our society as a whole, and we are glad get together with those who are dealing with a generalist view of how medicine fits with law, and with education, and with economics. The changes cannot take place in one field only. Even though we have spoken to medicine, medicine is only a small part of a larger problem. They all fit together. We believe Scripture can manage the fitting, and we are glad to be a part of people who are trying to do that, through conferences like this one. ■

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Financing The Kingdom of God

Hugh and Kaye Martin

The original version of this article appeared in Chalcedon Report, December 1992. The present version represents a significant revision and progress report on our concept.

In recent years, the world has seen an alarming deterioration of western civilization. Nuclear families are beset by drugs, promiscuity, teenage pregnancy, and divorce. Traditional roles are distorted by feminism, homosexuality, and children's rights. A supposedly-conservative Supreme Court declares the murder of unborn babies a "fundamental women's right." Precautions against an AIDS epidemic are denounced as discrimination against gays. Movies and television are infested with raw pornography, senseless violence, blatant distortions of current events. Rock lyrics incite young people to riot and murder. Government-financed perversion and sacrilege boldly flaunts itself as art. Our public schools ignore basic skills, while indoctrinating our children with permissive sex and contempt for traditional values. Law and justice degenerates into street-mob anarchy and high-finance swindles. An explosion of government spending finances everything from assembly-line medical care to foreign aid for our enemies. Our economy is swept by turbulent cycles of inflation and recession, escalating taxes, and an eroding standard of living. Private initiative is strangled by mindless bureaucracies, stifling regulation, and an oppressive welfare state. Under the guise of U.N.-sponsored wars and contrived environmental crises, we are stripped of our national identity and led step by

step toward one-world government. Finally, reverence for God is systematically supplanted by rapacious self-gratification, designer religions, and pop-spiritual cults. In sum, we are witnessing a total descent into social anarchy and, potentially, the destruction of the greatest civilization the world has ever known.

As shocking as this may seem, we Christians are largely responsible for this disastrous state of affairs. Over the past several decades, we have acted as if Christianity concerned itself only with piety, spirituality, and morality. We have acted as if God had nothing to say about history, or science, or law, or economics, or education, or even about social welfare. Progressively, we have retreated into our carpeted, upholstered Christian ghettos and abandoned the world to the liberals, the humanists, the socialists, and the satanists. With no opposition, it is no wonder that the forces of evil have gained the upper hand.

The prophet Samuel foretold of this when the ancient Israelites demanded a king. In thundering tones, he warned that they were rejecting the sovereignty of God and choosing to be enslaved by the tyranny of the State:

This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.... And he will take your daughters to be confectioneries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.... He shall take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in the day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. (1 Sam. 8:11-18)

Unlike the Israelites, we modern-day Christians have not joined the mob in demanding a king; we have just remained silent while God has been displaced. One major way Christians have remained silent is by failing to finance Godly endeavors in all realms of society with our tithes and donations. By our financial contributions (or, conversely, by our taxes), we acknowledge who is sovereign in our lives and who deserves our support. Voluntary contributions to God build Christian civilization. Coerced contributions to the State build the horrifying socialist nightmare that now threatens to engulf us.

An Agenda For Restoring Christian Civilization

This article is an exhortation to begin confronting evil in all areas of human society – using the financial engine of Christian giving. Our immediate goal is to help outstanding, cutting-edge ministries to prosper and grow. Our long-term goal is nothing less than the total rebuilding or "reconstruction" of Christian civilization. This article consists of seven sections – each, we believe, with a powerful and compelling message:

Why We Must Contribute. Well-meaning Christians are victims of several common misconceptions that prevent them from contributing ade-

quately. Each misconception is based on a false interpretation of Scripture and a self-defeating attitude toward Christian responsibilities in society.

Why We Must Contribute Broadly. Broad-based contributions to every field of Christian endeavor are the best way to develop a comprehensive Christian culture. One of the greatest beneficiaries of broad-based contributions will be the local churches.

Creative Ways to Enhance Our Contributions. By thoughtfully structuring our consumption patterns, implementing good financial planning, and directing our time and energy, we Christians can contribute a substantial portion of our paycheck to worthy causes – often with little negative effect on our pocketbook.

How We Can Replace Taxes to the State with Tithes to God. The government colossus saps our life energy and moral fiber by diverting nearly 80% of our earned income to taxes. Using legitimate and time-tested tax-avoidance strategies, Christians can transfer to the Kingdom of God money that would otherwise be spent to glorify the State.

What Christian Civilization Will Look Like. A dominant Christian civilization is neither a vague pipedream nor a fascist nightmare. It is a realistic, workable model for a harmonious, productive society, that can be described and demonstrated for every field of human endeavor.

How the New Christian Paradigm Will Emerge. An astonishing cultural transformation is beginning to make a unified Christian civilization a reality. The emerging Christian paradigm of autonomy and creativity under God can be traced through remarkable developments in fields as diverse as theology, history, politics, entertainment, science, and law – and even though the conceptual leap of the high-tech quantum revolution. Meanwhile, the old Statist paradigm of elitist control and ideological oppression begins to collapse under the weight of its own absurdity.

Conclusion: A Decision Between Two Worlds. Christians now stand at a major cusp of history. By our taxes to the State or our contributions to the

Kingdom of God, we will choose between a satanic tyranny or a gloriously reborn civilization.

Why We Must Contribute

Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

(Prov. 3:9-10)

The Bible makes it clear that we are to contribute generously, and that we will be blessed for doing so. Why then do so many well-meaning, Bible-believing Christians fail to give adequately? We have heard at least seven different excuses, rationalizations, and misconceptions. Here they are, along with our response to each:

We are no longer under law, so contributions are no longer mandatory.

Our response: Even if some of us no longer feel *obligated* to contribute, we should *choose* to give out of concern for our families, our communities, and our nation.

The world will end soon, so there is no point in trying to revive it.

Our response: Jesus never told us to wait passively for His return. As a matter of fact, He said, “No man, no, not the angels in heaven” knows when the world shall end” (Matt. 24:36), and that we should “occupy until I come.” (Luke 19:13)

If it is in God's plan, He won't need my help to make it happen.

Our response: God doesn't work in a vacuum. When there is important work to be done, God calls upon courageous, dedicated people to meet the challenge. We are the people God is calling on now.

All my money is going to support my family, and the rest is eaten up by taxes.

Our response. Our first financial responsibility is to God: “The *first of the first fruits of thy land thou shalt bring into the house of the Lord thy God*” (Ex. 23:19)

I give when the holy spirit moves me.

Our response. Effective tithing springs, not from impulse and emo-

tion, but from a systematic and consistent plan of giving.

I give to cash in on the prosperity God has in store for me.

Our response: God is not some kind of slot machine who rings up jackpots for generous donors. Big checks that are written in anticipation of some selfish reward are usually impulsive and sporadic, and often go to corrupt ministries that prey on the greed and gullibility of their followers.

I prefer a multi-cultural society, not some sort of religious police-state.

Our response. Christians are the oppressed, not the oppressors. In today's society, we are systematically scorned, discriminated against, and excluded. On the basis of fairness alone, Christians need to speak up for themselves.

Tithes and offerings are the tangible acknowledgment of the sovereignty of God and His Lordship in our lives: That is why we “honour” the Lord when we give to Him of our substance (Prov. 3:9). There is no more meaningful way we can pay homage to him. It is critical, therefore, that we discard false and hypocritical excuses, and render to Him His full due.

Why We Must Contribute Broadly

Our next point is absolutely essential to restoring Christian civilization: Contributions must not be paid exclusively to the local church or the denomination, but should be distributed broadly among Christian and Conservative organizations representing every aspect of human culture.

The Bible teaches that God is sovereign of every earthly domain:

All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations. (Ps. 22:27-28)

Therefore, in ancient Israel the main tithe was paid to the Levites, who in turn distributed only 10% of what they received to the priesthood (Num. 18:21-28). Since every area of

life was considered religious, the balance was applied to Godly activities in such diverse fields as music, education, law, medicine, and civil government. In time of apostasy, the priesthood could be circumvented entirely, as when Baal-shalisha brought his tithe directly to Elisha. (II Kings 4:42). By analogy, we are counseled to use our own contributions to support Godly work in every field of human endeavor – including education, law, history, science, politics, and the arts. Like the Levites, we are to use our own judgment and discernment to allocate our money where it will do the most good. From a practical point of view, let us illustrate why broad-based giving is so important:

If we are to base our actions upon sound principles, we must support ministries that clarify and illuminate the word of God. If we are to interpret current events based upon the lessons of history, we must support ministries that redefine western culture from a Christian perspective. If we are to attract the brightest minds of our generation, we must support ministries that provide convincing evidence for the Divine origin of the universe and the absurdity of evolution. If we are to build strong families and communities, we must support ministries that educate young parents and defend traditional values. If we are to have an effect on politics, and law, and international relations, we must support ministries that develop an informed Christian electorate. If we are to capture the enthusiasm and commitment of future generations, we must support ministries that train young Christians to be responsible citizens and effective leaders. If we are to produce wholesome entertainment and truthful reporting, we must support ministries that exert influence on picture studios and news networks. If we are to dismantle the welfare state, we must replace it with compassionate ministries to the needy and unfortunate. If we are to mobilize churches and denominations to resist evil in all these areas, we must support ministries that organize and coordinate Christian leaders and congregations. In sum, if we are to rebuild Christian civilization, we must support those

ministries that promote the full range of Christian aspirations with the greatest power, authority, and insight.

Although the local church can achieve some of these objectives, many can best be accomplished by ministries that transcend ecclesiastical boundaries. Such ministries are critically needed, and often are desperately short of funds. These organizations must be supported with our first fruits, not our leftovers.

Our insistence upon broad-based tithing in no way diminishes the importance of the local church. Strong, committed churches that teach the whole word of God are second only to the family as the fundamental building blocks of Christian civilization. They should receive our hearty financial support and enthusiastic participation. Local churches will not be short-changed by the program we are proposing. As a matter of fact, the greatest beneficiaries of broad-based tithing will be the churches themselves. As Christian civilization advances and expands, membership in Godly churches will flourish, and contributions will increase proportionately. Therefore, by relinquishing their exclusive claim to tithes, local churches will end up with even more money to finance their very worthy objectives.

Creative Ways To Enhance Your Giving

To increase your contributions beyond the minimum requirements, we suggest you look beyond cash payments, and investigate specialized modes of giving. In Bible times, tithes and offerings were rendered in many forms – with money or goods or time; with first fruits and last fruits; either directly or through intermediaries. Likewise today, there are a variety of appropriate ways to contribute – hard dollars, soft dollars, purchase of publications and products, goods and merchandise, financial planning, tax planning, and time and effort. Among these, only hard dollars and other “first fruits” are suitable to satisfy the minimum tithe. The other contributions are welcome in the sight of the Lord, either as “good-will offerings” or as additional requirements for

God's people.

Hard dollars. Traditional cash contributions are the main subject of this article, and little more need be said. They can be made to one's local church or to other deserving ministries. Such contributions should be allocated with care and discernment where they will do most to advance the Kingdom of God.

Soft dollars. “Hard dollars” means payment in cash; “soft dollars” means payment by patronage. For instance, many financial institutions purchase investment advice using either hard dollars or soft dollars. Using hard dollars, they merely write a check for the cost of research services. Using soft dollars, they patronize an investment firm by buying stock or management services, with the understanding that a portion of the profits from that patronage will be applied to the desired research services. By analogy, a charitable donor may patronize an investment firm or other business with the understanding that the firm will contribute a portion of the profit from that transaction to a specified ministry. That way the donor receives the product or service he desires, the businessman receives business that might otherwise go to someone else, and the ministry receives a contribution. Much care must be taken here to avoid misstatements, conflicts of interest, or exploitation of the donor's natural trust of a fellow believer. The safest approach is for the donor to approach such arrangements just like any other business transaction.

Purchase of publications and products. Many worthy organizations publish newsletters, books, tapes, and other materials which advance the Kingdom of God. Such organizations are often profit-making businesses which are not generally supported through contributions. To assist such programs, we urge you to purchase their materials, use them yourself, and then pass them along to others. That way your contribution benefits both the organization and also some person who might not otherwise be able to afford the materials. Such purchases should be considered part of your basic tithe only to the extent that the contribution exceeds

the value of the items purchased.

Goods and merchandise. When you donate tangible items, they should be divided into two separate categories. Major, easily-salable items, like a car in good repair or a fully-functional computer, may be considered "first fruits". Usable discards, such as old clothing or a second-hand hi-fi, should be considered "gleanings". First fruit donations are part of your basic tithe. Gleanings, since they are last fruits, are not tithes, but they are still worthy offerings in the eyes of the Lord. The giving of worthless junk to Goodwill for the sake of a tax deduction has no value as either tithe or offering.

Financial planning. Since our tithe is based on our "increase", it is our Godly responsibility to increase the income and reduce the costs upon which that "increase" is based. Likewise, it is essential to remove extravagance and waste from our monthly expenditures. Therefore, financial planning becomes a central aspect of a mature tithing program. Christian financial planning encompasses the full spectrum of our financial responsibilities before God – attaining the blessings of prosperity, avoiding unjust taxation, living within your means, preparing for the future, protecting your loved ones, honoring the Lord with your tithes, and contributing to the Kingdom through stewardship. Financial planning at its best is thus the essence of responsible Christian living.

Tax planning. One aspect of financial planning, tax planning, is especially critical, so it is discussed at length in the next section.

Time and effort. The Lord requires us to honor him with the contribution of our time and effort in several ways – through the Sabbath Day, the Rejoicing Tithe, the Sabbath Year, and through Stewardship.

The Sabbath Day. On Sundays, the Lord requires us to rest from all remunerative and most practical work, and devote our attention to worship and family activities.

The Rejoicing Tithe. The Lord asks that, at least once a year, we participate in some vacation or retreat that removes you entirely from worldly

cares and concerns. These are intended to help us to gain perspective, to conform more closely to God's Will, and to rejoice in His blessings.

The Sabbath Year. Approximately one year out of seven, the Lord asks that we should take some sort of "sabbatical". We may still be working, but are essentially on "automatic pilot" or "in transition". During that year of rest, we are to step back from our everyday routine, evaluate where we have been and where we are going, and leave ourselves more open to the Lord's calling.

Stewardship. The Lord expects us to be good stewards of everything entrusted to our care. Therefore, we should strive constantly to improve ourselves, our family, our business, our community, and our nation.

How We Can Replace Taxes To The State With Contributions To God

Tithing and taxation are two sides of the same equation and must be discussed together. Either we tithe to God's Kingdom and acknowledge His sovereignty, or we tithe to the State and submit to oppression. The financial objective of a restored civilization, therefore, is to reinstitute broad-scale Christian giving and simultaneously to phase out all but the most essential forms of taxation.

In the wrong hands, the power to tax is the power to destroy. If you doubt this for a minute, consider the following: When we earn our money, we are subject to income taxes of up to 30% federal and 11% state. When we save that money, we are subject to the same tax percentages on the interest. When we spend it, we are subject to sales tax of up to 8%. When we hold the assets we have purchased, we are subject to real property tax or business property tax. When we sell appreciated assets, we are subject to capital gains tax. Meanwhile, our financial assets are taxed through the depreciating value of our currency, and our tangible assets are taxed on the phantom profits created by inflation. When we die, what is left over is subject to federal inheritance taxes of

up to 50%. If we fail to pay any of these taxes, all our assets are subject to a 100% tax – in the form of confiscation and forced liquidation. **After all taxes are paid, it is doubtful if we are left with more than 20% of what we originally earned. And just what is all this tax money used for? It is used to finance the destruction of our freedoms, of our family relationships, of our religion, and of our cherished way of life. This is the hideous image of the boot stamping the human face forever, so graphically described by Orwell in 1984.**

Thus, as free human beings and committed Christians, we must resist oppressive government and minimize the payment of Statist taxes by all legal means. Fortunately, there are still some laws on the books which encourage responsible citizens to contribute to worthy causes.

First, the charitable deduction offers a tremendous incentive to contribute. Suppose you earn \$5000 and then spend it. You thus become subject to all the taxes described in the previous paragraph. After income and sales taxes, you are left with only about \$2500. After all the other taxes, you probably have no more than \$1000 in purchasing power. By contrast, suppose you give the money to charity. The whole \$5000 is put to work, and none of it is subject to those taxes. You have retained the full \$5000 in purchasing power, instead of seeing it reduced to a miserable \$1000. **In general, money devoted to charity retains about two to five times the purchasing power of money spent on personal gratification or investment. To put it another way, as much as 50% to 80% of every charitable contribution is subsidized by the government in the form of reduced taxes. Only 20% to 50% comes out of our own pocket.**

Second, there are legitimate and time-tested strategies Christians may use to enhance their contributions and reduce their tax burdens. Charitable remainder trusts, for example, allow us to name our favorite ministries as the beneficiaries of a portion of our estate, while retaining the income for ourselves and our loved ones. **If the estate plan is carefully**

designed, the income paid to the donors and the legacy received by the heirs may actually increase, even though a substantial gift has been made to the charity.

To take a less familiar example, a Christian school can set tuitions high (say, \$2400) and provide scholarships for the needy, or it can set tuitions low (say, \$1200) and make up the difference with donations. This sounds like six of one or half-a-dozen of the other, but from a tax standpoint, there is a big difference. In the first case, if a parent in the 40% tax bracket makes \$4000, he pays \$1600 in income taxes, and then pays the remaining \$2400 in tuition. In the second case, if the parent makes \$4000, he can contribute \$2000 to the school, pay \$800 tax on the remainder, and then pay the tuition of \$1200. On the same \$4000 of earned income, the school receives \$2400 in the first case, but \$3200 in the second case. Of course, any such giving must be entirely voluntary on the parent's part and not required or pre-planned.

One other issue regarding taxation and tithing should be discussed – the revenue base upon which the tithe should be calculated. Since tithes are first fruits, many believe they should be based on a percentage of one's "gross" income, before paying taxes. However, we take the position that your tithe should be based on your "net" income, after paying taxes, for two reasons: *First*, the Bible bases tithes on "increase" not "income", subtracting first any costs of production or costs of doing business. Taxes are a very substantial "cost of doing business" in contemporary society and have a significant effect on our "increase". *Second*, as taxes increase, the "gross" tithe becomes a larger and larger proportion of the remaining dollar, until nothing is left for basic necessities. The "net" tithe, however, remains proportional to available dollars, and is therefore feasible for contributors at all income and tax levels. In making such calculations, one must be careful that one's motivation is not to "dicker with the Lord". The best way to avoid this implication is to contribute more than the prescribed 10%.

Legitimate and prudent tax strategies can be very effective in replacing taxes to the State with contributions to God. If, for example, 20 million Christian families contributed the minimum 10% of their \$30,000 incomes to worthy causes, the total yearly revenue would be 60 billion dollars. The combined revenues of twenty-five of the thirty ministries we contribute to probably does not exceed 10 million dollars. Imagine how much more such groups could accomplish with 6000 times more income! Furthermore, such contributions would reduce taxes to the State by at least 20 billion dollars each year. The result would be a pronounced shift of power and influence toward Christian values and institutions.

What Christian Civilization Will Look Like

From the parable of the Wheat and the Tares (Matt. 13: 24-30), we know that evil can never be totally eradicated before Christ's return. Most likely, the two cultures, Christian and humanistic, will both continue to spread and develop – increasingly polarized, yet inextricably entwined until that final day of judgment. With adequate commitment and financing, however, Christian culture can readily surpass the humanist State and reemerge as the preeminent force in modern society. Let's allow our imaginations to soar for moment, while we envision a world in which a dominant Christian civilization transforms the cultural landscape:

In a world where Christian values predominate, life-long marriages with healthy, respectful kids will be the norm. Perversion and debauchery will be the exception, and wives will feel proud to stay home raising a family. Adoption centers will far outnumber abortion mills, and AIDS will be confined to a promiscuous minority. Movies and television will reap their greatest profits when portraying decency, compassion, and truth. Most parents will opt for schools that stress academic excellence and respect for legitimate authority. The justice system will punish criminals and recompense victims. An economy built on sound currency and controlled spend-

ing will encourage stewardship and private initiative. Decreased taxes and regulation, coupled with decentralized high-tech information networks, will unleash a great wave of innovation and prosperity. In competition with smaller, more responsive organizations, megalithic conglomerates and super-governments will shrivel in power and influence. A new era of optimism, confidence, and trust will lift the human spirit. Godly churches will be filled to capacity, and members will be eager to contribute their skills and resources. Reverence for God and submission to His authority will be the standard of character by which all men are judged.

How The New Christian Paradigm Will Emerge

George Gilder has written a profound and provocative book called *Microcosm: The Quantum Revolution in Economics and Technology*. Although ostensibly a history of the computer, the book actually uses the computer revolution to illustrate the massive psychic and organizational shift that is currently transforming our civilization:

As the chip reorganizes industry and commerce, so also will it reorganize the powers of states and nations. The laws of the microcosm subvert any attempt to capture, intimidate, confine, or overwhelm the exertions of mind by the tyranny of matter.... The mobility and ascendancy of mind among all the forms of capital deeply undermines the power of the state. Quantum technology devalues what the state is good at controlling: material resources, geographic ties, physical wealth. Quantum technology exalts the one domain the state can never finally reach or ever read: mind. (*Microcosm*, p. 353)

The Old Paradigm is typified by the tyrannical socialist State. It is characterized by centralized control, blind obedience, emotional manipulation, and intellectual oppression. Conditioned by thousands of hours of Statist propaganda from public school classrooms, from subliminal television images, from conformist friends,

and from imperious employers, most people view themselves as helpless, ineffectual subjects of all-powerful corporations and an all-pervasive government. Like the Hebrews in ancient Egypt, people have been oppressed so long under a hierarchical power structure, that they can envision no life beyond their own captivity. At best, they lead vapid, trivial Ozzie and Harriet lives. At worst, they are trapped in the humanist nightmare of drugs, alcohol, treadmill jobs, broken marriages, and failed dreams.

But while the oblivious masses are "eating and drinking, marrying and giving in marriage" (Matt. 24:38), the great cultural transformation is beginning – among the anointed, the mavericks, the gifted minds of our generation. The new paradigm of Christian civilization is characterized by dispersion of power and authority, by self-regulation and individual initiative, by trust and cooperation, and by the undistorted search for truth. George Gilder chose to trace this emerging world-view through the enormous economies and entrepreneurial innovation generated by the high tech revolution, but it can also be observed in many realms of human culture:

The emerging paradigm can be traced through brilliant contributions by dedicated, but often unheralded, individuals in many walks of life. It can be traced through the intensive theological research of visionaries like R.J. Rushdoony, whose work demolishes a thousand volumes of philosophy that advocate compromise, submission, or escape. It can be traced through the scientific studies of Henry Morris and Hugh Ross, who expose the absurdities of evolution and demonstrate the Divine origins of the universe using the scientists' own assumptions. It can be traced through insightful historians like Rosalie Slater and David Barton, who reveal the underlying Christian principles that are the source of America's greatness. It can be traced through psychologists like Gerald Frank, who recognized that, deep within the primal recesses of the mind, beneath all the cynicism and disenchantment, lay a still, clear recognition of the pres-

ence of God and His devotion to our lives. It can be traced through family advocates like James Dobson and Gary Bauer, who nourish and protect the God-centered nuclear family as the key building block of a healthy civilization. It can be traced through resourceful strategists like Howard Phillips, who demonstrate that political effectiveness need not come at the expense of principle. It can be traced through relentless legislative activists like John Whitehead, who use the Constitutional safeguards provided by our founding fathers to defend our Christian heritage. It can be traced through media crusaders like Ted Baehr and Don Wildmon, who utilize their enormous powers of persuasion to convince Hollywood and Madison Avenue to clean up their act. It can be



It is no longer credible that public schools produce a decent education, or that news networks tell the truth.

traced through the inspirational leadership of men like George Verwer and Chuck Colson, who convince thousands of dedicated followers to minister to the neglected and forgotten. It can be traced through the subtle discernment of Tal Brooke and Hank Hannegraaf, who expose the sinister origins of popular trends and cults of our day. It can be traced through the prescient insights of R.E. McMaster and Don McAlvany, whose provocative analyses help us to navigate the treacherous waters of today's turbu-

lent economy.

The emerging Christian worldview can be detected and traced in a dozen other ways – through stunning contributions in law, science, politics, education, communications, and social welfare. The many strands of emerging Christian culture work independently along parallel paths. Sometimes they disagree and conflict with one another, but more often they hardly know of each other's existence. Slowly but surely, their paths begin to intersect, they form alliances, they begin to coalesce. A New Paradigm is formed, a new Christian civilization, formed in the very image of God.

Like root fibers in fertile soil, the New Paradigm begins to penetrate the dominant humanist culture. Gradually, relentlessly, it becomes obvious to people that the Christian worldview is the only perspective that is intellectually credible and the only one that actually works. On both fronts, Christianity is winning the field. It is no longer credible to believe that the universe arose from nothing, or that if you leave a bucket of slime in the sun long enough it will turn into Meryl Streep. It is no longer credible to believe that semi-permeable condoms will prevent AIDS, or that fried-egg ad campaigns will keep kids off drugs. It is no longer credible to believe that women should carry rifles on foreign battlefields, or that the homosexual life-style is really "gay". It is no longer credible to believe that unborn fetuses are blobs of protoplasm, or that abortions leave no emotional scars. It is no longer credible that public schools produce a decent education, or that news networks tell the truth. It is no longer credible that welfare will cure poverty, or that government spending will create prosperity. In other words, the whole edifice of humanist lies and propaganda is collapsing under the weight of its own absurdity. The popularity of talk-show star Rush Limbaugh is proof positive that the old paradigm is breathing its last gasps. With his femi-nazi trading cards and environmentalist-wacko football picks, Limbaugh exposes the ludicrous idiocy of the whole liberal agenda. We used to feel outrage at the

Left; now it is becoming a laughing stock.

The old paradigm of massive power-structures and helpless subservience, of perversion and deceit, is systematically being disgraced, and displaced. The new Christian paradigm of decentralized control and individual empowerment, of creativity and innovation, of autonomy and freedom under God, is progressively attracting the best minds and the brightest talents of our era. Gradually, as Gilder exultingly exclaims, Christian civilization begins to assume the reigns of power:

Rather than a New Industrial State, this era will disclose the new impotence of the state. Rather than the Revolt of the Masses under the leadership of demagogues, this era will see the revolt of the venturers against all forms of tyranny. Systems of national command and control will wither away. Systems of global emancipation will carry the day.... The economics of scarcity and fear will surrender to the economics of hope and faith. (*Microcosm*, p. 369)

Conclusion: A Decision Between Two Futures

Mankind never has complete freedom. We can only choose between two masters. If we contribute generously and faithfully to the Kingdom, God will reign in our lives and on our planet. If we fail in our obligations, the satanic State will rule our future. R.J. Rushdoony emphasizes this point repeatedly:

Make no mistake about it: social financing is a social necessity. It will either be done by an irresponsible and godless state, or it will be done by godly men, who, through Biblically grounded administration and godly wisdom, will further social order, true churches, Christian education, and a society flourishing in liberty under God. (*Tithing and Dominion*, p. 5)

By failing to pay tribute to God through our contributions and offerings, we choose the horror of Orwell's nightmare "utopia":

It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery and torment, a world of trampling and being trampled upon, a world which will grow not less but more merciless as it refines itself. (1984, p. 203)

By contributing generously to effective ministries in all fields of human endeavor, we build a Christian civilization that showers blessings on all who partake – on God's faithful servants and on the nations that encourage and defend them:

Bring ye all the contributions into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, and there shall not be room enough to receive it.... And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (Mal. 3:10,12)

The choice is ours – and the world hangs in the balance.

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Confessional Conference of 1993

William N. Blake

An historic event began this summer at Wheaton College. Sponsored by the Alliance of Reformed Churches, the first meeting of several projected Confessional Conferences convened to address in particular a besetting sin of the body of Christ; namely, the teaching and practice of evolution among those who love the Lord. The vision of those who began this effort deserves recognition and praise because this blight has plagued the church too long and the damaging effects are too widespread and debilitating to the Christian witness in our land and throughout the world.

The vision of the Association of Reformed Churches is to have Confessional Conferences which treat current errors in Biblical teaching and practice which our historic creeds do not adequately address. Each of our creeds reflect the problems of their day. Our day faces the debilitating teaching of evolution, feminism, unbiblical principles of church growth, hermeneutics that questions the authority of Scripture, ecclesiasticism that usurps local elder rule and an unclear notion of what constitutes godly living.

The First Conference

The first Confessional Conference adopted general guidelines for hermeneutics. These guidelines aim at keeping the Conference true to Scripture. It is thought that as time goes along these hermeneutical principles can be further refined and presented to the churches as a confessional addendum.

The meeting held this year at Wheaton College, July 21-24, 1993, focused on the first and likely the most damaging error found in the body of Christ; namely, the teaching and acceptance of evolution in the church. Some call this "theistic" evolution.

Six of the seven speakers at the Confessional Conference focused directly on this issue with a view to examining the issue in as broad a context as possible. None saw that "theistic" evolution differs significantly from "secular" evolution. Theistic evolution comes as a most dangerous teaching because it pretends to have the blessing of Scripture and the backing of certain earlier Christian fathers. The bottom line of this Conference was that one either has creation as taught by Scripture, which sets forth creation in six ordinary days and a universal flood, or one has the stories of evolution fabricated by men seeking authority for life outside Scripture with neither Biblical or scientific validation.

T.M. Moore

The Rev. T.M. Moore, President of Chesapeake Theological Seminary, reviewed in the first instance the general thinking or apologetics utilized by evolutionists (by evolutionists, no distinction was noted to provide the "theistic" evolutionist with a substantial Biblical ground for their thinking, since both ultimately operate on the same premises.) A substantial and diverse review of literature showed the common core of thinking in the polemics of evolutionists.

This speech demonstrated clearly the hermeneutics of evolutionists. At every point men take the liberty to go beyond the demands of careful scientific observation and conclude positions that simply satisfy evolutionists' expectations. Neither Scripture nor experience constrain the evolutionists. Their theory must never be sacrificed at the altar of honest scientific data or distracted by the Words of the Creator.

Committee Report

The organizing committee of the Confessional Conference appointed a committee earlier last year to begin deliberations on this creation/evolution issue. They gave a brief report on their conclusions to this date. This committee will continue its work and report a more refined version next year at the Second Confessional Conference, July 13-16, 1994 at Wheaton College. The speeches, workshops, and discussions at this first conference are in preparation for this final report. How to define the word "day" received considerable discussion. The consensus favors six twenty-four hour days or six ordinary days. Even though our ordinary day is mathematically less than twenty-four hours, scientists today take whatever the actual length of a day is and divided it into twenty-four segments and call it a twenty-four hour day for convenience and economy. There were no arguments to favor making the "days" of Genesis One and Exodus 20 conform to the evolutionists' model of a very ancient earth. Penetrating and thoughtful comments and analyses marked these discussions. None came with a so-called blind faith. A genuine commitment to view the world as God gave it to us and as He revealed to us His viewpoint on origins in Scripture prevailed among the participants.

Louis Lavallee

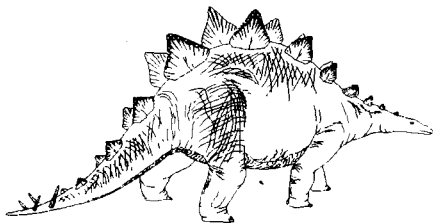
Louis Lavallee presented a well documented study on what the earliest to the most current creeds of Christian churches declare in regard to origins. A consistent theme runs through all of them: God created instantly by the Word of His mouth all things out of nothing in the space of six ordinary days.

Lavallee sought carefully the declaration

rations of the twentieth century churches. They agree with the church of all ages in upholding God as absolute Creator. It is evident that these contemporary creeds need statements that strengthen them in the light of overwhelming "theistic" evolutionary writings to distract believers from true Biblical thought. It was indeed comforting to see that believers of all ages have held to the doctrine of creation as simply set forth in Scripture and that this battle is not new, yet the specific issues raised in our day need to be carefully addressed.

