

Faith for All of Life
May/June 2015

FAITH FOR ALL OF LIFE

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

Publisher & Chalcedon President

Rev. Mark R. Rushdoony

Chalcedon Vice-President

Martin Selbrede

Editor

Martin Selbrede

Managing Editor

Susan Burns

Contributing Editor

Lee Duigon

Chalcedon Founder

Rev. R. J. Rushdoony
(1916-2001)

was the founder of Chalcedon and a leading theologian, church/state expert, and author of numerous works on the application of Biblical Law to society.

Receiving *Faith for All of Life*: This magazine will be sent to those who request it. At least once a year we ask that you return a response card if you wish to remain on the mailing list. Subscriptions are \$20 per year (\$35 for Canada; \$45 for International). Checks should be made out to Chalcedon and mailed to P.O. Box 158, Vallecito, CA 95251 USA.

Chalcedon may want to contact its readers quickly by means of e-mail. If you have an e-mail address, please send an e-mail message including your full postal address to our office: info@chalcedon.edu.

For circulation and data management contact Rebecca Rouse at (209) 736-4365 ext. 10 or info@chalcedon.edu

Editorials

2 From the President

Historical Perspective

13 From the Founder

Publisher's Foreword: Chalcedon

Features

4 First Major Book About R. J. Rushdoony: Michael J. McVicar's *Christian Reconstruction: R. J. Rushdoony and American Religious Conservatism*

Reviewed by Martin G. Selbrede

14 The Bible's High Estimation of Women

Andrea Schwartz

18 Massachusetts Completes Its Takedown of Addiction Pioneer Dr. Punyamurtula S. Kishore

Martin G. Selbrede

Columns

24 Scholastic's Continuous Abuse of Fantasy

***Wings of Fire (Book I): The Dragonet Prophecy* by Tui T. Sutherland**

***Wings of Fire (Book II): The Lost Heir* by Tui T. Sutherland**

Reviewed by Lee Duigon

27 Product Catalog (SUMMER SALE Save 15% on all orders plus FREE standard shipping—US only)

Faith for All of Life, published bi-monthly by Chalcedon, a tax-exempt Christian foundation, is sent to all who request it. All editorial correspondence should be sent to the managing editor, P.O. Box 569, Cedar Bluff, VA 24609-0569. Laser-print hard copy and electronic disk submissions firmly encouraged. All submissions subject to editorial revision. Email: susan@chalcedon.edu. The editors are not responsible for the return of unsolicited manuscripts which become the property of Chalcedon unless other arrangements are made. Opinions expressed in this magazine do not necessarily reflect the views of Chalcedon. It provides a forum for views in accord with a relevant, active, historic Christianity, though those views may on occasion differ somewhat from Chalcedon's and from each other. Chalcedon depends on the contributions of its readers, and all gifts to Chalcedon are tax-deductible. ©2015 Chalcedon. All rights reserved. Permission to reprint granted on written request only. Editorial Board: Rev. Mark R. Rushdoony, President/Editor-in-Chief; Martin Selbrede, Editor; Susan Burns, Managing Editor and Executive Assistant. Chalcedon, P.O. Box 158, Vallecito, CA 95251, Telephone Circulation (9:00a.m. - 5:00p.m., Pacific): (209) 736-4365 or Fax (209) 736-0536; email: info@chalcedon.edu; www.chalcedon.edu; Circulation: Rebecca Rouse.

Summer Sale
Save 15%
on all orders plus FREE
standard shipping (US)
May 1-July 31, 2015

“Historical Perspective”

By Mark R. Rushdoony



The failure of man's repeated attempts to control the future should come as no surprise to us when we see they are rarely able to agree on the past. So many people today start with a distrust of establishment power that conspiracy thinking is not limited to major events, but now includes relatively routine ones. Often such ideas gain a foothold before anyone really knows any facts. If an airliner is lost over the ocean, then a grand conspiracy is thought to be underway to supply terrorists with a plane. If the price of crude oil drops we soon lose track of the theories on who manipulated it and for what purpose. The restructuring of our thoughts about the more distant past is also prevalent. It is called revisionism.

One can take either a positive or negative approach to revisionism. The positive spin is that our historical narrative must be reviewed for accuracy, rethought with a fresh perspective to discern significance previously missed or intentionally avoided. On the other hand, revisionism can be seen in a very negative sense by those who adhere to the conventional narrative. They see any new perspective as a rewriting of what really happened, as a propaganda tool used by those who have ulterior motives.

Even one's terminology tends to convey either a positive or negative connotation to revisionism. The term “historical revisionism” emphasizes history and can connote a change in our understanding of that which did, in fact, occur in history. If one wishes

to emphasize that a minority opinion is being proposed, the term “revisionist history” stresses the change to prevailing thought being attempted.

Why are very divergent views of history possible and now so very prevalent? People have a widespread distrust of “official explanations” and press releases. Facts go through a filter before they reach us. One of the complicating factors in the death of John F. Kennedy is that the government concealed information it considered sensitive and, in some cases, gave out falsified data as factual to divert attention away from these areas. False witness is a sin because lies are such a powerful tool of evil. When evidence is falsified, lost, concealed, or destroyed, we have a hard time knowing what is true. Criminal convictions are frequently based, not on hard evidence, but on expert witnesses, many of whom are paid or who, like the police, have an interest in their actions being sanctioned by conviction.

Ethics and Revisionism

Much history is lost to us. Whole cultures are forgotten, entire ruined cities a mystery without any human conscious effort for that to happen, so it's no wonder we can miss the importance of facts readily available to us. Then, too, much of our historical knowledge is written by victors whose purpose is vindication, and whose moral outrage is often selective. We condemn Hitler for the bombing of London, but seldom the Allies for the far more devastating and unnecessary bombing of Dresden, Germany. We still note the evil of Saddam Hussein's murder of hundreds of Kurds

and Iraqis, but not the death of the unknown tens of thousands killed by the U.S. military campaign against him.

Assessing the meaning of history presupposes a standard of moral judgment. We must not forget the first revisionist history was by Satan, who gave a falsified view of God's decree and the consequences for rebellion, not to mention God's motives. Man acts in terms of both his faith (and hence ethics) and understanding. Lies subvert both.

Reason is regulated by ethics. When we read the Bible in faith, we naturally assume God's perspective because this is given to us in the context. It is easy for us to read the Bible's account of the foolishness of ancient sinners and say, “They were certainly foolish,” and assume we would not have been.

When we read the Bible in faith, we are thinking God's thoughts after Him, and His perspectives becomes ours. When the sinner hears God's Word, he wants to reject the lesson because he will not admit to the moral order it presupposes.

Revisionist History in the Sixth Century B.C.

An example of revisionism occurs late in the life of the prophet Jeremiah. His was one of the longest ministries of any prophet and may have seen the least success. He helped Josiah rid Jerusalem of its idols only to see them return after that king's death in battle. Jeremiah spent years warning the people of Judah that their apostasy was leading to the fall of Jerusalem, all to no avail. Jerusalem fell in 586 B.C. Not long thereafter the murder of the governor appointed

by the conquering Babylonians caused the people to fear a bloody reprisal. Though warned by Jeremiah that God would only protect them if they stayed in Judah, the people decided in favor of migrating to Egypt where there were already many Jews who had fled from the deteriorating situation in Palestine.

The last recorded historical narrative of Jeremiah is in chapter 44. There we have an account of Jeremiah speaking to Jews from many parts of Egypt and once again relating the history of God's judgment on Judah.

The fall of Judah and Jerusalem was for a reason: the idolatry that Josiah had tried, some twenty-five years earlier, to eliminate. It quickly returned after his death in battle and the people and the last kings of Judah had treated Jeremiah badly. He was in prison when Jerusalem fell and was only freed by the Babylonians.

Now Jeremiah reminded them of their sin and asked the people how they could continue their idolatry after all God's judgments. The people were offering incense to the Queen of Heaven, whom the Hebrews had previously worshiped in Palestine under the name Astarte. This was a female deity, variously worshipped throughout the region, but generally considered the consort of a male deity. Sometimes the Hebrews had connected her to a baal, at other times, unbelievably, to Jehovah. The horrific history was in Jeremiah's mind when he asked, in effect, "How can you continue to do this, and only bring God's judgment on you here in Egypt?"

The response of the people to Jeremiah was collective. It was blunt—"As for the word of the Lord, we will not hearken unto thee" (v.16).

Seeing Judah's History as the Failure of God

Their reasoning used an historical argument. In looking back on recent

decades, they saw, not God's judgment on their sin, but God's failure to prosper them:

But we will certainly do whatsoever thing goeth forth out of our mouth, to burn incense unto the queen of heaven, and pour out drink offerings unto her ... for then we had plenty of victuals, and were well, and saw no evil.

But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. (vv.17-18)

Jeremiah had given them the historical facts and their moral interpretation—that they had failed God. The people's response was that their prosperity was a better gauge of success. They had, under Josiah, formally ended idolatry. Though they quickly returned to it, they saw this as a true reform, one which obligated Jehovah to reward them.

Much paganism and particularly idolatry is geared, not to worship and submission, but to the satiation of the gods. Make them happy and they will leave you alone. These Jews felt they had given a great deal to make Jehovah happy and that He had not reciprocated with good things. Their assessment was that it was time again to please their old idols. Jeremiah had given his evaluation of recent history and the Jews in Egypt had given an alternative historical narrative. Both were ethical and religious. Jeremiah repeated his historical synopsis (vv. 20-23) before he pronounced God's judgment.

Twice Jeremiah pronounced a universal judgment of death on that generation (vv. 14a; 27) only to then add a qualification that a "small number" (v. 28, compare 14b) would survive. The

purpose of this small mercy was so the last survivors would "know whose words shall stand, mine or theirs" (v. 28).

