

# The Separatist Review

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## THE RETURN OF THE PILGRIMS

by Rev. James W. Stivers

*For ye are strangers and sojourners with me in the earth.  
(Leviticus 25:23)*

In her fine book, *The Return of the Puritans*, (New Puritan Library, Box 516, Skyland, N.C. 28776, 1979) Pat Brooks has reiterated the traditions of our Puritan fathers, and has shown the profound apostacy from those traditions which has culminated in the present, American crisis. It is enough to say that in the midst of this darkness, God has been raising up modern-day Puritans to articulate again those beliefs that made us the American people.

Now, quoting Mrs. Brooks, I wish to draw a distinction between the Puritans and the Pilgrims (page 44):

*"The Puritans were the salt people. They saw God's covenant as binding on them to propagatae a state which would insure His justice on earth. Their goal was to influence and control the state for righteousness: to purify both the individuals within the system and the system itself."*

*"The Pilgrims, or Separatists, on the other hand, were the light people. 'Do not be bound together with unbelievers' and 'come out from among them and be ye separate' they took in a geographical sense. The Pilgrims lived in an exemplary manner and brightened not only Puritanism, but all of American history. However, they remained aloof from the society beyond their colony. Light can do that. A lighthouse warns or beckons those miles away; it is not intended to provide physical contact for those it aids."*

By Webster's definition, a Pilgrim is a wanderer through the land, a foreigner. Today's Christian Pilgrim, or Separatist, is not a foreigner because of ethnic origin; for he is born an American. Rather, he is a foreigner because of his ethical department; his manner of life and speech renders him as strange as if he spoke a foreign tongue. A Pilgrim accepts no rest in a godless order, but seeks a city, whose builder and maker is God (Hebrew 11:13 -16 & 34, 40).

Whereas Puritanism necessarily refers to the quest of preserving and improving existing institutions, Separatism refers to the physical removal from such institutions to establish new ones. A Separatist is a Puritan who is compelled by conscience to make a visible separation from the wicked. This separation is pursuant of God's command

not to be "unequally yoked with unbelievers" (2 Corinthians 6:14). Beginning with a separation in such areas as marriage, education and business, we believe that the ultimate separation is fast approaching - the one of physical removal to establish a godly, civil government.

Christian Separatism is not violent and does not seek to destroy in order to rebuild. But as the Hebrews left Egypt, Separatists are leaving to God's judgment those corrupting and evil institutions. Instead, they are seeking a place elsewhere to do the will of God.

The Christian Separatist movement, in America today, is a return of the Pilgrims and exists as an attempt to rebuild our culture upon the foundation laid by our Pilgrim forefathers. That foundation was the Holy Scriptures, which they believed set forth precepts for every station and function in life. We affirm, that the Holy Word of God alone, stands as the true foundation upon which a just and happy civilization can be based. Realizing that our present, humanistic culture is fast disintergrating, Christian Separatists stand ready to build again a society governed according to the laws of God.

Some explanation should be offered for the name and purpose of this review. The *Separatist Review* is so named because we are Separatists - dissenters of the present state of society. We believe our nation and culture is nigh unto judgment, and that Christians must not partake of the unholy thing, lest they partake of God's wrath, also. Since the present society will not reform, we call for a departure from corrupt and godless institutions, toward the end of building new ones which bear God's blessings.

The purpose of this Review is to inform you of the significance of contemporary events for Christian Separatism. Instructional articles will be provided to identify and indict those corrupting elements in American society.

The *Separatist Papers* are position papers, and are designed to be that organ for articulating the rudiments of Separatist theology and practice.

We pray that you, dear Readers, will overlook the inadequacies of these early issues. We, too well, perceive our dependence upon our gracious, heavenly Father for what good this work will accomplish, and trust that each issue will steadily improve.

# THE ELECTION YEAR BLUES

by R.J. Thiry

This month, the biennial elections were finally completed. Once again, the American populace was mercilessly bombarded with America's own brand of propaganda. And as usual, I found myself filled with mixed emotions.

On the one hand, I recognized the significance of living in a country which affords its people the freedom to vote (however slight it may be). Popular elections are symbolic of some semblance of political freedom. But on the other hand, election year hoopla can be enormously frustrating and downright torturous. And it never stops! At least, it seems that way.

Because of the November elections, I hardly ever have a peaceful fall season. Indeed, my mind is forever agitated by a disease called, "politicianitis." Never do I find a moment, while reading the newspaper, listening to the radio, or watching television, when my intellect is not being insulted by some braggadocio, some chatter-happy, politician with his or her kindergartenish campaign slogans. Enough is enough. How much of this can a man take!

Politicians are not supermen, you understand. They are not the new incarnations of God. Yet, to hear their campaign speeches, you would swear the Second Coming of Christ came early. For once, I would like to hear from an honest politician (if that is possible): a man or woman whose honesty would behave them not to make arbitrary promises they don't or shouldn't intend to keep.

And all that rhetoric and sugar-coated jargon. How routine it becomes to hear arrogant politicians pat themselves on the back and then evade addressing, in any degree, the issues of the day. Always remember: politicians speak with forked tongue. They have mastered the craft: they are pros. The less they speak to the issues (the real ones, not the ones they fabricate for the campaign) - the less chance it will hurt them. Their end justifies their means - anything to get elected. And if that means speaking out of two sides of their mouth to avoid speaking to the issues philosophically, so be it.

Maybe I am different than most. I hope not. But I like philosophy and I like to think. Unfortunately, politicians do not, at least during the heat of a campaign. During the

campaign, they prefer staying neutral and ambiguous on the controversial issues. They like to talk more, but say less. Using words like, "commitment", "dedication", "devotion", "responsibility", "hard-working", "common sense", "caring", "compassion", "experience" and all that, most politicians plan to maintain their ambiguous posture. And believe me, their plan works. These words are excellent to use if you wish to camouflage your real political predilections. With these words, a politician can talk a lot and not say anything. All and all, this makes for a futile listening experience, to those who like to be stimulated cognitively.

The politician's message is aimed at the feelers among us. Political rhetoric has become, more or less, another form of emotional manipulation. Politicians play on the fears and emotional aspirations (mostly fears) of their listening constituencies. Conceptualists and intellectuals are left out in the cold, I'm afraid. That means us Christians too, brothers and sisters. And that is a sad commentary on America's political life.

As I write this down, I'm in the great State of Wyoming. The weather is quite pleasant; the mountain scenes are breathtaking. But I expected a bit more than picturesque surroundings. I was hoping to witness some interesting and stimulating political confrontations. Real philosophical battles. I was disappointed. While the State of Wyoming, as a rule, is considerably more conservative and philosophically akin to my way of thinking than most states in the Union, the methodology of campaigning varies little from the most radical of states. How depressing.