Margaret Helder

Dr. Margaret Helder taught us about the fossil story and how it supports the Biblical teaching of a universal Noachian Flood. Except for microscopic fossils, the earth's depository of known fossils occurred during the Flood during a brief time span. She ably taught us about fossils, their formation and preservation. The media, the popular science writings and school texts do not teach these well known facts about the age of fossils and their sudden appearance in the recent history of the earth. Our civilization does not hear the story correctly. It hears what the evolutionists want it to hear. This very erudite, soft spoken and persuasive lady left a lasting impression of the reliability of the Biblical records as supported by what the earth's record tells us.



John Byl

Dr. John Byl, professor at Trinity Western University of Langley, B.C., ably answered the question, "Is Theistic Evolution Biblical?" Professor Byl has a clear understanding of the philosophy of science. The intricacies of handling terms such as "theory", "fact", "scientific law", "inferences" and other related scientific languages

flowed with ease and persuasiveness as he demonstrated that theistic evolution in any form is not Biblical but finds its roots in human efforts to avoid the plain teachings of Scripture. The question of how to function within the territory of a philosophy of science became clearer to the Conference through Dr. Byl's able presentation. People become confused at this level as well as at the level of evidences when attempting to sort out theistic evolution. Professor Byl cut a path through this maze showing how to assess the thinking of both the evolutionist and the creationist. Dr. Byl openly acknowledges his debt to Christian thinkers like Cornelius Van Til and Gordon Clark for pioneering this difficult area of the philosophy of science.

William Blake

Dr. William N. Blake opened up another area where evolutionists have been dominant in recent centuries; namely, the concept of language. Evolutionists know that this area of human endeavor must be viewed from their perspective if teaching and communication are to support the goals of a humanistic world and life view. The Christian concept of language gave birth to what today we call a good and basic education. Language is at the very heart of our existence because it was through language that God called all things into existence. Man's first recorded act in the Bible was a language-act. The Tree of the Knowledge of Good and Evil set a limit on man's endeavour to seek knowledge and expand his concepts of life in areas not permitted by God. The essence of sin is to transgress these limitations. Our Christian community has engaged in this practice of disregarding the limitations God has set on human language and reason by engaging in the wild speculations of evolutionary thought. The consequences of this type of thinking has had far reaching and disastrous effects in the Christian community. For example, a survey made about a year ago reveal that not a single college or university committed to the reformed faith in this country holds to six ordinary days of creation or a universal

flood. Only three theological seminaries of reformed views in our land hold to this outlook. It is any wonder that our reformed witness is weak and insignificant in America? This paper was a call to repentance for the sake of advancing Christ's kingdom in the church, in the local home and Christian schools, in the colleges and in the seminaries. The world needs the clarification call of the reformed faith, but this call will never be clear until the very first article of our faith is certain and unshakable; namely, that God is the absolute creator of heaven and earth.

Norman De Jong

Dr. Norman De Jong reviewed some of the issues surrounding the creation/evolution debate. He urged us to keep our focus on "thus saith the Lord" in all our deliberations as well as an honest look at the world as it is.]

George Grant

George Grant, the concluding speaker, did not treat the issue of creation versus evolution directly or in depth. His focus centered on the cultural war in which we are all engaged. Although correct ideas are essential to a unified Christian front in this struggle, it is equally imperative that certain unorthodox practices do not separate us in this common warfare. It is possible to have practice that is wrong, and yet confess a Biblical creed. Men will cling to their erroneous practices and in the end find rational justification for them. In this process of justifying our actions, we introduce, perhaps unwittingly, doctrines contrary to our revered confessions. The speech was timely and set an appropriate warning to those hoping to unify the church on the basis of right thinking alone. In other words, "Faith without works is dead."

This small beginning of a little more than ninety attendees at this first Confessional Conference holds promise for the future. The Conference doesn't need large numbers but disciplined men willing to listen humbly to God's revelation both in Scripture and in His creation. ■

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Duty, Desire, and Pastoral Vocation

Peter J. Leithart

Edith Wharton's fiction has recently enjoyed something of a posthumous revival. A film version of her novella, *Ethan Frome*, was produced early in 1993, and Martin Scorsese's latest offering is a lush rendering of her 1920 novel, *The Age of Innocence*. The dynamics underlying this renewed interest in Wharton are not difficult to fathom. Both *Ethan Frome* and *The Age of Innocence* are stories of married men obsessed with women other than their wives. In both, the men resist temptation and submit to the hard realities of marriage and social expectation. It seems that Wharton is providing the morality plays of the '90s, a decade when, with the horrible specter of AIDS looming, sexual restraint is supposed to become fashionable again.

The Age of Innocence portrays the life of Newland Archer, a high society attorney living in New York in the 1870s. When the film opens, Archer is announcing his engagement to May Welland, scion of an appropriately upper crust family. Complications arise with the appearance of May's unconventional cousin, Ellen Olen-ska, recently returned to New York after a failed marriage to a European count. Archer serves as Ellen's attorney, advising her to avoid the scandal of a divorce and in the process falling deeply in love with her. Even after his marriage to May, Archer arranges surreptitious encounters with Ellen. Their love, however, is never consummated, and after Ellen discovers that May is pregnant she breaks off the relationship by returning to Europe.

Wharton surely intended the title of her book ironically, for neither Archer nor the countess are wholly innocent. Scorsese's film suggests without much

subtlety that the era might better be named the Age of Hypocrisy. Perhaps, though, the era might, for all its faults, most accurately be labelled the Age of Restraint, the restraints being both social and psychological. Archer is caught in a social web that silently but inescapably constrains him to conform. To submit to society's requirements is excruciatingly painful, but to cut oneself free is death.

More importantly, however, Archer has internalized the ethic of his age. In his conflict between duty and desire, duty finally wins out, not so much by destroying as by shaping desire. Archer's passion is not crushed; it is directed into acceptable channels by social expectations, clever and well-meaning manipulation, and Archer's own sense of responsibility. When May dies giving birth, Archer, we are told, genuinely mourns for her. When he discovers toward the end of the story that May knew of his love for Ellen and of his sacrifice, Archer's love for his late wife is further deepened. The lingering closing scene of the film shows Archer, years later, deciding not to renew his relationship with Ellen. He walks away from her Paris apartment, a man whose passions have been ennobled by suffering and self-denial.

If the tension between duty and desire has lost its existential edge in the late twentieth century, it is not because desire has become more vigorous. Scorsese's film indicates that the passions were as powerful and carried as much potential for social disruption in the Age of Innocence as they ever have since. Instead, the tension has eased because duty has been collapsed into desire. What one must do has become interchangeable with what one wants to do, and one's

wants are in turn determined by the basest of instincts. Since Hume, moderns have been forbidden to derive an "ought" from an "is", but it has become second nature to derive an "ought" from a "feels". The consequences lie strewn on the surface of today's social landscape, too obvious to require enumeration.

The tendency to derive "ought" from "feels" has found a hospitable environment in the church, one of the clearest evidences being the deterioration of the notion of pastoral vocation. Historically, a candidate's desires often had little to do with his duty to serve in pastoral office. Far from seeking out positions of leadership, the greatest of the church fathers resisted with all their strength. Augustine had to be physically dragged into the cathedral for his ordination to the bishopric of Hippo. John Chrysostom, while a deacon, made a pact with a friend that they would enter the priesthood at the same time, but when the friend went forward John was nowhere to be found. Martin of Tours was carried from his cell and conducted to his ordination under guard. Gregory the Great, so we are told by his earliest biographer, fled from Rome to hide in the woods when rumors began to circulate that he was being considered for bishop. Only after a humble parishioner saw in a vision where Gregory was hiding were they able to find him. So common was such resistance to ordination that as late as the nineteenth century in the Coptic church the patriarchs-elect of Alexandria were led to their ordination wearing shackles.

By contrast, in today's church, calling has been reduced to little more than a strong desire to hold a position of ecclesiastical leadership. The ter-

ror of ministry described by many of the leading pastoral writers of earlier centuries is seldom expressed during ordination exams. Candidates who express the slightest reservation about entering the ministry are, in fact, treated with not a little suspicion. This dramatic shift in the church's understanding of calling is part and parcel of what David F. Wells has recently identified as the professionalization of the evangelical clergy, the reduction of ministry to technical and

managerial competence. Pastoral ministry, Wells charges, has been detached from its theological moorings, and has become another career option for the upwardly mobile "helping professional". One might well recoil from a duty imposed by divine vocation; but one aggressively markets oneself for a career. It is not accidental that so many modern clergymen disdain the clerical collar, which is, after all, the collar of the slave.

It does little good, of course, to lament nostalgically for a lost age when society was rigged to reward those whose sense of duty molded their desires. Still, on this point as on so many others the church, to be faithful to her Lord, must carve out its niche as a counter-culture. The church will find herself in a healthier, if more intense and serious, condition when pastoral candidates begin again to appear for their ordination exams wearing chains. ■

The Apologetic Use of Mockery

Peter J. Leithart

According to Peter Jones, a Professor at the Westminster Theological Seminary in Escondido, California, gnosticism is making a comeback in the late twentieth century. In his recent book, *The Gnostic Empire Strikes Back*, Jones reveals the similarities between ancient gnosticism and the contemporary New Age Movement. In the light of this resurgence, it will be of some use to examine afresh the early church's response to gnostic heresy.

In large measure, ancient gnostic theology was a theodicy. Matter was not the creation of the highest deities, but rather developed from the anxieties, fears, and sorrow of one "lower Sophia" or "Achamoth" who had been excluded from the Pleroma, the thirty "aeons" that constitute the complete godhead. As Irenaeus, the second-century bishop of Lyons whose *Against All Heresies* was the premier anti-gnostic tract of his day, explained, "from her tears all that is of a liquid nature was formed; from her smile all that was lucent; and from her grief and perplexity all the corporeal elements of the world." Achamoth was also responsible for the creation of soul and spirit substances. From soul substance was made the Demiurge, the Creator-God revealed in the Old Testament as Yahweh. The

Demiurge was not the high Father of the Pleroma, and in fact was so completely ignorant of the Pleroma that he believed himself to be the only God. It was the Demiurge who formed matter into the heavens and earth and created "earthy man". Fortunately, Achamoth was able to inject some spirit substance into some of these clay vessels; they, at least, can hope to escape the shackles of matter and achieve a pneumatic existence.

Thus, the effusion of emanations separating the Demiurge from the Pleroma served the purpose of exonerating the highest "aeons" of responsibility for the messy and corrupt world of matter. For the gnostic, the material world does not come from the hands of the high gods. Rather, it is the precipitate of the grief of exile from divine life; it is, quite literally and metaphysically, a veil, as well as a vale, of tears. The gnostic sense that the world was out of joint was not lost on orthodox critics. Behind gnostic mythology was the same motivation that spurred the orthodox denial that the sovereign Lord is the author of sin. Understandable as gnostic *Angst* may be, however, the resulting theology does not, to put it gently, persuade.

Gnosticism's attempt to graft its

speculative cosmology onto Christian doctrine was no more successful. Their Scriptural exegesis was manifestly an attempt to bolster a worldview whose real roots drew deep from other soils. Genesis 1:1, according to a typical gnostic interpretation, reveals the names of the original Tetrads of aeons, namely, God, beginning, heaven, and earth. The eight persons saved in Noah's ark correspond to the "Ogdoad", the eight original aeons of the Pleroma. Gnostic exegesis is enough to make Origen and Hal Lindsey seem positively circumspect.

Irenaeus's response to the gnostics was varied. Large stretches of his treatise are virtually unreadable today. Most of the first two books consist of intricate retellings of a hundred and one variations on gnostic myth, of interest to almost no one except patristic specialists, modern gnostics, feminists, or any combination of the three. Another major section contains a ponderous proof of the obvious fact that the New Testament teaches that Yahweh is the same God as the Father of Jesus Christ. Which brings to mind Ben Jonson's response when told that Shakespeare never struck a line: "Would that he had struck a thousand."

In the course of *Against All Heresies*,

however, Irenaeus made some theological moves that have enduring relevance for the Church. Against the gnostic denigration of the physical world, Irenaeus insisted on the Biblical doctrines of incarnation, resurrection, and eucharist, demonstrating that the gnostic system was fundamentally inconsistent with cardinal doctrines of Christian faith. Gnostic interpretation of the Bible ignored context and erased the distinction between word and referent with its simplistic assumption that different names for God implied different persons.

Brilliant as some of his theological argumentation is, Irenaeus was most effective, and certainly most entertaining, when he resorted, as he frequently did, to irony and outright mockery. In one early passage of the treatise, he lost patience with the wholesale arbitrariness of the gnostic system. If the gnostics can fabricate divine beings *ex nihilo*, Irenaeus concluded, so can anyone else. The bishop of Lyons thus proposed the following account of the origin of the material world: "There is a certain Proarche, royal, surpassing all thought, a power existing before every other substance, and extended into space in every direction. But along with it there exists a power which I term a Gourd; and along with this Gourd there exists a power which again I term Utter-Emptiness. This Gourd and Emptiness, since they are one, produced (and yet did not simply produce, so as to be apart from themselves) a fruit, everywhere visible, eatable, and delicious, which fruit-language calls a Cucumber. Along with this Cucumber exists a power of the same essence, which again I call a Melon. These powers, the Gourd, Utter-Emptiness, the Cucumber, and the Melon, brought forth the remaining multitude of delirious Melons of Valentinus [a leading gnostic]."

Employing scorn for apologetic purposes put Irenaeus in select company. According to 1 Kings 18, Elijah, during his confrontation with the prophets of Baal on Mount Carmel, mocked as his opponents tried, unsuccessfully, to stimulate Baal to action. Lady Wisdom mocks fools and sim-

pletons in Proverbs 8, and the Lord Himself laughs derisively at the nations that dare to conspire against His anointed (Psalm 2:4; 59:8).

Irenaeus and Elijah were on solid psychological as well as theological ground in their use of scorn as an apologetic weapon. Proud people take themselves very seriously, and heretics are usually very proud people. Satan himself, Chesterton quipped, fell by force of gravity. Instead of sustaining the heretic's inflated self-conception, mockery attempts to pierce the bubble of pride and produce a redeeming deflation. No one is less likely to be a heretic than the man who can enjoy a hearty laugh at his own expense.

Faced with a burgeoning gnosticism in the New Age Movement, contemporary apologists would do well to borrow a page from Elijah and Irenaeus, for the theories of Shirley McLaine are surely no less silly than those of Valentinus. In an age when respect for other beliefs, no matter how inane, defines the limits of acceptable debate, apologetic mockery will doubtless be pilloried as mean-spirited and intolerant. That goes with the territory, and does not change the fact that some ideas do not deserve serious treatment. Chesterton mused that the gospels reveal nothing of Jesus' mirth, but Scripture and history warrant the conclusion that in mocking the folly of fools we enter into the laughter of God. ■

Peter J. Leithart is pastor of Reformed Heritage Presbyterian Church (PCA) in Birmingham, Alabama and author of The Kingdom and the Power: Rediscovering the Centrality of the Church. (See inside back cover.)

Against the Protestant Gnostics by Philip J. Lee

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Letters

Contra Mundum welcomes correspondence containing substantive discussion of material we publish. If we seldom print such letters it is because we almost never get them. Several essays in the issue, especially those on politics, may be especially provocative. We hope to stimulate thought and discussion, not issue decretals. If you have a good argument against a position taken by a writer in *Contra Mundum*, or another point to raise let us know about it.

Forthcoming Issues

Topics planned for the 1994 issues are **Federalism** Winter #10, and **Higher Education** Spring #11.

Policies

Contra Mundum welcomes solid contributions to. Material should be directed to the serious non-professional reader. That is, it should not resemble the technical articles that appear in academic and professional journals (and remain unread), nor should it be simplistic articles that talk down to the reader. Probing, thorough, and well documented essays and reviews are what we seek to publish. Consult opinion magazines such as *Commentary*, *American Spectator*, or *Chronicles*, for an examples of the level of writing that should appeal to our readers.

Contra Mundum does not have the financial backing of any institution and it is still losing money, thus we cannot afford to pay writers. (Serious magazines, on average, run at a loss for the first five years. Many journals and opinion magazines are heavily subsidized by foundations.)

We seek to provide a forum to serious discussions by Reformed thinkers, and it is read by many of the publishers, writers, and more creative thinkers in the Reformed world. ■

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—Douglas Wilson *Credenda/Agenda*

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How to Publish

T.E. Wilder

We need more books and magazines. To those who contemplate book publication statistics or who leaf through reference books such as *New Series Titles* this may seem an absurd claim. What I mean, of course, is that we need more good Reformed ones. For example, something of the dimension of *Contra Mundum* could easily be published on the topic of education alone, or even primary education. Perhaps someone is contemplating such a venture. This person may know as little about publishing as I did two years ago. This article is mainly for such persons. It will focus on the practical and technical aspects, of equipment, software, and production.

Contra Mundum begin two years ago as a set of files in WordPerfect 5.1 for DOS. I had three fonts sets in fixed sizes, Bitstream's versions of Times, Helvetica, and also Charter (the latter without italics). I also had what was then and continued to be the cheapest page printer sold, the Okidata OL 400, until it was replaced by a new model in August 1993,¹ and a computer based on the Intel 386SX processor running at 16 MHz. By the time the first issue was printed I was making significant improvements in the software resources, and have continued to do so, for the first two years of *Contra Mundum* have also been two years of technological revolution in desktop publishing.

The decade of the 1980s saw a 1000 percent increase in the number of book publishers in the United States. This was partly due to the abandonment of major areas of publishing by the big New York firms in favor of specializing on a few New York Times best-seller candidates. It also

was related to a technological revolution that made typesetting more economical for the small firm with a small print run. At the same time the number of copies of a typical book print order dropped about twenty percent.²

The 1990s have seen the arrival of practical publishing technology on the desktop of the truly little guy with a personal computer. Laser printers have dropped dramatically in price and improved markedly in quality, the personal computers are far more capable, the software is far more versatile, and basic resources such as quality typefaces have plummeted in price. The biggest changes have taken place in 1993. This has been the year of the printer, as 600 dot per inch printers have proliferated replacing the 300 dpi models,³ font sellers have competed madly for market share at give-away prices, and major publishing software from the mini-computer world of the big firms, or from Apple yuppiedum has arrived for the ordinary PC.⁴

What does this mean for the small, personal computer publisher? Book quality typesetting has gone from \$10 a page to pennies a page, and much greater control, and ease of revision, has lightened the editor's and publishers task. Where last year I would have recommended low cost alternatives to the prestigious name brand font and printer products, today the industry leaders are at the same rock bottom prices. In publishing software there is

no longer any reason not to buy the best. Some of the companies are currently losing a lot of money in the cut-throat competition and frenzied effort to develop the superior product, so these trends cannot go much further.⁵

Thus, publishing is much cheaper and easier for small book and magazine runs than it was even in the decade that saw the 1000 percent increase in book publishers. We can expect another 1000 percent expansion, if it is not here already. The computer revolution that made book design and typesetting only nominally expensive for the small firm has placed the capability within reach of the individual author or activist for \$3,000, most of which he would be spending anyway for computer equipment to use as a writing tool or for business office tasks.

Of course good design skills are still necessary, especially in the more competitive areas of publishing. Skill need be accompanied by very little capital, however. *Contra Mundum* is an example of what can be accomplished even without design skills and with minimal equipment.

This massive change in the publishing supply-side will have far reaching effects in the industry. Presently, it is extremely difficult for a small press to market its books. Most bookstores do not want to deal with anyone without a long list of attractive titles, and therefore deal with big publishers or distributors only, even if this cuts their discounts. If they continue this way, however, they will not participate in an increasingly large portion of the book trade. Someone will want to have the great mass of potential new business that is made possible by the new small publishers, and someone will make a lot of money after figur-

1. The December 1993 *Computer Shopper* has a feature speculating that the successor, the Oki 400e will continue to drive down prices on 300 dot per inch printers.

2. The book printing trade is attempting to accommodate the trend toward smaller press runs with presses that feature fast change over to the next job.
3. There were also big changes in the color printer market, but these are of little use to the small publisher.
4. This is not only competition for the new Windows market, but a need to change marketing as publishers abandon reliance on the UNIX minicomputers where major publishing software first appeared.

5. For the big desktop publishing software packages the price drops have a ways to go, but competitive pressure is still intensifying.

ing out how to market these books effectively.

There may be another fundamental change with effects that are still some distance in the future. This is the generation of readers that may result from the multiplication of Christian schools and the spread of home schooling. The greatest problem facing Christian publishing today is that so few Christians read and know how to think. This also reduces the number who can write, but even when good material is available the demand is small. If alternative education prepares a large number of truly educated people, the situation of Christian publishers could change dramatically, beginning perhaps in another ten years. There are also implications for marketing. Home schoolers, for example, are accustomed to order material outside the usual retail channels. It would be interesting to see projections on these possibilities from someone in touch with trends in Christian education.

Define Your Needs

To determine your requirements to get set up in publishing, begin by getting as clear as possible about the type of publication you will produce. The general rule is, the more lowbrow the publication, the flashier it has to be to hold the reader's attention, and the more it will cost you, both in resources and in production.

Take the newsletter as an example. These are generally published in pseudo-typewriter fonts, with lots of bold print and underlining to take the place of the yelling and podium pounding in which the authors indulge when on the seminar and lecture circuit. The newsletters are sold at astonishingly high prices to readers greatly interested in the specialized topic the newsletter covers. For this, any common word-processing program will do. Except for the logo at the beginning you don't even need to buy fonts, as everything you need will be built into any laser printer you buy.

Even the newsletter needs design and setup, but headings, a variety of page numbering styles, page headers and footers, etc. are all well within the

range of all the leading word processing programs. Numerous commonly available books will provide all the advice on layout that you need.

The best news is that even the wimpiest IBM clone can handle the newsletter easily. You can probably find a used computer for a few hundred dollars that is more than adequate.

A much more challenging publication is the brochure, circular, or small magazine that will rely on effective layout of features, striking graphics or illustrations, titles, pull-quotes, etc. to hold the attention of the fickle reader. Here you need all the slickest tricks your software can muster, and all the power of a high end personal computer to display and print in a reasonable amount of time. The difference between one publishing program and another could be the difference in many hours of work over the course of a year, if you do not choose a product that is designed for the sort of layout you want to do. No program will be much good if your own design skills are not sufficient to the task.

Somewhere in between, and calling for yet a different selection of products is the structured document. This is a book, a manual, or a magazine such as *Contra Mundum* which has a page format that is repeated throughout. For the structured document you want to be able to set up some basic page designs and have the computer do the work of repeating them over and over, with just the few variations which you need to introduce at each point.

For the newsletter you want a cheap and simple program, and in selecting it you will probably be more concerned with how well it handles your office's correspondence, mailing labels, mail merge and similar office tasks. In the case of the graphics and layout intensive program you will be faced with a difficult and complicated choice between many products offering an enormous range of features for graphics, precise text control, drawing capability, color control, and approach to layout. Technical traps and complexities abound. Finally, the structured document presents a very definite and demanding set of require-

ments, which fortunately also narrows the choice. Your real situation is probably not exactly any of the above. If, for example, you want to produce a structured document, and it is a book, the cover design will present very different demands than the rest of the book. If it is a magazine you may find you need to create effective ads for clients.

In the discussion of software and computers I will confine myself to the world of IBM clones. These offer a significant price advantage over Yuppies, and the price difference will widen, at least until the time that 8088, 286, 386, 486, and Pentium series of processors gets replaced by a new type of technology.

A product called PagePlus, advertised in most computer magazines, claims to do 80 percent of what the high end programs do. It sells for \$60.00 (\$100.00 with the various add-ons). Now if this does all you need, why spend more? If you want to experiment and learn publication design before committing yourself to publishing, buy something like this to learn with.

The best all around desk top publishing program is QuarkXpress. Its precise typesetting control is legendary, its color control exact, its drawing capabilities solid. I would dearly love to have it as a toy.⁶ I do not need an all around program, however, but one that is highly capable for the sort of publications I create, so I do not use it. If you are doing a wide range of types of work, don't need the exquisite drawing and picture processing capabilities of a specialized drawing program like Corel Draw, and can only afford or take time to learn one program, Quark is probably the one for you. You'd need to find a good discount on it, because it is expensive.

Most issues of *Contra Mundum* were produced with WordPerfect for Windows. I had used WordPerfect for

6. Quark has been selling a demonstration version of their program for \$10.00. This is well worth getting if you have a computer with Windows and are considering getting into publishing. Go through their tutorial and experiment with the program for a while. This will make you much more knowledgeable in evaluating other products and making your final choice.

years and the upgrade to the Windows version seemed a natural and relatively inexpensive step. Furthermore, it is a highly capable program. In publishing the magazine, however, I began to learn its limitations. They mainly have to do with an inability to perform all its wonderful tricks at once. WordPerfect 5.1 can make text columns, and it can do footnotes. It cannot do both at once. The notes all appear at the place where you turn the column mode off. It has a very nice graphics box feature, and can make text in columns flow around the edges of the graphics box, (something which my current software, FrameMaker cannot do – a serious shortcoming). I mainly used this for pull-quotes. If you look at back issues you may see text selected from the article and placed in large type in the middle of the page so that its edges intrude into the adjacent columns. The text in the side columns automatically narrows to keep a margin around the pull-quote. To achieve the same effect with FrameMaker requires some laborious machinations sometimes with unpleasant side effects.

WordPerfect also has its own printer drivers which support a decent selection of characters, not the pitiful subset that Microsoft decided to include in Windows. For example, WordPerfect will do ligatures, the combination of letters such as 'f' and 'i' or 'f' and 'l' which are needed for some fonts. (See box in lower right of page.) To do this with Windows print drivers (and with most programs you don't get a choice) requires nasty work-arounds and additional programs such as Monotype's Fontmixer or expert set fonts.

Another great strength of WordPerfect is its powerful macro language which allows writing scripts to automate many complicated operations and document reformatting.

When I created long feature articles with a variety of side-bars, pull quotes, etc., the graphics boxes begin to mysteriously migrate to other pages, or their contents would vanish. I begin to have to chop up the articles and restart the page numbering, or leave blank spots and print the boxes separately and paste them in after

printing. If I wanted to end an article part way down the page, getting the columns to end evenly was a pain, and sometimes couldn't be done.

The final blow came when I attempted book design. There were two things I wanted to do that WordPerfect could not. I would be printing on 8½" by 11" laser paper to typeset a book with a different size and shape of page. I wanted crop markings on the page to show where the page margins on the book page would end. Perhaps these can be done in WordPerfect with graphics lines and complicated calculations, but it is not easy. The other thing I needed was a different size margin for odd and even pages. Books are supposed to have larger outside than inside margins. WordPerfect lets you make larger inside than outside margins, what they call a binding edge, but you can't put in a negative value to get the opposite effect.

Just as I was fighting these problems, FrameMaker for Windows came out and offered a competitive upgrade discount that was available to WordPerfect users. I decided it was time to make the switch. I still use WordPerfect for correspondence and for mass mailings, and I am sometimes forced to use its file import filters to attempt to recover the contents of the sometimes bizarre file formats that authors send in. In addition it is handy for exchanging document drafts as the program is widely used, and FrameMaker is uncommon.

Another development has been the release of version 6.0 of WordPerfect. The program has been completely rewritten and can now do things it was not possible to add to the older code. Footnotes may now appear at the bottoms of columns. A new type of column, the balanced column, causes all columns on the last page to end the same distance down the page. This makes it far easier to end and begin articles on one page than is was with earlier versions of WordPerfect. There is also a special page layout for booklets that will be stapled in the middle. On standard size paper you could make a booklet half the size of *Contra Mundum*, and WordPerfect will organize and number the pages auto-

matically. (Examples of this format are *The Harbinger* and *Prebyterian Witness*.) Finally, the DOS version is far ahead of earlier versions in its display capabilities and its font utilization. This makes it harder to justify buying a high-end publishing program if you have it already or need something like it for office use anyway.

Nevertheless, I am convinced that FrameMaker is the program of choice for structured documents. FrameMaker relies on rectangles – frames – which hold text or graphics and make up the columns, titles, running head and footers, illustrations etc. These frames can be set up on Master Pages and applied repetitively throughout a document. For a page layout only used once, they can be created directly on the document pages. Frames can be dragged around the page, stretched, and shrunk. Separate left and right hand Master Pages can be set up, which apply themselves automatically as a document grows. A basic design for a magazine can be set up on a few Master Pages and used over in each issue. Special adjustments and additions can later be made to any page that calls for them. FrameMaker has great facilities for forming a series of pages into a chapter or an article, or for combining chapters into a book.

Version 4.0 of FrameMaker has just been released. It goes a long way toward closing the gap with QuarkXPress on color control and drawing capabilities, though Quark is still ahead in these areas, and still is better at precise text layout and adjustment.

Corel is selling an older version of their drawing program, Corel Draw 3.0 as a low end product, which can be found for about \$130.00. This can suffice for art and design layout if

Monotype Baskerville
without ligatures:
first fluid

Monotype Baskerville
with ligatures:
first fluid

If the Corel Ventura price is permanent, and not an introductory price, it will probably change the pricing policies of the publishing software business, bringing them below word-processing prices.

Times New Roman® Extra Bold

Monotype makes available other fonts packs. Unlike the novelty fonts of most other companies, their Fun-Fonts can be generally useful. It includes Roman, Italic and the holds

of the Amasis family (a legible, if dull font good for faxes), several attractive headline and title fonts, various symbol sets – Almanac, Botanical, Sports, Transport and Vacation symbols, and several sets of characters in circles or frames, **SQURRE**. Its Season's Greetings pack offers the four main permutations of the elegant Ellington font and of Horley Old Style, in addition to several ornate fonts, and a Christmas symbol set. The Pizazz set is also a good value. If you want more possibilities for advertising or flashy notices, the Adobe Value Pack is a good buy. Adobe is a major vender of quality fonts and the principle developer of digital font technology. Cassidy & Greene's Fluent Laser Fonts are imitations of the designs of others, but they are of good quality, and you get a lot for the money, though few are good as text fonts.

Professional quality is not attained, however, without the *expert sets*. These are not sold as part of the low cost font collections. Expert sets include small caps the size of lower case letters whose line thickness is proportioned to match the rest of the type. (If you just shrank normal caps to match the height of lower case the lines would be too thin.) Also available are additional ligatures, for 'ff', 'ffi' and 'ffl', and variations of a few letters. Expert sets often include text figures (numerals whose tails hang down like 'g' and 'y' do) and sometimes titling fonts, designed to look good in large sizes, and perhaps a decorative or swash version of the font. Such expert sets are available for relatively few fonts, mainly the ones commonly used for books. The only cheapo fonts I know with expert sets are those in the Swifte Typecase.⁸

Most of the low quality font vendors got into the business by selling add-ons to Windows or word-processing programs to let them use scalable fonts. Windows now has its own TrueType technology built in and Adobe Type Manager for Windows is included free with many programs. WordPerfect 6.0 for DOS also has this

capability built in, so it is best simply to avoid the manufactures of add-ons and their fonts and save yourself expense and trouble.

Should you use the fonts such as Helvetica and Times New Roman, versions of which are built into so many printers or supplied with common software? It used to be that the fact that the fonts were built in, and did not need the extra memory required by downloaded fonts, was a consideration. Since Windows 3.1 introduced more efficient memory use for TrueType fonts and ATM 2.5 did the same for Postscript, I have had no memory troubles in printing. A better answer comes from considering why these fonts are there. They are economical of space on the page and easy to read. (I think Monotype's Ariel is more legible than Adobe's Helvetica.) They are bland, and so are suitable for a wide variety of documents.

The fact that Times has been widely used in mass market ('pulp') paperback books testifies to its utility for cramming a lot of words on a page and still remaining legible. That is also a clue to how to evaluate fonts; study how professional book designers use them. You have many models on your own shelves.

Design

After a hunt through many book displays and library collections I think I have found the best guide to design of text publications – *The Elements of Typographic Style* by Robert Bringhurst.⁹ While no help for graphics layout, on design for the printed word it will tell you everything you want to know and much it never occurred to you to wonder about. (Don't judge it by this magazine! I break rules to save money.) If you are thinking of starting a publication a good first move would be to buy this book and study it, so that you can become used to thinking like a designer, and so that the other decisions you make are informed decisions. It will also serve as the basis for a style manual to keep your publications consistent.

Hardware

Don't buy Apples. They are overpriced. Supposedly they are easier to use, though I have always found them highly frustrating and confusing. Buy an IBM clone.