Understanding History

It is not easy to understand history without such words by God's inspired prophet. Our own historical, political, and cultural views are often little more than "whatsoever thing goeth forth out of our own mouth." We frequently write history in order to impose on it our own perverse moral judgments. History writing is often little more than the construction of memes: political history almost always falls into this trap of self-justification.

Prosperity Cults

Baalism was the worship of various lords or powers in some way connected with fertility. You could say baalism (there were many different baals, or powers, worshipped) was the prosperity cult of the ancient world. You appeased the powers in the expectation that they would allow you to have descendants, crops, rain, fair winds, and freedom from disease and plague. In their fertility cult mindset, the people who lived through the last reformation under Josiah expected God to do His part and give them prosperity. When He did not, they reckoned Him a failure unworthy of their efforts.

Historical Evaluation

History is evaluation. Names, dates, battles, and places are only a chronology of events. Real history is the meaning of these things, their cause and direction. History thus is a succeeding generation's morality tale and is always, at heart, religious and ethical.

When men see themselves as gods, they see no reason not to be lords over history. As a nation changes religiously, its historical narrative, its evaluation of

Continued on page 26

First Major Book About R. J. Rushdoony

Michael J. McVicar's *Christian Reconstruction: R. J. Rushdoony and American Religious Conservatism*

Reviewed by Martin G. Selbrede

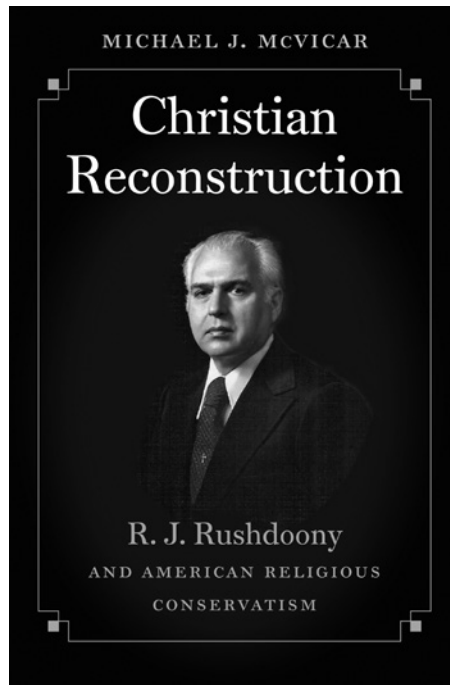


Dr. Michael J. McVicar has written the first major scholarly work on the history of Christian Reconstruction, unraveling

the complexities of the impact made upon our culture by the work of R. J. Rushdoony. While the work's 1,017 endnotes¹ underscore the academic workmanship of the author, the value of the underlying research is in its reliance on original sources (rare in a field of study where second- and third-hand sourcing and hearsay are the general rule). The quality and relevance of Dr. McVicar's sources are as important as the comprehensive range they cover.

From one standpoint, such a study is overdue. As the author points out, "In the 1980s, after nearly two decades of studiously ignoring Rushdoony, many influential church leaders and evangelical intellectuals suddenly realized that Rushdoony's ideas were everywhere. And this required explanation."² Part of the explanation is unflattering: Rushdoony was the object of academic blackouts, such as "*Christianity Today's* unwritten policy of ignoring Rushdoony whenever possible ... however, this blackout had a significant unintended consequence..."³ This book provides the first major counterpoise to decades of blackouts and self-inflicted ignorance.

How many individuals warrant a book-length treatment from a major university press? The mere existence of this book is indicative of the significance



of R. J. Rushdoony's contributions to the world of ideas. That such a book would go further and attempt to *clarify* the man's impact, to determine what should and should not be laid to his blame or credit, and to attempt to rightly estimate his stature among movers and shakers visible and invisible, is even more remarkable.

Twists and Turns

This is not a perfect book, but it is an excellent one. The weaknesses of Dr. McVicar's work (which are relatively few, to be noted in more detail later) arise from several factors. *First*, there is a limit to what can be gleaned from primary sources, especially when so many

of them emanate from the personal journals and correspondence of only one man. Reconstructing events that occurred decades earlier may require occasional use of conjecture and extrapolation to connect the dots. Determining the relative weight and reliability of various witnesses who are unavailable for cross-examination is challenging, and no scholar wants to give questionable sources equal standing to good sources. In most cases, Dr. McVicar navigates around the evidentiary holes well, providing due warning when drawing provisional conclusions. His conjectures are never anything less than defensible, and many of them provide remarkable insights into matters hitherto shrouded in obscurity.

Second, Dr. McVicar is writing for a constituency that is largely hostile to Christian Reconstruction. It is doubtful that the University of North Carolina Press was looking to mass-print a puff piece extolling R. J. Rushdoony's work. Dr. McVicar is not himself a Reconstructionist, a point we reiterated each time Chalcedon published one of his essays (which were early drafts of specific sections of this book) in *Faith for All of Life*. His "outsider" status allowed him to wear the robe of objectivity.

His new book appears to make nods towards its non- and anti-Reconstructionist constituency, being marketed as a tool to warn the unwary about a shadowy figure (the terms "rogue's gallery"⁴ and "shadowy and amorphous network"⁵ appear twice; Rushdoony is a

“crafty bootstrapper” seeking to “insulate his activities from taxation”⁶; the perversity of the modern state is essentially in the imagination of Rushdoony⁷ and other conservatives; the “notoriety” of Rushdoony and/or his writings⁸ is front-and-center, etc.). That the book’s actual content tends to reposition Rushdoony against prevailing misconceptions isn’t immediately obvious. Like the Trojan horse, its payload isn’t evident from its external trappings.

Third, the author didn’t have the advantage of a final feedback review from Chalcedon, although he sought it by providing drafts for that purpose. Some charity, then, must be extended to a scholar who tried to do right. From previous review cycles with Dr. McVicar, he evinced every intention to get the story straight, and accepted the vast bulk of our recommendations for correcting the facts and the presentation of complex ideas.

We therefore extrapolate that this author would have done the same had we been in a position to provide feedback on the schedule required by the publisher, and that many errors in the text would not have appeared had we been able to fulfill his request to review his final draft. By pointing them out later, we’re essentially providing Dr. McVicar with the review he requested, retroactively.

From Responsible Student to Published Historian

Dr. McVicar has come a long way in his analysis when compared to his earlier excursions into Rushdoony studies.⁹ Some misstatements creeping into his earlier research were pointed out to him, and those errors were, by and large, corrected.¹⁰ As Dr. McVicar concedes at the outset of the present work, “The interpretations contained herein—and any factual errors—are mine alone.”

As stated above, Dr. McVicar went

so far as to provide Chalcedon with draft materials for comment. He went the extra mile. The fact that Chalcedon could not allocate time to provide the feedback requested is no reflection on the author and his proactive search for counsel. While true that the errors are his, they are errors he sought to eradicate in good faith—but deadlines necessarily took precedence. In addition, the typographic errors will doubtless be corrected in the next edition.¹¹

As Dr. McVicar admits, Chalcedon president Mark R. Rushdoony “took a certain risk in allowing an unknown graduate student totally unfettered access to his father’s personal papers and unpublished manuscripts.”¹² The risk factor boiled down to the researcher’s moral character. While some have thought Chalcedon’s openness was tantamount to Hezekiah giving some Babylonians a cook’s tour of Jerusalem (Isaiah 39), the actual takeaway was something different: the foundation that R.J. Rushdoony founded fifty years ago was not the secretive, shadowy splinter cell of pop legend. As Dr. McVicar noted, Christian Reconstruction was “poorly understood,”¹³ a deficiency¹⁴ he purposed to correct.

The author admits that partisan ideologues will find things to love and hate in the book. Critics will see things that reinforce their negative impressions of Rushdoony¹⁵ while advocates will find reinforcement of their views. “More temperate readers,” he says, “will likely find Rushdoony to be something of an enigma—at once intellectually deep and emotionally distant, a complex mix of hubris and humility.”¹⁶

Major Insights Intuited by Dr. McVicar

Concerning Rushdoony, Dr. McVicar wrote, “The dedication he engendered was for adherence to an intellectual cause, not loyalty to a man.”¹⁷

(Oddly, though, the author doesn’t pursue the posthumous extension of that intellectual cause conducted by the very institution Rushdoony founded for that purpose: the Chalcedon Foundation. The author may not recognize that the exact same under-the-surface influence¹⁸ he traces in the twentieth century is still at work on an even broader decentralized scale.)

“If Rushdoony could persuade Christians to reject any form of education that emphasized state sovereignty over God’s sovereignty, then he could start a reform movement that would fundamentally reorganize all human relationships.”¹⁹ This would be good if current human relationships are corrupted, but bad if they’re considered the gold standard. While Dr. McVicar leaves this matter open for now, the implicit assumption is that a backlash will be forthcoming.

“Rushdoony believed that the lack of critical journalism within all major Protestant denominations imperiled the church.”²⁰ If such journalism doesn’t exist, you’ll get your ideas from a default secular source. The church and its leadership then declines away from the faith and becomes a shell of its former self, an institutional whited sepulcher.

The internal rot of the church was something Rushdoony regularly had to confront. When a former PCUSA general assembly moderator condemned him as “devil-possessed,” Rushdoony “took the admonishment as a compliment, sardonically noting that the statement ‘indicates a return to conservative theology . . . Perhaps having recognized the devil’s existence, he may even admit God’s.’”²¹

Dr. McVicar notes that “It is in this distinction between liberty as *truth* and liberty as a *fruit* of the truth of Christ that Rushdoony located the uniqueness of his own social and political mis-

sion.”²² The author clearly grasps the importance of this distinction, one usually lost upon those habituated to merge these ideas or treat them as synonyms.