When will the American people learn? When will we demand more from our political leaders? How long must the positions of power be won by fanciful slogans and slick campaign rhetoric? How long must elections be tantamount to beauty contests? How many fast-talking, contemptuous politicians must we elect before we realize our so-called representatives do not represent us?

Maybe in 1984? I doubt it. I sure wish it would. I'm tired of these Election Year blues.

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# The Separatist Review

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## CHRISTIAN RECONSTRUCTION & COUNTY POLITICS

by R.J. Thiry

During the elections last November, the American people made their collective voice heard, in which clear choices were made that will greatly affect the direction of public policy. The political repercussions are already being felt.

What exactly transpired on November the 2nd? What overriding factors contributed to what all Christian conservatives must admit was a political setback? The answer is three-fold: First, what transpired on election night was due in part to a liberal/humanist backlash. Partisan commentators have referred to it as a Democratic backlash. They would. This commentator, however, is of the opinion that this backlash transcended party lines. It was bigger than the Democratic party. It was a liberal backlash, a backlash from the "left" side of each party. Indeed, all the liberal/humanist constituencies were considerably more organized this time out. They were ready for that election. Gay Rights P.A.C.s, Feminist P.A.C.s, and the like - all were better-financed and more determined to defeat New Right candidates. This backlash stung deeply.

Second, the "liberals" dictated the political priorities. They decided the issues. In the 1980 election (also 76 and 78), the Christian/conservative consensus in America set the agenda for political debate. Their oft-disparaged, single-issue groups found themselves with a real voice in politics. Not in 1982, however. Unemployment and the nuclear freeze movement were the hot issues by then. They got all the headlines, particularly, unemployment. There was not a day when we--the voting public-- were not inundated with brainless propaganda smears against Reaganomics. To hear them, one would think President Reagan was the reincarnation of Joseph Stalin -- a heartless and cruel man. Sadly, the President abetted that propaganda blitz by making the state of the economy the paramount issue. It was Reagan who said: "Judge me on Reaganomics." Of course, the media concurred and so did House Speaker, Tip O'Neill, with his "liberal" compatriots. As a result of playing right into their hands, the Administration allowed the liberals to establish the ground rules and the framework for the election. This, among other ill-advised moves, was a horrendous tactical *faux pas* on the part of the President. It cost us dearly. That steady diet of anti-Reaganomics propaganda proved to be too much for the New Right to counterpoise. Even Richard Viguerie and his direct mailing system was not enough.

Third, Reaganomics was a boondoggle in the minds of most voters. Pragmatically speaking, it failed to produce the kind of results he had promised in his Presidential campaign. The numbers just were not there. And unfortunately for those Congressmen who voted with the President, they suddenly found themselves defending a sweet philosophy gone sour -- the taste of defeat is always bitter. The issue of unemployment put a lot of politicians out of a job.

Although there were other factors, these were the principal ones contributing to the political waterloos of many fine conservatives.

There was a message in the 1982 elections. We must ascertain what it is and learn from it. What is the message? Essentially this: there is no such thing as a moral majority or a conservative majority in the United States. There is only a pragmatic majority, an anthropocentric majority if you please, but no moral majority. The will of the majority is not moral; rather, it is highly unprincipled and arbitrary. It cares little about the future of our Republic. Indeed, it cares only for the now, the present. It is clearly a hedonistic majority.

What is the significance of all this? Politically speaking, a new wave of American socialism is not only possible but highly probable. Big government will make a comeback, under a new name, of course. This socialism will be different from the old socialism. The language commonly associated with egalitarian economics will be changed to hoodwink the innocent and protect the guilty. The rhetoric is already starting.

Although President Reagan will disdain and vilify this "new" political course, his political connections and his love for factional unity will, nonetheless, outweigh those personal preferences. When push comes to shove, Reagan wants neither.

And past 1984? Barring a miracle or divine judgment or both, in 1985, following Reagan's probable defeat to Mondale, Cranston or Glenn, this trend to the left will likely continue to escalate leaving in its path a compose of disastrous policies, hyper-inflation and price controls.

It must be admitted that there is little we can do as individuals or even as small groups to alter national public policy -- that is, if you are on the "right" side. Dr. Jerry Falwell and his political action group, Moral Majority (as big as they are), have not yet even overturned current abortion laws. I dare not say we ought to divorce ourselves from national concerns. Not at all. It is our Christian duty to stay abreast of the issues, and be actively involved in the debate over national crimes. But it is all too apparent that our first and foremost sphere of concern -- as political activists -- should not be on the national level but within the county. In other words, Christian social action should be directed toward the local level, especially the county level. It is the only level of civil government where Christian reconstruction is a possibility in the foreseeable future.

What I am suggesting is a renaissance of Christian localism, Christian feudalism if you please. Where else but at the local level can we expect to gain the political leverage that can actually pay in the cultural dividends of political, religious, and economic freedom? It has to be at the county level. Historically, the county has been the place to be.

County politics, generally overlooked by Christian and politician, has a tradition of being the political backbone of the American system. Dr. R.J. Rushdoony, in his book, *The Nature of The American System*, (pgs. 8-10) astutely elucidates on the cultural significance of county politics in early America. He writes:

... "it would be a serious error to assert that the alternative to federal sovereignty is State Rights. Important as the States are, they are not the basic unit of the American system. The basic unit is clearly and without question *the county*; significantly, one of the first steps towards independence was taken by Mecklenberg County, North Carolina, May 31, 1775, in order to prevent a legal vacuum. . .

First, the *property tax* remained in the hands of the county, which had early established its jurisdiction. The people of an area thus controlled their tax assessor and their county supervisors, so that the taxing power was not beyond their jurisdiction. When the power to tax leaves the county, tyranny will then begin in the United States. Socialism or communism will be only a step away. . .

Second, *criminal law* was and is county law in essence. This was an important safeguard against tyranny and against the political use of criminal law. Law enforcement officers, including judges, were and are officers of the county, in the main, of its constituent units. As T. Robert Ingram has pointed out, not too many years ago executions were also held at the county seat. Police power and criminal law are thus matters of local jurisdiction in the American system. . .

Third, *civil law* is also county law to a great degree, enforced by local courts and by locally elected officers. The American citizen is thus for the most part under county government rather than state and federal government. His basic instruments of civil government are local, residing in the county, and the county is his historic line of defense against the encroachments of state and federal governments. In early America, town and county elections were properly regarded as more important than state and federal elections, and property qualifications more strict on the local level."

Godly wisdom behooves us to consider well the elucidation of Dr. Rushdoony. Unfortunately, in our avidity to redress national malpolicy we have neglected his insight. As a result, the enemies of freedom have acquired much power, both locally and nationally. Counties have become miniature, modern Americas. They are mini-welfare states.

It is imperative we understand that the last line of defense is the county. How well we implement the principles of Christian reconstruction at the county level, greatly determines our success at the state or national level. If we fail locally, can we anticipate any national renewal? It is quite naive to think we can.