If all you want is a newsletter, anything will do. There are several publishing programs under \$100.00, and even some shareware ones, which are fine for newsletters and for simple brochures, etc. you need to make. If you use a mailing list program, then simple software on a cheap computer (maybe even one of those dirt cheap used IBM 286s) is just fine, as long as there is enough disk space for your program and mailing list. If you want mail-merge to generate letters, then think of more power, or plan to take your time. At this point you might consider a program such as WordPerfect 6.0 with its highly extensive capabilities. It will want a capable machine, however, so start thinking 386 and lots of memory.

If you want a program with graphics capability to let you work on the screen with something resembling how your document will look, then the primary consideration is the monitor, which is what you will be looking at for endless hours. I have always gotten by with less than what the experts recommend, but you may be different. (Sometimes a large monitor is needed by people with imperfect vision to look at detailed layouts for the necessary hours. If you suspect your eyesight will cause problems, try to get enough time in on someone else's computer to determine what your eyes require.)

Even though your publications may all be black and white, a color monitor is important. First, all programs today are designed for color displays, and it may be hard to see the options on the menus and dialog boxes without color. Secondly, some programs, such as WordPerfect in display codes mode, or in draft mode, put markers in the text using color, and it is more efficient to work with a color monitor in which these easily stand out.

Color, however, takes more processing power, and the higher the resolution, the greater the demand.

8. The catch is that to get the font and the expert set that goes with it (imitations of ITC Garamond) you have to buy two separate packages.

9. (Vancouver, BC: Hartley & Marks, 1992).

Fortunately the solution is here. Accelerated video graphics cards do the extra processing work needed and make your changes show up fast. Good accelerators are now cheap and getting better and cheaper. If you are going to work in graphics mode, don't even consider a non-accelerated card. Also, unless you have found a used computer cheap, don't consider anything except a VL local bus card. The local bus computer mother board should only raise the price of your computer \$10.00. The local bus graphics cards are actually cheaper to make, and they usually sell at the same price as others. Some early local bus boards didn't work in every system, but if you buy it as part of the computer from the same vender you don't have to worry about that.

A year ago I upgraded from a 34 megabyte hard disk to a 120 megabyte hard disk. In six months I was out of space again. Today I would not buy less than 350 megabytes. Your needs may be more modest, but over the life of the computer they may not stay modest. For the use of a high end publishing program such as FrameMaker or Quark, I would not today buy anything less than a 33 MHz 486SX based machine (or Cyrex 486 40 MHz, which is what I am actually using). Even for WordPerfect it is a good idea. This is cheap technology today. The high prices start with the 486 DX chips and especially the speed doubled ones.¹⁰

If you plan to use products from Corel, and probably future software from other vendors, you need to have a CD-ROM drive for a full installation, as not everything is on the diskettes. In addition, to save hard disk space you may want to run the programs directly from the CD-ROM. Prices of single-speed CD-ROM drives have fallen to \$140.00. The single (audio) speed drives used technology developed for music CD players. The games industry needed faster drives, however, so that the data could come into the computer fast enough for full-motion realistic graphics. Double speed drives now sell for less than \$200, and triple and quadruple

speed drives have been announced. The single speed drives are being dumped into the Christmas buying market at low prices, and will probably disappear from the market early next year. Some major mail order companies no longer even list them.

Gary North has been playing up the potential for CD-ROM publishing when market acceptance gets high. (To see why, see the review of the Holy Bible CD-ROM elsewhere in this issue.) This year they went mainstream. First the drives that were not multi-session or Kodak compatible went off the market, then prices crashed. Warning: the low priced drives still use proprietary connections and cards. If you use or think you might use OS/2 be aware that it only will work with a very limited number of expensive drives. Also if you want to use a sound card with your drive buy them together in one package, otherwise they might not work together.

If you can at all manage it, get a Hewlett Packard Laserjet 4 (the 4P has the same high quality print but is smaller, slower and cheaper) or a printer in the IBM Lexmark 4039 series. These will give you excellent print quality as they combine a 600 dot per inch resolution with edge smoothing technology. The IBMs have the advantage that they include Postscript page drawing technology for about the price of an HP without it. Some 600 dot per inch printers, for example the new Texas Instruments model, do not have the edge smoothing, and the difference is clearly visible in curved and slanted text, so be careful. The HP and Lexmark printers are good enough for anything except fine detail on glossy paper and photo quality graphics. All the typesetting, including the cover, for our publication *The Burden of God* was done on a Hewlett Packard 4. I printed from FrameMaker to a disk file, and took the file to the print shop which owns the HP4, and where the disk was simply copied to the printer to create the camera ready copy for the book printer. A very close inspection of the type will show faint defects on some letters which could have been avoided with 1200 dot per inch typesetting,

but no one other than myself has noticed these, and I did only because I looked for them.

I own a linguistics book by a major publisher typeset at 300 dots per inch, so it can be done. (I even have a book on Ockham's moral theory, from Franciscan Herald Press, typeset with a dot-matrix printer, with the resulting pages photoreduced from 8½ by 11 inches to 6 by 9 inches, and it doesn't look all that bad, except to Gary North, presumably.) A reader primarily interested in the content can easily overlook imperfections in a book's typesetting. To produce a book that the general reader will pick up in a bookstore, or which a distributor will accept, requires adherence to higher standards. Further, those attuned to the traditions of the book design craft and with the skill to do good work will not be content with inferior quality, especially since these days it can be so cheaply attained.

Materials

A large part of the cost of a publication is the paper. To print *Contra Mundum* on offset paper, as it should be, instead of on bond as we actually do, would increase the total printing bill 23%. Ink tends to show through the paper on bond, so I resorted to tinted bond to block show-through and still keep costs down. No one has complained, and some readers seem to like this. A publication in which the design and appearance was a bigger factor could not make this economy.

For books, the choice is typically between 50 and 60 pound paper. Here thickness of the book as well as cost will play a part. Heavier paper helps a small book, as the greater thickness gives more space on the spine to print the title, and improves the chance of its being seen on a store shelf, if displayed spine out.

Certain sizes are standard in the book trade. Printing companies are set up for them, and packing boxes sized for them. American paper sizes do not conform well to the dictates on proportion in the design books. If you depart from the standard sizes, however, you are likely to meet resistance from your printer, who will not like anything nonstandard.

¹⁰Of course plenty of places will still try to sell you a wimpy machine at a high price.

The cover of a book, and if it is to be sold at display tables or newsstands, of magazines as well, is very critical to sales. To create a successful cover design, a good place to begin would be a large bookstore. Scan the shelves looking for the books that seem to stand out and grab your attention. What color combinations, shapes, title sizes, etc. do these books have that might account for this?

Books easily become shopworn in bookstores. When the unsold store returns come back they may be in unsalable condition. It is essential to do something to protect the cover. The printer can add a vanish coat when he prints the cover, or you could pay more and have a plastic lamination added. Both processes also create a shinier, more attractive cover. How much extra you want to pay for the more expensive processes will depend on whether the publication will be sold primarily through retail stores.

Business

There are several systems of cataloging which can be important to the marketing success of your publication. For periodicals the cataloging system is the International Standard Serial Number. In the United States the system is managed by the Library of Congress. The number is tied to the title, and must be changed when the title changes. Its purpose is to insure a single, unambiguous identifier for the series publication. For an existing publication, an ISSN may be obtained by mailing a sample issue and application form. A prospective publication would use an artist's mock-up of the publication design. There is no charge for an ISSN. Contact:

Library of Congress
National Serials Data Program
Washington DC 20540-4160
(202) 707-6452

Books published in the United States also need to be cataloged by the Library of Congress. There are three ways to go about this. The best is the Cataloging in Publication program. A manuscript or printers galley of the book is sent to the Library of Congress prior to publication, and its catalogers assign it a library card

description and shelf number. This information is sent to the publisher who prints it in the book on the back of the title page. Any library purchasing the book need only look there to see how the book has been cataloged. In addition, the same information is distributed on tapes to libraries, which may interest them in purchasing a forthcoming book.

Not everyone may participate in the Cataloging in Publication program, however. The Library of Congress is now requiring evidence that previous books by the same publisher and been widely purchased by libraries. A *CIP Publishers Manual* is available. Contact:

Library of Congress
Cataloging in Publication Division
Washington D.C. 20540

Second best is the Preassigned Card Number program. This number is not the ultimate library shelf number, but is instead the accession number assigned by the Library of Congress when it first learns of the book, and which consists of two digits indicating the year, a dash and the number showing the order of the book's entry that year. This number uniquely identifies the book. It is required information for a book to be listed by R.R. Bowker in *Books in Print*. The number can be obtained prior to publication and printed in the book. A *PCN Publishers Manual* is available. Contact the Preassigned Card Number Program at the address above.

These programs are only available for books suitable for libraries; pamphlets, Sunday School materials, etc. are excluded.

Finally, you can wait until your book is published and get it cataloged as part of the copyright registration process. This may take four months.

Unlike its series counterpart, the International Standard Book Number system is administered in the United States by a private company:

R.R. Bowker
121 Channon Rd
New Providence NJ 07974

For a charge it will assign a block of ISBN numbers which the publisher can use on successive books. Each publisher gets its own number, and simply numbers editions of its books

consecutively. Registration with R.R. Bowker will also bring in mail solicitations from companies wishing to sell you printing and marketing services, books distributors, ISBN bar code marketers, order taking services, etc.

The ISBN is used for book ordering and has its own barcode system, the ISBN/BOOKLAND EAN bar code, which is used in many larger bookstores for automatic inventory control. Some chains are said only to handle books with barcodes on them. You can order a barcode from an authorized graphics company, or make your own. Look in the back of major computer magazines for vendors of bar code fonts. A few of these sell the ISBN barcode. Barcode fonts are not cheap, though.

R.R. Bowker also sells marketing services and publishes trade reference resources such as *Books in Print*, *Publishers Weekly*, *Library Journal*, and *School Library Journal*.

Though there are companies that provide design, printing, and even order taking and shipping services for small publishers, you may wish to do these things for yourself. *Contra Mundum* is situated in a major printing center with several local printers able to do books, and a myriad which can handle small circulation magazines. So far we have had everything done locally, and have not discovered the merits or demerits of the companies that solicit in the mail. I can't see how it is worth their trouble unless they take a much bigger cut than I would care to pay. A part time publisher who must travel or immerse himself in other duties from time to time, may find an order taking service invaluable.

You need to find the printer that is the right size for the work you want done. Various printing presses and the companies that own them are optimized for particular kinds of work. For example one local book printer told me he could not be competitive on print runs less than 5000 copies. Another local company is thought to have good work and prices on two-color printing. A third specializes in industrial and software manuals, and college science workbooks, but seems

to have little idea of book design. Yet another makes full color glossy advertizing and annual reports for Fortune 500 companies.

Breaking In.

According to a book I found in the library, on average scholarly magazines lose money for their first five years. There are several companies which will help you to lose it. They promise to display your journal at librarian's conventions for a high charge. I don't believe they are worth the money. Still, the libraries are the cream of the book trade, with over a billion dollars a year to spend, and usually paying the best prices. For magazines, other than the academic magazines sold almost exclusively to college libraries, they don't appear to be a critical factor.

My experience with *Contra Mundum* has been that personal recommendations and other word of mouth advertizing is worth more than everything else put together. Advertisements run in other periodicals have gone out to tens of thousands of potential subscribers. Usually I get two or three enquiries and no subscriptions. Over the two years of publication subscriptions from magazine ads total about ten. Direct mail to likely subscriber groups is somewhat better, but probably still should not be tried unless you are selling more than one product. Books do somewhat better from advertizing but a good review is worth much more.

The Future

Internet, the worldwide communications network, already has online journals. Will electronic publication overtake paper publishing? Do we need to be preparing for this now?

It is significant that paper publishing even now starts out electronically. Old books that are being put on CD-ROM must go through a time consuming process of scanning and correction. New books are written on computers and typeset from the electronic version. Thus the conversion to CD-ROM or online distribution is easier. One service already exists to make standard magazines available in electronic form. Applied Foresight,

Inc. is offering *Imprimis Online*. (Imprimis is the publication of Hillsdale College with a claimed circulation of 500,000. The electronic version can be downloaded from Bulletin Board Services or ordered on diskette.

Applied Foresight Inc.
5511 Malibu Drive
Edina MN 55436

This company also publishes an "online magazine", also called a "debate forum", *ShareDebate International*. This is available through the Fidonet which serves 22,000 computer bulletin boards worldwide. Many of the participants are well known writers and commentators.

The first problem with the bulletin board format is access. If anyone can call in, many a fool will. Reasonable people will not waste time going through all the nonsense, and it is soon a forum for idiots only. Try to find anything worthwhile on public computer bulletin boards and you will see what I mean. The same handful of people air their ignorant opinions everywhere. Of course, if an editor intervenes to screen out the garbage, and the editor has good judgement, it could be worth one's time to access the computer forum. This intervention of the editor, however, removes the immediacy and freedom which is what many users value about computer forums as opposed to print media. Other than speed there does not yet seem to be much attraction to the electronic medium. If it catches on, and useful conventions develop so people can readily find material valuable to them, the economic and time advantages may make the networks an attractive place to publish.

On the negative side, I wonder how long we can rely on the Postal Service. Delivery of third class materials can take weeks. There are nations where most business is transacted by telephone simply because the mail is so unlikely to be delivered. In Russia it is even worse; most mail seems to be stolen or discarded – it is not delivered. There are reports that the U.S. Postal Service is also beginning to break down in regions that have been overrun by foreign barbarians.

Book publishing enjoys the advan-

tage that people like to hold reading material in their hand and turn the pages. Uses of color, paper texture, and form give print media a design advantage for a long time yet. A book can be set down for a few minutes to days with a marker in it and immediately opened to the same spot when there is leisure to read further. There is no need to turn on a computer, go through layers of menus and search through text to get to where you were.

Books are too expensive, however, due to marketing and distribution costs that involve too many middlemen. Books take far too long to publish, often a year. Much of this is the fault of the lethargy of the publishing and printing industries who seem still to be culturally in the nineteenth century, even if their equipment is modern. Publishers have traditionally hired English majors at very low pay who have some romantic dream about being in book publishing, and great speed and innovation does not come from these people.

Marketing also takes forever. From the time books are sent out to when they are reviewed is weeks or months (in the case of academic journals it is years). Orders and shipping through distributors takes another eon. Order a book and the bookstore promises it in four to five weeks. Order an electronics product and the vendor has it to you in two days (and their margin is smaller).

The small publisher cannot get acceptance in mainstream book distribution and sales business. But the weakness of the system should be the small publisher's strength. Once he is in contact with writers and buyers he can move the ideas through fast.

I suspect that the solution to the marketing problem will have something to do with the electronics revolution. If the computer and network people can be made to realize the their value is not so much as publishers of lengthy texts, but for *announcements*, readers can resort to online services for summaries of what is being published and how it may be ordered, and then send for the books they want. ■

Censorship in Academia:

The Professor of Richard H. Bube Case

Jerry Bergman

It does not require much experience in academia to realize that, although objectivity, tolerance, academic freedom and an unbiased search for truth are all touted as sacred virtues, universities regularly and routinely violate these ideals, often with impunity.¹ The case of Professor Bube, a Stanford University scholar of international repute, illustrates this problem. Bube is widely known for his prodigious scholarly science writing as well as his commitment to Christian faith and ideals.² Among his many scholarly activities was the direction of a popular seminar at Stanford entitled *Issues in Science and Religion*. Each seminar involved between fifteen and twenty-five students, usually those "with some personal involvement in Christianity" who "then passed their enthusiasm to the next generation of Stanford students".³

This credit class, which focussed on the conflicts and concerns related to science and Christian faith, was offered by Bube at Stanford for a quarter of a century. It was regularly monitored and received the "general approval and encouragement from the university office responsible." As an elective, it was not imposed upon any student, but must still maintain rigorous ivy league academic stan-

dards, including numerous reading assignments and two written papers. In the spring of 1988, a new committee was formed to administer these seminars, and before the spring 1988 quarter started, the seminar was unexplainably canceled.⁴ The committee's attempts to give 'reasons' for the cancellation pervasively illustrates that the true reasons could not be made explicit, and those that they did provide could not be defended.

Story of the Cancellation

In early 1988, the seminar director suggested that the seminar be offered as a Freshman/Sophomore class only as opposed to being open to all undergraduates. Bube countered that he preferred to have it open to all undergraduates because he felt the maturity of Juniors and Seniors added an important ingredient to its success. At this time students became concerned about whether the seminar would be offered, and consequently Bube was "bombarded by students". Bube, also concerned whether or not it would be offered, and if it were not what the reasons were, called the director on February 24, 1988. The director then informed Professor Bube that the committee had refused to approve the seminar because of its "lack of balance". The very next morning, Bube was in the director's office to discuss with her the reasons for its cancellation. She related that the committee (two faculty members, two students and the undergraduate dean) concluded that the seminar was "unsuitable" because it "openly set forth to discuss the relationship between only the Judeo-Christian tradition and science." They indicated that "such a course would be suitable in the reli-

gious studies curriculum or under the auspices of Memorial Church, but not in the committee-sponsored program for academic credit".⁵ This decision must be evaluated in view of other undergraduate seminars which have been offered in the past, which include "Hindu Mythology", "Women's Literature of the Holocaust", and one which purported to be on the "Principles" of the American Conservative Movement.

Failing to obtain a valid response to his concerns, Bube then penned a letter in which he noted the class utilized a wide range of modern science topics and the ethical dilemmas posed by them as related to the Judeo-Christian tradition. He also questioned the conclusion that a religious perspective "should not be espoused or defended in an academic course", arguing that no college course at Stanford or anywhere else "could really teach about ethics, values, morals, etc., without 'being religious' in some fundamental sense - [meaning] without some kind of set of values chosen and defended on faith, whether that set of values is derived from a form of religion or from a secular world view".⁶ Since Stanford is *not* a state supported school, but an independent, private university, it is not constrained by church-state separation allegations.

The director's reply of March 9, 1988 denied Bube's observation that "almost every course at Stanford espouses a religious perspective" yet admitted that it is "almost impossible to teach about ethics, values and morals without engaging in a religious activity". Unfortunately, except for the faculty member which he met with in December of 1988, Bube

1. Benjamin Hart, *Poisoned Ivy* (New York, NY: Stein and Day, 1984), and Charles J. Sykes, *ProfScum: Professors and the Demise of Higher Education*, (Washington DC: Regnery Gateway, 1988), p. 134-139.
2. Virginia Hearn, ed., *What They Did Right* (Wheaton, Ill.: Tyndale House Publishers, 1974), pp. 53-59.
3. Richard H. Bube, "Obtaining Approval for a Seminar on Science and Christianity in a Secular University: A Case Study", *Perspectives on Science and Christian Faith*, December, 1989, Vol. 41, No. 4, p. 206.

4. Bube, p. 207.

5. Bube, p. 207.

6. Bube, p. 208.

never learned the identity of those on the committee which sacked the course. In their response, they concluded that *only* a "critical examination of the religious perspective was permissible". Could one assume by that this they meant only a position which is *critical* of religion, i.e. 'negative', was acceptable in a college course?

Bube responded on March 14, 1988 in a letter stating that this seminar did in fact involve a critical examination of religious perspectives, specifically noting that the course examined the insights "obtained from authentic science on a particular issue, distinguishing them from its religious counterpart 'scientism'." As to the committee's conclusion that "a plurality of perspectives" is required for this seminar, Bube noted that one cannot conclude that plurality means that "intellectual respectability is reserved *only* for that approach that treats *all* perspective as relative and equally viable, or for a situation in which one would attempt to treat all-possible religious and non-religious positions in one seminar." He also asked "How could one [properly and fairly] lead a seminar on science and religion issues [only] from a non-religious perspective?" He next wrote to the chapel dean asking "Can it be that Stanford has come to the point where it is being argued that the opportunity to integrate one's scientific insights from the Judeo-Christian tradition is not an 'intellectually respectable' activity? "The director then suggested yet another approach: they will request someone with "well established academic expertise in science and religion to review Bube's course outline." An "objective third party with genuine expertise" then reviewed the seminar curriculum, and affirmed the objections raised by the committee!

In this reviewer's judgment, the outside review was grossly superficial, and was apparently made primarily from a review of a copy of a collection of papers that was used at a past seminar. The reviewer's main concern seemed to be that primarily information favorable to the Christian moral viewpoint would be presented in the seminar. In response to this, Bube

provided the committee with a list of books which he used as background readings for the seminar, and which included a number of authors who reject the view that the God theory is a viable alternative for understanding science and the physical universe.

The irony of this is that it would be difficult to find someone who has the knowledge and understanding of the integration and conflicts of various aspects of science and Christianity as does Professor Bube. His B.S. is in physics from Brown University, and his Ph.D., also in physics, is from Princeton. He was an RCA scientist in Princeton, New Jersey from 1948 to 1962, and since 1962 has been a Stanford faculty member, serving as chairman of the department of materials science and engineering from 1975 to 1986. From 1969 to 1983 he served as the editor of the *Journal of the American Scientific Affiliation*, a group of scientists interested in religious issues, specifically Christianity and science.⁷

Bube is also an internationally known scholar in his field of solid state electronics, specifically on the photoelectron properties of materials, a topic on which he has written four books and over two-hundred papers. He is also a recognized authority on the interaction between science and Christianity, and has written five books in this area, published over one hundred papers, and has spoken at over sixty college campuses in this country and abroad.⁸ He also has the honor of being invited as a *Staley distinguished Christian Scholar Lecturer* and is listed in *Who's Who in Theology and Science*. Among the many important lectures that Bube presented was at a conference of science and Christianity, both in 1965 and in 1985 at Oxford University, and he is also an adjunct professor of theology and science at Fuller Theological Seminary. Other scholarly achievements include Associate Editor from 1969 to 1983 of

Annual Review of Material Science, and a editorial advisor of *Solid-State Electronics*. His lectures on science and Christianity have been presented on the campuses of over sixty colleges and universities since 1962.

Bube Tries Again

Bube decided to revise the syllabus again and send it to the committee. They responded on October 10, 1988 with the following recommendation, among others, that Bube explain at the onset his "religious point of view" on the disputes that he will cover in class. It was also suggested that he include "readings from the secular humanist perspective rather than (or in addition to) Wooldridge's 'Mechanical Man', and that you include major writings... [against] Creation and [for] Evolution such as Steven J. Gould's *Panda's Thumb*."

In response to this recommendation, Bube called the director and requested a meeting. On December 16, 1988, he met with the dean, the director, and one of the faculty members of the committee, an assistant professor of philosophy. They again stressed that they felt the seminar should cover *other* perspectives aside from Christianity, and that "human responsibility, chance, freedom and freewill would be dropped as themes." Further, the committee brought several readings and guidelines which they prepared and felt should be included in the seminar.

On February 7, 1989, the director gave Bube four book titles which he was to read and incorporate into the course by the February 17, 1989 deadline for the revised syllabus (ten days later). Reading four scholarly books in a mere ten days, Bube pointed out to the director, was an impossible request. Bube also noted in the revision that in a two hour per week course there is not sufficient time for a thorough discussion of many topics. The purpose of the seminar is primarily to merely *lay the foundation* for further exploration on the topics presented to the students. Other changes were made in an effort to respond to the committee's other recommendations. As a result of this new revised syllabus, the seminar was

7. For the history of this organization see Jerry Bergman, "A Brief History of the Modern American Creation Movement", *Contra Mundum*, No. 7, Spring 1993, pp. 40-41.

8. John Templeton, Ed., *Who's Who in Theology and Science*, 1992 Ed. Compiled by the John Templeton Foundation, Winthrop Publishing Company, Framingham, MA.

"approved", but *only* for freshmen and sophomores, not undergraduates in general, and only twelve students were "allowed" to sign up, and six others were placed on a waiting list. The committee also requested Professor Bube give them his social security number, his resume, and his current address – a very strange request for an academic committee! He was also informed that he would receive only a "temporary teaching appointment" as preceptor. Over twenty students came to the first meeting, and seventeen students out of thirty who attended at least one meeting finally registered.

Lacking any valid or substantial reason to cancel the seminar, the committee came as close as possible to saying that what they actually

objected to what they *perceived* was Professor Bube's viewpoint which they did want presented in the classroom, and that they would rather the material be presented by another professor who is of a different religion than Professor Bube, specifically a believer in evolutionary naturalism. They likely realized that they were on tenuous grounds in absolutely banning a highly successful seminar that was of twenty-five years duration, so indulged in what could only be classified as intimidation and harassment. It is clear from reading through the various letters, notes and correspondence related to this case that an exorbitant number of hours was expended on it. Evidently someone benefited from this large time investment,

though, for the 1990 seminar was approved without comment. At any rate, Stanford would certainly have been far better served by Professor Bube, the Deans and the many other persons involved spending their time in scholarly academic pursuits as opposed to what unfortunately is common on many modern campuses – the incessant internal bickering, much of which in recent years seems to revolve around the conflicts between a religious as opposed to a secular world view and philosophy of life.⁹ ■

9. Allan Bloom, *The Closing of the American Mind: How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students*. (New York, NY: Simon and Schuster, 1987).

Political Action

T.E.Wilder

There is a sense of burn-out among Christians active in politics. The election of Clinton was the culmination of a series of disappointments experienced by those who enlisted in various parties, causes, pressure groups and reform campaigns. The search for the success formula for transforming America back to a Christian nation, as variously understood by the 57 varieties of Roman Catholics and Evangelicals, had led through support of the Reagan administration, to pro-life activism, attempts to elect Christians to local offices, anti-pornography protests and prosecutions, campaigns to change the makeup of the Supreme Court by influencing appointments and to modify legislation in Congress, and increasingly civil disobedience. How easily it was all swept away in one ridiculous election season! But as I was condoling with one long-faced mourner after another, I found it increasingly difficult to muster empathy for them. It seemed to me that, on the whole, the defeat of Bush was a good thing. In fact, I had had that in mind when I voted for Howard Phillips!

It had been borne in on me during the twelve years of the Republican administrations that we were getting just the opposite of what we had been promised. National government grew ever bigger and more oppressive, foreign involvements more foolish, and no will was shown to affect moral conditions domestically except when citizens managed to apply extreme pressure. The New Right became transformed into the Republicans' captive voting block, cheaply held by a few token actions on a handful of issues. Christians did not bring a political philosophy, a comprehensive vision, to their political activity. The left knew what it wanted, and could maintain steady pressure on all fronts at almost all times, affecting far more issues, programs and legislation at all levels of civil government than the Religious Right even knew existed. Similarly, the big business, big government, and socially elite insiders were able effectively to further their interests.

Christians, on the other hand, only made a temporary impact on a few issues, and that took great organiza-

tional and promotional effort by relatively few leaders. Such mobilizations efforts can be employed on only a few targeted situations. Unlike the left, or the power brokers, Christians needed a publicity campaign to tell them how to vote, and to motivate them to do it. Where these ended Christians reverted to being lazy or stupid.

The efforts to get Christians to vote for this or that Republican because he was somewhat less objectionable, or seemed sound on a few litmus issues, and the letter writing and protest campaigns to convince politicians that Christian votes were worth garnering by support of a few bills worked no permanent change because they did not change the Christian voters. The left succeeds by making their outlooks the established ideology among the intellectual elite, and their attitudes the dominant ones in popular culture. Christian activism was directed to lining people up behind a series of questionable compromises. When shifting political winds led to the overturn of these gains, what was left of all that effort? What if all that effort had been directed to teaching the people a

coherent Biblical political philosophy? What if Christians has received something that would continue to motivate and guide them the rest of their lives, and which they could pass on to their children?

Context

The church is charged with proclaiming the word of God and proclaiming his standards and judgments to the world. It is to guide and direct society ethically by its teaching, and by the discipline of its members. Here I have in mind especially the church as institution. The church as the people of God does this, of course, and also farms, builds, trades, etc., but it is to the elders that the guarding of doctrine, the sacraments, and oversight of the conduct of its members beyond criminal matters is given. The church is a leader in establishing the moral standards and goals which a society is to pursue. Evaluation of the condition of a society, and assessment of its political possibilities, should begin with a view of the condition of the church, and its faithfulness to its task.

Labels identifying the types of Christian belief increasingly mean less. In every major grouping there are those with much more in common with some in a different denomination than with their putative co-religionists. Denominational labels are increasingly only markers of a predominate style which may even vary radically from one region to another. Loyalty to a confession, doctrinal discipline, and a broadly social (i.e. *religious* – a way of life) understanding of their church's teaching have evaporated. There is a striking parallel to secular conditions, where party labels, ideological identifications, and institutional commitment are in the same disarray. Fidelity, loyalty, constancy, a non-individualist sense of identity seem to have vanished from the culture.

Roman Catholicism is in severe crisis. A breakdown of discipline has resulted in an organization that cannot stand for anything. Whole organizations, such as convents or even orders of nuns, have gone neo-pagan. The church makes no effective response to these changes.

An example of the failure of Romanism to understand discipline is found in an article by Msgr. James P. Lisante. Commenting on the suggestion of a pro-life activist that pro-abortion politicians be excommunicated, he noted: "There is no American bishop who will excommunicate any of the politicians you just mentioned.' And ... getting excited about excommunication was really just a waste of time. Too much pro-life energy is wasted on getting even, on punishing those we perceive to be 'the enemy'." The utter incomprehension of discipline could not be made more clear.

On the facing page of the same publication we have evidence of the corresponding evangelical meltdown. Pat Robertson writes:

I am an evangelical Christian, which means I believe God is a presence in my daily life. So do 110 million Americans, who believe that God has spoken directly to them.²

Evangelicalism is now defined, not as it once was by the doctrine of justification by faith, but by a belief in subjective religious processes. What evangelicals still have in common theologically, in a negative sense, is the rejection of confessional standards as too restrictive, man-made, or unspiritual.

Traditional Roman Catholics, for example Donna Steichen, recognize the severity of the crack-up.³ Steichen documents in detail the neo-paganism that has overtaken much of Romanism. She and others like her, however, hold out a false hope that faithful elements continue to lead the church and provide a traditional direction. Most often named are Pope John-Paul II and Mother Teresa of Calcutta. Both of these are religious universalists that see a fundamentally common faith in world religions, however pagan. John-Paul II is traditional in his insistence

on the centrality of papal authority and in adhering to the more benighted superstitions of Romish piety, but he seems to feel closer to oriental and tribal paganism than to Biblically based protestant faith. By ecumenical confessional standards both are heretics, and are a greater danger to the future of the Roman institution for the reason that they are perceived as traditionalists.

Evangelicals are in the process of destroying themselves. They support colleges which systematically teach socialism, subjectivism, immorality, and cultural fascism to successive student generations. These students enter Evangelical churches upon graduation with no beliefs except the leftist nostrums their professors have implanted. If they retained a cultural conservatism from their upbringing, they nevertheless conclude that Christianity is without its own social teaching, for the college leftists, with church money and without censure, teach the opposite principles. Consequently Evangelicalism is steadily losing its identity. Where seminaries still turn out theologically informed graduates who desire to teach the people, they meet decreasing sympathy from the church members.

Evangelical Colleges have the same mix of faculty and administrators as do the pagan state schools. They espouse feminism, black racism, multiculturalism, socialism, abortion, and homosexuality (though on the penultimate point they have to be careful in most cases, and support for homosexual activity is still mainly kept secret). Just as in the pagan schools there are also some faculty opposed to these things. Of course there are differences too; at evangelical schools paganism is promoted while having gooey feelings about Jesus, and evangelical administrators have to keep one eye on the donors in the churches, but they can generally count on the collusion of the evangelical pastors to dampen protests and keep the money coming.

One can mention many reasonably good Evangelical pastors. If they are a little confused on some areas where their theology does not allow the Bible to speak to them, they still do

1. James P. Lisante "Reality Check: What Can We Achieve", *New York Guardian*, Nov. 1993, p. 14.
2. Pat Robertson, "The Turning Tide", *New York Guardian*, No. 1993, p. 15. Excerpted from Alf Landon Lecture at Kansas State University, Oct. 12, 1993.
3. Donna Steichen, *Ungodly Rage: The Hidden Face of Catholic Feminism*, (San Francisco: Ignatius Press, 1991).

proclaim much sound doctrine. Even these pastors, however, are not willing to identify with confessional standards. Nor will they break with the church institutions such as the colleges that corrupt the youth.