When R. J. Rushdoony taught that the family was the basic unit of society, he meant it. And that fact directed him to the proper avenue for confronting societal issues. “For Rushdoony, political activism and social change could happen in all spheres of life, but the farther these changes were removed from the family, the less effective they became. As a result, he worked to convince Christians ... that they needed to rethink their political activism and refocus it on creating a proper Christian family.”²³

Rushdoony’s view of law and order “pushed against the central assumptions of reformers on the left and right ... The answers to [the crisis] could not be found in more police officers, more-conservative politicians, a more-aggressive foreign policy, or a slick evangelical outreach to the souls of a broken nation. Civic salvation would not come through public protest and civil disobedience.”²⁴ The political right and left weren’t the only impotent forces on the stage, as Dr. McVicar points out later: “Neoevangels could revive, presuppositionalists could destroy, but neither could reconstruct. This perception of the twin failures of neoevangels and neo-Calvinism prompted Rushdoony to develop a systemic Protestant casuistry to respond to the ‘law-and-order’ problem of the 1960s.”²⁵

Dr. McVicar’s attempt to parse the One and the Many concept in regard to the matter of sphere sovereignty is to the point. “Faith in and dedication to God’s final sovereignty dictated that no sphere can be made subservient to another. Therefore, every sphere provides a check to the potential tyranny of the others ... at every turn, true Christian families

and churches provide a check against the totalitarian claims of the state on the lives of humans.”²⁶

Rushdoony’s Concept of Governance

Dovetailing with these concepts is Dr. McVicar’s excellent exposition of Rushdoony’s concept of governance, where civil government is but one form among many: “Rushdoony understood that historically, governance has not been the sole domain of the territorial nation-state.”²⁷

On the question of civil disobedience (in both moderate and extreme forms), Dr. McVicar is careful to distinguish between the views of different Reconstructionists (which is remarkable for the simple reason that such care is rarely taken by critics). As Dr. McVicar documents, “Rushdoony had long condemned any form of antiabortion civil disobedience as antinomian sin,” going so far as voting with his feet when push came to shove.²⁸

But it was in America’s courtrooms that Rushdoony changed the nation’s landscape most profoundly. Dr. McVicar’s account is galvanizing and well-structured, resonating with the heat of battle and the acknowledgment of the centrality of Rushdoony’s contribution in safeguarding alternatives to state education. “Rushdoony used the public space of America’s courtrooms to carve out the private, domestic spaces necessary for the familializing process of Christian Reconstruction to thrive.”²⁹ “If Whitehead and Shaeffer helped pioneer Christian legal activism in the 1980s, they did so by following paths blazed by Rushdoony in his effort to legalize Christian homeschooling.”³⁰

The divisions between Reconstructionists are handled in a reasonably even-handed way by the author, and he sets out the contrasts clearly in respect to conflicting emphases. Where the

laundry is dirty, it comes in for examination. Dr. McVicar strives to remain objective, but it is possible to sense that his sympathies are closer to Rushdoony than to the next generation of Reconstructionists. This section of the work falters only once,³¹ which is remarkable given the incendiary materials that had to be collated into a coherent whole.

Rushdoony the Heretic?

Dr. McVicar provides an accurate picture of the 1987 dust-up between *Christianity Today* and the Reconstructionists when Rodney Clapp came out with all guns blazing. Clapp portrayed “a dystopian society built on Rushdoony’s ideas... In a single article, Clapp had distilled the spirit of a decades-long theological fight into a fundamental accusation: Rushdoony was a heretic.” More pointedly, the Reconstructionists were “political heretics out of touch with contemporary evangelicalism and, worse still, contemporary American political sensibilities.”³² The result of this shift in strategy by the critics of reconstruction? “Secular concepts of force, violence, domination, and political legitimization ... [became] the new metrics for measuring Rushdoony’s theology.”³³

Back on the evangelical ranch, three books were penned³⁴ that became (by default) the de facto standards for dismissing Christian Reconstruction. “Other authors in the evangelical and secular presses have repeatedly cited them, thereby solidifying their central role in forming popular conceptions³⁵ of this theology. “Ultimately, each text warned that dominion theology was incompatible with mainstream evangelicalism.”³⁶

Was Rushdoony treated any better by those who embraced his ideas compared to those who rejected them? Not in Dr. McVicar’s telling of the continual uncredited plagiarizing of Rushdoony’s work. The theologian stated the case

succinctly: “I find my materials, illustrations, and footnotes used, sometimes verbatim, with no credit, because I am ‘controversial.’ So is the Lord.” In Dr. McVicar’s words, Rushdoony “interpreted a failure to directly cite his influence as a manifestation of Christian cowardice and cultural retreat in order to avoid controversy.”³⁷

Into this conflicted maelstrom, confusion spread as distinctions were erased, generating imaginary associations where none existed. “While evangelicals used ‘dominion’ labels to facilitate the critique and expulsion of what they perceived as theological and eschatological aberrations, many secular pundits and journalists abandoned nuance and instead identified ‘dominionism’ as the unifying ideology behind all politically engaged conservative Protestants.”³⁸ Broad brushes are so much more convenient even if they get paint on the wrong things—or people.

Dr. McVicar identifies a “ready-made set of tropes”³⁹ used to vilify Rushdoony: he was compared to Islamic extremists, then to fascists (the list seems to omit Islamo-fascism but does include “Christo-fascism”⁴⁰) and he was derided as “the Ayatollah of holy rollers.”⁴¹

The book reexamines this antipathy more closely in its concluding pages in the section titled “Good Religion, Bad Religion.”⁴² Here Dr. McVicar unpacks the concept of a “negative reference group” operating in an environment where “good” and “bad” forms of religious expression are being culturally entrenched through the exchange of ideas.

Such a polarization was already evident in Mel White’s 2006 book, *Religion Gone Bad: Hidden Dangers of the Christian Right*, which was reviewed by this reviewer for *Faith for All of Life* (in addition to key essays by Jeff Sharlet and Molly Worthen that Dr. McVicar

cites in this volume). All such “negative reference points” embody “a normative understanding of the proper limits of religion and citizenship in the United States.”⁴³ At this point the author appeals to the work of Robert A. Orsi and Sean McCloud to undergird the conclusion that “the business of religion and its study is the creation of marginalized others.”⁴⁴

The marginalizing of Christian Reconstruction through “obsessive, ritualized exposure and condemnation”⁴⁵ of the concept conforms to these pigeon-holing strategies. Dr. McVicar summarizes this with clear vision: “By using Reconstructionism to embody ‘bad’ religion, such narratives [give birth to] the normative and naïve assumption that ‘good’ American evangelicalism simply seeks to bring the light of Christ’s Gospel to a fallen world.”⁴⁶

Missed Connections and Opportunities

When Van Til reconstructed scholarship as a religious activity, Dr. McVicar conceives this to mean “that such knowledge is essentially political because it recognizes God’s absolute sovereignty over His creation.”⁴⁷ This assessment is backwards and reflects the “fish unaware of the water” problem for those who regard modern statism as normative. Because the modern state has usurped divine sovereignty, any claims to the contrary by God or His people are characterized as “essentially political” because statism abhors any challenge to its stolen prerogatives. “You’re trying to kidnap what I’ve rightfully stolen.”⁴⁸ University professors would find this particular epistemology “essentially intellectual,” while economists would find it “essentially economic,” because it is a totalistic epistemology that goes all oxen equally. A slightly better assessment occupies an endnote.⁴⁹ This shift of sovereignty from God to state is

documented at length in Rushdoony’s massive study, *Sovereignty*.

Dr. McVicar states that the “philosophical foundations of Van Til’s apologetic method sound like abstract theological sophistry”⁵⁰ yet Rushdoony nonetheless embraced it. Dr. McVicar found his encounter with Van Til unconvincing, being skeptical of the Dutchman’s account of the fall: “one might wonder exactly how Van Til grasped Adam’s thought process in all its logical rigor...”⁵¹ Van Til is tough sledding and Dr. McVicar’s didn’t know which sources to look to, although one was available.⁵²

Rushdoony’s perspective, writes Dr. McVicar, “found its niche with a dedicated minority of Christian conservatives who longed to fundamentally redraw the boundaries between individuals, families, the church, and the state.”⁵³ The implication is that the status quo is normative, when it was itself the result of relentless boundary redrawing as secularism advanced across the world. Mitigating that implication is Dr. McVicar’s acknowledgment of “a century-long trend of ceding family governance to other institutions.”⁵⁴

Dr. McVicar criticizes John Birch Society founder Robert Welch because “his appeal to autodidacticism encouraged Birchers to decontextualize everything that they knew and recode it in terms of the guiding metanarrative of an insidious communist plot.”⁵⁵ Apparently self-learning is unsafe, and nobody else recodes facts in terms of a guiding metanarrative – except, of course, that *everybody* does exactly this. As Van Tillians would say, it’s not a matter of having a metanarrative or not having one: it’s a matter of *which* metanarrative will govern your thinking. Merely because there weren’t Bolsheviks under every bed, that doesn’t mean the prevailing status quo metanarrative should be affirmed against other contending per-

spectives: that is a non sequitur as well as a false dichotomy. As far as recoding to arrive at a credible synthesis, Dr. McVicar does this in his book, and I'm doing that with this book review. This, held Van Til and Rushdoony, is inescapably true. The question becomes, which presuppositions, which metanarrative, is the true one?

Love and War

Dr. McVicar opens his fourth chapter by juxtaposing two quotes, one from Rushdoony's *Institutes* and the other from Romans 13:10. On the face of it, this looks like an attempt to pit the two writers against each other (as if Rushdoony had somehow argued that "war is the fulfilling of the law" while Paul states that "love is the fulfilling of the law"). But the preceding verses in Romans 13 do speak of swords being wielded against the wicked by magistrates defending the law-order. The context, then, suggests that Dr. McVicar is really pitting St. Paul against St. Paul. It might have been wiser to consult Rushdoony's commentary on Romans than to stage what amounts to a proof text hit-and-run (and a decontextualized one at that).

Dr. McVicar does not appear to be amenable to Rushdoony's view that state education of children is tantamount to Moloch worship⁵⁶ (perhaps having considered it only in the extreme form it *sometimes* took in the Old Testament). But Rushdoony was nothing if not rigorous in making the connection between state worship and Moloch worship. Anyone confronted with the totality of his argument would have a major task in countering Rushdoony's view.