We are rapidly approaching an era of repudiation. We shall soon witness an explosive outpouring of the politics of envy (i. e., riots and terrorism). America is racing toward unmistakable disaster. Its very foundations are disintegrating. Something must explode. America, as it is now, cannot last. It cannot. Radical changes are forthcoming; that is for certain. What those changes are going to be, and what they will mean, that is still up for debate.

A scenario of America's future is like a coin; it has two sides. One side is positive, and the other is negative. What is certain on each side is the decentralization of power. Where each side differs is on the outcome. My Editor has convincingly argued (I'm paraphrasing him here): "Decentralization is coming; it's inevitable. As to how it will come, I do not know. It could come voluntarily, or it could come involuntarily. The jury is still out."

The difference between the two is tremendous. It means the difference between Christian localism (voluntary decentralization) and riot and revolution in the streets (involuntary decentralization). The difference is between Christian feudalism and pagan feudalism (the rule of warlords). Like I said, the difference is tremendous.

Dr. Gary North's scenario is similar:

"I think the welfare State mentality will be reversed, possibly in my latter years. If not, then we will enter a period of true darkness, where hope in the future is really extinguished. That period will have to be classified as the new dark age. It will be the age of the local tyrant, the age of the war lords. The central government cannot hold the whole overcentralized bureaucracy together once the productivity runs out. It will fragment. It will be a new feudalism."

Let it be said in another way: if Christian reconstructionists can recapture the reins of local power, if they can provide the intellectual and moral leadership on the county level, national felicity will be measurably heightened. Christianized counties will secure peaceful surroundings for protection, if indeed, the revolution of involuntary decentralization is foisted upon this nation. Christian control on the local level is the keystone of our future. And county restoration is at the heart of that local control.

Christian localism not only protects-- in a defensive sense-- from cultural dislocations, it is, moreover, the best means--in an offensive sense-- by which to win back the whole nation. It is apparent that voluntary decentralization will not happen in one sweeping stroke; the Great Commission will have to be accomplished, one county at a time.

The elections of November past speak conspicuously about the future of our nation: decentralization is coming. Are we ready for whatever happens? Are we morally, fiscally and intellectually prepared? It is my hope and prayer we are.

#### THE BATTLE FOR CHRISTIAN EDUCATION IN WYOMING

The elections of November past proved that the "Reagan Revolution" has yet to catch up with the State of Wyoming. Although Wyoming politically and philosophically stands in support of President Reagan's platform, it is doing exactly the opposite on the state level to what Reagan is doing on the national level. Ironic isn't it? While the President is urging the decentralization of power from the federal government to state governments, Wyoming is insisting on the centralization of power from the counties to the state. For "Reagan country", a greater incongruity is difficult to find.

In case after case, the counties are being stripped of their power and their taxing base. Education, social services, land-use, and so on have become increasingly centralized over the past two years. And the recent elections offered no change in the present course except its acceleration.

In one area, however, Christians have succeeded to stop the encroachment by the state: that has been the fight for the independence of Christian schools.

The last two legislative sessions (which fortunately are only forty days long) have witnessed a concerted effort by the State Department of Education to pass legislation which would register and in effect, regulate all Christian schools within the state. Both attempts have failed. They failed, in part, because the Wyoming Education Association (though strong) is not as militant philosophically as other states. But it also failed because the Christian community kept a watchful eye on the legislature and resisted each effort vehemently.

The public reason for this proposal was to insure quality education (it always is). But the lust for federal and state funding to local school districts seems to have been the real motive. Every student that leaves the public schools to enroll in a private school decreases the flow of federal and state aid to a local school district. That really shouldn't matter if the state is no longer responsible for the education of that student. But try to explain that to bureaucrats addicted to money and power. It's impossible.

The Christians argued that the proposal would have changed the status of the Church within the State of Wyoming from a separate and independent entity to one of subordination and service to the state. The Church would no longer have been under Christ but under the state. Registering parochial schools would have set a dangerous precedent inevitably leading to future control.

To this date, there is no law (to the knowledge of this writer) on Wyoming's statute books having anything to do with parochial schools, except for their exemption from taxation and control (already guaranteed by the state's constitution). This is the status Christians wish it to remain.

The future for Christian education in Wyoming looks very bright. If the Christian consensus continues to grow and strengthen, there is good reason to believe that our vulnerable period is over. The liberty of Christian schools appears secure; and the hope for reconstruction and reform in Wyoming is still alive.

J. S., Editor

# The Separatist Review

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## THE DYING GASPS OF AMERICAN CIVILIZATION

by Rev. James W. Stivers

The lessons of history seem to teach us that human events are rarely influenced by ideals. Ideology means little in a world where selfishness reigns supreme, and where instinct dictates the course of action. It is more often true that ideology provides useful legitimacy to actions, but not incipient motivation. Ideas do have consequences over the long run; but present decisions are very often nonideological, being based upon sentiment acquired through some kind of osmosis.

I say "rarely" because there have been times (a precious few) when ideas have meant all the difference in the world, times of decisiveness when the flow of history has been dramatically altered. An example of such a time was the origin of American civilization.

Although nations and empires, with remarkable consistency, rise and fall upon the chance of ambition, intrigue, and war, it belonged to America to enjoy a beginning of the noblest ideal. And it was such a beginning that continues, though weakly, to shape our destiny.

When the Pilgrims landed upon the desolate and rugged shores of this continent, it was to plant the seeds of a civilization improved and matured. They did not come to seek for gold or silver, nor for adventure or fame, but for the sake of an ideal - a vision to establish a Christian commonwealth governed according to the laws of God.

It was not that this vision had not been effective at times in Europe; for Europe had once been known as "Christendom". The Pilgrims were the product of the Reformation, with its battle cry of "Sola Scriptura". The introduction of the printed Bible produced a tremendous pressure for decentralization in society. Any man, with Bible in hand, could stand alone against society and pronounce divine judgment upon its institutions. This moral power in the hands of the common man was awesome.

John Wycliffe, "the morning star of the Reformation", affirmed this application when he became the first translator of the Bible into the English tongue: "This Bible is for the government of the people, by the people, and for the people."

This new ideology affirmed that the only binding and unifying factor in society was the Word of God, not the Papacy, not the state, and not the nature of man. The fruit of this was not only religious liberty, but also political and economic freedom.

Up to this time, a pagan belief had held dominance in human thinking. That belief was an idea which affirmed that the natural state of humanity was chaos, and that order could be brought about only through the imposition of some man-made institution. The traditional institution invented for this unifying and ordering of humanity was the totalitarian state. Within Christendom, totalitarianism took the form of the Church (or the Papacy). Among the Renaissance humanists who believed in the efficacy of anarchy, it was the common nature of man.