In most Evangelical denominations the local church can change religion when it gets a new pastor. One may teach a system of theology, whether semi-Calvinist or Arminian, and apply it to life, even exercising church discipline in egregious cases of morals and doctrine. The next pastor may merely emit pietist gush.

Behind the inability of Evangelicals to come to terms with the problems in the church and in the world lies social neo-platonism. In the form which neo-platonism took in the church in late antiquity, Christians came to believe that if the body was not evil still it stood at the opposite pole from the spiritual. Hermits who abused themselves in shocking ways were fervently admired. To live with as much disregard of the needs of the body as possible was the ideal, for it meant being spiritual rather than carnal. Today neo-Platonism takes the form of despising the human social solidarities. We are sojourners with no legitimate tie to a nation or culture. We are to withdraw from these into the new *spiritual* people, the church.

For the dispensationalists, this means abandoning concern for a rotating culture in expectation of a rapture to the real, heavenly home. For the neo-evangelical it means identifying with the socialist utopias and despising ones own people, cultural heritage and race. Thus we have the Ronald Siders who receive the latest fascist nostrums like an ancient disciple cherishing the sacred turds that fall from a pillar-sitting hermit saint.

To such men, a Christian social theory will always seem unholy, for it embraces too much the particular, the real, and well-being of Christian people for it to feel right to them. Therefore Evangelicals cannot face the Bible squarely, and must resort to pietism or truncated theology to avoid a religion that issues in Christian culture. They have a tremendous problem with self-definition and are constantly in flux. They cannot speak

authoritatively to society, nor define a way of life. A religion that cannot *be* a religion will not endure.

What we are witnessing in our time is a tremendous religious, and therefore cultural, realignment. Probably within the life-span of those contemporary with the Second Vatican Council the Roman Catholic Church will break up. It is now very much like the Soviet Empire in its final decade. Few believe the doctrine, but an open break is still fatal to the careers of those now working within the organization. Many incompatible groups and interests exist. When some crises causes the cracks to suddenly widen, those able to do so will attempt the tear off as big a chunk of the organization as they can take with them. Suddenly the RC will cease to be.

If Romanism is approaching crack-up, Evangelicalism is in meltdown. Sources of particular denominational identity are increasingly meaningless. The churches' educational institutions, on balance, are a liability.⁴ It is in this context of realignment and confusion that we have to assess the prospects for Christian politics. The ecclesiastical mess obviates any possibility of near term success in forging a Christian political identity. Longer term prospects may be the opposite; there is vast room for improvement!

Possibilities

The recent political upheaval in Canada confirms me in that opinion, for in that nation the so-called Conservative Party, a disgrace to its name was blown to bits.⁵ Though it meant the election of a prime minister hardly to the liking of conservatives, it revolutionized the configuration of the electorate, resulting in a more open and honest configuration of parties. Such

4. If all Evangelical colleges and seminaries were to be shut down tomorrow it would be a net gain. They corrupt more than they upbuild. What they do is either already done better, at less cost and with less collateral damage in the state universities, or could be undertaken by the local churches at less cost if they had a mind to do it. There are exceptions; I am speaking of the average.

5. For a dismaying portrayal of its candidate, written prior to the election, see: Mordecai Richler, "Northern Exposure" *American Spectator*, Vol. 26., No. 10, October 1993, pp. 43-48.

a realignment would be a healthy change for the United States, striking a blow against misguided conservative compromise.

Let us take misguided Christian conservatism at its worst: Jerry Folwell's early endorsement of George Bush. He argued that Bush was going to win anyway, so we might as well side with the winner in order to have some influence. Bush therefore knew that he had the Christian Right in his pocket. All he had to do was to avoid outraging them and he could get their votes and still govern as he wished. Folwell also got his reward – access to the president and a presidential commencement speech at his college. It did not stop Bush from systematically selling out conservatives, of course, but Folwell didn't seem to mind.

In 1988 a woman on the commuter bus complained to me that we were given no choices in presidential elections. We were simply presented with two bad candidates. I pointed out that there were nine presidential candidates on the ballot (in 1992 there were eleven) and asked her why that wasn't choice enough. As far as she was concerned, those other candidates did not count because they were not going to win. She wanted to vote for the winner! Why not vote for whoever leads the opinion polls on election day!

This woman and Jerry Folwell were thinking the same way that year, as were millions of Evangelicals. They wanted to be with the winner, and that made it worth supporting someone who would sell out the values and causes they claimed to believe in. Unlike Folwell, however, these others did not get to hobnob with Bush. What then did they gain? When the winner becomes the loser, however, it is easier to get people to see the vanity of this sort of politicking. The Republican defeat is a fine educational opportunity, not to be wasted.

Most Christians seem to think of themselves as conservatives in some sense, in that there is some connection between conservatism and the moral values they support. When it is a matter of translating that into support for specific candidates, parties and programs, however, they have great difficulty making direct applica-

tions. The ideas they have, both of their moral commitments and of conservatism are vague and confused. As a result Christian voters are easily deceived and readily manipulated. Those burned-out Christian activists we earlier alluded to were unable to solve this problem. Huge numbers of Americans, in view of their religious affiliation, were supposed to be aligned with their cause, but these numbers never could be brought to bear on the political problems. Sometimes with great effort they could temporarily assemble forces to win one battle on one issue, but they could not simultaneously keep the troops committed all along the battle line nor all the time, something the left manages with ease. The left knows what it wants; Christians do not.

We are often told that American Christians are unwilling to sacrifice their own comfort and leisure in order to undertake arduous political struggles. It is because they are indifferent and selfish that we suffer such bad government. This may be true. Nevertheless, these same people know that when they do enlist in a cause, in the end nothing changes, for their leaders sell them out. The crowning achievement of Folwell and the Moral Majority was George Bush and the National Endowment for Pornography under John Frohnmayer. People have learned from experience that they will only be used. They don't know how to distinguish the phony from the genuine, the temporary from the permanent, and the solidly grounded from the superficial. The problem of Christian politics, then, is basically one of knowledge. It is this problem that we will mainly address in this essay.

Types of Conservatism

Conservatism seems to elude definition. Many and various movements and ideologies style themselves or are considered by others to be conservative. A charge sometimes made is that conservatives do not stand for any coherent body of belief, but are merely people who fear change and manifest various inconsistent reactionary tendencies. It will be useful to distinguish a variety of conservatisms. This list does not exhaust the major

varieties, nor does it get at all the main historical sources. These are simply distinctions I have found helpful in thinking about politics.

I must start with something that is not strictly a type of conservatism, but which serves as a backdrop to the development of the conservatism we know in America – Reformed political theology. It proposed a modification to the social order and threatened political and social establishments. The theory developed in reaction to this threat was a major predecessor to some contemporary forms of conservatism.

Peter Lake has explored the rise of Anglicanism in reaction to the Reformed view.

Presbyterianism was a form of church government which vested ecclesiastical power first in the individual congregation and then in a hierarchy of synods. Each congregation was ruled by a pastor, who was to preach the word, a doctor, who was to teach right doctrine, and a panel of lay elders. A group of deacons was to collect and distribute relief for the poor. All these officers were to be elected by the congregation. Spiritual discipline, up to and including excommunication, was to be exercised over the congregation by the minister and elders. The basic unit of ecclesiastical government was thus the individual congregation. ... In so far as the church was held together by any overarching or co-ordinating power, that power was vested in a hierarchy of synods to which individual churches sent representatives and which linked local and provincial networks of ministers to the central authority of the national synod. Predicated on a sharp distinction between civil and ecclesiastical power, the discipline effectively excluded the prince from the day-to-day running of the church.

Presbyterianism thus addressed itself to, and indeed notionally solved, a number of long-term problems confronting the protestant church of England.

From the first English protestantism had been beset by tension between a view of the true church as an embattled minority of true believers, and the idea of a genuinely national church. ... Again, since the 1530s, protestant attitudes to the royal supremacy had been ambiguous. Was it an attribute of the 'imperial' crown of England or could it only be wielded by the king in parliament?...

Presbyterianism seemed to offer solutions to all these problems. It resolved the tension between the godly minority and the ungodly majority, between the gathered and national churches, by simply handing control over the ungodly to the self-selecting oligarchies who would run each congregation. While the discipline might give the minister great power and status, it ensured that he achieved them through the votes of the 'people' and wielded them in conjunction with a panel of elected lay elders. A balance was thus struck between lay and clerical interests, as it was in the presbyterian attitude to the Christian prince. He was given a residual right to reform a church too far gone in popery or corruption to reform itself but denied any quotidian role in the government of the church.⁶

This whole scheme was referred to as the 'discipline'. The Reformed faith was not a mere theology of individual salvation but a *social theory*.

It was hated by the royal and episcopal establishment. These were wedded to a statist and humanist ideology and could not tolerate either the sun-dering of society by a discipline that excommunicated evil livers, or the removal of the control of central institutions from the sovereignty of the civil monarch. The upper class wanted control without accountability. They did not want a check on their adultery or profiteering from

6. Peter Lake, *Anglicans and Puritans? Presbyterianism and English Conformist Thought from Whitgift to Hooker* (London: Unwin Hyman, 1988), pp. 1-3.

church positions. It was one thing to excommunicate those who mounted challenges to church authority, quite another to apply standards of Christian morality to the upper class!

Consequently the discipline was strenuously opposed, and what became Anglican theology evolved from this opposition. The establishment theology was anti-Reformed before it as Anglican, Anglican before it was Arminian, and Arminian before it was Anglo-Catholic. For the Anglican theorists religion was too important, too obviously a vital interest of the state for it to tolerate the removal of religion from its control. The official cult must unite the people and make them servants of the civil sovereign. All other considerations were secondary. Anglicanism was founded on these principles.⁷

A clear statement of them is in *A Reporte of a Discourse Concerning Supreme Power in Affairs of Religion. Manifesting that this power is a right of Regalitie, inseparably annexed to the Sovereignty of every State: and that it is a thing both extreamely dangerous, and contrarie to the use of all ancient Empires and Commonwealths, to acknowledge the same in a foraine Prince.*⁸ He shamelessly argues for a state dominated church on the basis of the practice of pagan empires, and the views of pagan philosophers, poets and neoplatonic occultists. This is the beginning of modern conservatism. If it seems strange to give it so much space in an essay on politics, one need only remember that this current runs strong enough in the 1990s that one still finds diatribes against Puritans in magazines such as *Chronicles*.

The Ancien Régime.

Romanism soon made its peace with royal absolutism. Both parties had much to gain. The church received an exclusive franchise in each nation whose king supported it. It received a steady stream of money and rivals were exterminated. The king benefited in many ways. A

degree of moral order was maintained among the common people which was vital to the order and productivity of the nation. The people were taught to obey the king as a divinely ordained authority, thus maintaining the legitimacy of the state. The king and nobles were allowed to pursue their own opulent and dissolute lifestyles without church censure.

This system lasted until both church and state were rotted by Enlightenment paganism. The opposition the Romish regimes engendered were not principled presbyterianism but a savage paganism such as broke loose during the French Revolution.

Tory Conservatism

This is the conservatism of gentry hypocrisy: the estate worked by the labor of others, the gentlemen's country sports of fox and hounds, horse racing, Church attendance for the sake of appearance, and a mistress on the side. Tory Conservatism, or social Anglicanism, is the descendant of the anti-Reformed ideology of Richard Hooker and the high-church Arminians who followed him. This form of life was then transplanted from England by Anglican immigrants to the American south, where it became the foundation of Southern culture. At first the estate system was attempted with English laborers, but in America there was too much opportunity. That is, the workers ran away to other areas where they could obtain land of their own. Only when black slavery was substituted could the plantation system be made to work. The price of establishing the Anglican social-order in America was the race slavery system which proved to be one of the major factors that doomed the American republic.

Tory conservatives often go out of their way to attack Puritans, whom they hate as people of principle. Clyde Wilson exhibits the Tory attitude in a recent column where he contrasts Jefferson and John Adams. "Jefferson always conducted his family life within the Anglican communion, in contrast to John Adams, who is invariably described as an upholder of orthodoxy though he became a Unitarian (!) not out of youthful folly but of a mature decision." Here Jeffer-

son's hypocritical outward conformity is commended, and the more forthright consistency of the less radical Adams is despised. What Jefferson "opposed", Clyde declaims, "was what he called 'priestcraft', by which he meant the clergy of New England hellbent on dominating the minds and actions of other men by force rather than free assent. The 'priestcraft' has degenerated from Calvinist to transcendentalist and now to progressive-liberal, but the principle remains the same."⁹

Tory conservatives are drawn to upper class mores and status, a stratified society based on inherited privilege, manners over morals, form over substance, Thomism, sacramental hocus-pocus, freewill, and "the permanent things" vaguely defined. This vagueness can be deceptive, for conservatives of a different stripe can read Tory works with a greater sense of commonality than is warranted.

It is sometimes assumed that the gentleman, economically secure in his estate, socially secure in his inherited place in society, and accustomed to the deference of his tenants and the small tradesman of the village, is the man best able to put selfish interest aside and give himself to public service. How true this is may be tested by the case of the corn laws in England. Further, this assumes a static society in which landed estates are always the prime source of income, status and power. If the gentry truly put the public interest first, however, they will create the conditions under which commerce will prosper, creating new sources and centers of wealth, including employment and domicile. Society will grow away from its rural roots, and the relative importance of the gentry will decline. Few would regard a Tory society as the best social order for our time, but our political order, including the Constitution, took shape when many considered it natural and best, and it still holds nostalgic appeal for conservatives.¹⁰

Big Business Conservatism

In the nineteenth century the national government in the United

7. The best explanation for the formation of modern culture may be that it is what developed from the efforts of Renaissance humanists in the northern countries to defeat the Reformed social order.

8. By John Hayward, (London: Printed by F.K. for John Hardie, 1606).

9. Clyde Wilson, in "Cultural Revolutions", *Chronicles: A Magazine of American Culture*, November 1993, pp. 5-6.

States became involved in tariff schemes to protect manufacturers and canal building favoring merchants and western interests who needed transportation to participate in the market. Following the Lincoln legal revolution the Supreme Court was prone to reduce individual property rights in favor corporate immunities and eminent domain. The use of public lands to promote railroads, and later the oil business, continued the tradition of government and business cooperation.

The businesses that especially benefited were the businesses that could advance their interests in Washington through lobbying and sometimes bribery. All these arrangements gave big business something to protect, to conserve. It is in the nature of big business to be conservative. A big business is one that has triumphed over its revivals. This is a situation that it does not want changed, thus it seeks to mold government policy so that its position will be protected. A quasi-socialist welfare state crushes the small entrepreneur who could conceivably rise to challenge the existing market leaders or create new industries that make old businesses obsolete. A large business may be able to derive profits from war production, even though the cost to the whole economy is ruinous, especially the small business not deemed strategic, which sees its employees drafted or its raw materials redirected to the big business war production.

The public often is suspicious of big business, which nevertheless has become identified in the popular mind with the Republicans and conservatism.

Populism

Populism at times appears radical, at times conservative. Populists tend to be isolationist and anti-war, most of the time conservative positions. Because of the central economic role played by the railroads in the farm economy of the mid-west, farmers

tended to blame their troubles on the conspiracies of railroad monopolists (as they later blamed the conspiracies of the big oil companies). Populists turn to big government for solutions, such as the currency debasement advocated by William Jennings Bryan. This makes them radical.

The populist's preference for minding his own business free from the machination of monopolistic organizations and elites makes him a good ally for the limited government conservative. The populist's ignorance of economics and public affairs makes him easy to manipulate, and thus a good ally for the left. Populism is one of the unsolved problems of American politics.

Neo-Conservatism

This is sometimes called the ideology of the New Class or managerial class. It is the welfare state controlled and harnessed for the interests of the cosmopolitan bureaucrats of business, and civil government. Unlike socialist ideologues they do not want to slay the goose that lays the golden eggs. They realize that family stability, economic incentives, and a stabilizing role for religion are useful.

To the neo-conservative nations are political administrative units, people are production units, and culture is what you view in an art museum. Neo-cons have displayed a genius for attracting and controlling money and organizations. The best introduction to the rise and significance of neo-conservatism is Paul Gottfried's *The Conservative Movement*.¹¹

Libertarianism

Holding to a minimal rôle for government, the enforcement of contracts, libertarians deny the legitimacy of an established moral order. They have a great faith in the ability of men to solve everything if left to their own proclivities. Often allied with conservatives, they differ fundamentally.

Athanasian Pluralism

A few years ago Gary North proposed a social order he called Athanasian pluralism. He substituted Trinitarian confessionalism for the Reformed discipline. Put another way, North is willing to accept a shattered

church. While he would require membership in a church of Trinitarian confession to qualify for state office, it need not be a credible profession. For beside the Reformed church with serious standards for its members, there is the Roman Church where all manner of abominations in the lives of the members are winked at, so long as the members attend certain rituals on occasion. In short, Athanasian pluralism is not the Reformed social order at all, but a quite different one based on lip service.

There are other problems. North has not been able to justify the particular features of Athanasian pluralism. Why is confession of the Trinity and not some other doctrine the standard? Why not require the acknowledgment of the authority of the Bible, or justification by faith, or the substitutionary atonement?

Athanasian pluralism completely ignores cultural features (beyond a sort of bare Christianity) or the identity of a people. (An excessive libertarian influence is evident here.) When a pagan nation is converted to Christianity it takes many generations before Christian ways of thinking permeate the culture to the point where they can be a prosperous and free, self-governing people. Roman Catholic countries, especially third-world ones, remain culturally semi-pagan, as can be seen from the appalling conditions that prevail in them. Yet North's social theory calls for letting such people flood into this country and take over.

Since first announcing Athanasian pluralism in his book *Political Polytheism* North has done nothing to plug the holes or justify the arbitrary features. North likes to invoke "biblical blueprints" for social theory, but in the case of his own political theory he has singularly failed to do so. In light of North's own de facto abandonment of his theory his neo-Reformed approach to politics can be written off as a dead end.

The Social reality

The goal professed by many conservatives is return to constitutional government. For some this means "strict construction" of the constitution as it

10. The ethos of toryism, agrarianism, and other solidarities of land and blood should be contrasted to the Althusian social organization based upon associations. Althusius elaborated a social order suitable for urban life and commerce, which toryism is not.

11. Revised edition, (New York: Twayne Publishers, 1993).

exists now – no more creative interpretations by the courts. Others wish to revise it back to its form before the Republican Party's legal revolution. An example are the recent recommendations of E. Christian Kopff.

We must also resume self-rule and send the judges and bureaucrats packing. We must resume control over our borders and over the right to determine who is an American citizen. This means the repeal of the 14th Amendment. It is the 14th Amendment that, by planting the disastrous *jus soli* in the heart of the Constitution, makes it impossible for the states to defend themselves from being overwhelmed by a hostile foreign invasion. It is the 14th Amendment that gives judges the power to overrule the will of the citizenry under the cover of civil rights.... Only the repeal of the 14th Amendment can restore to the citizens the rights of self-rule and self-determination.¹²

Granted that the Constitution has been severely distorted by amendments, and granted that current courts and bureaucrats continually violate its letter and spirit in order to assert ever-widening state controls of the lives of Americans, we must insist that the Constitution is not the fundamental problem. The constitution was written for a people who exercised extensive self-government. This self-government is based on self-discipline, self-determination, and internalized values. Such self-government was difficult enough to find in the first place; the constitutional order weakened with the influx of drunken Irish rabble in the early nineteenth century and grew steadily weaker. The framers of the Constitution would not have supposed that the citizenry of the sort we recently saw rioting in Los Angeles could be governed under their republican (small 'r') Constitution. If we found ourselves with a limited, bureaucrat-free state today's Americans would immediately vote in worse amendments and politicians

than we have now, the meanwhile running amok.

R.J. Rushdoony recently commented:

One of the great fallacies of the modern age has been the trust in documents, contracts, by-laws, and constitutions. In the area of civil government, we can indeed say that constitutionalism marked a major advance in history, but a serious question remains. Did the writing of the documents create the advance, or was it a change in the people? It can be seriously argued that it was a major shift in faith and thought that led to the results too often attributed to the documents. As people have changed, their constitutions and charters have become worthless. The U.S. Constitution retains, at the hands of the courts *and the people*, little of its original meaning. All the same, for all too many people, their hope for the future is in documents such as the Constitution.¹³

Another basic consideration is that cultures are reformed gradually over generations. Although Russia is arguably more Christian than many parts of the United States, and certainly the most Christian state in Europe, it remains far behind Western Europe's neo-pagans in its ability to govern itself in good order. Of course, with time this comparison probably will be reversed, but it will take more than a revival – it will take several generations for the Russians to achieve the self-discipline and stability of nineteenth century Switzerland, or Britain.¹⁴

An example of a particular policy problem will make the impasse clearer. Conservatives generally favor free trade. Foreign governments often protect the profits of domestic business by trade barriers against US goods. The extra profits allow these manufacturers to export goods at low prices to drive American producers out of business. They can then take a larger market share without further

price competition and reap large profits. Often these companies are not technologically innovative. For example, the Japanese repeatedly failed to market computers in the United States. Only when IBM set a standard with large market acceptance were the Japanese, Koreans, and Taiwanese able to come in and succeed by imitation. Where US research money generally goes to basic research, Japanese companies put their development money into manufacturing process improvement, to cut costs on already profitable lines.

It is sometimes claimed that foreigners do not benefit from the protective tariffs of their governments because it means that they pay higher prices. This misses the point, for it is the elites who set the policy and benefit from it, and they don't pay the prices; they take the profits.

Suppose the US settled the trade barrier problem with a free trade agreement. Our products would still be blocked. For example, consumer protection would take on renewed vigor. High ticket items such as cars would be discovered to have many flaws, and enough would be rejected to make their export unprofitable. These and other tricks would substitute for tariff barriers.

The next solution to try is the NAFTA type of deal. Here extreme detail is included to eliminate all the tricks used to create non-tariff protectionist barriers. Commissions are set up to settle further issues that the trade agreement did not anticipate. In a treaty like NAFTA the negotiators

12 E. Christian Kopff, "Commentary on the Gallic Culture War", *Chronicles: A Magazine of American Culture*, Nov. 1993, p. 18.

13 Rousas John Rushdoony, "In Paper We Trust?", *Chalcedon Report*, No. 307, Feb. 1991, pp. 2-3. Emphasis added.

14. Columnist and Yeltsin defender, Lev Navrozov comments: "In England, there is no Constitution, but the relevant laws ascend to the middle or even beginning of the millennium. Today's Russia was born about two years ago... Brezinski *et al*, visualize 'democracy in the Western sense' as an all-finished apartment house open for tenancy. It took the English-speaking a good thousand years to develop that set of safe-guards against tyranny that has come to be called 'democracy' in the past half century or so, and historically, trial by jury or *habeas corpus* or freedom of the press, if you like, has nothing to do with universal suffrage or majority vote. "Explaining Yeltsin on U.S. Radio", *The New York Guardian*, Vol. III, No. 5, October 1993, p. 17. Besides the *New York Guardian* Navrozov writes for several Russian newspapers.

find ample opportunity to write the details of the agreement to favor the interests of the lobbyists or the negotiators' future employers in business. Further, the details of the treaty and the empowering of commissions outlaw the attempts of states and localities to control their own affairs.

A treaty without detail does not defend against the tricks of corrupt foreign governments. A detailed treaty makes us the prey of our own corrupt officials and the special deals of the international elites. In a society where people do not submit their behavior to moral restraint, conservative economic principles cannot effectively be implemented as policy.

Without the moral self-discipline of a Christian culture we are not going to get a restoration of the Republic, of responsible government, or of a moral order, and we dare not have a limited, unintrusive government or the hooligans will run wild.

Secession

A defense of secession on economic grounds, especially in Europe, has recently appeared in *Chronicles*.¹⁵ For our purposes, secession is important because it changes the political possibilities.

I doubt that a large enough portion of the US population is committed to Christian values or principles of republican government to restore the order and liberty originally envisioned in the Constitution. A pagan culture cannot support a free society, and it is a pagan culture that we now have. The generation currently in college has imbibed anti-american principles and attitudes from pre-school on, and they are a rabble not a free people. They hate moral authority

15. Hans-Hermann Hoppe, "Nationalism and Secession" *Chronicles: A Magazine of American Culture*, Nov. 1993, pp. 23-25.

A Europe consisting of hundreds of distinct countries, regions, and cantons, of thousands of independent free cities (Such as the present-day "oddities" of Monaco, San Marino, and Andorra), with the greatly increased opportunities for economically motivated migration that would result, would be one of small, liberal governments economically integrated through free trade and an international commodity money such as gold. It would be a Europe of unparalleled economic growth and unprecedented prosperity.

and will not endure curbs on their self-indulgence.

Some geographic sections of this nation may be salvageable, however. Freed from central tyranny and able to order and direct themselves they might still have sufficient citizens with the moral understanding and self-discipline which are needed for an ordered society with limited civil government. Other parts of the country could be left to the tyranny or barbarism which is all that their deculturated masses can sustain.

Options

Assuming that some politically significant action nevertheless be effected, we will examine the options available.

Work in Establishment

The two major parties have great power. If we are to affect our society for the better we must be present where this power is being exercised. So, at least, runs the argument for staying within the establishment's political system.

The contrary argument is that this is what Christians have done though the whole existence of modern politics, and they have been marvelously ineffective. Bush, for example, only had to play along with the Christian right on a few issues. The greatest one was abortion. He said he was against it, he did not make judicial appointments that spectacularly favored pro-abortion legal theories, and he obstructed some of the tax subsidies for abortion. In the meantime abortion continued without obstacle, and the few things Bush did do could be removed at the stroke of a pen when his successor took office. Bush controlled a huge voting block very cheaply. On most issues he could directly attack the interests of those whose votes he depended on.

The same thing happens at the local level. Pressure can be brought against politicians on a few issues for a short period of time at great expense and the cost of tremendous volunteer efforts. Thus the politicians that depend on Christian or conservative votes will not dare to vote for abortion, or sodomy, or a couple of other things that happen to be on the conservative activists' current list. If one

does, the propaganda machine goes into action and people are drilled on the need to replace that politician.

But on a thousand other matters the politician is free to vote as he wants, and that almost always is with the left. Thus so-called conservatives generally vote for the corruption of the state schools with such programs as outcome based education, and hand over hundreds of millions of subsidies without protest to the universities that increasingly specialize in immoralist and socialist brainwashing. While campaigning they may talk of family values – without defining their terms – but most conservatives are liberal careerists in real life.

What is more, the politicians fight back. In Minnesota the Republican party is controlled by a liberal elite, who constantly complain that that the party is dominated by conservative Christian whackos who do not give the liberal elite enough money. It is true that the Christian Right is likely to turn up in force at caucuses and give the local party faithful a hard time, but between elections the party as a whole still largely goes the way the liberals want.

The cure for this problem is allegiance to political principles arising from a coherent social philosophy. Just like churches, parties need confessions. One then need not constantly agitate issue by issue to have an impact but to require the politicians in the party to adhere to the party's ideology. Individual votes can be tested by their consistency with the party principles, and voters need only be taught these principles and to apply them. This, of course, presupposes a new party, for the Democrats and Republicans have nothing to do with principles.

Co-endorse

This is the option embodied in the American Conservative Party. According to the analysis of the ACP, the major parties each have a captive constituency. In a general election the key is to capture the independent, or swing, vote in the middle, which added to the core constituency makes a political victory.

The Republicans, never the majority party, have sought con-

stantly to increase membership by "broadening the party's appeal". Assuming they could take for granted the nation's conservatives – who had no other place to go – the GOP could only move toward the left, focusing its recruitment efforts on unaffiliated "middle-of-the-roaders" and disaffected Democrats.¹⁶

The strategy of the American Conservative Party is to deny the Republicans the automatic conservative vote by co-endorsing candidates in any party who truly stand for conservative principles. Thus it is not necessary to muster candidates in every election, or build a huge organization before beginning to have an impact. Conservatives would withhold support from those who will not support their principles, leaving them only the wishy-washy voters (who hate a loser).

The advantages of the Conservative Party are obvious. First, the impact is much more rapid than in the case of trying to build an entire new party organization with its own slate of candidates. Just as the McGovern Democrats, though a minority, were able to control much of the Democratic Party from within, the ACP plan would afford conservatives control of the Republicans from without (after a few elections in which the Republican loyalists watched their candidates crash and burn). Unlike the Democrat parallel, however, this is an open and above board strategy without the left's conniving, plotting and lying. Second, it seems much easier to attract sufficient voters to the ACP for success than to a total third party effort.

There are drawbacks, however. In the first place, unless it can offer a clear, coherent and bounded set of political principles – a social philosophy – the ACP is vulnerable to the Republican problem of moderating toward loss of identity. Related to this is the problem of drawing lines. How conservative does a candidate have to be to merit a co-endorsement? This seems a wholly subjective decision, which will probably be made inconsistently from one contest to another. There is no obvious solution.

In such a case precisely what makes the ACP such an attractive short-term solution becomes a vulnerability. A party without resources to fight over is a party easy to leave. Disputes over where to draw lines could easily lead to fragmentation, loss of influence, and defeat of the ACP strategy.

Additionally, since conservatives are a minority, there are limits to the power that a principled conservative party can attain. Even when its candidates are elected, they will be faced with the need to compromise or make deals in order to wield power as a minority in Washington.

I am nevertheless inclined to think that the ACP approach is the most viable short-to-medium term solution to the problem of effective Christian influence in American politics.

If a party such as the one Ross Perot tried to gather around himself were to become a fixture in American Politics, permanently taking the middle vote from the major parties, the Republicans might not survive. I do not think that the dominant players in the party could reconcile themselves to being conservatives. The ACP could be in a position to organize the conservatives.

American Conservative Party

PO Box 3838

Laguna Hills, CA 92654

(Send a donation of \$5 with your request for literature.)

Pluralist third party

Here our example is the Taxpayers Party. Attempting to span the spectrum from ethically responsible libertarianism to the traditional right, and including the hard core of the Christian right, the Taxpayers party has taken the opposite course from the American Conservative Party. Where the ACP has disdained the presidential race to concentrate on congressional elections (where viable more truly conservative candidate already exist), the Taxpayers party began as a party in contention for national leadership. By offering a presidential candidate as a figurehead and rallying point, they hope to show the independent identity and convincing leadership necessary for building a national organization.

A party of this sort does not have to

claim to be able to serve up a winner right away. They can concentrate on educating the electorate and building a movement. This requires in addition that the party have coherent principles and not merely be a coalition of convenience. The party must be an expression of a political philosophy.

Though it has attracted many excellent people with deep insights, I cannot see that they share a common philosophy, rather than a pragmatic agenda. I am therefore skeptical of the long term prospects of this party.¹⁷

The Pure Party

Though the name is chosen facetiously, this is the option that appeals to me most deeply. What I would favor, of course, is a Reformed political party. It would be based on a consistent and complete social vision: acknowledgment of God's sovereign authority over the nation, the state limited to those areas of government appropriate to its authority, God's moral law embodied in the criminal legislation, separation of the offices of church and state, etc.

Cooperation with other parties would be possible on specific issues, without extending party membership to those who did not accept the principles or blurring the party identity.

Initially this would be a vehicle for education. Campaigning would consist in educating the public about our stands on issues and the reasons for them, as well as the whole religious basis of the party's identity. Political experience in campaigning, compliance with election laws, fund raising, publicity, publication, policy analysis, etc. would accrue to those taking part in these efforts. Concomitantly we would reach many people and have an impact on their thinking, recruiting some into the movement. The only thing lacking is that we would not win elections, perhaps not for decades. For many this will automatically make it the worst option available, but I wonder if more of lasting consequence would not be accomplished this way. **C**

16. Taken from a party publication "A New Beginning in Freedom..."

17. I am open to being convinced otherwise. I know numerous readers are of the Taxpayer's Party persuasion.

IN THE ACADEMY

T.E. Wilder

The University of Minnesota enjoys an unsavory reputation nationwide for its hard-core radicalism. The legislature wants a radical university. That is not what the people vote for but once in office the politicians do what they want, knowing they will not be held accountable by the press, since it is on their side, or the people, since they are stupid. (The people have been made stupid by the churches; the state is predominately Lutheran or Roman Catholic, both religions which leave doctrine entirely in the hands of the clerical elite, and both thoroughly rotted out.) The legislature created a radical Board of Regents, which in turn hired a radical administration. At the University it is Marvalene Hughes who was particularly charged with carrying forward the agenda of promoting homosexuality and transgender ideology, black racism, so-called multiculturalism, and fascist politics – in short to proceed with the eradication of Christian culture.