From the courtroom accounts of homeschooling trials that Dr. McVicar brings forward, it can easily be seen that the Christians were never dealing with some presumed "kinder, gentler Moloch." And while the book details

the gratitude of many of those aided by Dr. Rushdoony's expert witness testimony in court, it doesn't mention the sad parallels to Luke 17:12–18 (where ten lepers were healed but only one expressed gratitude). There were trials where the Christians that received critical help from R. J. Rushdoony in court would turn their backs on him afterward, treating him like a leper (no pun intended). The basis for such antipathy to Rushdoony is continually expressed elsewhere by Dr. McVicar: the man's theology simply made him a pariah in many circles.

The harshest assessment Dr. McVicar brings forward is Franky Shaeffer V's assertion that his father, noted Swiss theologian Francis A. Schaeffer IV, had asserted that Rushdoony was "clinically insane." Had this claim gone unqualified, the resulting impression would have been journalistically irresponsible, but Dr. McVicar's lengthy endnote takes pains to mitigate this claim.⁵⁷

In respect to the current state of Christian Reconstruction, Dr. McVicar falls victim to the provincial nature of his research stint. Says he, "the disintegration of the organizational structures of Christian Reconstruction seemed to have little impact on its influence on an assemblage of interlocking religious and political issues."⁵⁸ If by "disintegration" he means the aging buildings in Vallecito, then why should that have such an impact on the influence of Christian Reconstruction? Chalcedon was never about the facility, it was about the ideas. Does he mean that Chalcedon is disintegrating as an institution? If so, on what basis does he make this claim? As a historian, he should have metrics at hand to undergird such a conclusion.

Rushdoony's published output has never ceased to grow (and would continue growing for years after his passing). Might that not be a credible

vehicle for widening and deepening his influence? The posting of his works on the Internet, and translation into foreign languages, continues apace. Consequently, the notion of disintegration, to use Dr. McVicar's own phrase, is difficult to parse.

But the author quickly takes up the slack in the work's concluding pages, noting that "Christian Reconstruction was never a centralized movement," all but rendering conventional measures of influence useless. This decentralized aspect of Rushdoony's views informs his definition of theocracy as the most libertarian system possible, and Dr. McVicar to his credit provides the full quotation⁵⁹ to illustrate that the critics and Rushdoony mean radically different things.

Errors in the Book

Rushdoony did not want to "break down the boundaries between church and state,"⁶⁰ although he did believe in the separation of school and state. Dr. McVicar asserts that Rushdoony called for applying the death penalty to "incorrigible children," but the reference he provides actually reads "incorrigible delinquents."⁶¹ The charge of misogyny appears throughout the text,⁶² in apparent disregard of published expositions of Rushdoony's work to the contrary⁶³ and/or ignorance of important qualifying nuances in the theologian's views. The claim that Gen. 1:26–28 (the dominion mandate) refers to "governing other human beings"⁶⁴ is suitably ominous but never taught by Rushdoony.

The author misuses important theological terms when he writes that "Only the millennial Kingdom, ruled by the all-sovereign god-man Jesus Christ, could both save and rule humanity."⁶⁵

One subhead is emblematic of a host of related misstatements: "Sanctified by Grace, Regenerated by Law."⁶⁶ These are terms that have narrowly

defined meanings in orthodox theology, but here they're assembled in a way neither Rushdoony nor any other conservative Christian would countenance. Law has no power, cannot regenerate, cannot sanctify. It is a pattern for sanctification, for holiness, being a transcript of God's character, and it is what Christ conforms His people to, but no magic properties adhere to it. That there are *consequences* for our response to the law is a very different thing.

Later, Dr. McVicar argues that, "Law sanctifies by separating and purifying. It mediates between man and God by granting life and by taking it."⁶⁷ The separation the law "creates" is a passive one: it distinguishes between the lawkeeper and the lawbreaker, the just and the unjust, denoting an ethical separation. The second sentence is just as problematic, as there is only one Mediator between God and man. However, Rushdoony did hold that the law mediates between man and man by providing the framework for justice in human relations—again, a very different thing.

By the same token, the continual use of "reconstructed" as an adjective applied to people ("reconstructed Christian self,"⁶⁸ "reconstructed men,"⁶⁹ "reconstructed father,"⁷⁰ "reconstructed families"⁷¹) cannot be found in Rushdoony, and is (as expressed and used) inaccurate. One can have regenerate persons, and regenerate persons can reconstruct a field or discipline or sphere, but reconstruction as such doesn't apply to persons. People are agents of reconstruction, not objects of it.

When Dr. McVicar refers to Rushdoony's "emphasis on the Old Testament over the New Testament,"⁷² he fails to understand that Christian Reconstruction is restoring the Old Testament to parity with the New rather than retiring it as the Word of God Emeritus. In the very next sentence, Dr.

McVicar asserts that Rushdoony's orientation must posit an "imagined continuity" between Old and New Testaments, effectively dismissing all contrary (and formidable) scholarship with a wave of the hand.

When Dr. McVicar says he is "simplifying greatly" in trying to describe what postmillennialists believe, this is an understatement. The explanation is seriously defective, for postmillennialists don't hold that "Christ will return to rule the earth after Christians have first established His Kingdom."⁷³ Another critic of Christian Reconstruction, Chip Berlet, understood better the difference between premillennialism and postmillennialism. Dr. McVicar also falls into the error of equating the social gospel with postmillennialism, a parallel that has been repeatedly and soundly debunked for decades. Perhaps Dr. McVicar didn't have sources at hand to get these ideas straight.

But a more serious lapse on the author's part occurs in his use of William Hendriksen's book, *More Than Conquerors*. This commentary does *not* "offer a preterist interpretation of the book of Revelation"⁷⁴ in the accepted sense of the term in eschatological discourse (unless one wrongly assumes that the alternative to futurism must be preterism). Hendriksen's work is amillennial (despite the book's optimistic title) and sets forth an idealist (not preterist) exposition of Revelation. Had Dr. McVicar glanced at the page right across from the one he cites, he could have avoided this mistake: Hendriksen explicitly says the scope of John's prophecies extends from the last decade of the 1st century to the present day and beyond, up until the Second Coming. Preterists position the book's primary focus in the years running up to 70 A.D., but Hendriksen's timeframe starts at 95 A.D. and has yet to expire.

Mark Rushdoony contradicts Dr. McVicar's assertion that R. J. Rushdoony chose to relocate Chalcedon to Vallecito "to reduce the threat of fallout in the event of a nuclear attack."⁷⁵ The lesson here is simple: vet your sources carefully. Chris Smith never met R.J. Rushdoony but felt free to make easily disproven claims about the prevailing winds (they would actually blow fallout from San Francisco or Sacramento *into* Vallecito). Says Mark, "My father was so concerned with a nuclear holocaust that he moved downwind of an expected blast zone into an all-electric home! This is nonsense tailored to further discredit my father by tying him to fringe groups."

Other factual errors about Rushdoony family history mar Dr. McVicar's account of the escape from Armenia. The claim that Ronald Rushdoony was an orphan is in error, and the source cited actually states that R. J. Rushdoony "wasn't much for hunting." Fishing, however...

No small controversy surrounds Dr. McVicar's discussion of Dr. Greg Bahnsen's termination from Reformed Theological Seminary.⁷⁶ A counter-narrative, comprised of documentary evidence that's been privately archived for decades, has been posted at American Vision's website to counter the claims floated about Bahnsen's character (versus the character of his interlocutors and opponents). While Dr. McVicar was careful to say that the historical details were "difficult to parse" and that Bahnsen's views were polarizing in themselves, Bahnsen's defenders were quick to rise up to clear his reputation. Perhaps the newly posted material would never have seen the light of day had Dr. McVicar not proceeded as he had. Now that it has been made available, the other side of the coin is finally open to scrutiny.

Restoring The Missing Quotation

“First Owyhee and Then the World,” beginning on page 24 of Dr. McVicar’s book, was published as a stand-alone essay by Chalcedon. As such, we had access to early and later drafts of Dr. McVicar’s detailed description of Rushdoony’s work with the Paiute and Shoshone peoples. During the evolution of the manuscript, a quotation was dropped, prompting me to write the author on November 12, 2008, concerning the missing text (which underscored Rushdoony’s determination to be a “moral force” on the reservation). The text, written by Rushdoony, was evidently omitted from the book as well (which I read cover-to-cover including every endnote).

Dr. McVicar removed the original quotation due to space considerations and to tighten his argument, but after considering my point he conceded the relevance of the quotation and invited Chalcedon to reinsert it in the online version of his article.⁷⁷ He conveyed a moving assessment of Dr. Rushdoony’s early correspondence to us that is worth reading in its own right.⁷⁸

Here, then, is what Rushdoony had to say about his work at the reservation as a microcosm of the church at large:

Both Church and State are located at the base of an extinct volcano, a true symbol of their condition. Ichabod, the glory is departed. Both Church and State live on the dead embers of their true sovereignty and power while striving hungrily to gain visibility through bastard sources. *So it is, but this outpost of the Church shall not do so.*⁷⁹

Conclusion

There are those who, encountering but a single word in the wrong place, will condemn an entire book on the spot. They will close the book and never reopen it. But knowledge is always provisional, and the historian’s task

compounds that factor.

A book like this must be absorbed as a whole. To strain out gnats would be entirely misplaced, and does not constitute a sign of holiness or spiritual superiority. “I would never have written that sentence in that way,” the critic sniffs, but the critic would never have spent the years needed to research and compile the data upon which to write such a detailed book. After all, nitpicking is easy; lifting the elephant into the eighteen-wheeler is hard.