All of these views were insufficient for one simple reason: they did not take account of the depravity of *all* men. Because all men are sinners, no single, man institution could be trusted as the comprehensive institution of humanity. Institutions, because of human sinfulness, tend to corruption. No man is better than another. All men are created equal, equal in their tendency toward anarchy. Therefore, no man has the right to govern his fellow man.

The leaders of the Reformation insisted that there was only one trustworthy and incorruptible entity on Earth, and that was the Word of God (the Holy Bible). To prevent tyrannical power from being arrogated to any human being or institution, they insisted that all things be subjected to the sovereignty of the Holy Scriptures.

This explosion of diversity and freedom which the Reformation produced did not threaten the order of society. It was not reducible to anarchy. For the power of existing institutions was transferred to responsible people who governed themselves according to the Bible. America was the prototype for this concept of society. And its success can be measured by the self-restraint of its people.

We have forgotten that this is the essence of American civilization: the ability to balance liberty and order without intervention by the state. It was the choice of those who would later become the American people, to enforce the distinctions that civilization requires through non-statist institutions, such as the family. The family would perpetuate civilization, not the police.

This voluntary decentralization of power in America was accomplished safely because the people governed themselves according to the Ten Commandments. And this James Madison acknowledged was the only way to perpetuate the America our Founding Fathers knew:

We have staked the whole future of American civilization, not upon the power of government, far from it. We have staked the future of all of our political institutions upon the capacity of mankind for self-government; upon the capacity of each of us to govern ourselves, to control ourselves, to sustain ourselves according to the Ten Commandments of God.

Today, we live in an age of lawlessness, which is destroying the family and all other voluntary associations among men. Power and control are being surrendered to the state. Americans are losing their capacity for self-government.

Bureaucratic planners (with abetting historians and politicians) have often complained that the United States have never had a national, comprehensive plan. They perceive America as a mindless mass, a bungling giant with no eyes. The past two generations have witnessed a myriad of politicians and bureaucrats with an equal number of "plans" for America.

What disturbs most bureaucrats is that their plans do not work except through coercion. They need the police and the courts to enforce them. *Planners are always statist.*

The planners insist that they do not want total control; they do not want to plan everything, just some things. They fail to realize that only God can manipulate nature (which is what they are trying to do), and that is because He has control of all variables. Their attempt to be God in one area requires them to seek more control in another, until all areas are under their jurisdiction. *Planners are always totalitarians.*

Are the plans any good? The Soviet Union is the perfect example of a totally planned society. It cannot even feed its own people.

America does have a plan. It is the plan to have no plan of human intervention over the lives of other men. The document which made us a nation, the Declaration of Independence, explains that men are, and by right ought to be, free. You cannot have freedom and planners at the same time. But it is our surrender to the dream of a messianic state that is leading us down the road toward slavery.

The billions of economic decisions made by the human race each day cannot be decided efficiently by the state, even with a sophisticated computer system. The state is not omniscient; neither is it omnipotent. It is striving to be; but I do not think it will succeed.

Christians do not believe the state can provide the unifying factor in society and economics. Only God provides sufficient unity to an economic and social system. And the Bible recognizes only one institution as the central depository of economic power - the family.

That I have shifted the thrust of my article from religion to economics is not without foundation. Economics is the power to perpetuate. And the confiscation by the state of family capital has been the means used by statist to destroy the ability of Americans to perpetuate our civilization. Even politics exists because of economics; it exists to protect life, liberty, and *property*.

The reason why economics is a religious issue is because it is organically connected to man's calling under God. True, man is a theological creature; he has a God. But he is a *steward* under God; and that is an economic status. Man has been called to be God's vicegerent upon the earth, subduing it and exercising godly dominion over it. The Bible has a lot to say about economics as a *religious* issue.

The Bible insists that state interests be subordinated to family interests, a part of free enterprise system with family collectivism. America's founders sensed this protocol and demanded checks and balances on the state to protect a man's economic freedom. They saw economic freedom as preserving all other freedoms. The control of inheritance is important biblically. A man who is not permitted to provide for the future independent existence of himself and his family is a slave. An economic slave is not very free otherwise. His self-expression is limited by his master's wishes. If a man is economically subordinate to the state, the state is his master in all things else.

This issue looms great behind President Reagan's attempt to decentralize power in the United States. He is still a statist; but he is also a cynical one. He wants power and wealth shifted back to the states, away from the federal government. This is a step in the right direction. But he has failed to see the larger conflict between Liberty and Socialism, between the family as a form of collectivism and the state as a form of collectivism.

Some may argue that the line between the two is not always discernible; so they opt in favor of the state. There is no excuse for this. We have an infallible standard in the Bible to judge the legitimacy of all government programs. In the broad sense, any government program which requires the unlawful confiscation of property through a tax or debt is an illegitimate program. Period. It is statism, centralism, anti-Americanism, and most of all, unbiblical.

Unfortunately, the American people want the state, their new god. Our President indicated a desire to return to the true God. He took his oath of inauguration upon the Bible opened to 2 Chronicles 7:14, which reads:

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

This return to God and His order is not occurring. The President's speeches late, especially his State of the Union address, indicate that he has given-up on his quest for reform. The best we can hope for is that he will slow down the process of centralization. If the American people refuse to voluntarily decentralize, they will face involuntary decentralization through economic collapse, political impotence, and social conflagration. It was not that the President's program was an economic impossibility (reduced government spending and reduced taxes); it was a necessary step toward national survival. Rather, it simply was not politically possible. The welfare mentality has not yet been broken (poor people are not the major recipients of government aid, by the way).

Dr. Gary North has, as a first time for anyone (that I know of), explained in his *Separatist Review* why it is the goal of the "Insiders" to destroy the dollar and with it the independence of the American economy. (You remember that the term "Insiders" was introduced by Gary Allen in his book, *None Dare Call It Conspiracy*, to describe those members of the Eastern Establishment who are in collusion to further their internationalist objectives in business and politics). North has explained why they *must* destroy America's monetary system in order to destroy free enterprise. A money system is the blood of an economy. If you destroy the blood, the body dies. He has offered the necessary rationale for why this plot must exist. And the answer is not found *only* in some supposed motives of a sinister nature. There are basically three reasons.

First, it is true; there are men, maybe many men, who are wealthy and powerful, yet have only one goal in life: to get more wealth and power. They have never been geared to the lust for omnipotence. It is the lust to climb to the top, the top; or as the Bible calls it: a love for "the pride of life". They are like the robber barons and monopolists of the 19th century, social Darwinists dedicated to the survival of the fittest. "Let the dollar be damned", they say. They are going to make sure they are the fittest.

Second, there are some men who believe, or profess to believe, that the only thing that can save the human race from extinction is a statist oligarchy, an elitism of power and wealth united with manipulative science. That is why capitalism and Christianity must die: they are making the world less manageable and more dangerous. These men believe in a benevolent dictatorship, which requires eliminating America's free enterprise system. Slaves are far easier to control than free men and religious fanatics. Destroying the dollar, therefore, becomes a moral imperative to these men.