A year ago Hughes tried to impose a Shalala style gag rule on campus speech, banning white cultural organizations.¹ She announced the new policy on the steps of the student union building surrounded by the communists and black racists with whom she allies herself. (Some of these openly advocate violence against individuals who oppose them.) The next day she was overruled by the university's president. The outcries had been too great, and he knew the university would lose the inevitable lawsuits.

This fall she tried again. This time the pretext was literature distributed by two student organizations which offended the thought police, and which was confiscated by Hughes's minions. The offending organizations

1. An neo-nazi organization attempted to register as a student organization purposely to provoke the administration into repressive policies. Hughes fell into the trap.

were the College Republicans and the J. Danforth Quayle Brotherhood, two overlapping organizations attempting to recruit freshmen at the new student orientation fair.

The Quayle Brotherhood, under the slogan "Wear their scorn like a badge of honor" claimed to be "founded on the following fundamental truths ordained by God from the Beginning, ushered in with Christ, our Lord and Savior, and reiterated by J. Danforth Quayle:

- life is to be cherished.
- all people must acknowledge culpability of their actions and be accepting of the ramifications of said actions.

- one shall not pervert justice: we must not show partiality to the poor or favoritism to the great, but judge all fairly.

- the paradigm family structure as prescribed by the Almighty God is to be consisting of a mother, father, and their children conceived within the confines of their marriage before God.

- all Salvation comes through Christ."

What particularly offended the liberals was the Republicans' attack on the dignity of Clinton. They distributed the "Clinton Extended Tax Form" with filing status options "male, female, transsexual, cross-dresser" and "wanna-be". In addition, was a page from *Slick Times: A Quarterly Lampooning of Bill Clinton*, with such items as:

Southern Baptist Quote of the Quarter from the Baptist Messenger:

"Listen, goddammit. You can't do that. You can't bring me out here with the Mayor and a congressman and push them back."

—President Clinton (angrily) to a junior aide after the aide tried to keep...Mayor Sharon Pratt Kelly and...Eleanor Holmes Norton from joining Clinton in a

Marvalene Loses One

photo op.
and

Until recently, Bill Clinton understood "safe sex" to mean Hillary was out of town.

Some of the jokes were obscene, but what most angered the liberals was this "racist" one:

Reporters: "Mr. President, now that you are elected, what do you really think about *Roe vs. Wade*?"

Slick Willie: "I really don't care how the Haitians get home."

When the material was banned the students appealed to university president Nils Hasselmo, but received no response until the press became interested. Then the university started a process of lying and backing down. This made it possible for the students to prepare and distribute nationally a press release with parallel columns labelled "The 'U' Says..." and "But the Truth Is:"

By presenting the affair as a censorship issue the conservative students obtained support from the Minnesota Civil Liberties Union and the Individual Rights Foundation. The *Star Tribune*, the dominant newspaper in the state, began to cover the story, and its columnists ridiculed the university administration. The student paper (on a campus with 40,000 students it is comparable to a small city paper) began this academic year with coverage of the debacle and interviewed free speech advocate Nat Hentoff about it.

WW (the papers' Words Worth feature): *Is political correctness a phase?*

Hentoff: You know, I thought so. I had this notion that you had twelve years of Reagan and Bush, so that people on the left had no real position in terms of national power and politics. And here Clinton came in, although I have no use for him at all, some people apparently do think something of him. I thought,

okay, some of that sense of powerlessness that turned around to exert orthodox power on campus, maybe that would relax a little now that the Democrats are in Washington. But it's gotten worse!

In an interview published in the fall issue of *Campus*, Nat Hentoff was asked:

It seems ironic that the people who fought so hard in the 1960s for the free speech movement are now the professors and teachers in the universities and are the ones leading the charge to limit free speech. What do you think caused them to change their views so much? Was there an ideological shift?

NH: No, I think what happened was that they never really did believe in everybody's free speech. I mean, I was against the war in Vietnam but I was hooted down on colleges because I said that those of us who were against the war had an obligation not to suppress the views of people who were for the war, and that was very unpopular at the time.²

This publicity came at just the wrong time for Hughes, who was the candidate for the presidency of Western Illinois University. (She didn't get it.) Once an opera singer, with an diva's ego, she is roundly despised by university staff as an arrogant, jargon spouting (her Ph.D. is in educational psychology), affirmative action appointee, and now faculty opposition is mounting. A math professor, Paul Edelman, commented, "This is the second incident in the last couple of years in which Marvalene Hughes has run roughshod over free speech for political reasons. The administration should be advised that any further violations by Hughes should lead to her termination."

Hughes is Vice-president for Student Affairs, the university's "token nigger" vice presidency. It was set aside after a sit-in protest by blacks demanding high-level black adminis-

trators in a state where they were not even 5% of the population. Hughes's predecessor was so incompetent that his staff made up a resumé for him and mailed copies in response to job advertisements in *The Chronicle of Higher Education*, hoping to be rid of him. After his incompetence cost the job of a university president he was finally eased out.

The university has been plagued by scandals for years involving mismanagement, waste and fraud. Recently the star transplant surgeon had to be fired after it was disclosed that his research program had illegally sold experimental drugs without FDA approval for two decades. Another research professor was convicted of falsifying data, and on it goes. Judging by past performance, the University is about due for another athletic scandal.

The Quayle Brotherhood has been holding a Rush room Wednesdays in a student union building meeting room. This offends liberals and has been good for publicity. The Minnesota Association for Scholars has been highlighting the loss of academic freedom and harassment of students in area colleges. On the whole it has been a bad year for the left.

Or has it? The university's program to transform the curriculum moves right ahead. Cultural diversity courses (i.e. indoctrination) are mandatory and increasingly replace the study of Western culture. A program in gay and transgender studies has been set up and is hiring staff. Everyone believes that this is the start of a new department, even though the university is closing other departments, such as linguistics, claiming lack of funds. Other programs, such as the communist run Comparative Studies in Discourse and Society which attract vermin from around the world, continue to prosper.

The failure to impose overt censorship in minor matters (in order to create a precedent to be expanded later on) leaves intact the major change from liberal arts education to immoralist indoctrination that is the heart of the new university. Censorship can wait until the courts have been packed by the Billary adminis-

tration. Liberals have succeeded in producing the first anti-American generation in this county, one trained from pre-school through college to despise the people and principles which built this nation.

The conservative opposition hasn't a chance. They lack support. Humanistic Republicans hate Christian culture as much as do Democrats; they just don't want socialists interfering with their ability to make money. As it happens, I am acquainted with a Republican party establishment expert on education. He is perfectly happy with conditions at the university, as long as there are no disturbances and no scandals in the newspaper. He has no objection to indoctrination of the students using public money. He dislikes private confessional schools, and homeschools even more. (He claims that home school parents are prone to exploiting their children.) Additionally the head of the State Department of Education, appointed by the Republican governor, is my former college teacher in American history. He is a statist, an elitist, and centralization of power enthusiast. The Republican governor has been traveling about the state promoting outcome based education.

The conservatives on campus have nothing to oppose to the agenda of the fascist establishment. They are mainly neo-conservatives without sufficient sophistication even to know that is what they are. Their ideas are a scattering of notions caught from their parents and reinforced by Rush Limbaugh. The few who read identify *The American Spectator* or *National Review* as the guiding conservative organs. Mainly they feel pressured and offended by the leftist, immoralist propaganda on campus, and some are resentful enough to join conservative groups.

None has a cultural program to oppose to that of the establishment or the vision to pursue it over the necessary decades of opposition as the left did with theirs. Almost all will just try to make it through college with a low profile, get their degree and land a job. Then they will pay taxes to support the indoctrination of another student generation. ■

2. "Are colleges Paying Lip Service to Free Speech? An Interview with Nat Hentoff", conducted by Craig Hymowitz, of Cornell University., *Campus: America's Student Newspaper*, Vol 5, No. 1, (Fall 1993), p. 8.

Opposition Politics

T.E. Wilder

*The 57% Solution:
A Conservative Strategy for the
Next Four Years*
George Grant
Franklin, Tennessee, 1993, 113
pages.

The election of the Rodam-Clintons by only 43% of the voters was for most political strategists the salient fact of the 1992. To make such a poor showing, even before he screwed up the country, left open many possibilities for opposition political maneuvering. That was not the way the election was reported! Grant opens the book with press quotes:

USA Today screeched "Landslide" in two-inch block letters. *Newsweek* harked and crowed, "It was a rout that could reshape America." *Time* giddily trumpeted, "A mandate for change." The normally sedate *Business Week* toasted, "A crushing coast-to-coast victory." (p. 3)

But what matters now is whether that 57% of non-Clinton voters can be mobilized into opposition. However narrowly elected, once in, Clinton has real power, especially so as he shares the goals of much of the legislative, judicial, and bureaucratic branches of government. Grant understands that the new administration redirects the country toward "managed competition" (*socialism* by any other name), "proactive government" (*statism* by any other name), "national service" (*coercive welfarism* by any other name), and "freedom of choice" (*murder* by any other name)...

I would have said "accelerate", not "redirect". Let's not forget why Bush deserved to lose. Here is the major problem with any 57% solution: Add the Clinton vote, the Bush vote, and the Perot vote and you get the fascist vote – a form of socialism. The question is: how many of the 99% knew what they were voting for?

At the end of the book Grant makes clear that he understands the

true face of Bush Republicanism.

George Bush lost because he tripled federal funding for Planned Parenthood, welcomed homosexual activists into the White House, defended obscene tax-funded art, embraced the New World Order, and passed the largest single tax increase in American history. (p. 93)

Nor is there any sign that Grant was taken in by Perot.¹ Why, then, doesn't Grant add up the numbers?

In his second chapter Grant seems to want to explain how it is that 57% wasn't a solution in 1992. He begins by debunking the importance of politics in the lives of normal people. Grant makes the significant point that detachment of the public from political concerns is the manner in which American government is supposed to work. "Citizens of the Republic were expected to turn out at the polls to vote for men of good character and broad vision – and then pretty much forget about politics until the next election." (p. 13) Government no longer works this way (did it ever?) and Grant uses historical analogy to suggest that a bad enough government gives the voters the clarity of vision to vote it out.

It is in the next two chapters that the book proves its value. The Clinton appointees come under review in a sort of carnival of the animals, and there are hideous features to distinguish in each of them. While all this information is available in other sources, it is very useful to have it assembled in one place with this detail. This chapter is the answer to those who say "Clinton isn't so bad." or "We needed change." There follows an equally effective summary of media bias.

But what is the 57% solution? What are all those anti-Clintonistas sup-

1. Much of Perot's appeal was his folksy act, not his principles. Except for Texas, Perot's home state (where, like Clinton in Arkansas, he enjoyed a special advantage) did ten points better in non-Southern states than in the South. I think this is because Southerners begin culturally closer to Perot could read (see through) him better. The support Perot lost in the South generally went to Bush, which is supports somewhat Grant's reading of the combined Bush-Perot vote as anti-Clinton.

posed to vote for? Grant does no more than drop hints. He mentions the Taxpayer's Party. He extols the Southern Agrarians of *I'll Take My Stand*, and voices a hope for a return to conservatism and values. "Ultimately", Grant says. "...it is simply a new grassroots majoritarian emphasis on things that really matter: hearth and home, community and culture, accountability and availability, service and substance, morality and magnanimity, responsibility and restoration." (p. 97) This sounds much like the sort of conservatism being propounded by *Chronicles*, or Russell Kirk. After two decades of Reformed critique are we back to natural law and tradition?

Let us approach this question from another angle. Much of the cultural mess manifested in the Clinton administration is also to be found in the Church and the institutions it controls. If Donna Shalala's speech codes bring her into Grant's rouge's gallery, what are we to make of the fact that the same mentality is spreading through the so-called Christian colleges? There, the politically correct professors and administrators fulminate against free inquiry and the common decencies as much as their colleagues in the pagan schools. They do so because the elder statesmen who run the evangelical institutions hire them and retain them. Suppose that we subtracted the Clintonistas from the staff of the Evangelical publishing empires west of Chicago. How many people would be left? 30%? How many Evangelical institutions are dominated by political liberals? Is there a 57% solution for the church?

We must understand that the reason for problems in the church is the absence of moral authority with sufficient content to guide in civilizational matters. Thus the heads of the evangelical denominations and schools simply do what is trendy. Evangelicalism is revealing itself to be inadequate for our times. It is insufficient because it is marrowless in its beliefs, bereft of theological content to guide it outside matters of personal piety. Where, then, is the moral authority to guide the 57% solution?

The Word of God must be that authority. But if the Church does not

proclaim that word, how will it be heard, and how will the people be certain of it? Will the Church's admonitions to society be heeded when it refuses to enforce that word within its own institutions?

Grant, in this book, says nothing to answer to these questions. I would not be surprised to learn, however, that he agreed substantially with the points I have made. It does not seem to be the purpose of this book to address this fundamental issue. The book is more of a political tract, leading the, perhaps hitherto naïve, reader into some serious thinking.

The 57% Solution is a short book, with a fast pace, lively prose, clever quips, and catchy quotations. It is a great book for those people you can't get to read demanding works and who need to get shaken up a little. It is just the sort of thing to pass out around your church, to the members of the College Republican club at the local university, and wherever people need to have their thoughts stimulated and concentrated a little more (while introducing them to a Reformed author).

Use this book, then, as a tract. But do not forget that its value is to create an opening for further questions and deeper solutions. This is a book to give those whom you will keep working with, in the church or a political organizations, for long enough to reach a further stage.

***The Next Four Years:
A Vision of Victory,***

ed. Howard Phillips

(Franklin, Tennessee: Adroit Press, 1992), 190 pages.

This book contains the speeches at the Taxpayers Party convention in September 1992 in New Orleans, and the party platform. They are political speeches and culminate with an endorsement of Howard Phillips's candidacy. But for political speeches they are unusually thoughtful.

Most of the speakers are familiar to *Contra Mundum* readers. The keynote address was by Otto Scott on "The State of the Union", tracing the decline of liberty and the increase of oppression. As could be expected, he

explains these developments in historical perspective and pinpoints key turning points at which Constitutional principles were subverted.

R.J. Rushdoony, in a very effective and human manner, conveys the change in *ethos* between the America of his youth and what appears today. He also underlines the need for the social order to be based on a clearly delineated, authoritative, transcendent divine norm. Though this is explicit in the party platform, it is only in Rushdoony's address that it becomes fully clear, and this necessity does not seem to be present in the minds of all the speakers.

Congressman William Dannemeyer discusses "The Culture War", especially with reference to the role of the state in promoting immorality. He mentions Congress in particular as pursuing its own immoral agenda in disregard of the people. He seems to see in the Taxpayers Party an alternative, and a means to target the most culpable politicians.

Probably the most striking speech was George Grant's "Bushwacked" detailing George Bush's betrayal of conservatives on the anti-abortion issue. We are accustomed to hear of Bush as a champion of the rights of the unborn. We were often told that for this one issue alone he deserved our support. Grant's summary of Bush's record is one that American Evangelicals need to consider. They are easily duped, and Grant's speech is good reason to distribute this book to those whose critical faculties need stimulation.

Dr. Edwin Vieira explains the debasement of the currency and subversion of the economy throughout this century. Vieira is the "author of *Pieces of Eight*, a history of constitutional money, and a graduate of Harvard College and Harvard Law School. He also earned a Ph.D. in chemistry from Harvard University."

David Funderburk, former ambassador to Romania, cites Bush's failure to stand against America's and freedom's foreign enemies. When he met Bush at the White House "I knew something was wrong when Lawrence Eagleburger warned me not to bring up Communist atrocities or

technological transfers." Funderburk cannot forget and does not want the American people to forget Bush's backing of Ceausescu, and the general pattern of which it was a part.

Dr. Ron Paul was previously the presidential candidate of the Libertarian Party. As two-term congressman from Texas he employed both John Robbins (who still uses the office stationary) and Gary North as staff. Paul's address has a distinct libertarian flavor. He addresses the abuse of power by government agencies and the need to reduce the state.

What are we to make of the alternative we are offered in *The Next Four Years*? Clearly this is a very conservative conservatism. We are free of the massive compromises forced upon us by the Republican Party. Does the Taxpayers Party offer more than political purity however? How do they expect to make a real impact? The promoters of this party appear to believe that matters are getting so bad so rapidly that some sort of reaction can be expected, a reaction for which the Taxpayers Party can provide the vehicle. Granted that widespread disillusionment has already set in, I nevertheless question whether it is strongly correlated to the position of the Taxpayers Party. The supporters of Perot, for example, want an end to the bad things that are happening – crime, educational collapse, economic instability, etc. They do not, however, wish to give up the habits that cause them. They cling to government programs, and seek scope for immorality in social relations. They will not accept a party based on values that condemn their own personal behavior. Beyond this, these disillusioned voters neither understand nor espouse any coherent political philosophy. They oscillate between libertarian and statist attitudes depending on what appears to provide the greatest benefit at least cost on any particular matter, not considering whether the favored solution for one problem is consistent with what is advocated for another.

To achieve fundamental and lasting change requires the long term political education of the public. A consistent position on all issues rooted in fundamental and clear political prin-

ciples must be constantly proclaimed and explained. A political party which adheres to such a political philosophy, and which will not compromise its principles for temporary political advantage, can fulfill such a teaching mission. Does a party which can hold the diverse writers in the volume, from Ron Paul to R.J. Rushdoony, espouse such a deeply rooted political philosophy? I think not.

It is much more likely that the Taxpayers Party will fail in the short run because the American people are now too corrupt to be governable according to its principles of a limited state complemented by a self-governing and self-sufficient people. In the long run it does not embrace a sufficiently well grounded and elaborated political philosophy to cohere throughout a protracted period of education and membership building. Its identity is based too much on what it is against.

Nevertheless it is a beginning. The immediate goal has to be to break Evangelicals and others away from the Republican Party and its phoney conservatism. The people must be taught to think critically and systematically. This book is a useful tool for furthering those goals.

Loyal Opposition: A Christian Response to the Clinton Agenda
by John Eidsmoe

(Lafayette, Louis: Huntington House Publishers, 1993), 159 pages.

"This book is somewhat roguishly dedicated to those Christians who, either by voting for Bill Clinton or by failing to vote for George Bush, made the Clinton Agenda possible and this book necessary." I was not worrying about making the Clinton Agenda possible as I marked the card by Howard Phillips's name. Dan Quayle had already assured me that voting for Bush or Clinton was a vote for the same agenda. I had seen a portion of Quayle's last campaign rally in which he assured the voters that they did not need Clinton to get a government health program, because Bush had one; ditto for the other changes Clinton offered. Bush was just as socialist, just as much a central statist (Quayle did not use this exact vocabulary),

and his administration was already in place and experienced at such things.

Conventional wisdom (an oxymoron) would say that this is only standard last day campaign tactics. The core constituency was already psychologically committed to Bush and second thoughts would not reverse this commitment in a day. The greatest end of campaign results would come by offering still undecided voters what they wanted to hear.

So was Quayle lying? Was he misrepresenting the Bush administration's goals? If so, how could this be a plausible tactic? The point, after all, is to convince and bring over those wavering voters. The Republicans thought this pitch to be believable. So did I.

It is thus somewhat hyperquixotic for Eidsmoe to expose the Clinton agenda as unchristian while having to defend Republicanism. The better the case against Clinton, the more inconsistent is Eidsmoe's own position.

Loyal Opposition begins strangely with a certain Paul Cain who claims to be a recipient of a divine revelation to the effect that "the Lord loves and intends to use Bill Clinton. The Lord does not see him as he is, but as the man he will become" for "Bill Clinton has a humility that the Lord can reach and use". On the other hand, Eidsmoe reports that Cain and his pal Rick Joyner

...are highly critical of conservative evangelical leaders, whom they say have a "spirit of intolerance that is potentially more dangerous than the moral issues they so vehemently oppose"... Cain and Joyner say church leaders are guilty of pride and resentment, lying, hatred, poisoning people against their leaders, seeing only the evil and not the good in the Clinton administration, and spreading strife among Christians. (p.12)

Eidsmoe very carefully and politely proceeds to undermine Cain's prophetic pretensions. It is hard to see why he should bother, as any followers these guys have would seem to be beyond the reach of reason. Still, I was struck by how in character the above cited remarks would be from the lips of the leftist Evangelicals who recently

stopped by the White House to encourage Bill. (Though they would take more care not to offend the ecclesiastical leadership, from whom they are dependent for their speaker's fees as the next youth convention.) So Eidsmoe is taking on a more solidly entrenched position than his presentation suggests, and it may be rhetorically astute explicitly to consider the redneck, rather than the Wheaton-Eastern College presentation of it.

This odd beginning is deftly employed by Eidsmoe to make a series of important points. He dissolves the liberal family values rhetoric, for example, by pointing out that no matter how good a father a politician like Michael Dukakis considered himself to be, or even was in fact, it was the policies which he would implement and their effect on the families of the nation, that were important to the campaign debate. He explains that the separation of church and state does not mean that the values of Christians must be barred from any expression in public policy.

It is a mistake, therefore, to say that society cannot legislate morality. For all law, all public policy, has a moral basis. That moral basis is grounded in ultimate values, and these values have their roots in religion. (p. 28)

This leads to a discussion of the Clinton's values via biographical sketches, quotations from policy statements, campaign promises, and the initial administration proposals and actions. In so-called gay rights, military policy, abortion, and the scope of government, Biblical standards are used to measure Clintonism.

An outstanding section summarizes the rouges gallery that is Clinton's cabinet and department heads: the fascist Shalala with her agenda to corrupt the youth as Secretary of Health and Education; the communist activist Johnetta Cole a leader in Clinton's transition team; the politically corrupt and ruthless Janet Reno as Attorney General; Dr. Joycelyn Elders, an immoralist fanatic with a long record of bad policy as Surgeon General; the anti-Boy Scout militant lesbian Roberta Achtenberg as Assis-

tant Secretary of Housing and Urban Development and other similar scoundrels. The line-up of shocking appointments has become a cliché of conservative periodicals, but Eidsmoe does it exceptionally well. The concluding section, "The Clintons and the Church" is full of interesting observations.

Chapter three covers some basic theological concepts so that the distinctions between "the directive will of God, the permissive will of God, or the overruling will of God" are available for the political theology to follow. In the fourth Eidsmoe takes up the Biblical teaching on obedience to government to show that

...neither Paul nor Peter made obedience to civil authority an absolute. The time comes when we must obey God rather than man.

Still, a Christian response to President Clinton must include obedience to his lawful orders and to the statutes he and Congress enact and uphold, insofar as these are consistent with the higher laws of God. (p. 70)

A homily on patriotism is followed by consideration of the rôle of prayer in political matters.

Chapter five presents Eidsmoe's views on legitimate political opposition in "a society such as ours". He distinguishes "selective and constructive criticism", appropriate for Bush, from "total political opposition" seeking the electoral defeat and removal of an administration.

When Christians engaged in constructive criticism of certain Bush policies, we were (or should have been) careful to ensure that our criticism would not hurt Bush's chances for reelection. We recognized that while George Bush's views and policies were not completely in accord with our own, they were far better than those of his likely opponents. But when we engage in total political opposition to the Clinton administration, we have concluded that the best interest of the nation requires his defeat. (pp. 79-80)

In that "total political opposition" is

likely to be shortened in use to "total opposition" and is suggestive of such terms as "total war", this does not seem to be the best label. Eidsmoe intends that it be understood as ordinary legal political means.

The next level of opposition is civil disobedience. Apostles and evangelists have often found themselves in prison for displeasing authorities, and as Peter said "We ought to obey God rather than men" (Acts 5:29). But this is not the same as systematically breaking laws we consider unjust, or lawbreaking to make it difficult for the state to maintain order and authority. All these are known as civil disobedience, and Eidsmoe confesses "It is difficult to know where to draw the line on civil disobedience." He makes the interesting observation that in certain cases it makes a difference.

As an attorney who has represented numerous private schools and homeschool families and who has testified before many legislatures and governors' commissions concerning home- and private-school legislation, I have found public officials much more willing to listen since the Louisville Seven took their stand. "We don't want another Louisville, Nebraska, situation here in our state" is their common refrain. (p. 83)

"A fourth level of resistance is rarely if ever justified: removal by force." Eidsmoe is certain that in our present circumstances it is not.

Eidsmoe offers "A Victory Plan for Conservative Christians during the Clinton Era" (chapter 6). His opening remarks are intended to encourage a long range view of political accomplishment and the steadfastness appropriate to it. Eidsmoe first considers the individual. "We must begin" he urges "by building individual believers who learn sound doctrine, practice it in their lives, and apply it to our society." This means studying the Bible and learning how its teaching applies to society. That requires the study of works on this topic. The side-bar (p. 59) shows his recommended publications. There are some curious omissions. His "traditional conservative periodicals" are

mainly neo-con. He might have listed the Jewish neo-con *Commentary*, often the most intellectually demanding of these magazines. (The fact that we Reformed people, and for that matter the whole evangelical world, do not have enough good writers and willing readers to create and sustain a magazine at this intellectual level shows why we do not now, and will not soon constitute a major cultural force.) The magazine with the most claim to be conservative, *Chronicles* (PO Box 800, Mount Morris IL 61054-8082, 1-800-877-5459), is missing. For a range of Christian opinion on set topics there is *The Christian Statesman* (National Reform Association, P.O. Box 97086, Pittsburgh, PA 15229)

Amazingly the news periodical list leaves out *World* (1-800-951-6397), and *The New York Guardian* (P.O. Box 3000, Denville, NJ 07834). *Christian Observer* (P.O. Box 606 Harrisonburg, VA 22801 703-350-2004) though it mainly carries Reformed church news does a uniquely good job of reporting the persecution of the Church worldwide, through News Network International (P.O. Box 28001, Santa Ana, CA 92799) reports.

American Information Newsletter (Box 44534, Boise ID 83711-0534, 208-322-7781) offers a synopsis of stories gleaned from hundreds of periodicals in the "alternative press", and also maintains a news database. Franklin Sanders's *Moneychanger* (P.O. Box 341753, Memphis, TN 38184) not only provides economic analysis and health care reports, but in its "Unforgettables" section reports many news items not in the mainstream press. Grove City College publishes valuable position papers (Public Policy Education Fund, Inc., PO Box 123, Grove City PA 16127), Harold O.J. Brown writes *The Religion & Society Report*, published by the Rockford Institute (PO Box 424, Mr. Morris IL 61054). See also *Campus Report* (Accuracy in Academia, 4455 Connecticut Ave NW, Suite 330, Washington, DC 20008, 202-364-4401); David Noebel's Summit Ministries publishes a monthly *Summit Journal* (Box 207, Manitou Springs, CO 80829, 719-685-9103), *Otto Scott's Compass*, Box 1769, Murphys CA 95247.

In the journal category are *The St. Croix Review*, P.O. Box 244, Stillwater, MN 55082; and Legacy Communication's *Caveat* (P.O. Box 680365, Franklin, TN 37068). Some journals specialize in a single field, as does *Journal of Biblical Ethics in Medicine* (Covenant Enterprises, P.O. Box 14488, Augusta, GA 30919); *The Christian Economist* (5812 Rt. 54, Mechanicsburg, OH 43044).

Here are organizations to supplement Eidsmoe's: Peaceful Secession, P.O. Box 2628, Monroe, LA 71207-2628; National Alliance for Constitutional Money, Inc., 13877 Napa Drive, Independent Hill VA 22111; Citizens Against Government Waste, 1301 Connecticut Ave NW, Suite 400, Washington DC 20036.

After individuals, Eidsmoe's plan for victory considers the church. He holds that "God has established two kingdoms, church and state, to govern man. The believer is a citizen of both kingdoms, with responsibilities toward each, and the link between the two kingdoms." It is the duty of the state to protect the safety and property of the church so that the Gospel can be proclaimed and believers might practice their faith. The church must maintain the "moral tone of society", preach the gospel, teach biblical principles of government, "call civil society to repentance for moral evils", and practice Christian charity by "feeding the poor in emergency situations and helping to counsel and train people for jobs".

Thirdly, Eidsmoe's plan considers the issues. **Religious liberty** must be defended against encroaching legal limitations embodied in court decisions. Eidsmoe has principally in mind *Smith v. Oregon* (the peyote smoking case). **Education** requires the efforts of Christians so that the pagan schools can be revived and strengthened. We need better, smarter, more disciplined and well informed pagans! Eidsmoe advises how Christians may sacrifice time and money toward that worthy goal. In addition pagans should have prayers at their graduations to lend the ceremonies dignity, solemnity and reverence (with the school officials distancing themselves with proper disclaimers). Of course, Christians must also insure that they maintain freedom to educate their own children, and so private and home education must be defended. Eidsmoe offers suggestions for combating **abortion** under political

Eidsmoe's Picks

His own **books**, *God and Caesar: Christian Faith and Political Action* (Wheaton, Ill: Crossway, 1984, 1992); *Christianity and the Constitution: The Faith of Our Founding Fathers* (Grand Rapids MI: Baker, 1987, 1993); also tape set "The Institute on the Constitution" (Eidsmoe, Jones School of Law, 5346 Atlanta Highway, Montgomery AL 36193). Book source: Conservative Book Club (15 Oakland Avenue, Harrison NY 10528)

Periodicals: Traditional Conservative *National Review* (P.O. Box 96636, Washington DC 20078-7471); *American Spectator* (2020 N 14th St., Suite 750, Arlington VA 22216); *Conservative Chronicle* (Box 11297-NR, Des Moines IA 50340-1297); *New American* (770 Westhill Blvd., Appleton WI 54915); and *Human Events* (422 1st St. SE, Washington DC 20003).

Newspaper: *Washington Times* (3600 New York Ave. NE, Washington DC 20002).

Christian News: Focus on the Family's *Citizen* (Colorado Springs CO 80995); *Christian Crusade* (P.O. Box 977, Tulsa OK 74102); American Vision's *Biblical Worldview* (PO Box 724088, Atlanta GA 30339-1088); *Christian News* (Box 168, New Haven MO 63068); *Forerunner* (PO Box 1799, Gainesville FL 32602); and Christian Coalition's *Christian American* (1801-L Sara Drive, Chesapeake VA 23320). *National Right to Life News* (Suite 500, 419 7th St, NW, Washington DC 20004).

Newsletters: Family Research Council's [Gary Bauer] *Washington Watch* (700 13th Street, NW, Suite 500, Washington DC 20005-3960, 800-232-6459); Family Research Institute's [Dr. Paul Cameron] *Family Research Report* (PO Box 2091, Washington DC 20013); Dr. Fred Schwarz, Christian Anti-Communism Crusade (PO Box 890, Long Beach CA 90801-0890); *Heterodoxy* (Center for the Study of Popular Culture, 12400 Ventura Blvd., Suite 304, Studio City CA 91604, 800-752-6562); *Phyllis Schlafly Report and Education Report* Eagle Forum, (Box 618, Alton IL 62002); *McAlvany Intelligence Advisor* (PO Box 84904, Phoenix AZ 85071); *Imprimis* (Hillsdale College, Hillsdale MI 49242); Dr. D. James Kennedy's *Washington Newsletter* (Coral Ridge Ministries, 5555 North Federal Highway, Fr. Lauderdale FL 33308); *Legacy* (Legacy Communications, PO Box 680365, Franklin, TN 37068).

Journals: Cato Institute (224 2nd St. SE, Washington DC 20003); *Policy Review* and various reports Heritage Foundation (214 Massachusetts Avenue, NE, Washington DC 20002); *Intercollegiate Review*, *University Bookman*, and *Campus*, Intercollegiate Studies Institute (14 South Bryn Mawr Ave., Bryn Mawr PA 19010-3275, 800-526-7022).