The strengths of the book put its weaknesses well into the shadow. This is now the ultimate reference on the topics it covers: *first*, a very complex individual; *second*, an equally complex movement that addresses all spheres and disciplines; and *third*, the world’s response to the man and his all-embracing vision concerning the applicable extent of the Holy Scriptures. To grasp all of these factors and synthesize them into a coherent whole involves a multidisciplinary awareness that is difficult to cultivate.

Negatively, the book undercuts the bulk of the popular myths about R. J. Rushdoony and his impact. In its positive exposition of his ideas, the author by and large succeeds in navigating between Scylla and Charybdis: Rushdoony’s advocates and detractors.

Prior to publication of Dr. McVicar’s work, the pile of myths and errors about R. J. Rushdoony reeked to the heavens, filling the Augean stables of the popular mind. Sure, Rushdoony partisans could publish rearguard actions in a piecemeal way, with narrow circulation and unknown traction. But when Dr. McVicar took the task upon himself, and made the project palatable to a secular publishing house, he was able to divert the river to clean out the stables and to set a new reference point for accurate journalism. This will now serve

as the new starting point for subsequent studies.

No, the book is not perfect, but the author has made the next researcher’s job ten thousand times easier. The stables can now be cleaned out with a swish broom. If this volume isn’t the cause for appreciation on that ground alone, we have proven how dull of understanding we are. In the shadow of Dr. McVicar’s book, the world will no longer have a beam in its eye when it comes to R. J. Rushdoony and Christian Reconstruction. To then whine and complain about any motes in Dr. McVicar’s eye is to quibble.

Buy it. Read it. Critique it. Learn from it. If you can do better, prove it. 🙌

1. Since the numbers reset back to 1 for each chapter, the book designer provided helpful footers specifying which main page numbers the end notes belong to.
2. Michael J. McVicar, *Christian Reconstruction: R. J. Rushdoony and American Religious Conservatism* (Chapel Hill, NC: University of North Carolina Press, 2015), 196. There remained some confusion about what those ideas actually meant: “... a network of activists, missionaries, and national church leaders were calling for Christians to ‘take dominion,’ although exactly what ‘dominion’ meant was inchoate at best.” (202)
3. McVicar, 197. He later supplies some basis for the antipathy to Rushdoony: “... many American evangelicals knew what ‘true’ Christianity was, and Christian Reconstruction was not it.” (201)
4. McVicar, 44, 54. So-called “rogue ministries” appear on page 141 but in a somewhat different context.
5. McVicar, 45, 57.
6. McVicar, 98. The rescript of Artaxerxes in Ezra 7:23–24 is the foundation of the tax exemption for institutions doing God’s work, but Dr. McVicar seems to assume the modern tax system is intrinsically good, making unwillingness to pay the pound of flesh inherently bad. Thus are Rushdoony’s motives impugned.
7. McVicar, 89. “In Rushdoony’s imagina-

tion—and in the imaginations of many American conservatives—the modern state represented the most perverse manifestation of humanity’s desire for autosalvation.”

8. McVicar, 129. Rushdoony’s *Institutes* are “notorious” for a host of reasons as Dr. McVicar sees it. See also 274, n. 44

9. Compare his new book with his 2007 essay for *Public Eye*. Michael J. McVicar’s assessment in “The Libertarian Theocrats: The Long, Strange History of R.J. Rushdoony and Christian Reconstructionism.” *The Public Eye Magazine* 22/3. Available at <http://www.publiceye.org/magazine/v22n3/libertarian.html>

10. For one example, when citing from Mark Crispin Miller’s *Cruel and Unusual*, Dr. McVicar’s 2007 essay “Dominion Deferred?” states that “Rushdoony’s theology calls for Christians to ‘take dominion’ over all aspects of the federal government and replace it with a theocracy.” My embedded comment in the Word file returned to Dr. McVicar (6/19/2007) warned, “It would be safer to add, ‘Miller holds that Rushdoony’s theology...’ As stated, it’s a misrepresentation, coming across as a definition rather than Miller’s position.” Later, he states, “As a theologian, Rushdoony did something no other Christian theology has managed to do—he politicized epistemology.” My correction to his assessment of Rushdoony’s achievement concerning epistemology was that “He made it relevant, which was tantamount to politicizing it in a world that thinks in statist categories.” For every overstatement or misstatement to be corrected (e.g., “In theory, men will submit to God’s law voluntarily, leaving place for a ruling body of theocratic clerics,” an idea which I pointed out can be found nowhere in Rushdoony’s writings or lectures), there were three times as many accurate, even insightful, analyses that I pointed out for commendation. Dr. McVicar was clearly a scholar in transition who made optimal use of the sources available to him to further hone his message and tighten up his research results.

11. McVicar, 115, “Genesis 1:11” should read “Genesis 1–11.” xi: “compliment” should read “complement.” xii: “into viable” should read “into a viable.” 160:

missing indent on first line. 166: correct the publication date of *Philosophy of the Christian Curriculum* from 1967 to 1981.

181: “asserted themselves into” should read “inserted themselves into.” The word “predications” occurs three times (186) and in each case would make more sense if changed to “predictions.” 196: “Dan Barton” should probably read “David Barton.” 224: the book by Bruce Shortt was not published by Ross House Books but by the Chalcedon Foundation (the former had merged into the latter by 2004).

12. McVicar, xi.

13. McVicar, 4.

14. Dr. McVicar explains how divisions among Reconstructionists produced “profound ignorance about the goals and mission” of the scholars nurtured by Rushdoony (McVicar, 181). To those new to Rushdoony’s views who were “largely unaware of the complex history of the movement, Reconstructionism appeared to be a sui generis antidemocratic, tyrannical, and personally invasive theocratic crusade. To these worried observers, Reconstructionism was an unprecedented movement intent on fusing church and state into a dangerous totalitarian union. In short, Reconstruction seemed like the ultimate American heresy.” (Ibid.)

15. McVicar, 225. As Dr. McVicar draws his book to a close, he throws some significant bones to Rushdoony’s critics on this page, touching on [presumably racial] discrimination, reconstruction’s “dehumanizing theology of homosexuality,” and noting that “the American right ... will likely hang onto his ideas out of aesthetic temperament and sheer malice for years to come.”

16. McVicar, 13.

17. McVicar, 12.

18. McVicar, 8.

19. McVicar, 43.

20. McVicar, 53.

21. McVicar, 56.

22. McVicar, 61.

23. McVicar, 92–93. The omitted ellipsis reads thus: “—especially conservative, fundamentalist, and evangelical Protestants—”

24. McVicar, 109.

25. McVicar, 128. There may be some confusion over the author’s use of the term “neo-Calvinism.” In context, it parallels the “presuppositionalists” and should be understood here as such.

26. McVicar, 126.

27. McVicar, 132. Such non-statist forms of government are seen as “shaping human subjects in ways that a state-centered perspective either ignores or obscures.” (133)

28. McVicar, 161.

29. McVicar, 167.

30. McVicar, 175.

31. McVicar 189. The author adopts (or borrows) an analogy that has no place in Biblical postmillennialism: “Here, Gilstrap and others at Tyler pushed Rushdoony’s postmillennial vision toward its nightmarish logical end.” There is nothing logical about connecting postmillennialism with this ill-begotten strategy, but it is entirely nightmarish to unite such opposites.

32. McVicar, 203.

33. McVicar, 203–204.

34. McVicar, 204. The books are Dave Hunt’s *Whatever Happened to Heaven?*, H. Wayne House and Thomas D. Ice’s *Dominion Theology: Blessing or Curse?* and Hal Lindsey’s *The Road to Holocaust*.

35. McVicar, 204.

36. McVicar, 205. Fear of “a more severe reaction to Christianity than would have normally occurred” is cited by Dr. McVicar as an exacerbating factor to this reception (ibid). “While Rushdoonian Christian Reconstruction motivated thousands of Americans, it terrified many others.” (206)

37. McVicar, 210.

38. McVicar, 215.

39. McVicar, 215.

40. McVicar, 216.

41. McVicar, 215. This “Ayatollah” label was later to be used in private jest by Chalcedon writer Otto Scott when referring to Dr. Rushdoony. This artifice defused the power of the word.

42. McVicar, 228–230.

43. McVicar, 229.

44. McVicar, 229.

45. McVicar, 229.

46. McVicar, 230. The original text used the term “reify” rather than “give birth to,” but we didn’t want to have to drive the reader back to the dictionary yet another time. “Reify,” however, is the better term, meaning to change an abstraction into a concrete reality.

47. McVicar, 35.

48. Vizzini to the Man in Black, *The Princess Bride* (1987), Battle of Wits.

49. McVicar, 239, n.98 attempts to summarize a key point of Rushdoony’s *One and the Many*.

50. McVicar, 40.

51. McVicar, 42.

52. Greg L. Bahnsen, *Van Til’s Apologetic* (Phillipsburg, NJ: Presbyterian & Reformed, 1998), 152–153, inclusive of footnotes 12 and 13, provide the basis for Van Til’s view of the intellectual dynamics informing the fall.

53. McVicar, 78.

54. McVicar, 165. See also McVicar 263, n.93 for documentary expansion of this point.

55. McVicar, 95.

56. McVicar, 168.

57. McVicar, 272, n174.

58. McVicar, 219.

59. McVicar, 227, quoting the key definition from Rushdoony’s 1980 position paper, “The Meaning of Theocracy.”

60. McVicar, 2.

61. McVicar, 4 and 234, note 15 citing *Institutes of Biblical Law* 1:235, 1:245. The Biblical text (Deut. 21:10) describes these delinquents as male drunkards (“sons”) who are incorrigible. Substituting “children” falsifies the text and Rushdoony’s meaning.

62. McVicar 234, n. 14. The issue of male patriarchy is continually pressed as well (125). See also 132: “... godly governance is located in the created minds and gendered bodies of Christian men.” Dr. McVicar attempts a sustained tendentious exposition of Rushdoony’s thought (133–134) that goes off the rails (the family is an “ethical hierarchy”?) before happily getting back on track. This is one of the weakest sections of the work in terms of setting forth Rush-

doony’s systematic position with accuracy, and in this incomplete form it readily serves to solidify the charge of misogyny.