Third, (and this is the main reason), everybody is debt dependent, including banks. The debt pyramid is becoming more precarious. The game of paying off bad debts with cheap (inflated) money must go on to avoid collapse. Banks have traditionally counted the loans they make as assets. To increase profits, good bankers have had to increase the debt. As long as inflation continues, book-entry assets look good. When the dollar gets stronger, those assets start evaporating. This is precisely what is happening as the result of defaulting by debt-ridden nations and businesses. Because there are fewer dollars circulating (meaning less inflation), it is getting harder to find enough of them to pay off their debts. If the dollar keeps getting stronger and harder to find (deflation), everybody is going to go broke (i.e. economic collapse). An economic collapse brings in its wake fragmentation and a power vacuum. That idea scares the *Insiders*.

So, they insist on a weak dollar to socialize their liabilities. That is why inflation is here to stay; it will keep the party going. They know it cannot last forever; the ship is going to sink. But before it sinks, they have a life-boat ready -- a one world currency which has no objective standard to determine its value (they will determine the value). They think that inflation will not hurt a one world currency because there will be no currency in competition, no standard. "Fiat bucks" will never die. The world state will control *all* economic decisions through total control of the only currency. However, to reach that utopia, the dollar must die. And it will be utopian dreamers, madmen, and sweating bankers that will kill it.

Once statist monopolism (socialism) and inflation begin in a society, there is no way to stop them by just slowing them down. It's like being a little pregnant; it doesn't make any difference in the long-run. Both socialism and inflation bring economic disaster. To stop them requires radical surgery. It takes burning the presses and running the government out of the market place.

The temporary results of this kind of radical surgery is economic depression and shortages, depending on how long the malpolicy has been going on. The longer the drunk, the worse the hang-over. There is no other alternative. It takes time for the free market to adjust. And that readjustment hurts. Such a major surgery is not politically possible in the United States today. Reagan's failure proves it. There is not enough morally upright people in this country with stout principles that will tolerate the necessary pain. This nation faces inevitable disaster.

If a one world monetary system does emerge, it will be short-lived. A totalitarian economic system brings a loss in productivity. A loss in productivity results in shortages. Shortages breed discontent. And discontent results in blackmarket and fragmentation of power. Decentralization is God's decree for human society. It will come voluntarily or involuntarily.

It appears that America faces economic disaster. But that disaster will be a blessing in disguise for those who can see it. It will bring the decentralization of power and opportunity for Christian localism. It will provide an opportunity to restore the institutions which made America the empire of righteousness it once was. If enough people come forward who understand the meaning of this nation's glorious past, it is possible that American civilization can be revived.

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# The Separatist Review

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## THE SIGNPOSTS OF NATIONAL REPROBATION

### PART I

by Rev. James W. Stivers

Without question, ours is a heyday for the prophet. People are anxious concerning the future and are ready to part with large quantities of money on books, tapes, conferences, and private counsel that produce any kind of prognostication. (By the way, this Review came to you free of charge). Many are turning to the occult; others look to the state; and some seek various religious groups. There are many conflicting voices out there, causing one to wonder if we live in a day of the Tower of Babel revisited.

I came to the conclusion some years ago that if I wanted to know what was going to happen next I had better find out who makes things happen. Now, some people like to analyze conspiracies and formulate scenarios based upon their activities. Others follow the innuendo and shift in policy among public officials. Still others analyze the results of public surveys. Do you know why? Because many people think that men make history; they study the works and intentions of men. But in my estimation, God is the mover in history. I decided to find out what God was going to do next, because He is the one that makes things happen.

Now, do not misunderstand me. I am not saying that useful information cannot be obtained by reading the newspapers and studying statistics. What I am saying is that such information does not carry any decisive weight in determining my scenario of the future. I believe in Divine Providence and that God has a purpose to accomplish in human history. I believe that He governs in the affairs of men and that the Bible is the only infallible reference to know how God governs. Arbitrary prophetic models do not interest me. What is important is knowing God's character. It is important to know the pattern of God's government in the earth. And the Bible is the only place one can find the answer.

The Bible clearly teaches that God is a Judge in history and the end of history. He judges men individually and collectively. In fact, the Bible discusses the judgment of nations more than the judgment of individuals. As each generation goes by, the Lord passes through the earth and inspects the new harvest among the nations. If a people bear bad fruit, He sends them war, pestilence, and famine. If a people bear good fruit, He sends them peace and prosperity. He will uproot and replant, sow and harvest, gather the wheat and burn the tares, until He is satisfied with His work so that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Habakkuk 2:14)

It is my belief that a new time of harvesting has arrived in this generation. This is evidenced by an epistemological self-consciousness on the part of men. Men and nations are reaching an ideological maturity. They know why they have chosen to be sinners. Likewise, the Christians are coming to understand the fundamental issues at stake. The seeds sown by missionaries over the past two centuries are beginning to mature. The harvest of the good grain is about complete. Now come the grapes of wrath. Unlike many, I believe the harvest through evangelism in this generation is nearly complete. God is beginning to separate His remnant from the ungodly. A time of fiery wrath is upon us.

An example of God's judgment in history is presented in His dealings with ancient Israel. In the book of Judges, we find the monotony of the blessing-cursing cycle. Righteousness led to material prosperity, which in turn, led to pride and apostasy, then judgment, repentance, and finally restoration. There was little stability in the spiritual commitment of Israel. Yahweh was forced, on numerous occasions, to discipline His children.

However, it appears that from the time of Moses' death on, God knew that Israel, as an ethnic group, would not fulfill His purpose in the earth. He decided that He would eventually have to drive Israel out of the land He was about to give them (Deuteronomy 31:17, 27). God did not expect much out of Israel. If they were wicked in the presence of Moses, how much more after his death! The mission of the Incarnation and the Atonement began to loom with greater urgency. Yet, God was not through using Israel; for it would be the springboard of His global conquest through Christ's Church.

The purpose of this study is very practical and relevant. America stands in the "valley of decision" and faces divine judgment. America has fallen from the holy calling of our forebears. Her mission work and leaven among the nations may be nearly complete. Observing our apostasy, is God obliged to preserve this empire we call the United States of America? That is the concern of these articles. We seek to know when and upon what conditions God seals a nation for judgment, the point of no return. Our only source for such counsel lies in the Holy Scriptures, and specifically, the experience of ancient Israel. America, like ancient Israel, is a covenant nation. God will not judge this nation like He does the heathen. He will judge us like He judges all covenant nations: with the wrath of the jealous husband.

In Jeremiah 3:8 we find that God has divorced Israel to send them into exile. In Jeremiah 7:14 God rejects the City of Jerusalem as the City of the Great King. He removes His presence, never to return until the Pentecost found in Acts 2 that ushers in the New Covenant. Even then, the temple is rejected. God's new temple has become the bodies of His people (2 Corinthians 6:16). His new Jerusalem had become the Church Triumphant (Galatians 4:21).