Organizations: Focus on the Family, Colorado Springs, CO 80995; Christian Coalition; 1801-L Sara Drive, Chesapeake VA 23320; Plymouth Rock Foundation, 14 McKinley Circle, Marlborough NH 03455; Eagle Forum, 68 Fairmount, Alton IL 62002; Concerned Women For America, 370 L'Enfant Promenade, Suite 800, Washington DC 20024; Free Congress Foundation, 717 2nd St. NE, Washington DC 20006; National Right to Life, 419 7th St., NW, Washington DC 20004; Center for Military Readiness, PO Box 2324, Livonia MI 48151; Officer's Christian Fellowship, PO Box 1177, Englewood CO 80150; High Frontier, 20800 Shirlington, Suite 405A, Arlington VA 22206; The National Association for the Self-Employed, 2121 Precinct Line Road, Suite 100, Hurst TX 76054, 800-232-NASE; Rutherford Institute, 1445 East Rio Road, Charlottesville, VA 22901; National Legal Foundation, 6477 College Park Square, Suite 306, Virginia Beach, VA 23464, 800-397-4242; Christian Legal Society, 4208 Evergreen Avenue, Suite 222, Annandale VA 22003; American Family Association, PO Drawer 2440, Tupelo MS 38803; Home School Legal Defense Association, PO Box 159, Paeonian Springs VA 22129; Christian Educators Association International, PO Box 50025, Pasadena CA 91115; Citizens for Excellence in Education/National Association of Christian Educators, PO Box 3200, Costa Mesa CA 92628.

circumstances in which it cannot be outlawed. Other topics are gay rights, defense and foreign policy, economics, the environment ("Sound environmental policy must flow from a realistic, biblical view of man's relationship to the environment."), and constitutionalism.

An appendix to the book is "Can Dispensationalists and Reconstructionists Work Together? Yes, If They Read Luther!", previously circulated as a separate publication. Eidsmoe hopes to avoid a rift between Dispensationalists and Reconstructionists who engage in political and social projects. He counts himself a Dispensationalist and offers a framework for both groups.² "I believe Luther's writings can provide an important part of the framework." (pp. 127-128)

Eidsmoe provides sections summarizing Dispensationalism and Reconstruction. While irenic, and trying to be fair, Eidsmoe makes several strange remarks.

[Dispensationalists] have great difficulty with any suggestion that America is somehow a "chosen" or "special" nation today. America to them has no special covenant relationship with God; rather, America is a nation just like any other. Consequently, the notion that America is secular or pluralistic does not bother them nearly as much as it bothers Reconstructionists. (p. 129)

The suggestion seems to be that Reconstructionists believe America to be a unique nation because only it has a covenant with God. But Gary North, for example, explains covenantal government as characterizing God's dealing with man.³ All nations, therefore are dealt with covenantally.

2. "If Christian Reconstruction means the belief that the Mosaic law is part of the Mosaic Covenant, is binding upon the Church and or American today just as it was binding upon Israel during Old Testament times, and that by applying the Mosaic law to our society we are helping to create conditions which will usher in the millennium, then I most emphatically am not a Reconstructionist." (p. 126)

But, by that definition, neither is anyone else a Reconstructionist! It is the Dispensationalists, not the Reconstructionists, who want to bring back the ceremonial law in the millennium with animal sacrifices, etc.!

Are some nations special? The Canaanites, whom God dealt with covenantally, were specially devoted to destruction. Eidsmoe's statement shows confusion on this matter, but at bottom denies that God's providential dealings are covenantal in character.

The practical difference is a major one, for the Dispensationalists may deny that the character of their society has any relation to the descent of God's judgement upon them. They may, but scarcely any does. While they use their denial of covenant theology to evade calls to responsibility and obedience to God, every Dispensationalist I know believes in God's coming judgement on America for its wickedness. Some revel in the prospect. They do not, however, expect that they or their children will have to face this judgement, for God, as a special reward for their antinomianism and for burying of their talents, will rapture them out of history. Eidsmoe might have mentioned that it is in part because the grandparents and great-grandparents of the present generation believed just this, that the nation has reached its present evil state.⁴

Secondly, Eidsmoe states that "unimportant as it may seem to some today, eschatology is at the root of the differences between dispensational and Reconstructionist thinking." (p. 132). This, I think, is wrong. It is the doctrine of the covenant that is basic.

Eidsmoe's proposed framework for cooperation begins with Luther's doctrine of **two kingdoms**, the church and the state. All men are subject to the state, but the Christian is subject to both kingdoms. (In contrast to this, I hold that there is one Kingdom, but that it is administered through multiple, limited authorities, which have jurisdiction over different areas.)

Point two is a waffle over the idea of a **Christian nation**. "Luther said

3. See North's discussion of covenantal institutions in *Unconditional Surrender* (Tyler: ICE).

In the remarks that follow I do not claim to speak for Christian Reconstruction or as a Reconstructionist. I do share with them a commitment to a covenantal, theocratic order, however.

4. Eidsmoe does, twice, cite as representative the Dispensational proverb "Why polish the brass on a sinking ship?", which he attributes to D.L. Moody. I have always heard it attributed to G. Verner McGee.

there could never be a Christian nation because in every society most people are unregenerate." (p. 139) On the next page Eidsmoe writes of America's founders that "with few exceptions, they were raised in Christian homes, were taught at home and in Christian schools, studied the Bible at length and quoted it more frequently than any other source, were active church members, and professed belief in the basic doctrines of Christianity." Were rest of the people of that time markedly worse? Is Eidsmoe saying Luther is wrong?

Third, Christians should **fulfill their political duties in a Godly manner**. He quotes Luther's description of the godly prince. And cites biblical examples.

Fourth is the **Kingdom of God**. Somehow we are now back to one kingdom. After citing various views of the Kingdom Eidsmoe states "My own view is that the term *kingdom* is best defined as 'the rule of God in the hearts of men.' ... The kingdom is not the Church, but the Church bears witness to the kingdom in this age." (p. 146) "When Dispensationalists recognize that the term *kingdom* can have other references besides the Millennium, the term might cease to be a trigger word which brings unnecessary reactions."

Fifth is the **separation of law and Gospel**. The state is to govern according to the law; individuals show mercy and turn the other cheek.

This Lutheran law/gospel dichotomy, however, is the major source of subsequent problems and confusions in Protestant theology. At this point Reformed political theory parts company with everyone else, and thus the Lutheran position is hardly the ground for cooperation and unity.

Sixth is the **three uses of the law**, i.e. Biblical law: 1) civil, when its principles are enacted into statutes, 2) the pedagogical use whereby the believer is shown his own sinfulness and need for grace. (Gal. 3:24), and 3) the didactic use "as a means of better understanding the will and character of God".⁵

5. For a discussion of the uses of the law from the Reconstructionist point of view see Greg Bahnsen, *By This Standard* (Tyler: ICE).

Lastly is the **application of God's law**. Here Eidsmoe makes some valuable points. "The application of God's law to civil society is a complex and difficult question."⁶ He notes that "since the character of God does not change (Heb. 13:8), His law does not change either. The law of God is a timeless standard against which the law of man must be measured."⁷ "Those nations which follow God's standards will receive His blessing; those which despise His standards will incur His judgment." But now Eidsmoe is getting close to covenantalism! "Isaiah made a similar observation: 'The isles shall wait for his law' (Isa. 42:4). The term *isles* normally refers to Gentile nations, and the Hebrew term for *law* used here means doctrine and can refer to both law and gospel." There goes Luther's law/Gospel dichotomy! The more Eidsmoe quotes Scripture the better (the more Reformed) he gets.

But it would not be fair to say that Eidsmoe's comments are valuable only insofar as they approach Reconstructionist positions. In regard to natural law he has some important things to teach. First he tries to make a strong case for the existence of a robust apprehension of natural law by citing Romans 2:14-15, and Matthew 7:9-11. On the other hand, he dissents from Norman Geisler's view that "Scripture is not binding on civil government; rather, civil government should follow the law of nature which is God's general revelation to all men. I respectfully disagree."⁸ Geisler "draws too sharp a dichotomy between the revealed law of Scripture and the law of nature. Both, he agrees, are part of the law of God. Therefore, I would think, they must be consis-

tent." (p. 151)

Eidsmoe takes Gary DeMar to task for being "too quick to discount natural law."

I believe Dr. DeMar has confused the law of nature as expounded by Augustine, Aquinas, and others throughout church history, with natural law as understood by Thomas Hobbes. Hobbes saw natural law as that which was natural. It is normal in nature for a creature to defend itself; therefore, the right of self-defense is a natural law. But in a fallen world many things happen in nature which do not provide a good ethical basis for men. (pp. 151-152)

Natural law presents problems of interpretation which deserve a detailed study.⁹ A great range of theories, pagan and Christian, claim the title. Limiting ourselves to the Christian theories we first find the view that God as the creator, sustainer, and Providential director of nature has imposed his will, derived from his character on nature. Therefore there is a regularity, a character, an ordained order to nature which is called natural law, for it is God's law in nature as distinct from his law-word in Scripture.

Covenant breaking man does not want to serve God and obey his law-word, but it is not always expedient for him to openly defy God's law. He seeks to erect a cover for himself in the form of a plausible alternate authority, but one which will be subjected to man's control. A favorite means has been the doctrine of natural law used in isolation from revealed law, and prostituted to man's ends so as to claim divine sanction for what God does not command.

There are natural law theories which describe natural law as God's ordering of nature in harmony with his revealed word. There are theories which do this but neglect to apply the check of biblical law to the applications that are claimed to be developed from natural law. One step further are those theories which neglect to mention Biblical law altogether. Then -

9. I hope, when time permits, to publish an article on that topic.

and here we arrive at the early modern age - a strong doctrine of the autonomy of man's reason is made correlative with natural law and begins to undermine the authority of God's word itself.¹⁰ Eventually, natural law is supposed to stand alone without a revealed correlative, and nature itself soon is seen as autonomous from God's rule. A fully atheistic natural law may even be posited.

Once divorced from verbal revelation, natural law becomes subject to so much arbitrary interpretation and special pleading that men lose confidence in it as a source of order for society. At the same time the desire to be free of all restraint leads some to denounce all forms of authority, natural or otherwise, as an unwarranted constraint and burden on man. Natural law theory then comes under attack for logical flaws that may be summed up in the slogan: you can't get an *ought* from an *is*.

We must recall that in the earlier, Christian, natural law, the Bible, with its doctrines of creation, providence, redemption, etc., was taken to describe the relation between ought and is. Nature plus logic did not generate this ought, but it derived from God's will as exemplified in his work in nature. Natural law cannot consistently exist without revealed law.

Eidsmoe wants us to adopt Luther as a guide on natural law, but Luther is especially unreliable on such matters. Eidsmoe offers three tests of natural law. 1) *Universality throughout the ages*. Unfortunately certain perversions and other sins are far too widespread to admit the reliability of this test. 2) *Application of logic and reason*. This, however, is only a formal technique. It does not provide content, but only shows the relationships between propositions with common terms. 3) *Consistency with the "character of God as we know Him from Scripture"*. This should really be number one. We should also extend this explicitly to mention consistency with the entire teaching of Scripture.

Eidsmoe quotes from Luther's

10. Richard Hooker in *Of the Laws of Ecclesiastical Polity* is a good example. See "At the Origins of English Rationalism", *Contra Mundum* #1, Fall, 1991 pp. 4-5.

6. Gary North makes the same point. What we must beware is the illogical conclusion that therefore God's law cannot be applied to civil society.

7. Eidsmoe has put his finger on a vital point. Those self-styled Christians who advocate humanistic law systems refuse to build on the standards of justice revealed in God's law. Thus they do not worship the unchanging God of the Bible but a humanistic God of flux who evolves with man, in a common moral order.

8. Eidsmoe cites Norma Geisler, "A Premillennial View of Law and Government", *Moody Monthly*, October 1985. By *premillennial* Geisler evidently meant *neo-Thomist*.

"On Secular Authority" to instance his use of natural law. It is in this context that we can best see how reliance on Luther as a guide will not serve as a common framework for the Reformed and non-Reformed to cooperate.

It is distinctive of Reformed social theory (and some *Via Moderna* late scholasticism) to insist that the officers of the governing institutions are under the law. Best known, perhaps, is Samuel Rutherford's book *Lex, Rex*. This is the formal basis of freedom in the American system, and its breakdown has much to do with the inability of present institutions to constrain the rulers within meaningful laws.

Luther, however, repudiated this principle outright. For Luther, the prince must be above the law for there to be justice. Luther did not care much for law, as can be seen both in his theology and social theory. He did, however, believe in the personal authority of the ruler.

In addition, he rigidly separated his natural law based civil order from the area of Christian ethics, so that as a practical matter Christians were outside the protection of the legal order, unless some prince decided to interest himself in their behalf.

The prince is advised not to worry about a Christian coming to him for justice, because they are too spiritual to care about such things. But what is the general principle for other cases?

If the debtor is poor and is unable to make restitution, whereas the other person is not poor, then you should allow free rein to the law of love and acquit the debtor. For the other party also is obliged by the law of love to remit the debt and even to give more, because of the other's need. But if the debtor is not poor, then let him make restitution, as far as he can, be it the whole, or half, or a quarter, as long as you leave him his house, food and clothing for himself, his wife and his children. For you would owe him these in any case, if you were able to provide them; much less should you take them away, since you do not yourself need them, and he cannot do

without them.

In short, Luther's idea of justice in the case of wrongfully acquired property is some practical socialism, enforced by the judge. Who cares what Moses said! God speaks through reason, i.e. Luther's opinions.

Loyal Opposition is very clear and easy to read. It is easily understood by those who are just beginning to think about the relationship between Christianity and government, even those who ordinarily do not read much.

Personal Advocate Parsons Technology, Inc. for MS-DOS

We are often admonished that Christians do not have their weight felt in the political and policy world because they do not bring it to bear. Simple actions such as writing letters have a large impact on some legislative votes. What deters citizens from doing so is often simply a reluctance to undertake the basic preparatory work. One has to figure out where to write, and then think of an effective way to express one's purpose in words.

Personal Advocate is a simple computer application that eases the task of producing formal correspondence. It consists of an editing program with pre-designed letters for a very wide range of purposes, a guidance system with advice and suggestions, a glossary of terms used, and an address database of government agencies and officials and of private advocacy groups. These elements can operate simultaneously in different windows on screen, if there is enough memory.

Both the pre-designed letters and the addresses are organized by topics and subtopics. The major letter types are: Alimony/Child Support, Consumer, Credit, Government Issues, Medicare, Personal Records, Social Security, Other, and Free-Form Letter. The last is just a simple editor for generating one's own correspondence. (It is also possible to add to the address list to create a personal address book.) The major address topics are Miscellaneous, Consumer, Environmental & Agricultural, Federal Agencies, Government Officials, Health & Medical, Major Corpora-

Luther on Justice

Good judgement is not to be found in books, but from free good sense, as if there were no books. But it is love and natural law, with which all reason is filled, that confer such good judgement. From the books come oppressive and uncertain judgements. Let me give you an example. There is the story told of Duke Charles of Burgundy. A nobleman captured his enemy. The wife of the captive came to ransom him. The nobleman said he would give the man back to her if she slept with him. The woman was virtuous, but wanted her husband released, and so she went and asked her husband whether she should do it to get him freed. The man wanted to be free and to save his life, and permitted it. But the day after the nobleman had slept with the woman, he had her husband beheaded, and gave him back to her dead. The woman complained of this to Duke Charles who summoned the nobleman and ordered him to take the woman as his wife. After the wedding day, he had the man beheaded, placed the woman in possession of his goods and restored her honor. A truly princely punishment on wickedness.

Now no pope, no lawyer and no book could have taught him to give such a verdict. Rather it came from unfettered reason, which is greater than all the laws in books; it is so just a judgement that everyone is bound to approve it and find written in his heart that it is right. Augustine writes the same in his *De sermone Domini in monte*. And therefore written law is to be held in lower regard than reason, for indeed reason is the source of all laws, that from which they sprang. The source is not to be constricted by the stream, and reason is not to be held captive by letters.

On Secular Authority, final para.

tions, Medicare, and Social Welfare Organizations. As an example of the subtopics, selecting Consumer brings up a list of Miscellaneous, Attorneys General Offices, Banking Authorities,

Better Business Bureaus, Consumer Protection – State, Credit Bureau Companies, Insurance Rating Organizations, Insurance Regulators, Trade Associations, and Utility Commissions.

Personal Advocate can operate alone, using its built in editor, printer drivers, and tools. A representative selection of basic printer types is pre-defined, but for an oddball printer which will not emulate one of these use a custom printer configuration. The screen display is also customizable, with several pre-defined color schemes to choose from, including two for monochrome operation. The organization of information on the screen and the available commands are carefully thought out. Clearly Parsons Technology brings a long experience in mass market software to this product. As far as is possible in a non-graphic environment there is an analogy to Microsoft Windows. Someone familiar with Windows keyboard commands, or accustomed to a mouse will have no problem understanding how to make *Personal Advocate* function for him. Unlike Windows there is always a command bar at the bottom of the screen showing the keyboard command options. The analogy to Windows even extends to a collection of 'tools' that can be used concurrently with the main program functions. These are a Math Calculator, Note Pad, Address Book, List of Notes (keyed to the current field in the program), a calendar, and DOS Shell. There is also a clipboard paste feature as in Windows.

The letter editor itself is crude. It will only generate letters in block format and there are no extras such as a spelling checker, which are now standard on so-called word processing programs. Crudity could also be called simplicity. The basic labelled keys such as Insert, Delete, and End work exactly as would be expected, and there are no confusing complications to master before getting started.

Integration with other programs is also possible. Letters and addresses can be exported as ASCII text, formatted ASCII text, comma delimited files (useful to send addresses to the mail merge function of many word

processors), tab delimited files (which can be input by many spreadsheet programs) and Quattro Pro format.

There are limits to the friendliness of the program. When I attempted to run *Personal Advocate* from Windows, I received a warning the *Personal Advocate* accessed the disk drive in an incompatible manner which might make the system become unstable.

Much of the program is directed toward the financial and quasi-legal needs: contacting government officials, dealing with creditors, debtors or industry oversight organizations, requesting personal records (Social Security, school, even FBI files), and handling the landlord. It will take away the hesitations due to confusion over whom to contact or doubt about what to say. For the activist, there is ready access to a large number of agencies and elected officials, with the ability rapidly to send a standard, or slightly customized, letter to many of them. But the greatest potential in the program for the activist is the address database. How good is it?

As might be expected, the list is biased toward the liberal side. The great majority of co-called advocacy groups are liberal because that is where the money is. The program reflects this reality. The part that is complete, at the national level, is the political office holders and agencies, but this quickly goes out of date (at least we hope so). Thus, periodic updates from Parsons Technology will be necessary to keep current with all the new rascals.

As a test of completeness, I list here the subcategory "Social Welfare Organizations: Human Rights & International Awareness". This has: American Committee on Africa, American Council for Free Asia, American Israel Friendship League, Amnesty International of the U.S.A., Brookings Institution, Catholic Relief Services, Cultural Survival, International Rescue Committee, Lambda Legal Defense & Education Fund, Lutheran Immigration and Refugee Services, Madre, Migrant Dropout Reconnection Program, Migration and Refugee Services, National Gay and Lesbian Task Force, Nicaragua Medical Aid, Partners of the Ameri-

cas, Plan International, Prison-Ashram Project, Refugee Voices, Seva Foundation, Transafrica, and U.S. Naturalized Citizen Association. Probably several of these are new to you. A number of familiar organizations are missing. Brookings is there but where is Heritage Foundation, or the Cato Institute?

A broader look reveals even more serious shortcomings. Entire categories are missing. Where are the religious freedom advocates? The Rutherford Institute, Lord's Day Alliance, Citizens for Separation of Church and State, Association for Public Justice, and National Reform Association do not even have a category. Surprisingly, there are no political parties. Individual candidates frequently open, close and move offices, and thus cannot be expected to appear, but stable party organizations should be listed. To omit them favors the major parties which are easier to find by other means. Most surprising is the absence of a category for education, one of the most active areas for advocacy organizations, and one where they are sorely needed!

The name of the organization, and its category are the only clues to what it is and does (except a few cases where the address is helpful). My old employer, the Migration and Refugee Services can be reached c/o the U.S. Catholic Conference. That is the only indication that it is an official church organization.

As a former reference librarian, I am keenly aware of the huge number of organizations which could be listed. Not all computer owners have the hard disk space for all of them. (But such a database would be ideal for CD-ROM.) The manual for the first release has a form which may be used by organizations who desire to be listed. This constitutes a sort of self-selection which will tend to bring out the organizations of greatest interest to users of *Personal Advocate*. (Parsons Technology, Inc., Personal Advocate Address Book, P.O. Box 100, Hiawatha IA 52233-0100.) ■

Postmillennialism Today

Grover Gunn, III

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He Shall Have Dominion: A Postmillennial Eschatology
by Kenneth L. Gentry, Jr.

(Tyler, Tex.: Institute for Christian Economics, 1993), 539
pages, index.

I remember a comment made to me by a fellow pastor back in the early 1980s. He said that although he was not a postmillennialist, he always prayed as if he were. And indeed, this is what the Westminster Standards would have us to do. Larger Catechism answer number 190 states that the Lord's Prayer petition, "Hallowed be thy name", requires Christians to pray that God will

prevent and remove atheism, ignorance, idolatry, profaneness, and whatsoever is dishonorable to him; and, by his overruling providence, direct and dispose of all things to his own glory.

Larger Catechism answer number 191 states that the Lord's Prayer petition, "Thy kingdom come", obligates Christians to

pray, that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, [and] the fullness of the Gentiles brought in.

Similarly, the Heidelberg Catechism in question 123 states:

"Thy kingdom come" means,... Destroy the devil's work; destroy every force which revolts against you and every conspiracy against your Word. Do this until your kingdom is so complete and perfect that in it you are all in all.

If this is indeed how we are to pray, then we should sincerely hope that God will grant these petitions. When we pray as Christ taught us to pray, we should in faith anticipate answers even beyond what we ask (Eph. 3:20). We should rejoice in the expectation of great blessings when we pray in the name of the one who said, "Ask and you will receive, that your joy may be full" (John 16:24). And when these blessings are delayed, we should cry out with the saints in glory, "How long, O Lord, holy and true?" (Rev. 6:10).

Most Christians would agree that we should pray for and work for the

success of Christ's kingdom within history. And yet many Christians today also believe that these prayers and efforts are doomed to failure. They believe that Christ has commanded us to pray for what He has not promised to give us: kingdom success within this age. Should we not be open to the possibility that there are promises in the Bible to go along with these commanded petitions? Should we not study and search our Bibles with an open mind to find out? Those who are ready for such a study will find Ken Gentry's book extremely helpful.

The postmillennial position in a nutshell is that the Great Commission will be fulfilled before Christ returns. According to postmillennialism, fulfilling the Great Commission requires much more than converting a few to Christianity from each nation on earth or bringing the Gospel message to every nation through radio transmissions. The Great Commission will not be fulfilled until virtually every nation or ethnic group on earth has identified itself as Christian and sought to conform its complete culture to the teachings of the Bible. This does not mean that everyone alive at any point in time before Christ returns will be saved. It means that one day a large and influential enough majority will be saved so that Christianity will universally win the culture wars through spiritual means.

...postmillennialism, thus, expects the gradual, developmental expansion of the kingdom of Christ in time and on earth. This expansion will proceed by means of the full-orbed ministry of the Word, fervent and believing prayer, and the consecrated labors of His Spirit-filled people. (page 71)

The result will be a long age of spiritual development, global peace, and covenant blessings upon earth before Christ returns. Thus there will be a Golden Age preceding the cataclysmic discontinuity of the Second Coming.

mic discontinuity of the Second Coming.

Everyone tends to agree that the Bible speaks of a Golden Age of universal victory and blessing. Only the postmillennialist, however, applies these Golden Age passages to history in the current age before Christ returns. The premillennialist agrees that there will be a Golden Age in history, but he argues that it cannot occur until after Christ returns bodily to planet earth and begins ruling with coercive force from earthly Jerusalem. The amillennialist believes that the Golden Age in history is limited to the spiritual realm, and that there will be no literal Golden Age on earth until eternity. Thus, the postmillennialist believes that Christ will return after (prefix *post*-) the Golden Age or millennium. The premillennialist believes Christ must physically return to earth before (prefix *pre*-) there can be a Golden Age or millennium. The amillennialist believes there will be no (prefix *a*-) Golden Age or millennium on earth during history.

Dr. Gentry offers the following general comparison of these three basic systems:

On the one hand, it seems to be the case that premillennialism finds its greatest strength in the Old Testament, when divorced from the New. This is undeniably the situation with dispensational premillennialism. On the other hand, amillennialism garners its strongest arguments from the New Testament, when interpreted apart from the New Testament's Old Testament foundation. Postmillennialism alone relates *both* the Old and New Testament revelation into one unified eschatological framework. (page 211)

In response to amillennialism, Dr. Gentry points out that some of the Golden Age passages refer to phenomena which have no place either in the spiritual realm or in eternity.

...numerous prophetic references speak of *factors inappropriate to the eternal state*, such as the overcoming of active opposition to the kingdom (e.g. Psalms 72:4,9; Isaiah 11:4,13-15; Micah 4:3), birth and aging (d.g., Psalms 22:30-31; Isaiah 65:20; Zechariah 8:3-5), the conversion of people (Psalms 72:27), death (e.g., Psalms 22:29; 72:14; Isaiah 65:20), sin (e.g., Isaiah 65:20; Zechariah 14:17-19), suffering (e.g., Psalms 22:29; 72:2,13,17), and national distinctions and interaction (e.g., Psalms 72:10-11,17; Isaiah 2:2-4; Zechariah 14:16-17).

...though reduced to minority proportions, there will be *the continuance of the curse*, despite the dominance of victory (Isaiah 65:25). Isaiah 19:18 may suggest a world ratio of five Christians to one non-Christian. (page 208)

A prominent passage in this discussion is Isaiah 65, which

speaks of glorious conditions, but conditions still continuous with the present. This is evident in the experiencing of birth, aging, death, time,¹ sin, and curse... (page 363)

[Isaiah 65] is perhaps the greatest single exegetical problem facing amillennialism... (page 365)

Premillennialists argue that the Golden Age victories cannot be realized until Christ returns physically to earth. They teach that in this age, Christ can save individuals, revive churches and affect families, but He cannot in this age liberate cultural spheres such as business, politics, education and recreation from the dominating control of the evil one. Dr. Gentry demonstrates several flaws in this position.

The premillennial position implies that Christ must change His battle strategy and tactics in order to win His war with Satan. In this system, Christ can save individual souls using spiritual weapons, but Christ cannot

save the world system from the satanic dominance without resorting to physical force. To have a victorious impact on culture, Christ must return to earth physically and wield a rod of iron, interpreted to refer to the power of Christ's worldwide political rule from Jerusalem.

Paul gives us reason to have greater confidence than this in the spiritual weapons with which Christ has equipped His army:

For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, and being ready to punish all disobedience when your obedience is fulfilled. (2 Corinthians 10:3-6)

To say that these spiritual weapons are not adequate for conquering the world for Christ is analogous to the position of those who said that David needed Saul's armor in order to defeat Goliath.

Also, Christ does not need to be physically present in order to win victories. The Roman centurion of great faith understood this principle:

Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented." And Jesus said to him, "I will come and heal him." The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, 'Go', and he goes; and to another, 'Come', and he comes; and to my servant, 'Do this', and he does it." When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel!" (Matthew 8:5-10)

Dr. Gentry points out that premillennialists believe that Satan, who is a spiritual being without a physical body, can win earthly victories in this age without a physical presence on earth and without occupying a political throne. Why do these same people insist that Christ must be physically present and politically enthroned on earth before He can win the culture wars?

The premillennial system requires a prophetic future with multiple resurrections and end-time judgments. The Bible, in contrast, repeatedly refers to the prophetic future in terms of a single resurrection and a single judgment. The only passage premillennialists have to prove their multiple resurrection theory is Revelation 20:4-6, a passage from the most difficult and figurative book in Scripture. Dr. Gentry provides an excellent exegetical explanation of these three verses that are the critical foundation for the entire premillennial system.

Dr. Gentry stresses the significance of Psalm 110:1 and 1 Corinthians 15:20-28. Premillennialists teach that Christ will return to earth before He defeats a number of His enemies. These verses teach just the opposite, that Christ will remain seated at the right hand of God (cf. Psalm 110:1 and 1 Corinthians 15:25) until all His enemies are defeated. This implies a continuous and consistent battle strategy from the time of Christ's ascension to the end of history. 1 Corinthians 15:22-24 speaks of the Second Coming not as a premillennial transition in Christ's mediatorial rule but as the end of that rule.

Dr. Gentry also argues against the dispensational interpretation of prophecy. Dispensationalist interpretation presupposes a radical disunity within God's covenant people (the Old Testament saints, tribulation saints and millennial saints are not in covenant union with Christ as members of His Body and Bride) and a severe discontinuity within God's kingdom program (the new covenant church age is a prophetically unrevealed parenthesis in God's program for Israel). Dispensationalists argue that their disunity and discontinuity teachings arise naturally from the Bib-

1. I am not sure why Dr. Gentry included time in this list. I personally view existence within the space-time continuum as one of the inherent limitations of creatureliness. I believe, as I am sure does Dr. Gentry, that the Creator-creature distinctions will continue forever.

lical text when one interprets the Bible literally whenever possible. The problem with this is that the literal teaching of the New Testament repeatedly and clearly contradicts these two dispensational assumptions. The reality is that dispensationalists use the degree of literalness necessary to defend their disunity and discontinuity teachings, their truly foundational assumptions.

The interpretative rule of literal whenever possible, when left unchecked, leads to exegetical absurdities such as millennial animal sacrifices that literally atone for sin and an earthly millennial city that is over one thousand miles in height. Non-dispensational interpreters balance the principle of grammatico-historical literal interpretation with the principles 1) Scripture is the best interpreter of Scripture and 2) difficult passages should be interpreted in the light of clearer passages.

Dr. Gentry has a long and excellent discussion of Daniel's Seventy Weeks prophecy, a passage crucial to dispensational interpretation. Dispensationalists repeatedly use Daniel 9:27 as a proof text for their end-time tribulation scenario. This verse is their only proof text for their theory that the Antichrist will make a deceptive political treaty with the nation Israel in the middle of the futuristic seven year tribulation. Also, dispensationalists teach that the new covenant church age occupies a prophetically unrevealed time gap between weeks 69 and 70 of the Seventy Weeks prophecy. Dr. Gentry gives solid and convincing arguments against these misuses of the text. I have never seen a better overall treatment.

In addition to critiquing the three other general schools of prophetic interpretation, Dr. Gentry exegetes the major postmillennial passages in both the Old and New Testaments. The passages discussed include Psalms 2, 22, 72, 110; Isaiah 2:1-4; 11:9; 65:17-25; Daniel 2:31-45; 7:13-14; Ezekiel 17:22-24; 47:1-9; Matthew 13; 28:18-20; John 1:29; 3:17; 12:31-32; Romans 11:15; 1 Corinthians 15:20-28; 2 Corinthians 5:19; 1 John 2:2; 4:4. Surprisingly, there is no discussion on Romans 11:25-26 or Isaiah

54:1-3, two well known postmillennial passages.

A common objection to postmillennialism which people have today is their assumption that history is headed toward the Great Tribulation and therefore Satan is destined to win up until the very end. Many if not most who believe in a futuristic Great Tribulation conclude that history must progressively degenerate. This is not a necessary deduction. One could identify the Revelation 20:7-10 rebellion at the end of the millennium with a futuristic Great Tribulation that occurs after the postmillennial Golden Age.

Dr. Gentry has a different response, one which I prefer. He argues that the Revelation 20:7-10 rebellion is short lived and therefore not the Great Tribulation. The Great Tribulation passages refer not to a future event but to a past event. Dr. Gentry gives extended discussions of the præterist understanding of the Matthew 24 Olivet Discourse, the 2 Thessalonians 2 man of sin passage, and the book of Revelation. Here is an area where Dr. Gentry is at his best. I found especially helpful his discussions on the identification of the restrainer in 2 Thessalonians 2 and the Harlot in Revelation.