63. Martin G. Selbrede, “Patriarchy or Feminism,” *Faith for All of Life* March-April 2010, 7–12. This article is structured as a critical review of Kathryn Joyce’s *Quiverfull*, cited authoritatively on page 223 of Dr. McVicar’s work where we read that “Kathryn Joyce has documented [that] Rushdoony’s theology had a direct influence on the [quiverfull] movement.” Knowledge of this critical assessment of Joyce would have been useful in counterbalancing this overstated claim.

64. McVicar, 4.

65. McVicar, 89.

66. McVicar, 122. Also “the sanctifying power of biblical law...” (132) and “the regenerative power of biblical law” (138).

67. McVicar, 131. Dr. McVicar is discussing the death penalty in this context, which may explain the peculiar conceptual focus (that executing lawbreakers sanctifies those who remain). This terminology is also not found in Rushdoony, who always speaks in this context of a restraint upon wickedness. To “purge the evil out of your midst” does not lead to personal sanctification of those not executed. Rushdoony was not lobbying for “ethical cleansing” as if it were the valid flipside to ethnic cleansing.

68. McVicar, 126.

69. McVicar, 135.

70. McVicar, 137.

71. McVicar, 138.

72. McVicar, 139.

73. McVicar, 135. The missteps continue well into the next page

74. McVicar, 136.

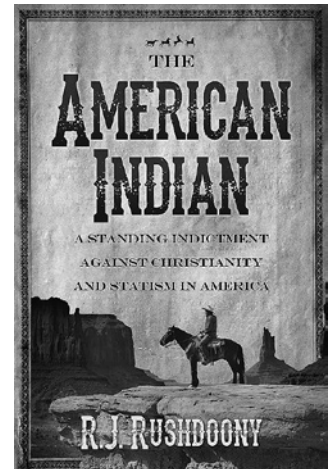
75. McVicar, 144.

76. McVicar, 157–160.

77. Email from Michael J. McVicar to this reviewer dated November 13, 2008. The later shortened versions, says he, “lost some of the poetry and emotional punch of Rushdoony’s letter.”

78. Ibid. Dr. McVicar concludes thus: “As a side note, having now read a large portion of

Continued on page 26



A FIRST HAND ACCOUNT OF AMERICA’S FIRST EXPERIMENT IN THE WELFARE SYSTEM

Long before state health care or food stamps, before the creation of welfare ghettos in our major cities, America’s first experiment with socialism and government dependency practically destroyed the American Indian.

Today, as America’s leaders expand the welfare state and radically transform the entire nation, we’d do well to reconsider this first experiment in government dependency and a Christianity stripped of God’s law—before all of the United States is transformed into a massive reservation on a continental scale. Rushdoony’s description of our past is also an indictment of our statist future.

\$18.00 Paperback, 139 pages

Also available on Kindle!
Visit our web site for more details.

Ordering is easy! Just use the attached order form or visit us online at ChalcedonStore.com.

Publisher's Foreword: Chalcedon

October 1995 ~ by R. J. Rushdoony

The story of Chalcedon is really my life's story. Being an Armenian, many of whose family members died for the faith, and coming from a long line of clergymen, the faith was identical to life for me. Before my birth, I had been dedicated to Christ's service by my parents.

America was for us almost a paradise, a land of freedom and joy. We reveled in its richness. None could have been more patriotic than we were. There was so much to appreciate and be grateful for in America's history. There were, however, disturbing things also.

An incident occurred when I was perhaps ten or eleven years old which until now I have never mentioned or discussed with anyone. A neighborhood boy, a superior mind, a happy, redheaded, and sparkling person, asked if I might be permitted to attend an afternoon film showing. This was in the day of silent films. The picture was of no importance, essentially trifling entertainment, but it suddenly overwhelmed me with a shocking realization. For all those in the film, there was no God, no Christ. They lived in a meaningless and empty world. This filled me with a great horror. Is this how most people live? Are they dead to God? Are they going through life as sleepwalkers? The film was an awakening to an empty world. I did not sleep well that night. I read the newspaper the next day with recognition that men were blotting God out of their world, and it made me fear for the future. I did not know the answer to what I saw, but I sensed that

I was somehow in a dying world, or a burning building.

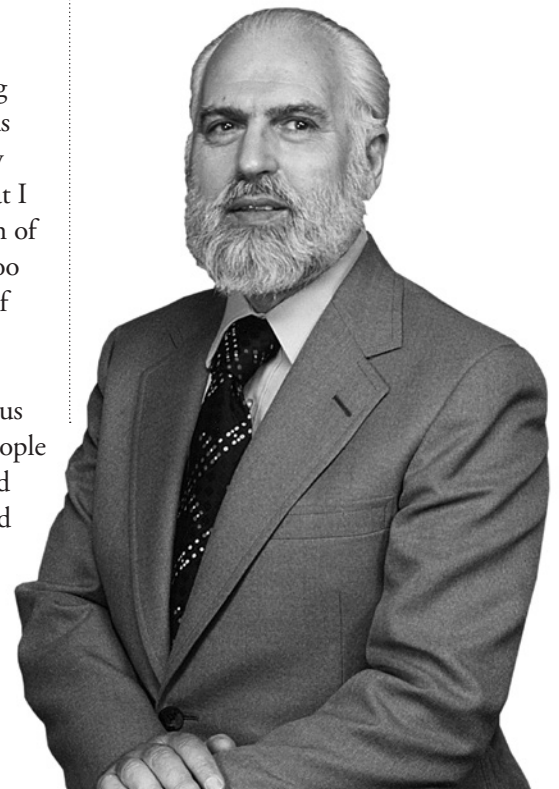
As a university student about a decade later, I was increasingly aware of the cultural love of death, and I began to realize that I, as a Christian, had a responsibility to build the culture of life, the world order of the triune God. I spent much time in the library stacks reading extensively in history, anthropology, and more, and in studying the answers given in literature. I knew something had to be done to make Christianity and His law-word relevant to every area of life and thought or else Christianity would wither into a meaningless "spiritual" religion unrelated to the Bible.

Long before I had given a name to what I wanted to do, i.e., *Christian Reconstruction* and *Chalcedon*, I was thinking constantly about the Bible and its answers. I was always reading and rereading the Bible. Before I was ten, a fine old man, an old line New Englander, had warned me once that I was "too young" to be reading much of the Old Testament, but I found it too intensely interesting even to think of stopping.

And so we started Chalcedon, Dorothy and I. I had many ambitious ideas as to what it should be, but people were uninterested in all of them, and thus we began with a mimeographed letter which in its first issue was optimistically run off to the tune of sixty copies, one sheet only. Mrs. Grayce Flanagan ran it off; and for some years, together with the tape ministry, it was her work, aided by

Dorothy, that very substantially made Chalcedon possible.

Chalcedon has a very simple premise: If God is indeed the God revealed in Scripture, then His law-word is relevant to and governs every area of life and thought. In polytheism, there are many gods, each governing a limited sphere, some the weather, others farming, others childbirth, still others spiritual concerns, and so on and on. Antinomians and "spiritual Christians" have reduced Christianity to a polytheistic faith, with a limited sphere of relevance for Christ. I regard this as blasphemous. Christ is King over all kings, and Lord over all lords, the only Potentate (1 Tim. 6:15). To limit the scope of His government, and the governing application of His law-word, is to deny Him. 🙏



The Bible's High Estimation of Women

by Andrea Schwartz



Those who embrace the law of God as binding on their lives see God's laws as blessings; those who do not, see them as hindrances to their autonomy. God's law acts as a boundary that we move at our peril. By obeying it we are performing our duty before the Lord, (Eccles. 12:13) and we are living a life that is lived according to God's instruction manual.

There are many laws in Scripture that are intended to preserve and enhance the primary institution ordained by God—the family. One is the dowry system. Although greatly maligned and often portrayed as the purchasing of a wife as property, when understood properly, the dowry is evidence of God's intent to build strong families and to protect and cover women.

R. J. Rushdoony notes,

God's law requires a dowry for wives (undowered wives are legally concubines). This gives stability to marriage as an institution. The dowry was normally equal to about three years' wages. A young man did not lightly enter into marriage, nor did he easily abuse his wife; if she then divorced him, he lost the dowry as an inheritance for his children. The abuse of wives was thus costly. Likewise, the wife knew that she could lose the dowry for misconduct and face the anger of her father and brothers. The dowry system thus was a major check on the conduct of both men and women. In a culture given to romantic ideas of marriage, there is no brake on the behavior of husbands and wives, or very little.¹

Setting the Record Straight

Contrary to revisionist history, it was never the Biblical practice to require that a bride's family pay a dowry to the intended husband in order to get her married. The Biblical position is the opposite. The Bible, having its emphasis on creating strong families, requires that a prospective husband demonstrate to a young woman's father (or uncle or brother in the absence of a father) that he has more than a superficial interest in the daughter. A dowry was among the evidences used to convince a father to release his daughter to the authority and protection of another man. It also showed that the man was a person of integrity and faith.

The book of Genesis presents this practice in numerous places. When Abraham sought a godly woman for his son, Isaac, his servant was sent with a dowry to procure a wife. Her father Bethuel and her brother Laban received Eliezer who plainly stated his mission. The transmission of expensive gifts was a demonstration that Rebekah would be cared for as she left her homeland to marry Isaac.

When Jacob left hurriedly after receiving his birthright, he left without any capital or resources, although his father was wealthy. When he was eager to marry Rachel, he offered seven years of labor to serve as his dowry. Despite the deception of Laban in secretly marrying his older daughter to Jacob, he was acting as a responsible father in making sure his daughters would be cared for. His cheating of the daughters out of their dowries should not be viewed as

a negative regarding the dowry system itself. Rushdoony explains,

In what follows, Laban is commonly abused by commentators. It is true that Laban deceived Jacob, but this is not the whole story. Rebekah had been given a very generous dowry by Eliezer for Isaac; obviously, wealth was in the family. Whatever story Jacob could tell could not erase the fact that he had come with nothing. There was no assurance that, when Jacob returned, his parents might not be dead and Esau in possession of everything. It would have been unwise for any father to entrust his daughter to a man in such a plight. Laban clearly wanted to keep Jacob and his daughters in Haran. His actions were those of a good father. It was his hope that after fourteen years, Jacob would prefer to remain.