The removal of God's presence from Jerusalem in Ezekiel 10 (contemporary of Jeremiah) seals it for judgment. Yahweh's protective covering is removed. He will no longer treat them as sons but destroy them as enemies. "To whom much is given, much shall be required." The end was imminent.

Upon what circumstances will God seal a nation for judgment? At that point where it is incapable of responding to grace. When the people have developed such a propensity to sin that they have virtually destroyed their moral agency, it is then that they have become irredeemable -- reprobate.

There is a period of time during a nation's apostasy when the prayers of the righteous are efficacious for the nation in saving it from wrath collectively (Ezekiel 22:30). Restoration to God's favor begins only as the nation follows up its prayers by turning from its wickedness (2 Chronicles 7:14). However, if the righteous are too few and too weak, such that they cannot take possession of the nation's governing institutions, it is too late. Their prayers for the nation will be futile. They will only be able to save themselves (Ezekiel 14:12-23).

The prophet Ezekiel prophesied in captivity during the time Jeremiah was prophesying in Jerusalem. In Ezekiel 22 we find the following indictment announced against Jerusalem, which seals it for judgment:

First, a catalogue of iniquities condoned by public policy:

- 1) Bloodshed (murder) -- public policy does not punish the guilty (in our day this would include the practice of abortion), vs. 3,4
- 2) Idolatry -- the making of persons or things objects of worship or veneration (includes cultism and witchcraft), vs.3,4
- 3) Corruption among public officials to secure and maintain their powers without regard to human oppression -- tyranny and conspiracy, vs. 6,25
- 4) Contempt for parental authority by children and the state -- dissolution of family government, vs. 7
- 5) Oppression of foreigners, orphans, widows, and the poor -- oppressive tax and inheritance laws, etc., vs. 7
- 6) Criminal abuse and distortion of the money-credit system (inflation), vs. 12
- 7) Slander -- envy in the form of gossip: abusing the reputation of others, vs. 9
- 8) Ignoring the sanctity of God's Name, vs. 8 and Hosea 4:2
- 9) Ignoring the purpose and sanctity of the Sabbath, vs. 8
- 10) Incest and other sexual perversions left unpunished, vs. 9-11
- 11) Bribery for murder -- organized crime, vs. 12
- 12) Adultery (including unlawful divorce), vs. 11 and Hosea 4:2
- 13) No fear of God but of man and nature; the sovereignty of God forgotten, see also Hosea 4:1-3.

A nation becomes guilty of the above crimes in the collective sense when it no longer effectively punishes them through its criminal-justice system or fails to at least restrain them through social custom (read carefully Deuteronomy 13:12-16; 21:1-9; 27:26).

America has become guilty of all the above crimes in the collective sense. It no longer punishes sin but often condones it.

Second, the institutional church is no longer controlled by the godly but by antinomian pastors who reject the covenant and Biblical law, vs. 26.

Third, the institutional church no longer raises its voice to cry against wickedness. A rise in pluralistic neutrality among prominent clergymen blinds them to national crimes, vs. 28.

Fourth, the knowledge of redeeming the nation and restoring it back to righteousness is either unknown or too difficult to find-- caused by the ignorance of God's law through false theologies. Church education ignores Biblical law, Jeremiah 5:4,5 and Hosea 4:6.

Fifth, the godly are poorly taught in God's word and are ignorant in the means of saving the nation, see Amos 8:10-12.

Sixth, ignorance and prejudice bring the ostracization of the wise and the rejection of their counsel by the church and society, Hosea 9:7 and Matthew 23:29-31; 2 Timothy 4:3,4.

And seventh, the church and society credit their suffering to a cause other than their moral failure and rejection of God's law, Jeremiah 44:15-19.

When such conditions as cited here occur in a nation, its end is near. Such was the experience of ancient Israel; and such is the experience of all nations that forget God.

In America, we see these conditions recurring. Wickedness fills the land. America's justice system has broken down, permitting anarchy and misrule. The murdering of unborn children has climbed to many millions. Divorce and sexual perversion (as evidenced by epidemic levels of venereal disease) far exceed in popular appeal than marriage and family living. Even idolatry fills the land as multitudes worship the stars (astrology), witchcraft, cults, and various media created fads.

All of these evils would not be fatal if the institutional church had some redeeming value. But it is the church which often crusades for these perversions. Our churches are full of wickedness and antinomian ministers who refuse to expel their offending members.

Even among the faithful, false theologies have led them away from the truth-- the source of our redemption as a people. Because of such ignorance, the multitudes vainly wander about, seeking the remedy to their wounds. They look to economic models; they look to political parties. They follow this leader and that one. They are tossed about, to and fro, and never finding the truth. They seem never to understand that the source of their trouble has been their rejection of God's Royal Precepts. Such a people is doomed to perish.

The calamity which fell upon Israel was famine and disease, torture and death, brutality, madness and exile-- a dear price to pay for departing from the way of righteousness. Their military defenses were futile; their captors were unmerciful. America faces such a calamity today.

One final sin committed by Israel was its final hedonistic plunge while the city was under siege:

The Lord, the Lord Almighty, called you on that day to weep and to wail, to tear out your hair and put on sackcloth. But see, there is joy and revelry, slaughtering of cattle and killing of sheep, eating of meat and drinking of wine! "Let us eat and drink," you say, "for tomorrow we

die!" The Lord Almighty has revealed this in my hearing: "Till your dying day this sin will not be atoned for," says the Lord, the Lord Almighty. (Isaiah 22:12-14 NIV)

God promised that there would be no forgiveness because of this sin.

America stands very close to this danger point. As her enemies continue to isolate and surround her, America prefers to party and play instead of fast and pray. What can be done now to secure the aid of Heaven? It appears to be too late to save the nation.

To the Christian Patriot, such a statement cuts to the heart. Those of us who are familiar with America's heritage are deeply grieved at the thought that this nation may indeed perish. Perhaps, the greatest opportunity yet to establish God's Kingdom in the earth was just a century and a half ago when revivals and reformations filled the land. America's burgeoning leadership role and her Christian heritage provided her with a unique opportunity to be a Kingdom builder. Her gigantic missionary accomplishments evidenced that potential. Her failure and subsequent apostasy has led some to wonder if the Kingdom message should be taken to another country, perhaps in Asia or South America. It may be that God has abandoned America and, like the abandonment of Israel, will give the Kingdom to another nation that will bear the fruits thereof.

That is a perplexing proposition and one that cannot easily be answered. However, God has been raising up Christian reconstructionists throughout the world, especially America. Such Christians are becoming actively involved in social and political issues within the United States, which should offer a sincere hope for a reconstruction of our society. But it is still too early to tell for certain if this is just a gathering of a remnant or the beginning of a great, religious awakening.