I found much of this convincing and all of it helpful and worthy of serious consideration. I was not convinced by Dr. Gentry's arguments that the coming of Christ mentioned in 2 Thessalonians 2:1-2 refers to the 70 A.D. judgment of Jerusalem and not the Second Coming. The identification of the day of Christ mentioned there in verses 1-2 with the Second Coming would not contradict a first century præterite identification of the man of sin mentioned in verse 3. All that is said there about the day of Christ is that the revelation of the man of sin must come first. The revelation of the man of sin as explained by Dr. Gentry chronologically precedes both 70 A.D. and the Second Coming. I personally believe a Second Coming interpretation of verses 1-2 fits the overall context better. In the closing verses of chapter one, Paul referred to the Second Coming, as Dr. Gentry acknowledges. If Paul were

referring in the first verses of chapter two to the 70 A.D. visitation of judgment in fulfillment of the Olivet Discourse, then all Paul needed to say to prove it had not yet happened is that Jerusalem was then still standing. He would not have needed to use the indirect argument about the revelation of the man of sin. Also, the trouble makers at Thessalonica refused to work. I can see a possible relationship between this irresponsible conduct and the erroneous conviction that paradise had already been restored by the Second Coming. I don't know how to relate this misconduct to the 70 A.D. interpretation of 2 Thessalonians 2:1-2. In 2 Timothy 2:17-18, Paul mentioned that Hymenaeus and Philetus had "strayed concerning the truth, saying that the resurrection is already past." This sounds very similar to the erroneous belief found in 2 Thessalonians 2:1-2 according to the Second Coming interpretation of those verses.

The dispensational futurists seem to see the Great Tribulation and the Second Coming everywhere. Some præterists have gone to the opposite extreme and see 70 A.D. everywhere. Dr. Gentry, in my opinion, has as a rule presented a responsible balance in his suggested interpretations.

Dr. Gentry uses some indirect proofs for postmillennialism. One of these is his discussion of the postmillennial philosophy of history. The postmillennialist believes in a salvation of the world in history that is in many ways analogous with the sanctification experience of the individual Christian. There is the definitive breaking of Satan's dominion over the nations through Christ's earthly ministry. Then, starting with the Acts 2 Pentecost, there is the progressive and gradual discipling of the nations, a process that includes both revival surges and times of cultural backsliding. According to this philosophy of history, the Church's long term "labor is not in vain in the Lord" (1 Corinthians 15:58). History is going somewhere and is filled with meaning and purpose. The power of Christ's death, resurrection and ascension will eventually dominate cultural development. The church will fulfill the Cultural Mandate originally given to

Adam and reaffirmed to Noah. The grace of Christ is greater than all our sins; the obedience of Christ is a more powerful cultural force than Adam's disobedience and fall.

Constructing a viable philosophy of history based on any of the other three prophetic viewpoints, which are all pessimistic, would be difficult and perhaps embarrassing.

The book also contains some enlightening sections on the history of postmillennialism. Dr. Gentry identifies Thomas Brightman (1562-1607) as the earliest important systematizer of English postmillennialism. Brightman published his postmillennial views more than a century before the 1703 article by Daniel Whitby which some have erroneously identified as the founding document of modern postmillennial thought. Dr. Gentry documents quotations consistent with the basic postmillennial position found in the writings of the early church. Most striking are the quotations from Athanasius (296-372).

Dr. Gentry includes a section where he answers specific objections against postmillennialism. He divides these objections into three categories: pragmatic, theological and Biblical. The pragmatic objections answered are 1) historical decline disproves postmillennialism, 2) postmillennialism undermines watchfulness, 3) postmillennialism is rooted in evolutionary thought, 4) liberal tendencies govern postmillennialism, and 5) postmillennialism results in a social gospel. The theological objections answered are 1) sin undermines the postmillennial hope, 2) how can there be a kingdom with the king absent, 3) the Scripture presents a suffering-church motif, and 4) postmillennialism entangles church and state. In the portion on Biblical objections, Dr. Gentry examines Zechariah 14:4; Matthew 7:13-14; 13:36-39; 19:28; Luke 18:8; 22:29-30; Acts 3:19-21; 2 Timothy 3:1-4,13.

I should mention that Dr. Gentry is defending a particular brand of postmillennialism. Dr. Gentry does not agree with the old Puritan postmillennial interpretation of Revelation 20 that identifies the 1,000 year reign with the postmillennial Golden Age.

Dr. Gentry, following the example of postmillennialist B.B. Warfield, accepts the standard amillennial position that the 1,000 years of Revelation 20 refers to the entire church age.

Also, Dr. Gentry is defending theonomic postmillennialism. According to this position, as a people advance in corporate holiness, they can find guidance for social righteousness from the "general equity" (Westminster Confession 19.4) behind the judicial laws of the Mosaic covenant. The Mosaic judicial laws, "which expired together with the state of that people," were time bound, situation specific applications of the moral law to Old Testament Israel. The Mosaic ceremonial laws "are now abrogated, under the New Testament" (Westminster Confession 19.3), but the Mosaic judicial laws remain as examples of a divinely inspired application of God's moral law to one particular time and culture.

Theonomists have always insisted that the moral commands are distinguishable from the covenantal system in which they are found.... The Old Covenant form, which included the sacrificial system and such-like, which was established *only* with Israel, encoded numerous divinely ordained moral requirements, which are the perpetually obligatory commandments of God. Moral requirements must be distinguished from the historical and redemptive trappings in which they are found. Moral commandments (justice-defining) are distinguishable from distinctive ceremonial laws (redemptive-expounding). (pages 135-136)

Studying the Mosaic judicial laws can give us guidance as we seek to apply God's unchanging moral law to current cultural situations.

As a nation advances in social righteousness and applies God's law to its culture, God blesses that nation with the blessings of the covenant (Leviticus 26; Deuteronomy 28).

Among these blessings are the reduction of disease, abundant food provisions, temporal longevity, blessings upon offspring,

economic prosperity, national stability and peace. (page 120)

Wicked nations are cursed with the curses of the covenant. Through this historical process, the righteous cultures progress over time and surpass their enemies.

Dr. Gary North wrote the book's foreword. The foreword is written in an entirely different style from the body of the book. Let us simply say that Dr. Gentry, in accordance with the advice found in Luke 14:8-11, exhibits a more humble and gentle spirit than that found in the foreword. If the spirit of the foreword does ever find its way into the main text of the book, that may be due to editing by the publisher. For example, Dr. Gentry told me that he did not author the quip "Close, John, but no cigar!" found on page 369 of the book.

I also asked Dr. Gentry about the definition of the last days given on page 328. Everywhere else in the book, Dr. Gentry has defined the last days as the entire church age. On page 328, the last days are defined as "the last days of the Old Covenant era", i.e. the time of the apostolic church before 70 A.D. Dr. Gentry told me that he did not author that statement on page 328 which gives a contradictory definition of the last days.

There are a few typographical errors in the book where a line or two is repeated or omitted at a page break. On page 224, Dr. Gentry misquotes Ephesians 2:12. The pages given in the Scripture index are sometimes a page off. These are but minor slips in an excellent work. Hopefully there will be a second edition with corrections.

This book obviously represents many hours of research and years of Biblical and theological reflection. As Dr. Gentry points out,

The doctrine of eschatology, because of its theological complexity, historical breadth, and practical significance requires intense study and careful reflection. (pages 29-30)

Intellectually, an eschatological system affects every realm of one's theological understanding and philosophical worldview. A correction in eschatology neces-

sarily produces far-reaching effects throughout one's system of thought and conduct, (page 47)

These statements are certainly true. And that is why this book is such a massive achievement.

There is no simple or quick way to prove an eschatological system. To prove the system, you must interpret Scripture. At the same time, a vital tool in interpreting individual verses is the theological system, which is one's understanding of the teaching of Scripture as a whole. The process of Biblical interpretation is more like climbing a spiral staircase than climbing straight up a ladder. As one interprets verses, he fine tunes his system, and the improved system enhances interpretation, and enhanced interpretation allows more fine tuning, and so on.

Proving a theological system reminds me of the process an eye doctor uses to prescribe a pair of glasses. The doctor puts an eye chart in front of the patient and, using trial and error, discovers if a lens distorts the chart or brings it into clear focus. Dr. Gentry does a good job of demonstrating that the postmillennial system brings the teachings of Scripture into clear focus. He also gives convincing evidence that the other eschatological systems unnaturally distort certain verses.

This book would be a valuable addition to the library of any serious Bible student. I highly recommend this book. ■

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Puritan Covenantalism

Peter J. Leithart

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When someone observed to me recently that my writings indicate an interest in the "Christianity and culture" question, the comment was unexpectedly jarring. I mumbled something vaguely affirmative, but on later reflection realized that it had been a long time since I had thought of my wrestlings with "Christianity and culture" as something separate from my wrestlings with Christianity as such. While it would be an exaggeration to say that issues of culture are central to biblical theology, I have come to the conviction that the question of culture is inherent in Christianity. The gospel is a message of salvation addressed to human beings who, being made in God's image, are inescapably cultural creatures. Any theology that does not address the cultural setting of real-life men and women is at best a truncated abstraction.

I feel the same bewilderment when I read about theologians developing a "public theology". This term was first used by Martin Marty in a 1974 article, "Two Kinds of Civil Religion". According to Robert W. McElroy, public theology "seeks to formulate a common religiously-based frame of reference for the people of the United States, a frame of reference which brings to the most important debates on American public policy the spiritual values which can alone add unity and depth to cultural and political discussion." Again, public theology is "the effort of the mainstream Christian churches and theologians in the United States to articulate a substantive role for spiritual values in public life which does not violate the spirit of American pluralism".¹

While I sympathize with the

1. McElroy, *The Search for an American Public Theology: The Contribution of John Courtney Murray* [New York: Paulist, 1989], pp. 4-5.

One Holy and Happy Society: The Public Theology of Jonathan Edwards by Gerald R. McDermott

(University Park, PA: Pennsylvania State University Press, 1992). Reviewed by Peter J. Leithart.

motives of some dedicated to constructing such a theology, I think their efforts are misguided. Formulating a public meta-theology that will win the allegiance of all Americans is a highly dubious enterprise; whatever such a public theology may turn out to be, we can be fairly confident it will not look much like orthodox Christianity. Such efforts also tend to ignore the fact that America already *has* a public theology, founded on the trinity of democracy, pluralism, and personal autonomy, which every politician must swear to defend and advance.

More broadly defined, public theology is the effort to bring Christian theology to bear on public questions. But even this definition leaves me uneasy. Alongside my doubts about the possibility of a common public theology is my sense of disquiet when "public theology" is spoken of as a separate locus of theological study. Just as I am convinced that culture is unavoidable in Christian theology, so also I am convinced that Christian theology necessarily has a public dimension.

In this conviction, I believe I am in the mainstream of the history of Christian theology. From the beginning, Christian theologians have recognized that the biblical message unavoidably confronts cultural, social, and political realities. Even before Constantine and Augustine, the supposedly apolitical church fathers addressed issues of public (particularly sexual) morality and Origen at least even speculated about the possibility of a Christian political order. Thomas Aquinas developed an influential theory of law and political order in his various writings. Calvin ended the *Institutes* with a famous and, on some points, cryptic account of political order, and addressed political issues in his commentaries and letters. Into the nineteenth century, such Reformed dogmatists as Dab-

ney and Hodge, still operating on the assumption that theology is the queen of the sciences and especially of what we call "social sciences", included sections on political theology in their systematics texts and wrote essays addressing the public concerns of their day. Berkhof, by contrast, included no separate section on the magistracy in his *Systematic Theology* and referred briefly to Romans 13 only three times; political and social theory had by Berkhof's time escaped – or, more accurately, been manumitted – from its servitude to theology. In this respect if in no other, Berkhof, not Rushdoony, is the anomaly.

In his careful study of Jonathan Edwards, Gerald McDermott, Assistant Professor of Religion at Roanoke College, provides further evidence that all Christian theology has a public dimension. In making his case, McDermott openly challenges two common interpretations of Edwards. On the one hand, Edwards is condemned for employing his millennial speculations in the cause of American nationalism, while on the other he is charged with being quiescent toward political and social concerns. McDermott argues persuasively, employing important evidence from Edwards's unpublished sermons, that both charges are false.

In assessing the relationship between Edwardsian theology and American nationalism, McDermott begins by situating Edwards in the mainstream of Puritan covenantalism. Like his predecessors in America and England, Edwards taught that God enters into covenantal relations with nations as well as with individuals. The covenant, however, is not a guarantee of national prosperity or even survival; it brings blessings, to be sure, but, more importantly, also intensifies responsibilities. In Edwards's mind, Northampton was indeed a city upon a hill, but according to McDermott, Edwards "used the image...as a reminder that her infidelity would not be hidden, but exposed to the world and thus become a source of public disgrace" (p. 22). If New England responded to her blessings with ingratitude, which Edwards saw as the basic form of cov-

enant infidelity, the Lord would remove His covenant and transfer the kingdom to a nation producing its fruit. In Martin Marty's typology of civil religions, Edwards belongs to the prophetic tradition.

Other scholars have argued that Edwards's millennial writings show the strongest nationalist tendencies, but McDermott shows that Edwards's millennialism was both global in scope and wholly consistent with his two-sided view of the covenant. According to many interpreters, Edwards taught an imminent, American millennium. The main piece of evidence for this conclusion is a comment in the 1742 treatise *Some Thoughts Concerning the Revival*, where Edwards stated that "this work of God's Spirit, that is so extraordinary and wonderful, is the dawning, or at least a prelude, of that glorious work of God, so often foretold in Scripture, which in the progress and issue of it, shall renew the world of mankind" (quoted on p. 51).

The exegesis of this passage turns on the question of what Edwards meant by the phrase "that glorious work of God." Though some scholars are troubled by the tension introduced into Edwards's writings if this statement is taken as a reference to the millennium, most have so concluded. McDermott argues cogently, however, that Edwards was not referring to the millennium at all. It is striking, first of all, that this passage never refers to the millennium, though Edwards used that term frequently in other writings. Elsewhere, moreover, Edwards made it clear that he believed that the millennium would begin sometime after the year 2000. Edwards taught in all his works that the millennium would be a time of Sabbath rest for the church, but he described the period of this "glorious work" as a period of conflict. The "glorious work" in view is clearly a work in progress, not a work completed. Edwards himself, when challenged by his contemporaries, explained that the "glorious work" was not the same as the period of the church's latter-day glory.

Instead of referring an imminent millennium, Edwards meant to indi-

cate his hope that the awakenings would inaugurate the period of progress and struggle that would precede the millennium. Edwards's speculation about the eschatological meaning of the revivals was a variation on a theme found in other Puritan writers, notably Thomas Brightman. Brightman predicted that a spiritual "Middle Advent" of Christ would take place around 1650, introducing a period of revival that would eventually issue in the millennium. Edwards, McDermott argues, believed that the revivals might be inaugurating this lengthy period of preparation.

This, then, is the context that McDermott provides for Edwards's supposition that "there are many things that make it probable that this work will begin in America" (quoted on p. 60). Edwards was not predicting an American millennium; in fact, he elsewhere made it clear he believed the millennium would begin in Canaan. Instead, he saw in the revivals some evidence that the middle period of revival might begin in America. Far from fueling nationalist fervor, Edwards considered this modest supposition to be highly ironic; God was beginning in America because America was so corrupt that it would be clear the awakenings were the work of God. In any case, this reference to America's place in the history of redemption was uncharacteristic. As the revivals waned, Edwards became more and more pessimistic about the future of America and New England. According to McDermott, Edwards's contribution to millennial thought was not to graft it into American nationalism; his contribution was to make the millennium prominent in his whole theology and to use the millennial vision as a standard by which contemporary social conditions might be judged.

The other charge frequently made against Edwards is that he ignored political and social events, that his theology was radically privatizing. McDermott notes, in rebuttal, that Edwards's notebooks are full of notations about world events. Displaying a concern for world events that was of a piece with his millennial obsession,

Edwards tried to fit each setback for the Papacy and every advance of evangelical religion into his redemptive-historical framework.

More significantly, however, McDermott demonstrates that Edwards's theology was inherently a public theology. Edwards's view of theology proper implies a strongly communal understanding of Christian faith and practice. God's being is, according to Edwards, "disposition" or "habit", which means that "God's essence is a constantly exercised inclination to repeat his already perfect actuality through further exercises" and that "God is continually involved in a process of self-extension by creating, and then relating to, other beings" (p. 97). God's disposition to relate to other beings is reflected in every other being. Edwards's believed Newton's theory of universal gravitation was a scientific expression of the inclination of all beings to relate to and love others. If a thing is only as it is related to other things, then it is clear that a Christian is only in relation to others. According to Edwards, godliness is to practice as "a habit or principle of action" is to the action itself (quoted on p. 99). As McDermott expresses it, "Christian practice is not a subsequent response to Christian experience, but the constitutive essence of Christian experience" (p. 99).

True virtue is the expression of the disposition of created being. The essence of true virtue is, thus, "benevolence to Being in general" or "public spirit" (quoted on p. 101). Public expression of disposition are thus of the essence of virtue. This is not to say that public action is *per se* virtuous. Political action or patriotism rooted in self-interest rather than the common good is no virtue; McDermott points out that Edwards normally used "private" in a pejorative sense. Only when an act arises from a transformed heart is it truly virtuous. Consistent with this was Edwards's insistence that practice is the only reliable index of grace, and for Edwards Christian practice was particularly manifest in active charity toward the poor and outcasts. McDermott summarizes with a key distinction:

"Edwards's faith was not privatistic, but it was profoundly private. That is, he denounced religion devoid of social expression (privatistic) as false, but insisted that true religion emanated from a transformed heart (private)" (p. 180).

Edwards's political theory itself was largely traditional. McDermott nicely sketches the political currents of eighteenth-century New England, arguing that Edwards showed stronger affinities for Country ideology (a kind of libertarian and proto-anti-federalist party) than for the aristocratic Court Party. Though Edwards upheld traditional Christian views of the magistracy, separation of church and state, and the use of force, his emphasis on the authority of religious experience had a democratizing tendency that was subversive of ecclesiastical and political elites. It was because of this subversive preaching, McDermott suggests, that Edwards was removed from his Northampton pulpit in 1750.

To anyone influenced by Van Til's work, Edwards's talk of "being in general" and God's "self-extension by creating, and then relating to, other beings" (McDermott's description of Edwards's position) sounds suspiciously Greek. It would be intriguing to explore what precisely Edwards meant, and to determine whether or where this line of thought leads Edwards's theology off-track. We get only a hint that Edwards was aware of such concerns when McDermott qualifies Edwards's notion of "benevolence to Being in general" with the brief statement, "unless that being opposes the highest good of being in general" (p. 102). I suppose that this qualification answers the question of whether it is virtuous to show benevolence to the devil, but I would like to see more on this point.

At least in the future, with the benefit of McDermott's solidly argued and documented work, such questions can be posed to the real Edwards, rather than to a myth concocted by the historians. ■

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Moral Media Stephen Baker

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Seventeen Anti-Abortion videos and films.

As the United States approaches the twenty-first anniversary of legalized abortion (January 22, 1994), the pro-life community finds itself repeatedly pummeled in the courts, legislatures, and media. It is unusual, indeed, to hear a news report in which abortion is *not* mentioned. The attacks on life and against those who seek to defend life are coming with increasing frequency. These days call for clear, biblical thinking in discussions of abortions rights, fetal experimentation, infanticide, euthanasia, and school-based clinics.

The Sanctity of Human Life Sunday affords an excellent opportunity for churches to regularly revisit this pivotal issue and to encourage participation in local educational and counseling ministries. Many pro-life organizations and churches will use January 16th for this occasion, while others may use the 23rd (closer to the anniversary date). In the Lord's providence, there are numerous resources and aids which can help congregations stay informed and conversant in these matters. Pro-life books, periodicals, pamphlets, and bulletin inserts are available from distributors and organizations around the country for use in sermons, Sunday School programs, and newsletters. This piece will focus particularly on pro-life videos, some of which come with group study/discussion guides.

In general, many videos are offered for loan by most crisis pregnancy centers around the country (there are around 3000). If the center's supply is limited, get your request in early! These agencies may not require any fees, but would *greatly* appreciate a contribution to help sustain their ministry.

One of the classic videos in this field is *A Matter of Choice*. This film features a reporter who is piecing

together a news story on abortion. It includes startling statements by advocates and practitioners of abortion, plus a three minute segment showing two abortions (suction and saline). Speaking for the pro-life side are Bernard Nathanson, John Willke, and Henry Hyde. While the fashions are somewhat dated (late 70s) and draw chuckles from most audiences, it is still one of the most informative and powerful tools for the pro-life cause.

In the category of most graphic are the older films *The Silent Scream* and *Eclipse of Reason*, as well as the newer pieces *The Hidden Holocaust* and *Hard Truth*. (the most graphic of all!). It is advisable for those who use these films (and any which graphically depict abortion procedures) to preview the films and forewarn the audiences accordingly. These do have powerful impact on folks who have never heard or seen descriptions of abortion, especially late term abortions.

A newer video which has been extremely effective with a wide range of audiences is *The Light of Life*, the testimony of Carol Everett. It provides a shocking and honest exposé of the strategy of the abortion industry. The climax of the film is an explanation of Carol's commitment to Jesus Christ and transition from abortion provision to abortion prevention. Other titles that might be especially interesting to a medical audience are *Pro-Life Doctors Speak Out*, *Meet the Abortion Providers*, and the *Ultrasound* videos (a longer and shorter version) with ultrasonographer Shari Richard. Also, the Human Development Resource Council (see number below) has produced some of the best pro-life resource available, including *Preview of a Birth* which would be invaluable in a group of family teaching situation.

Pro-Life Athletes, Inc. has recently produced a *terrific* video which features testimonies from pro-life members of the Buffalo Bills and Washington Redskins (opponents in Super Bowl XXVI). *Life - The Way of Champions* is perfect as a discussion-starter for youth groups, Bible clubs, and Fellowship of Christian Athletes groups. It concludes with a touching

testimony from a player and his wife who have suffered many years following the abortion of their baby.

The videos which many crisis pregnancy centers use in counseling their clients is *Your Crisis Pregnancy*, produced by Focus on the Family. This film is quite tame and appropriate for any audience. *Parents' Rights Denied* features testimonies in support of parental notification and consent laws. It exposes the effort in the medical community to separate minors from the support system in their families when contemplating an abortion. Viewers, especially those with children in their teens, will be outraged and stirred to communicate their concerns to their civic representatives. Another film, *A Question of Worth*, produced by Focus on the Family, is designed to encourage support for and participation in crisis pregnancy ministries. Then, there is a thirteen minute video, *Abortion: A Christian Call to Action*, produced by the Metropolitan Baptist Association of Central Indiana, which is an *excellent* tool for motivating a Christian group to general pro-life conviction and involvement.

Finally, there are a couple of video series which bring out the biblical teaching on abortion. *Abortion: A Rational Look at an Emotional Issue* with Dr. R.C. Sproul is a thorough treatment of the issue. The six part series *The Least of These* with Curt Young is several years old and some figures may be dated, but is still a very beneficial treatment of *all* the issues relating to the assault on the value of life.

The readers should keep in mind that an article of this length could not possibly name, not to mention describe, *all* the good video resources. There are, in fact, many dozens of films which present challenging and truthful information on abortion and connected issues. The businesses listed below carry the titles in this article. The first in the list, American Portrait Films, carries the most extensive selection of pro-life videos and offers occasional special prices, packages, and quantity discounts.

The quantity and quality of pro-life videos, though unheralded in the pop-

ular press, should give the Lord's people reason for rejoicing. But this also leaves the church with no excuse for being uninformed on abortion. In light of the controversy and confusion on the subject which obtains in the nation, our churches should consider *at least* an annual review of the pertinent scriptural passages and application, even perhaps in different groupings (i.e. whole congregations, youth programs, and women's meetings). If there will be a surge of fervent prayer and enthusiastic action on behalf of the unborn who are at risk, it will come *only* after God's people are properly informed on the reality of abortion. ■

American Portrait Films
1-800-736-4567

American Life League
703-659-4171

Christian Action Council
703-237-2100

Cornerstone Ministry
1-800-633-4369

Focus on the Family
1-800-A-FAMILY

Human Development
Resource Council, Inc.
404-447-1598

The Christian Life Council
Metropolitan Baptist Association
of Central Indiana
317-298-9885

Pro-Life Athletes, Inc.
201-635-4027

Too Good to Pass Up T.E. Wilder

Holy Bible CD-ROM, Advantage Plus Distributors Inc.
Sales and Marketing..... (919) 362-8212

The best introduction is the CD-ROM's own list of contents.

— an installed version of the ONLINE BIBLE version 6.1, ready to run: Thayer's Greek Lexicon & Brown Driver Briggs Hebrew Lexicon, 1934 Thompson Chain Topics, the New Topical Textbook plus much more topical data, the Treasure of Scripture Knowledge in hypertext format with over 580,000 cross references, 1769 Authorized Version keyed to Englishman's Strong's Numbers with Verb Parsings, 1833 Webster update of 1769 AV, 1890 Darby Bible (like the NASB but according to F.F. Bruce more accurate), 1898 Young's Literal Translation, AV combined with the 1947 RSV, Greek New Testament 1550 Stephanus Text, 1894 Scrivener Text, 1991 Byzantine Text, and Nestle 26 Text, Biblia Hebræica Stuttgartensia Consonantal Hebrew Text, AV combined with the 1905 German Elberfelder, AV combined with the 1910 French Loius Segond & the Haitian Creole, AV combined with the 1989 Spanish RVA, AV combined with the Dutch Staten Vertaling, AV combined with the Russian Version (RST), People's New Testament Verse Notes, Robinson's Word Pictures of the New Testament, 1599 Geneva Bible Footnotes, The Fourfold Gospel, verse notes on the Gospels, and Spurgeon's "Morning and Evening" Daily Readings.

The Online Bible is a project of Larry Pierce of Winterbourne, Ontario who for years has labored to create a quality text search and display program for free distribution to Bible students.

Also on the disk is the Seedmaster Bible Study Program, in both a Windows and a DOS version. It has its own English and French texts, e.g. Young's Literal Translation. It can be installed to access the Online Bible's data modules as well. While Online Bible is free (except for what you pay the CD-ROM publisher for his disk, Seedmaster is shareware. That is, if you use it you are "honor bound" to donate a specified fee to them. Seed-

master will also sell additional English, Greek and Spanish versions for \$20 to \$30 each. Seedmaster has Strong's Numbers numbers with verb parsings, and a Bible Lexicon. The Seedmaster on CD-ROM seems to be a preliminary version of the program.

The Online Bible had benefited from the work of Maurice A. Robinson of the Department of Biblical Studies and Languages, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. He has provided an introductory essay on the Greek texts and explaining the capabilities of the program.

The Online Bible allows full on-screen text display of these files in Greek characters or in semi-phonetic English transliteration. The program also permits a rapid word-search capability for the entire Greek New Testament: concordance-style by individual word usage or in various word or phrase combinations through Boolean AND/OR/NOT searches...

The F6 key rotates among the various Greek texts, which can also appear in combination.

Robinson explains many technical points of Greek spelling, and capitalization. This approach may be too long winded and technical for many users, but it is interesting material not readily found in ordinary reference books. He explains the different Greek texts: the "Textus Receptus", Byzantine Textform (Majority/Traditional Text), and the modern critical editions.

The Byzantine text is that edited by Robinson with William G. Pierpont. In most of the New Testament, the Robinson/Pierpont text is identical with that of Hodges and Farstad. However, since the Hodges/Farstad text was constructed on the basis of slightly differing principles, the current text does not always agree with their edition.

Robinson ends his essay with a Select Bibliography For Greek Text-

critical Research. One hopes that the widespread distribution of this material will interest a broader group of Christians in biblical languages and scholarship.

The Greek text appears on the screen in Greek letters, the Hebrew in Hebrew alphabet and the Russian in Cyrillic. All foreign language texts can be made to appear interlinearly with the English Authorized version. A stroke of a key brings up Strong's numbers after each word. Typing the Strong's number into a prompt brings up the word in the original language, its definition from either Thayer's or Brown Driver Briggs Lexicons, the different ways the term has been translated, the number of times each translation is used and the total number of occurrences of the word.

Selected passages can be brought onto the screen via their book, chapter and verse references, and searches for words or phrases can be performed. The resulting material may be printed or copied into a file for a word processing program. There is a facility for adding user commentary for sermon or lesson preparation.

The price of a CD-ROM drive is now about \$140.00 with the double-speed drives under \$200. This CD-ROM itself sells for \$25.00. For most Bible students with a knowledge of Biblical languages this price is worth paying for the use of this disk alone.

The Online Bible is a great example of what can be accomplished by those, such as Larry Pierce, Maurice Robinson and their helpers, who understand the importance of kingdom service. If more than a few individuals grasped this point we would have many more fine resources like this CD-ROM. Perhaps the appearance of the disk will make that point evident to a larger number of people.

This CD-ROM is updated from time to time. The current version has Online Bible 6.1 and has purple printing on the label. The file listing the contents in the root directory is outdated; the correct contents file is in the Online Bible subdirectory. ■

Perfidious Family: Like Father, Like Sons

Mark Y. Herring

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The Last Brother by Joe McGinniss
(New York: Simon & Schuster, 1993) 626 pages.

In light of all the books that have fulgurated their sparks over the last two years on the Kennedy family, some tribute should be paid to those who forewarned us long ago. So here's a partial payment.

Before we had such books like *A Question of Character*, by Thomas Reeves or *Reckless Youth*, by Nigel Hamilton, a handful of individuals were working overtime trying to prevent the approaching massacre of public morals the Kennedy family was about to make on a naïve citizenry. One such individual was a woman who would later become my mother-in-law. This woman worked tirelessly to combat the myth the press had already engendered in fawning accolades on the family that would befriend racketeers, the Mafioso, gun-runners, and a whole unheavenly host of other rounders that eventually funded the Kennedy multi-million dollar empire. It's hard for those of us living in this hour to understand what a challenge this was. During an age when the mainstream press still had something resembling a good reputation, people like my mother-in-law pleaded with individuals not to believe everything they read in newspapers. Of course she was branded by some as a fool, by others as a barbarian.

People like her fought hard to get Nixon elected, using her children to man telephones and stuff envelopes. She called friends, neighbors, relatives and acquaintances. Bear in mind that people like her did this when local newspapers were virtually onanistic about the Kennedy family in general, and in a white hot lust about Jack in particular. She must have appeared not only un-American but also myopic in the extreme. A treasure trove of debt must be paid to people like her by my generation. We, long-haired know-it-alls, were most fooled by the

sweet-talking Kennedys and the legendary Kennedy family. We believed every bit of the nonsense that Theodore White and Arthur Schlesinger Jr. fabricated, lapping it up like so many fawning lap dogs. Today, we owe a huge debt of gratitude to men and women like my mother-in-law. It is they who kept the small flames – pilot lights, really – going until scholars could finally get at the truth. Had their persistence not been so strong, their intransigence of faith so unshakable, it is unthinkable that scholars would ever have reexamined the myth that is the Kennedy family as quickly as they did. Their flashes of light drew the attention of scholars who finally probed the feet of the Kennedys long enough to discover them to be clay from the toes up. Thanks R.L., and to all those like you!

So, another book about the Kennedys arrives, this one on Edward M., the “fat, awkward” last son of the Kennedy patriarch. What is interesting is that Teddy, as he is fondly called, is often thought of as the odd man out in the Kennedy clan, the other three sons having used up all the Kennedy magic. But the arch-image that was Joe Sr. never had Prospero's touch. He really didn't even have the Midas touch. Rather, his touch was mortmain, and the dead hand he laid upon all his sons has been caricatured in Teddy. Teddy has proven to be all three of the other sons wrapped up in one: womanizer, liar, cheat, dipsomaniac and adulterer. Teddy is nothing more, or less, than all the Kennedys ever were: an overly ambitious son of an overweening family who would stop at nothing – literally nothing – to achieve the phantasmagoria set by father Caliban himself.

Everything is here, from Teddy's early womanizing, his cheating at Harvard, his vigorous and often merciless campaigning, to his pathetic

and tragic, yet often comical, dipsomania. The fatal Chappaquiddick drive is also here. But the book is as much about Jack's presidency and assassination and Bobby's failed presidential campaign and assassination, as it is about Teddy's maladroitness. One cannot help feeling genuine sorrow for a family that endures so many hardships: Joe Jr.'s death, Jack and Bobby's assassinations, and the horror that was life as a Kennedy wife. But one cannot also help feeling that this is a case retributive justice. A family that makes its bed among thieves and murderers cannot really be shocked and surprised when it is robbed and murdered.

McGinniss does not cover much that is not also found in previously reviewed books. Indeed, one could say that McGinniss does not cover *anything* that was not also covered by those volumes, but more on that later. Here's the short refresher on Teddy's sad but true life as told in *The Last Brother*.