It was Jacob who offered to serve Laban seven years as a dowry for Rachel (vv. 19–20). He perhaps reasoned that, after seven years, Esau might be less hostile.²

Marriage Is a Covenantal Agreement

Marriage is the picture the Bible uses to show us the relationship of Christ and His bride (the church). The Scriptures tell us that it is Jesus who pursues His bride, arranges the marriage feast, and covers and protects her. When we are justified through His blood, we are given a dowry, the down payment of the Holy Spirit:

2 Cor. 1:21: And it is God who establishes us with you in Christ, and has anointed us, and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.

In a like manner, the dowry acts as the down payment on the earnestness of the husband in his promise to remain faithful until one of them dies. Why would a woman need such a promise in God's eyes? Because she is the instrument God ordained to carry children into this world and nourish and rear them. Pregnancy and childbearing are vulnerable times for a woman. The husband's prenuptial demonstration of commitment goes a long way in keeping the marriage together because he has shown a willingness to make a significant investment in his new family.

Some argue that this takes the "romance" out of marriage. In actuality, it is quite the contrary. A woman will have a greater sense of her future husband's appreciation of her as a person when he is willing to demonstrate it with the fruits of his labor.³ What's more, it demonstrates to her family that this addition to their family brings with him a capability to support her and future children.⁴

The Benefits of an Endowed Wife

The Scripture states that "He who finds a wife finds a good thing, And obtains favor from the Lord (Prov. 18:22)." Finding a wife of good character is an advantage to a man and the Bible tells a man to actively pursue one. Proverbs 31 also describes a worthy woman's price as being "far above rubies." Thus, a prospective husband demonstrates his recognition that he has found a pearl of great price.

When a woman enters a marriage with the resources of a dowry, it gives her the liberty to carry out her calling as wife according to Proverbs 31. She knows that her husband has invested in this marriage before it ever took place and that she is protected against his acting unlawfully towards her, since her family played an integral part of the contractual agreement.

Parents are to play a significant role in the formation of a new family. Their input and direction are another aspect of God's protection of both men and women. Rushdoony states,

[T]he Hebrew word for bridegroom means "the circumcised," the Hebrew word for father-in-law means *he who performed the operation of circumcision*, and the Hebrew word for mother-in-law is similar. This obviously had no reference to the actual physical rite, since Hebrew males were circumcised on the eighth day. What it meant was that the father-in-law ensured the fact of *spiritual circumcision*, as did the mother-in-law, by making sure of the covenantal status of the groom. It was their duty to prevent a mixed marriage. A man could marry their daughter, and become a bridegroom, only when clearly a man under God.

Thus, the parents of the bridegroom had an obligation to prepare their son for a life of work and growing knowledge and wisdom, and the parents of the bride had a duty, under Biblical standards, to examine the faith and character of the prospective bridegroom.⁵

Rather than have to provide for herself, the dowry acts as the down payment on the continuous provisions that a husband will provide for a woman as she assumes the role of household manager and mother of the children. It should be noted that the dowry is given to the woman's father who holds it in trust for her use and it is not meant to pay for the day to day expenses of the family. The husband is not intended to have access to those resources.⁶

A Father's Role in Protecting His Daughters

The Bible puts a high premium on moral purity and this is tied in to the preservation of the family. That is why adultery is a capital crime. It attacks God's primary institution by breaking

the marriage covenant. Additionally, God's law commands that not only a married woman, but also a betrothed woman, is not to be violated either by seduction or rape, and both carry the penalty of death. But the law goes further in that it cites the case of the seduction of an unbetrothed virgin. Rushdoony notes,

In Deuteronomy 22:25–29, we have the law of rape, but in this instance the word used is "entice." Although the girl participates in the act, the responsibility still rests primarily on the male. In Biblical law, the greater the responsibility the greater the culpability.

Without any qualification whatsoever, the guilty man must pay the virgin "the dowry of virgins." The amount is not specified here, but in Deuteronomy 22:29 we are given the amount, fifty shekels of silver, a very large amount in those days. This dowry is to be paid whether or not he marries the girl. Seduction was thus too costly to be commonplace in times when the law was kept.

Whether or not a marriage followed depended on the girl's father. If he "utterly refuse" the man as a son-in-law, the dowry still went to the girl. Since a subsequent suitor also paid some kind of dowry, the girl went into her marriage well endowed.

This law stresses the priority of the father over both his daughter and her possible husband. It was his duty to protect his daughter and to ensure a good marriage for her.⁷

While the modern mind rebels against this power given to the father, it should be noted that a godly father has as his primary interest procuring a godly marriage for his daughters. Much more is at stake than the man's personal financial position. The father's goal is to find someone equally trustworthy to himself in the care and protection of his daughter, and one who will be a true

covenant head over the new family and children who may follow.

By requiring a dowry from the man who wants his daughter, the father is weeding out those who are not stable and have superficial and temporary designs on the woman.

This dowry was [the woman's] protection money against abuse or desertion and an inheritance for her children.

This dowry system ensured the wife's security and the stability of the family. A man did not readily wrong a wife who held so much family capital, three years' wages normally, in gold or silver.⁸

Guarding a Woman's Reputation

The Bible puts a high premium on being chaste before marriage. This is evidenced in that the dowry amount for a virgin was higher than for a woman who was not. Moreover, the father plays an important role in guaranteeing his daughter's virtue and upholding her honor. A woman's reputation is not only her concern but the concern of her entire family.

Deuteronomy 22:13–21 cites a case law:

If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall

spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

Rushdoony has extensive comments on this passage,

This is not a popular text with feminists because it so clearly gives priority to the family *and* to the parents. The father in particular is seen as centrally important, and the matter of *honor* is stressed.

The seriousness of the matter is seen by the fine cited in v. 19, 100 shekels or weights in silver. In 1 Samuel 9:8 we see that a quarter of a silver shekel was a good gift. A half a shekel was the extent of the poll tax to maintain a civil order (Ex. 30:15; cf. Neh. 10:32). The fine of 100 shekels of silver was virtual confiscation of an estate. (A shekel was a weight of silver, not a coin.) Obviously, the honor of a family and its daughter could not be lightly impugned. This was not the only penalty. The husband making a false accusation was also to be chastised or beaten (v. 18). To question the honor of a family and its daughter was not something done casually or frequently. The man making the false accusation was not killed because he had to support the wife whose honor he had questioned.

This was to an extensive degree a

self-enforcing law. The penalty was such that no man dared question his wife's premarital virtue unless there was certain proof of it. The evidence was not limited to the cloth used when the hymen was broken.⁹

The family is in God's order the basic institution in society. It has priority over church and state. It is man's first and basic government and the primary area of worship and the practice of religion. To undermine the family is to undermine society, a fact well known to our immoralists of today.

There is an important fact about this fine; it is twice as severe as the fine for seduction in vv. 28–29, which is fifty shekels of silver. Deuteronomy 22:28–29 and Exodus 22:16–17 are cognate texts. The payment in Exodus 22:17 is called "the dowry of virgins." From this we can assume that in such cases, as a penalty, the dowry was set somewhat higher than was normally the case. Thus, fifty shekels of silver was a large sum, one equivalent to a total income of perhaps three years, the traditional reckoning of the dowry. This helps us to appreciate the significance of the fine. To defame one's wife deliberately and wrongfully was a very serious offense.¹⁰

Such is the high value that God's Word places on a woman of the covenant who has remained pure in keeping with the Lord's commandments. The fact that defaming a wife is so costly with both a severe financial penalty and a loss of options for a guilty husband, should debunk the assertion that the Bible subjugates and debases women. By placing such a high regard on the family and its preservation, the law-word of God stands as a condemnation of gender equality and an androgynous culture.

In a like manner, in the penalty if the husband's charge is true, vv. 20–21 state,

The wife is executed near the door of her father's house. This is death for the wife and dishonor for her parents. The husband who is guilty of slander lives as the virtual slave of his father-in-law, who now commands his wealth. He remains alive to support his wife and children. The wife who is guilty dies because her duties can be assumed by others.¹¹

Rather than a private arrangement between two people that involves none but themselves, the Bible posits the joining of godly covenantal families as the key to dominion in Jesus' name. It is not hard to see that we have seen a systematic removal of all things Biblical from our schools to our courts to our media. Both the Christian family and the church are seen as the great roadblocks to their new world order, and,

As a result, the legal aspects of family life are trivialized. Since World War II, it has increasingly been the practice to reject substantial reasons for divorce unless a wealth of assets is at stake. Only then will such matters as adultery be considered, and, of late, even in such cases it is waning. If marriage is essentially a private arrangement, this is logical. If it is basic to social order, the present trend is suicidal.¹²

Women Need to Recognize Their Value

Rather than succumbing to the culture that surrounds us, young girls need to embrace their high calling as women. According to Deuteronomy 22:21, a woman who enters into marriage unchaste is said to have "wrought folly in Israel." Rushdoony notes that it amounts to an assault on the social order and is thus treasonous. This bears evidence to the integral part covenantally faithful women play in producing a godly culture. In the case noted, her offense amounts to premarital adultery and shows contempt for both her par-

ents and future husband.¹³

To the modern mind, this case law reeks of a double standard. Not only does the woman lose her life and the man doesn't, but God has placed physical evidences in a woman's body of her infidelity before marriage (broken hymen and/or pregnancy). Some argue that this proves the Bible is misogynistic.