The other bright star arising is the Christian school movement within the fundamentalist churches that may soon provide a new breed of Americans and intellectual elite. Presently, the movement lacks a sense of direction except as an "escape hatch" out of the public school system. This disorientation may be in part due to the suddenness of its appearance and also in part to the lack of leadership from Christian theologians. I believe the Church's lack of a kingdom and dominion message has left it largely impotent to contribute a meaningful leadership role.

Christian schools face severe opposition from bureaucratic agencies dominated by humanists. They understand the significance of the movement-- that it will destroy any hopes for an atheistic and socialistic, global community. If the present Administration in Washington fails to establish Christian schools on equal but separate footing with the state schools, we may be in deep trouble. Already, parents in some cases have lost custody of their children for refusing to send their children to be indoctrinated in statist schools. Ministers have been incarcerated for refusing state licenses. If the humanists ever regain control of our federal bureaucracy, we will face the unfortunate alternative of capitulation, resistance, or emigration to a more favorable country. I do not think we have past the 1984 elections to settle this issue.

In our quest for the triumph of God's Kingdom on Earth, a matured idealism must be sought. We live in a period of cultural retrogression. Christian civilization has lost its hold on humanity. The immediate future does not look bright. We cannot indulge the hope of a soon triumph of God's Kingdom. What we need are Christian reconstructionists who have their "sights" set on the long-range goal. We need those who are willing to roll up their sleeves and work toward a goal they may not live to see accomplished. In short, we need a generation of Christians willing to die so that a future generation of Christians might live.

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## THE SIGNPOSTS OF NATIONAL REPROBATION PART II

by Rev. James W. Stivers

Because the United States is a Covenant nation before God, not only in its origins, but also in the ethnic constitution of its people (the European peoples were at one time known as "Christendom"), I believe that God will judge us differently than other nations. He has already judged Europe with two World Wars and various economic disasters. Europe has not repented. Will America follow Europe's lead toward apostasy, or will she repent? The Old Testament accounts of Israel and Judah provide striking similarities to the present crisis. A careful student of prophecy will not overlook their applicability. God will judge America as He does all Covenant nations, with the wrath of a jealous husband.

It is my belief that God's judgment of America will result in a godly remnant that will be able to take effective control of a part of this continent, at least. But that will only be made possible after large numbers of pagan Americans are physically removed or made culturally impotent. This will require a separation of the righteous from the wicked, permitting the unmingled execution of God's wrath upon them. God's people, the righteous, are promised protection from God's wrath (1 Thessalonians 5:9).

Some theologians have supposed that the only possible and safe method for separation of the godly from the wicked is their physical removal from the earth; hence, the pre-tribulation rapture theory has arisen. The faultiness of this theory (as it pertains to this subject, anyway) is plainly this: it sees God as a bumbler, indiscriminately punishing the righteous for the sins of the wicked. It perceives Him as incompetent or indifferent to the appropriate enforcement of moral law. The Scriptures contradict the viewpoint that God cannot protect the righteous in history and on Earth. As 2 Peter 2:9 reads:

*(If this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment. (NIV))*

Examples cited by Peter in this chapter of God's protection of His people from His wrath were those of Noah and Lot. God has shielded His people before; He can do it again. (See John 17:15).

The examples of God's deliverance of Noah and Lot lead us to this point: there is no cataclysmic sign to warn (in time enough to prepare) of God's impending judgment. As Jesus said to His disciples in Luke 17:26-30:

*Just as it was in the days of Noah, so also will it be in the days of the Son of Man. People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all.*

*It will be just like this on the day the Son of Man is revealed. (NIV-emphasis added)*

There is no sign for the wicked, except the ethical and physical separation of the righteous from the wicked. According to Church History, because the Early Church heeded Christ's command in Matthew 24 (in Mark and Luke, also) to flee the regions of Jerusalem when the "Abomination of Desolation" appeared, their lives were preserved from the horrors of its siege and destruction by the Romans in 70 A.D. In fact, this is what Paul was saying when he predicted the fall of Jerusalem (2 Thessalonians 2:1-12). Antichrist, the Roman Caesar (Titus), would not be known as such until he entered the temple of Jerusalem and profaned it. But he was restrained (by God) until the Christians left the city. The day the Christians left Jerusalem was the day its doom was sealed. Moral: if a godly man grows angry because of sin and leaves an institution because of it, if you are smart, you will go with him.

An appropriate question arises: how do the righteous know when it is time to go? Does it have something to do with this "Abomination of Desolation"? If so, what is it?

As R.J. Rushdoony has pointed out, the temple was profaned by the Jews themselves before the Romans ever did. (*Thy Kingdom Come*, Thoburn Press, Fairfax, Virginia, 1978, pg. 238, 239). In his commentary on Matthew 24, he says:

*The desecration and destruction of the temple is immediately brought to the Jewish mind by verse 15. The reference to Daniel does not mean that Daniel's prophecy was fulfilled before the time of Christ, and is described in 1 Matc. 1:20-68. This desolation is analogous to the earlier one. In this instance, however, the desecration took place during the Jewish War, under the instance of the Zealots themselves, as Josephus makes clear. Thus, the desolation which preceded the fall of the temple (v.2), was in this instance Jewish. The Jews, having crucified the Lord of Glory, thought nothing, finally, of defiling the temple in their self-defense. The desolation of the temple, made possible by the Zealots who admitted the Idumeans into the sanctuary, as a result of which 8,500 men were slain, took place BEFORE the siege of Jerusalem by Titus. Thus, Jesus gave this event as a sign to the Christians that the nation was finished, and they must flee. The advice of these verses, therefore, is for believers, who, trusting their Lord, will flee when His Prophecy comes to pass.*

This was how the Christians knew it was time to leave. The Jews had been worthy of destruction up to this time; but to profane their own sacred temple, without a qualm of conscience, proved that they were reprobate indeed. This was the "Abomination of Desolation", when the people of God profaned their own temple.

God does not let His people passively enjoy His protection. They demonstrate their worthiness by their grief and hatred toward sin. There is no room for luke-warmness. You must be either hot or cold. If you want to be God's chosen, His Elect, then you must obey His

commands concerning separation from sin and sinners (2 Corinthians 6:14-7:1). As Revelation 18:4,5 warns:

*Then I heard another voice from Heaven say "Come of her my people, so that you will not share in her sins, so that you will not receive any of her plagues, for her sins are piled up to heaven, and God has remembered her crimes." (NIV)*

This passage is a warning to flee Babylon, the Biblical symbol of antichrist powers. The true signs of imminent judgment have to do with the ethical separation of the righteous, and then, because of persecution, their physical separation. This is the pattern established Biblically.