McGinniss opens his biography on Teddy with a recapitulation of Jack assassination. Oddly enough, McGinniss misses the time by ten minutes, placing the shot at 12:40 instead of 12:30. This may be considered by some mere cavilling over the curious, but why bring it up if you're going to get it wrong?

More than fifty pages are devoted to Teddy's disorientation after the assassination. Much is made about how Teddy walked aimlessly from one place to another, standing outside his office until finally picked up by a Hill driver who happened by. Paragraphs without end are added about how the telephones went out that day in Washington and how everyone, even LBJ, thought it might be a conspiracy. But much is added and padded here and there that could not possibly have been known to anyone

but Teddy. That is, in order to footnote it, you'd have to reference Teddy's forehead, and here the reader begins to get a sinking feeling about the content of this book.

From this point the story picks up. Teddy goes to the President's funeral, but fails to bring the proper trousers. He has to have a pair of his brother's pants let out for him to wear because he's too big for them. Here's how McGinniss tells the story:

No one would appear. The doors to the White House would stay closed. Everyone in the world would wonder why. And the answer would be because Teddy didn't have a pair of pants.... He looked ridiculous in his dress shirt and tie, with his socks pulled up high on his bulky calves and the long coat of his rented morning suit—rented by stupid Joey Gargan!—hanging down below his boxer shorts. Finally Bobby summoned Jack's valet.... But Teddy's waistline, even then, was considerably larger than Jack's. [The valet] measured Teddy's waist.... Within minutes—remarkably few considering the circumstances—he reappeared bearing Jack's inaugural pants, the waist newly and considerably enlarged.... Teddy walk[ed] stiffly down the steps, no doubt praying that Jack's pants would not rip....

What readers should come away with is, no doubt, Teddy's agony that he could not fit into his brother's pants, fill his brother's shoes. But how do we know this was what Teddy was thinking?

From there we see Teddy in grade school, failing both English and Geography, and doing equally poorly in high school. But, oddly enough, he is accepted into Harvard (money does talk, and very loudly) but cheats on a final exam in Spanish. In the Kennedy world of morals and manners, this is only bad if you get caught. Teddy got caught and also got kicked out. McGinniss tells how Ted mangled the story, but with people like Arthur Krock, Joe Sr.'s advance man for lies, and the pandering *Boston*

Globe, Ted really had nothing to worry about.

Teddy's various campaigns are detailed, his father's ties with the Mafia related, his (as well as that of his father's and his brothers') own womanizing retold, and the family's rather dysfunctional parenting unfolded. Rosemary, we are told, was lobotomized by Joe Sr. for reasons that are never fully explained. Rose, when told that Joe Sr. has probably had a severe stroke, responds with what seems like vengeful justice: she goes to play golf. Joe Sr. is taken to the hospital *after* she returns, at which point she takes her consuetudinary afternoon swim because she is, after all, no nurse. We also learn what palaverer virtually every acquaintance must sink to in order to be accepted into the family circle. It is, of course, intelligent palaverer, but palaverer nonetheless. *The Boston Globe* figures largely into all these goings-on, but only as the family's personal newspaper, ever-ready with the kind word, the right spin on tragic affairs.

So far, nothing that is retold here has not already been told elsewhere, and told better. Why then the hue and cry this book created? When I first heard all the brouhaha about the book, I thought it had to be good. If the Kennedy family hated it, it must be the sort of thing we all needed to read. And not only the Kennedys' hated it, but all, literally all, of the left-leaning journalistic establishment seethed over it. Why would such a book, with at least as much scholarship to boast of as Kitty Kelley's "biographies" create such a tempest? The benighted Kitty was virtually knighted for her efforts. Why jump on McGinniss? At least, why jump on him for *this* book. His *The Selling of the President* was something of a hatchet job that was universally loved by the same people. That book was about Nixon, I thought, and this one about the beloved Kennedys—that must be the reason!

So I went to the book with great expectations. I wanted to like it, to recommend it to everyone. It is a veritable *vade mecum* to the Kennedy horrors, from Joe Sr.'s stealing and Nazi-sympathizing to the first election the

family purchased to its last. Here was another bullet, not silver exactly, but certainly damaging.

Having read the book, however, I must tell you that it is destined, or rather should be, for the dustbin. This book is really not worth the paper it's printed on. It is not the worst book I've ever read, or the worst written, as Jonathan Yardley of the *Washington Post* said, and I do not feel the least bit of contempt or hatred for McGinniss for doing so perfectly an inadmissible job. What mars the book are two things. First, the writing is awful, even for a best-seller specialist like McGinniss. Second, there are the far more egregious errors of padding, embellishments, and suppositions along with some simply wild speculations that McGinniss passes off as history.

First, the bad writing. Consider these extracts:

I remember how small [Teddy] seemed physically: hard but small.

Early in 1974... I found myself needing to talk to Teddy.

I saw him at noon. He looked heavy and tired.... And now he was expected to run for President.

For a moment, Teddy was totally disoriented. He'd been in such a hurry—but such a hurry to get where?—that he wasn't even sure which exit he'd used to leave the Capitol.

Martin Agronsky of NBC was on line three. Would Teddy be flying to Dallas? He didn't know. How was he supposed to know?

But Jack wasn't there. Jack would never be there again. Jack was in Texas. Jack was dead. Once, after Time reported that Teddy had, on some occasion, smiled "sardonically...."

The last entry may puzzle. But it offends only because McGinniss refers to it two or three more times in book as in, Teddy might not know how to grin sardonically, but he was learning how; or, he grinned—Even Sardonically.

While The poor writing may be overlooked as the pressures of a book contract bearing down on a deadline (only Dostoyevsky could write well with only a week's notice), the garnitures cannot. Each one should have been identified as such but never are. What is more, most seem to have been contrived in such a way as to make the reader think they were history. The conflation with other sources makes the disambiguation of fact from fiction nearly impossible.

For example, Manchester's works (*The Death of a President* and *The Glory and the Dream: A Narrative of American History, 1932-1972*) are relied upon heavily, as are Reeves's and Hamilton's, books, mentioned earlier. When Chappaquiddick is rehashed, Leo Damore's book, *Senatorial Privilege*, takes center stage. But in every case, McGinniss adds, pads furbelows and festoons additional material that simply cannot be verified. In the midst of something we know to be true such as Joe Sr.'s purchasing of enough copies of *Why England Slept* to get it on the best-seller lists, a few paragraphs later, a quote will be thrown in. Readers would naturally think this to be first-hand reportage, but are never instructed that is a first-hand accounting.

While reporting a factual event, McGinniss might write that something "appeared" or "seemed" or "felt like" it should be a certain way. But upon reflection on a passage (take the one where Teddy is worrying about his pants tearing), one sees it is all speculation. Much of what is added by McGinniss cannot be verified unless a passion of honesty were to strike Teddy or another member of his family (and the snowball's chance in hell has better odds).

This is not to argue that what McGinniss has written isn't believable. But stop and think for a minute. If we accept this sort of untutored writing into our canon, the field is open for all sort of wild accusations to be made, some of which will eventually get around to camps on either side of the big government, little government line. If we allow the one, we have to allow the other. And it's simply no good to argue that this has

already been done to "our side". Of course it has. But wild accusations, whether made about honest men or mad ones, are wrong.



In the "Author's Note", looking for all the world like an afterthought, McGinniss tries to account for all his pilfering and padding, but it simply doesn't wash. He writes:

The facts of [Teddy's] life are not in dispute. The events described herein took place as described, to the best of my knowledge. The quotations attributed to people throughout the book represent in substance what I believe to have been spoken – at the times and under the circumstances described herein. [Emphases added]

This presents the reader with a most perplexing problem: where are places in the book speculation, and where accurate renderings? Where are attributions and where direct quotes? Essentially, one might think of McGinniss's book much the same way one could think of *The Living Bible* as paraphrased by Kenneth Taylor. Taylor's work is no translation and should, of course, not be used by one who wishes to understand holy writ. It's a perfect example of what dumbing down has come to in America. McGinniss has essentially parsed, we might say generously, the work of Manchester, Damore, Hamilton and a dozen others, and simply amplified, without regard to words actually said,

what he *felt* might have been thought but left unsaid.

Such a work does a huge disservice to readers. For people like my mother-in-law, and others who fought hard to gain a hearing against the Kennedys, such a work renews the aspersions on any who might take the Kennedys to task. If McGinniss's work is inundated with various ramblings, amplifications and out right whimsicalities, and his work relies virtually completely on the work of others, what then of *their* work? In large measure, McGinniss did the Kennedys a favor. In one fell swoop he has impugned the work of dozens and thus, in some small measure, cast a hue of doubt over them all: the Kennedys aren't really as bad as all that; they're just victims of hatchet jobs.

In the end, however, we have absolutely nothing to worry about. Simply discard McGinniss's book as one to add to the Kennedy corpus. Truly remarkable books like Doris Goodwin's *The Fitzgeralds and the Kennedys* and John Davis's *The Kennedys: Dynasty and Disaster, 1848-1984*, and the others mentioned above are easily accessible and have been meticulously verified. Even when they try to be favorably partial, they end up telling the awful truth about the Kennedys. And, as long as there are Kennedys like Teddy, randying about on the beach with William, or Joe Jr., unable to hide acting like a nincompoop in Congress, there will never be a dearth of material to finally bury the outrageous myth that was the Kennedys' Camelot. The Kennedys themselves will always make certain that any version of the King Arthur story will always play like a Monty Python rendition. ■

Phallacies and Other Lies

Mark Y. Herring

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Freudian Fraud: The Malignant Effect of Freud's Theory on American Thought and Culture,

by E. Fuller Torrey

(New York, NY: HarperCollins, 1992), xvi, 362 pages.

Who would have thought 100 years ago that a smallish and insignificant Moravian doctor who believed that human sexual impulses repose in the end of our noses would become the most influential thinker of the modern era? So monomaniacal about sex did he make us that it is now impossible to look at a tree and see a tree, or drive a car with an Edsel-like grill with a clear conscience.

Open any encyclopedia and under the entry for "Freud, Sigmund" one will find what amounts to hagiography. Open many recent biographies and one will discover nothing short of a quacksalver. Are these new biographies simply part of the deconstructionist trend to tear down everything? Perhaps. But consider that the leaders of psychology have had Freud's letters locked away in the Library of Congress until the end of 22nd Century! Is it possible that they know something we don't?

No, but it's very possible that those letters reveal Freud for the crackpot that he was. Yes, yes, I know. Those same encyclopedias repeat his major accomplishments: use of hypnosis for neurotic patients; dream interpretation and analysis; psychic determinism; defense mechanisms; the unconscious; and, lastly regression. Of course writing a review that exposes our famous quack risks the reviewer venomous Freudianesque slanders: a bit anal retentive, aren't we? and so forth. But the risk is gladly taken if this icon of liberal flotsam and jetsam can be flushed clean from our system.

It did not take Freud long to make a name for himself: an infamous one. One of his most celebrated and early patients was Horace Frink. Frink was infatuated with the banking heiress Angelika Bijurs. One is puzzled whether Frink's infatuation was for her, or if it was simply a lust for her money. Anyway, he sought Freud's advice and got it in spades. Freud had

no misgivings about her money: he wanted all of it. Frink, according to Freud, was a latent homosexual. In order to prevent him from becoming an overt one (lucky for Freud, Act-Up! hadn't been invented yet – but his very philosophy made the group possible later), Frink had to marry Bijurs. One little fly in this ointment was a this small thing called divorce which Freud argued they both must do, and then marry each other.

There may not be a better example of a more catastrophic bit of advice ever given by a charlatan unless it's that one about the tailors and the Emperor's new clothes. Anyway, Freud's colossally bad advice proved fatal to the divorced spouses. Both were heartsick and both soon died. The new marriage proved equally bad for Bijurs and Frink. Bijurs later divorced Frink and thereafter Frink repeatedly attempted suicide. Meanwhile, Freud went on to stardom. All in all not a bad day at the office.

But this is only one of our quack's more celebrated blunders. Freud's work began badly and ended horribly. For Americans, it proved our sexual undoing. And no wonder. Consider Freud's major source: Wilhelm Fliess.

Fliess was a Berlin ear, nose and throat doctor who believed that our sexual dysfunction was caused by masturbation, coitus interruptus and condoms. Employing these in the sexual life damaged the nervous system which in turn dislocated certain "genital spots" in the body. Fliess located the most important of these spots in the... nose. Yes, that's right. Treatment consisted of cocaine and cauterization of the nasal passages. And you thought Freud's nose was merely genetic.

Recent publication of Freud's letters to Fliess reveal how completely Freud was taken with this bizarre notion. Freud sent patients to Fliess for "treatments". Fliess and Freud were convinced that these genital

spots in the nose passed their bad blood on to other organs. So, a stomach ache was not caused by eating the wrong foods or an irritable ulcer, but because the patient was using a condom or masturbating, disrupting the genital spot. These bad vibes, so to speak, were then passed on to the nose, and from there to the stomach – or heart, liver, eyes or wherever.

In 1895, Emma Eckstein went to see Freud for "stomach ailments and menstrual problems". Freud's diagnosis reads like something out of a Mad Magazine parody: masturbation mediated through the "nasal reflex" and passed on to her stomach and uterus. Freud summoned Fliess to Vienna to operate on Eckstein's nose. The Laurel and Hardy of Headology proved unbeatable when it came to malpractice. Ms. Eckstein began hemorrhaging copious amounts of blood from the nose.

Once near death, Ms. Eckstein's condition did not improve and a surgeon was called in. He removed a half meter of gauze from her nasal cavity that Fliess has inadvertently left behind. Her nasal passage had been so severely chiseled away on the left side that her face began to cave in, leaving her once normal looking visage misshapened and unpleasantly disfigured. Freud initially believed all of this to be the fault of the surgery. But he later corrected this to hemorrhages that "were hysterical in nature, the result of sexual longing". And thus was born the intellectual mooncalf that Freud called an idea.

Undaunted by this incredible blunder, Freud went back to Fliess and had his own nose operated on. He praised Fliess for holding "in your hands the reins of sexuality, which governs all mankind: you can do anything and prevent anything." From these exchanges, Freud developed much of his theory on infantile sexuality. These borrowings, however, merely began Freud's pillaging of

ideas that he later passed off as his own.

In fact, Freud's well-known dream theories were well ingrained in the European consciousness prior to 1880. When Freud was a young man, the madman Nietzsche was palaver-ing about the unconscious. And most readers have detected the legacy of the id that Freud "borrowed" from Nietzsche. In the case of his dream interpretations, Karl Scherner's *Life of the Dream*, available to Freud, was complete with sexual symbolism elaborated in detail. So, there you have it: a philosophy born out of the imbecility of genital nasal spots, the ravings of a madman, and the figments of a sleeping imagination. If Freud can be counted as having done anything with this material, it must be said that he claimed it as his own.

It is important to look upon these mass relocations of information in Freud, not as so much rechauffe, but as so many close plagiarisms. James Joyce rarely had an original idea. But the ideas of others he was somehow able to remake until the idea no longer resembled what the owner offered. In Freud's case, however, we find mass borrowings with few alterations. Moreover, we find Freud wishing for the presentation to be considered new, original.

But many a great thinker has been found to have been unoriginal. There is hardly sin in that. What is more troubling is the legacy Freud left behind. Before moving to that legacy, however, it is important to note that Freud was driven by three essential ingredients: fame, the occult and cocaine. From his earliest days, Freud fell famished for fame. To his fiancée, he wrote,

I have almost finished carrying out an intention which a number of as yet unborn and unfortunate people will resent....[T]hey are my biographers. I have destroyed all my notes of the past fourteen years, as well as letters, scientific excerpts, and the manuscripts of my papers.

Of course Freud was not dreaming of those of us who would rue the day he ever walked the earth. Rather he spoke of his coming celebrity. More-

over, he remarked to his medical schoolmates that he would one day be great and be enshrined in the hall at the University of Vienna, where the busts of its famous graduates were displayed.



Freud also did more than dabble in the occult, telling friends if he had it to do over, he would have spent more time in psychic researches. His 1921 paper on telepathy was withheld by friends who foresaw the damage such a work would have done his budding reputation. But more even than the fame and the occult was his addiction to cocaine. Dozens of entries in his diaries are veritable paeans to what he calls the "miracle" drug. He also views it as an aphrodisiac, and warns his fiancée that she will succumb to "a big wild man with cocaine in his body". His diaries reveal his penchant for relieving his nasal distress, migraines, depression and desire with "cocainization". Indeed, on June 12, 1895 he entered, "I need a lot of cocaine."

It is against this dopey backdrop that Freud's harebrained ideas began infiltrating (or infecting) the realpolitik of America. The biggest impact was, of course, felt in the area of "lib-

erated" sexual awareness. Freudianism moved us from a Puritan prudery to a moral manumission; from what was described as sexually uptight and repressed Americans, to what came to be billed as open, loving and caring ones. Of course what could only be suspected then, we now know to be true today. To get from prudery to freedom, we had to endure prurience, and a generation hopelessly lost to sexual impropriety. Freud's philosophy cannot be charged with these all ills exclusively, but his work set the stage for what later followed.

Freud did not succeed overnight. He faced some fierce barriers. No less a figure than H. L. Mencken fought against him. Only Mencken, with his inimitable style, could wound so strongly:

To Freudian writers the entire language is made up of two groups of symbolic words, half meaning the male, the other the female genitalia. If any words happened to be left over they stand for incest, rape, anus, or faecal associations, or the fornicative, generally speaking.

Mencken also unmercifully lampooned Freud in a series of satires published just before the first world war. Given the tenor of public life at that time, one wonders how Freud was able to pull it off. The answer is a simple one: his useful idiots were legion.

Two such helpers were Sarah Benedict and Margaret Mead. Benedict and Mead were both radicals and the axe they had to grind they sought to grind through their academic writings. Benedict's *Patterns of Culture* concluded with a protracted discussion homosexuality. Benedict felt that homosexuals were given short shrift and she decided to take on the reigning moral orthodoxy, seeking to somehow modify it. It was a huge risk for her because cultural currents were such that a discussion of this nature could send one over the waterfall of public dissent swiftly.

Later, Mead followed up with what has been described as a tour de force on modern sexual mores by arguing that men and women in Samoa were the most unrepressed sexually of any

individuals on the planet. *Coming of Age in Samoa* seemed, in fact, to be a description of individuals from another planet, so different were their attitudes about wanton sex and homosexuality. It is now clear that Mead was duped by the Samoans and that her book is a treasure-trove of mismemes. Only an intellectual could be so easily taken in. Mead apparently did not know or did not care that previous histories of Samoans indicated their penchant for deliberately misguiding researchers. Could it be that Mead's and Benedict's scholarship was ideologically driven, given that they were lesbian lovers?

Walter Lippmann of *New Republic* fame continued the useful idiot line by arguing for Freudian interpretations and providing fawning articles about Freud and Freudians throughout his magazine's pages. Moreover, his work in the magazine coupled with his entree for Freud's ideas into the fashionable salon of Mabel Dodge's on 23 Fifth Avenue made certain that middle America would be inundated with Freud and Freudians at virtually every level of intellectual life.

Even such lukewarm liberals (who heated up much later in life) as Dr. Spock – the baby doctor, not the Vulcan – assisted Freudians with his nonsense book about raising children. But Spock's work was Freudianism defanged, and millions, literally, of American parents sought to do what Dr. Spock told them to do. Not every bit of his advice had been inquinated by Freud's poisoned pen, but enough of it had been to make the bulk of his advice suspect from the outset.

Of course no one can forget the Kinsey fiction regarding sexual mores in the fifties and the damage it has done. Driven by Freudian philosophical underpinnings, Kinsey and his troupe sought to remake sexual mores by lying about what they really were. We now know that his research population could only be described as sexual deviants. While this might fit some portion of the under thirty population today, it did not begin to describe America at the time of the released report. Though researchers knew Kinsey's work was intellectually

dishonest, the ends justified the means and a conspiracy of silence paved the way for the insanity of the sixties.

Finally, Karl Menninger assisted the Freudians with his battologies about prison reform. Menninger was convinced that those we had in prisons were simply mixed up. All we had to do was assist them in unmixing themselves and all would be well. "I suspect", wrote Menninger, that all the crimes committed by all the jailed criminals do not equal in total social damage that of all the crimes committed against them." Where is Willie Horton when you need him to drive home a point!



Not this Dr. Spock

These are only representative of the number who made it their lot in life to propagate Freud's views. Torrey touches on countless others such as, Hitchcock who sought to make going to the psychiatrist office look like fun, or the thousands of television shows that pushed for counselling at every street corner. Readers can easily add others. For example, there are those columns of the *Landers* girls that answer every problem with the solution of counselling. Torrey shows in painstaking detail that the revolution that Freud began, so permeated the fabric of society that not one thread of it can now be found without some tincture of his philosophy.

It's uncanny how successful Freud turned out to be, even though, as is the case with nearly every revolution, he was cast aside when the revolution was over. But his success cannot be denied. Freud's work is now *implicit*

in virtually all we do, say or think. It is taken for granted that we are, to a greater or lesser degree, all Freudians. When I think of the two dozens or more acquaintances who have undergone counselling, I find Freud's triumph even more baffling. While admittedly anecdotal, these two dozens have, not one of them, been helped in any appreciable way. In fact, by their own admission, it was only after they ceased to go to counselling that they finally resolved their problems. This is not to say that no one can be helped by some form of counselling. But I for one would like to see some non-partisan statistics on the success rate. My guess is that it is almost as successful as public education.

Torrey tells the story of Freud and his malignancy with panache and scholarship. The book is eminently readable, but it is also very troubling. With the genie out of the bottle and having granted so many bad wishes, how is it possible to put him back, or to undo his heinous legacy? When one thinks for a moment how much of this hodman's work has made its way into what is called Christian counselling, one realizes how monstrous the problem is, and how arduous the clean-up chore will prove to be.

Coleridge had it right without knowing it when he wrote of another:

He looked at his own Soul with a
Telescope. What seemed
all irregular he shewed to be
beautiful Constellations; and
he added to the Consciousness
hidden worlds within worlds.

The only problem with this assessment in Freud's case has to do with the worlds he created. Each world was one more fallen one upon fallen one that he tried to pass off as whole.

□

Mark Y. Herring is Dean of Library Services at Oklahoma Baptist University.

Two Cheers for *Liberty*

Roger Schultz

The Emergence of Liberty in the Modern World by Douglas Kelly

(Presbyterian and Reformed, 1992)

In March, 1991, I attended a bicentennial Symposium on the Bill of Rights, which was sponsored by the U.S. Congress and was held in the famous Caucus Room of the Senate Office Building. Constitutional historian Donald Lutz argued that "the pedigree of the Bill of Rights" could be found in the bills of rights in colonial constitutions, which were primarily authored by ministers. Three-fourths of the provisions in the U.S. Bill of Rights, in fact, were outlined in the 1641 Massachusetts Body of Liberties, a Puritan document that came complete with Bible verses attached to each of the rights. (Conference participants gasped with horror when they realized that for their cherished liberties they were indebted to the hated Puritans.) Kelly carries this further, arguing that the whole fabric of liberty in the West was woven around the idea of the covenant.

Kelly's book is must reading for those interested in the development of covenantal and political ideas. Kelly describes how the idea of political liberty originated and matured in five Reformed communities: Calvin's Geneva, Huguenot France, Scotland, Puritan England, and America. It is an important corrective to the modern notion that liberty is rooted in classical republicanism and Enlightenment theories of government and rights.

Kelly shows the importance of the Catholic conciliar tradition, which stressed the authority of a general council of the church over the pope. This was the foundation for Reformed theorists, who articulated ideals of representative government, constitutionalism, and the rule of law.

Calvin stressed the "two kingdom view" of government – of separate but complimentary civil and religious spheres. The church was an independent institution, not subordinate to the civil magistrate. The Old Testament was important to Calvin for showing a moral framework in the Ten Commandments and the need for an "elective, representative, republi-

canism". Yet, Kelly contends, Geneva was never a "theocracy" and Calvin did not want to enforce Old Testament judicial laws.

The oft-persecuted French Huguenots further refined Reformed political theory. They created a more far-reaching constitutionalism, featuring the limitation of political power, the "consent of the governed", and "the right to resist tyrants in the name of divinely granted liberty". *Vindiciae Contra Tyrannos*, born during the intense religious warfare of the late sixteenth century, was the best example of the Huguenot's ardent opposition to tyranny.

The political expressions of the covenant thought had further development in Scotland. John Knox's theocratic ideals and radical Hebraic notion of the covenant was the foundation for this tradition. Feisty Scottish Presbyterians, concerned for the "crown rights of Christ", eventually drafted into the Solemn League and Covenant in the seventeenth century. Samuel Rutherford's *Lex, Rex* was the finest example of the Scottish religious-civil concept of the covenant.

Meanwhile, in England, the Puritans mounted a challenge to "divine right" theories of government and Erastian ideas of the subordination of church to state. James I had clearly seen the connection between religious and political theories and revealed in his famous dictum, "No bishop, no king", the analogy of political and ecclesiastical republicanism. Puritan ideals eventually erupted in the English Civil War and the Glorious Revolution.

In America, these Calvinistic and covenantal ideas of liberty bore their "richest fruit". The Puritan legacy grew into a "constitutional structure, limited by divine law and based upon the consent of the people, with a lasting right of the people to resist tyranny." The American Revolution, Kelly shows, also had a strong religious dimension. Led by Princeton president John Witherspoon, the War for Independence was considered by

the British to be a "Presbyterian Rebellion".

Kelly's book has its problems, for example, in its treatment of theonomy. Kelly shows the anti-theonomic side of Calvin, which is certainly visible in the *Institutes*. He neglects Calvin's sermons on the Pentateuch, which have a far different tone. He also neglects the influence of Bullinger, a serious omission in a book on Calvinism and political theory.

Kelly also becomes faint-hearted in his discussion of church-state issues. Embarrassed about Calvin's treatment of Servetus (and comparing it to communist totalitarianism), he opts for a pluralistic reading of the past. Writes Kelly: "Yet we must remember that in differing with Calvin on these points, . . . we today differ also with most religion of his day, both Catholic and Protestant, except for the Anabaptists." (p.26) It is genuinely disheartening to see a Reformed author of Kelly's stature endorsing an Anabaptist vision of civil government.

Kelly's book has other limitations. There is nothing on political-covenantal developments in the Netherlands. An analysis of Dutch thought would have nicely rounded out this study. The analysis of American thought is too brief and superficial, as Kelly quickly bounces from the Puritans to the Revolution. Even worse, for his analysis here, Kelly depends too much on discredited neo-evangelical historians and seems unaware of recent Reformed contributions to our understanding of the American War for Independence.

Despite these limitations, *The Idea of Liberty in the Modern World* is an excellent book which deserves a careful reading. It takes covenantal ideas seriously. It shows that critical political ideas originated in the Reformation, rather than ancient Greece and Rome, or the Enlightenment. In short, Kelly has demonstrated that the Reformed concept of the covenant had a profound impact upon Western political development.

Whatever Happened To God's Law? A Defense Of God's Legal Claim Upon His People

Brent Bradley

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This brief yet helpful treatise on the perpetual authority of the moral Law in the life of the believer would have come in handy about 15 years ago when, as a relatively inexperienced pastor, I set out as a young David to do battle with the Goliath of antinomianism. My formal and personal theological studies had produced in me a conviction that God's moral Law is of perpetual and binding authority, but my ability to defend that position from Scripture was limited. Ernest Kevan provides the Biblical arguments by examining the moral Law in its manifold relationships to the believer. The brevity of the book encourages reading by busy pastors as well as layman. Its language and organization make it understandable, and its content is persuasive.

While the doctrine of God's Law can be studied from many perspectives, Kevan's purpose in writing the book is limited; "to present a discussion of the Law of God in the life of the believer." Of particular concern is the decline in holiness that has characterized the Church as she has abandoned or undermined the authority of the Ten Commandments for those in Christ. Always insisting that moral Law was never designed to be a ground for justification, Kevan persistently argues that the Law is essential for the believer to live for God's glory. He says, "...the bestowal of power for a holy life needs to be accompanied by instruction in the pattern of it." He insists on the grace of Christ as the only ground of salvation, but presents His moral Law as the standard which defines the holy life into which believers are introduced by their salvation. "There would be fewer moral tragedies among professing Christians if the salutary instruction of the Law of God were more conscientiously heeded. Let the believer look alone to

Christ for the enabling power of a victorious life – as indeed he must – but let him at the same time remember that holy living consists not in emotional delight, but in keeping the commandments of God."

Kevan is careful to avoid unnecessary misunderstanding by defining his terms, and dealing with erroneous presuppositions about God's Law that often cloud the debate over the place of God's Law in the life of the believer. He carefully states the objections and criticisms of his opponents and answers them forthrightly and convincingly. For instance, in response to the notion that the Law must be rejected because man is unable to keep it, Kevan responds, "...it is often forgotten that, similarly, man has no power to obey the Gospel. The command to believe is as impossible as the command to obey, and so the Gospel seems to speak just such impossible things as does the Law." In a similar vein, he points out the inconsistency of those who compare the Law apart from the power of the Spirit with the Gospel accompanied by the power of the Holy Spirit. To be sure, the Law apart from the effectual working of God's Holy Spirit is a "dead letter". However, if both the Law and the Gospel are compared from identical perspectives, both will be found to be powerful when accompanied by the work of God's Spirit, and "dead letters" when considered apart from it.

That Kevan felt compelled to write this book is a sad, but telling, commentary on the condition of much of the evangelical Church. Moral Law does not deal with any of the more controversial elements concerning the Law of God, such as the place of the Old Testament case laws in the New Testament economy and if, or how, they are to be applied. It deals only with the abiding validity of the Ten

Moral Law, by Ernest Kevan
(Escondido, California: The den Dulk Foundation. Distributed by Puritan Reformed Publishing, Phillipsburg, New Jersey) 76 pages, appendices.

Commandments which gives substance to the two duties of believers to love God supremely and to love their neighbors as themselves. Kevan wrote because he, like many faithful men today, faced widespread opposition to the simple truth that citizens of God's Kingdom, who have been purchased by the blood of Christ, are under obligation to be governed by His Law. Indeed, believers have been saved by grace through faith "for good works, which God prepared beforehand, that we should walk in them (Ephesians 2:10). No doubt the author's burden to write stemmed from seeing first hand the tragic fruit that antinomianism had brought forth in broken lives of the people to whom he ministered. Surely the need to write such a book speaks volumes about the condition of the Church and the decay in her ranks. Let the undershepherds of God's flock faithfully proclaim God's Holy Law that we might see sinners humbled and brought to the feet of the Savior. Let them then instruct the flock in the way of life as set forth in the perfect Law of liberty.

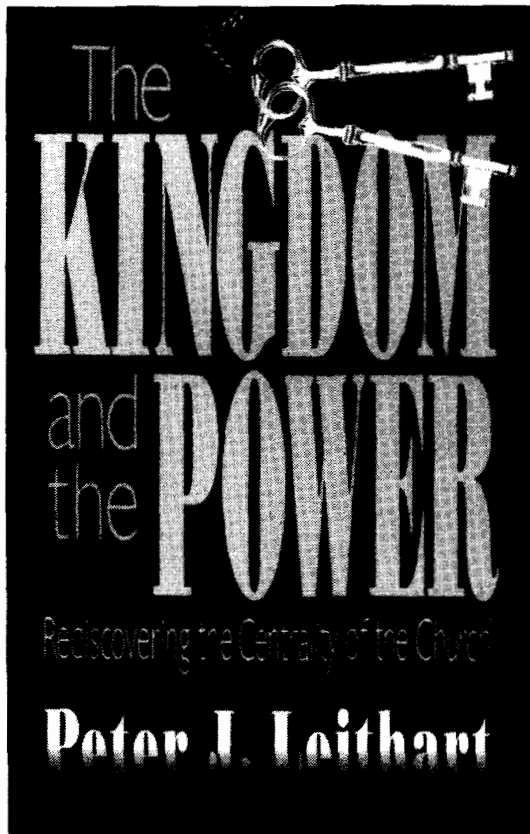
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If we do not have a generally agreed upon moral obligation, no social order is possible, and as Romanticism came to accept only that which was relative, particular, and momentary, so do we. We reject a universal ethical standard, except the facetious one which says, If it pleases you, or if it feels good, do it. The only order that is able to exist, then, is the order that the state imposes from the top down.

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