The scenario of God's judgment upon America, I expect to be something like this: although the United States are past redemption as a nation, because we are also a covenant of nations (states via U.S. Constitution) and in some cases, a covenant of provinces (counties via state constitutions), God will judge us by governmental unit (civil, church, family, etc.). This form of judgment does not necessarily preclude a nationwide judgment simultaneously (such as nuclear war), but it does offer the hope that isolated townships, counties, and even states (perhaps) will escape God's wrath. What this means is that God will separate His people from the wicked before He pours out His wrath.

This separation first requires an ethical separation. God will first give those who profess to be His people an opportunity to repent. He will "mark" those who are grieved over the sins of the nation (Ezekiel 9:4,5). God's judgment begins at His house (1 Peter 4:17). The chastisement that leads to repentance brings healing; the chastisement that leads to reprobation brings utter destruction.

In America, this ethical separation is occurring as a result of the sounding of the alarm on atheistic humanism. True Christians are beginning to realize what it means to be righteous while surrounded by a militant paganism. We are witnessing a growing epistemological self-consciousness that is gradually bringing an institutional separation of the godly from the wicked. It is also bringing their persecution.

The most notable example of this institutional separation is the Christian school movement. And it will be the conflict over Christian schools that will precipitate the coming migration — the last sign before judgment.

The reason I believe this is because education has been so important to America from its beginning. The Pilgrims and Puritans established common schools for the purpose of teaching the Bible, to perpetuate the Christian religion. In a very real sense, they have been our temples; except that today, they are the temples of a new religion: secular humanism.

I do not ignore the various ugly crimes we commit as a nation, such as abortion. But the issue of Christian schools far exceeds in importance; for if we lose our liberty to educate our children, we will lose the only source of redemption left. Silence the Christian schools, and the state schools will be rid of their last formidable opponent resisting the new paganism. All will be blackness following.

If the effort is successful to establish independent, Christian schools, it will be a turning point in American history. Regardless of what the government may do on any other moral issue (including abortion), the Christian world view and ethic will prevail against a corrupt opposition. If we fail on the freedom of Christian schools, it matters little if we have abolished abortion. The movement for moral reform will quickly lose its consensus and the scourge of abortion, with worse moral crimes, will prevail.

This will be America's Abomination of Desolation: its elimination of independent, Christian schools. With only state schools remaining, in a Biblical sense, this will be offering America's children to Moloch (the state)\* and as the Scriptures say in Ezekiel 23:39:

*On the very day they sacrificed their children to their idols, they entered my sanctuary and desecrated it. (NIV)*

America, in a sense, has already committed its "Abomination of Desolation"; it has sacrificed its future (children) to the state schools (the temples of Moloch). It has desecrated God's temple; the nation is finished.

Ethical separation has been occurring over the past twenty years. The second separation, the great migration, is about to begin.

Those states or counties which outlaw or repress (through licensing regulations) Christian schools will experience an emigration of the godly to those states which permit this freedom. (We are assuming that the lukewarm in the churches will be too busy sleeping in their affluence to care. They will be the five foolish virgins.) States with permissive policies on Christian schools will have a much higher percentage of the godly. Those states or counties will be exempt from wrath, but not chastisement. A time in history has arrived requiring the cleansing of the land. The repressive states will experience God's wrath bringing utter destruction.

\* See Rushdoony's INSTITUTES OF BIBLICAL LAW, pg. 32, 33: "Moloch is the 'king' or 'kingship'.... Moloch worship was thus state worship. The state was the true and ultimate order, and religion was a department of state. The state claimed total jurisdiction over man; it was therefore entitled to total sacrifice."

## MAJOR LEGISLATIVE VICTORY

The Wyoming Legislative Session of 1985 saw at least one significant accomplishment for the cause of Christianity: a new statute which unequivocally prohibits the agents of the state from interfering with the operation of parochial schools. In the words of the law itself:

"Nothing contained in W.S. 21-4-102(b), 21-11-101 or 21-11-106 grants to the state of Wyoming or any of its officers, agencies or subdivisions any right or authority to control, manage, supervise or make any suggestions as to the control, management or supervision of any parochial, church or religious school . . ."

In the same statute, virtual freedom (if not absolute) was secured to parents who teach their children at home. Although some minimal conditions are required of home schoolers (none of which dictate content of curriculum), the new Wyoming law promises to avoid the heartbreaking confrontations being experienced in other states by home educators and church schools.

The bill comfortably passed both houses, with the reluctant support of a beleaguered Wyoming Education Association, and was promptly signed by the Governor. It appears that the freedom of non-state education has been won in the State of Wyoming. Those members of the legislature who supported the bill are deserving of our commendation.

Inequities between state and private schools still exist, and will someday have to be rectified. Among them is the present taxing system. Parents who send their children to private schools still must pay the high property taxes in support of the public schools. This is a glaring injustice which will someday generate increasing demand for relief. The public school system is a state charity case which will worsen and require an increasing tax burden. In this we see the seeds of a new tax revolt.

As for the enemies of parochial schools, they have lost the battle-ax of the truancy laws. They will be seeking other measures to stop the growth of church schools. Their humanistic agenda requires a state monopoly of education; through which they seek to create the "new humanity".

What measure could they use? They could come through the back door, using the state's corporate statutes. This is a very real threat, one that is already being used by humanistic bureaucrats in other states.

Most churches are organized as corporations, and as a point of legal doctrine, have already compromised their status. They are state-created entities and are subject to the state executive branch, meaning bureaucratic agencies.

The scenario could be something like this: A local church with an academy is becoming too big, and too popular, and too influential in the eyes of local humanists. Maybe the church members swung a local election or closed down a porno shop by public protest.

The press will be used to brand the church as radically right-winged. Maybe the pastor advocated the death penalty for aggressive homosexuals, or maybe the church opposes Planned Parenthood.

Anonymous complaints will be filed with local and state agencies: the church building violates zoning ordinances, the school practices corporal punishment, or church funds have been mismanaged.

Then the inquisition begins. State officials want to tour the premises, observe the academy or audit the church records. At some point, the harassment becomes unacceptable to the pastor and congregation. They resist. Then they receive threatening letters of prosecution.

If the church hasn't already become divided over the issue, other churches will ostracize it. "That church is a bunch of fanatics!" or "They are unspiritual because they are not obeying the authorities."

The press has a heyday. LOCAL CHURCH REFUSES INVESTIGATION. Public reaction: "must be another cult group."

The county prosecuting attorney decides he had better do something. He declares the church in violation of its corporate charter and proceeds with litigation. The courts rule in favor of the state and order the church to comply with the charter or lose it.

If the church's corporate charter is pulled, the church will be exposed to taxation. "The power to tax is the power to destroy."

"Impossible", you say? This kind of procedure is already being used.

The future for Christian reconstruction in Wyoming has grown brighter because of this recent statute. But the agent of reconstruction, the church, still stands in need of reconstruction itself. We may defend our schools now; but if we cannot defend our churches, in the end, neither can we defend our schools.

- JWS