On the contrary, God has protected women in such a way that a woman has the ability not only to prove her virginity (as opposed to a man), but is given tremendous recourse should she be maligned and slandered by her husband. This is God's way of strengthening the family and keeping it intact.

This examination of laws of the Bible that protect women is by no means exhaustive.¹⁴ The people of God need to understand the full counsel of God regarding the basic institution of society—the family—in order to proceed in the building of future covenant families on Biblical terms rather than modern, humanistic ones. When the role of women is viewed in the elevated standards of Scripture, we will see greater evidences of the Kingdom of God in our day. 🇺🇸

Andrea Schwartz is the Chalcedon Foundation's active proponent of Christian education and matters relating to the family. She's the author of five books dealing with homeschooling and the family. Her latest book is *Woman of the House*. She oversees the Chalcedon Teacher Training Institute (www.ctti.org) and continues to mentor, lecture, and teach. Visit her website www.thekingdomdrivenfamily.com. She lives in San Jose with her husband of 39 years. She can be reached by email at WordsFromAndrea@gmail.com.

1. R. J. Rushdoony, *Genesis* (Vallecito, CA: Ross House Books, 2002), p. 63.
2. *ibid.*, p. 203.
3. There are many stories that abound in

many cultures of the plain old maid who everyone expected would never marry, but if she did would only be worthy of one or two cows as the bride-price or dowry. These accounts tell of a rich man who instead of offering the normal number of cows (2–3) instead offered ten cows for this woman. Not only did this alter the view the woman had of herself and caused her beauty to shine forth, but others in her village suddenly had a new found estimation of her. Such is the transformation in a woman when a man truly appreciates her and demonstrates it in practical ways.

4. Whenever a sizable loan is made in procuring land, a house, or a vehicle, the lending institution requires information that shows the person requesting the loan has the means to pay it back. Why should we expect that something of much more value than these should just be entered into with a smile and a promise to be faithful?

5. R. J. Rushdoony, *The Institutes of Biblical Law*, vol. 1 (Phillipsburg, NJ: Presbyterian & Reformed Publishing, Co., 1973), p. 344.

6. Contrary to the negative connotations given to prenuptial agreements, the Bible actually prescribes it. And, unlike the community property laws that exist today, the husband was not to maintain control over the dowry given.

7. R. J. Rushdoony, *Exodus* (Vallecito, CA: Ross House Books, 2004), p. 316.

8. R. J. Rushdoony, *Numbers* (Vallecito, CA: Ross House Books, 2006), p. 294.

9. Commonly referred to as the tokens of virginity, the cloth that was placed on the marriage bed during the first time of intimacy was then given to and safely stored by the woman's father as proof that she was a virgin before marriage.

10. R. J. Rushdoony, *Deuteronomy* (Vallecito, CA: Ross House Books, 2008), 331–332.

11. *ibid.*

12. *ibid.*

13. *ibid.* (I encourage this section to be read in its entirety to get a full appreciation for the deep implications of this law.)

14. This essay has skimmed the surface

Continued on page 26

Massachusetts Completes Its Takedown of Addiction Pioneer Dr. Punyamurtula S. Kishore

by Martin G. Selbrede



This is the eighth in the ongoing series of articles about Dr. Punyamurtula S. Kishore, the Christian doctor who pioneered a non-narcotic, sobriety-centric approach to addiction that proved to be clinically superior to conventional treatment protocols.

While governments and pharmaceutical companies continue to promote methadone and Suboxone® (substitute narcotics labeled as “medical treatment”), the Massachusetts Model developed by Dr. Kishore rejected all such “hair of the dog, one size fits all” solutions to the complexity of drug and alcohol addiction (see the first two articles in this series). After a year of the conventional treatments, only 1% to 5% of patients have not relapsed, while 37% to 60% of Dr. Kishore’s patients have not relapsed after the same period of time. Dr. Kishore’s results are supported by hard data (actual urine tests), while the “best” statistics for conventional methods (that miserable 5%) involve unreliable self-reporting by the addicts.

In short, Dr. Kishore’s success rate in treating addicts and returning them to society as productive, healthy individuals is *at least 750%* better than the success rate of the big name treatment programs, and may actually run as high as 6,000% higher than the entrenched methods. At the time the Commonwealth of Massachusetts destroyed

his clinics in September, 2011, if you stacked Dr. Kishore’s lowest clinically-documented success rate (which had risen to 50% from the 37% he had reached in 1994) against the highest success rate claimed by conventional programs, his Massachusetts Model was still *ten times more successful in treating addiction*. For every one person delivered from addiction by conventional treatments, Dr. Kishore was delivering at least ten people. A dollar spent in Dr. Kishore’s clinics was worth ten dollars spent elsewhere. We will return to this crucial point later in this article.

But it was Dr. Kishore’s expanding base of clinics that was destroyed, neutralizing the existential threat to Big Pharma and state medical doctrine. This left the inferior conventional treatment programs to work their magic on a populace doomed to wallow in a snowballing addiction crisis that remains one of the worst in the nation. By all measures, this crisis was a manufactured one.

Accordingly, the state had a pressing interest in preemptively covering up its actions in favor of Big Pharma (see the fifth, sixth, and seventh articles in this series). Shameless pressure (e.g., driving Dr. Kishore’s wife and daughter to tear-filled hysteria in front of him) was designed to strong-arm a guilty plea out of the innocent doctor (a plea needed to justify the state’s malicious actions against the most successful addiction treatment developed).

The breaking point was reached on April 6, 2015. Blocked from pleading

no contest in the state’s tightly-engineered deal, the doctor offered himself up to the state and was jailed fifteen hours later. The media vultures slurped up the Attorney General’s gloating one-sided press releases without a scintilla of critical inspection, reaffirming their role as handmaidens of half-truths. Not surprisingly, they remain oblivious of the fact that the fight is not, in fact, over.

Vultures Seen and Unseen

The office of the attorney general repeated the talking points that they used in 2011 to depict Dr. Kishore as a monster who preyed upon the unsuspecting drug addicts of Massachusetts, deemed the “most vulnerable residents” of the state.¹ Attorney General Maura Healey explicitly positioned her office as protecting “the integrity of our health care system”² by overseeing the ultimate incarceration of Dr. Kishore. George Orwell’s Newspeak was alive and well in the aftermath of the toxic plea deal (the cup of hemlock the doctor was offered to drink or else). The factual errors riddling the story rushed out by *The Patriot Ledger* are legion, but they got what they wanted: a juicy headline that made for great click-bait.³

The media story exposes the state’s willful cover-up of the pivotal role that urine drug testing played in Dr. Kishore’s record-shattering success rates (see the second article in this series). By suppressing the truth of the addiction revolution that Dr. Kishore had wrought, the state brought him down to the same level as the massively

failed substitute narcotic programs still destroying lives in Massachusetts. The media, reinforcing its codependency with the office of the Attorney General, also adopted the same mantra. See no medical miracle, hear no medical miracle. Once Dr. Kishore's hard-won achievement is buried in obscurity and kept off the public's radar screen, the state could act with impunity.

Whereas the state's original actions against Dr. Kishore were mindlessly engineered by Nancy Maroney and then-Attorney General Martha Coakley for apparent political advantage (see the previous articles in the series), recent prosecution was handled by a different team that inherited the case from the departing figures. Independent legal observers close to the case were careful to distinguish the motives of the earlier prosecutors (described with pejoratives) with those of the current prosecutors ("people just doing their job"). There is no reason to reject this charitable assessment, but that concession cannot change the heinous outcome arising from the continued failure to *put the facts back into their medical context*.

The current prosecutors surely inherited a mess from their predecessors but didn't know to clean it up. They were given a hammer and readily saw every problem as a nail. Successor AG Maura Healey's parroting of the state's misbegotten case against Dr. Kishore reveals the total absence of introspection, the continued refusal to admit the existence of the blatantly obvious. *When you compare actual outcomes in human lives*, one fact quickly rises to the surface: if there's truly fraud being committed with the money Massachusetts keeps sinking into addiction treatment, it would rest on the shoulders of the mainstream treatment programs which deliver a miserable 95% to 99% recidivism rate

for its "most vulnerable residents." But the symbiotic relationship of state to Big Pharma prevents the commonwealth from admitting error or malfeasance or backing off from its deadly course.

The "vultures we see," then, are the media outlets crowded around the corpse of a man brought to ruin in his bid to deliver as many citizens of his state from the grip of addictive substance as he possibly could. Throughout the course of this case, the visible vultures have adopted the state's talking points and emulated the state's blind eye to Dr. Kishore's singular achievements in addiction medicine.

But the invisible vultures are the bigger concern. These are the vultures no one will see, but they will be all too busy as a result of the disastrous plea deal forced upon the embattled doctor. We are speaking of the rising mortality rates in Massachusetts that Dr. Kishore's Sobriety Maintenance treatment program would have reined in had the state not continued its mindless actions against him. Neither state nor media choose to debunk the falsehood that all addiction doctors are the same. They appear to have an interest in fostering this deadly mistake (there being no evidence of any interest in reversing the mounting death toll). Business as usual: death as usual. There are no better solutions if the state and media refuse to publicize such an inconvenient truth. Nonetheless, what the citizens don't know can indeed hurt them. It is, in fact, killing them.

After his first week of incarceration, Dr. Kishore contacted me by phone. You will want to know what he had to say.

The Defense Bolts

There are many factors that conspired to drive Dr. Kishore, who was heading into the April 6 trial with every intention of pleading not guilty and

proactively asserting his innocence, to finally accept the plea deal. When "the wicked frame mischief using the law" (Psalm 94:20), it is natural to despair of acquiring justice at the hands of the court (and in this case, of a jury). Following tactics described in Harvey Silverglate's must-read book, *Three Felonies a Day*, the state (with essentially unlimited resources and time) simply put up 80+ charges against Dr. Kishore and his practices. The charges would be thrown against the wall to see what sticks. The state had merely to prevail on one of the charges (sixteen to be heard on April 6, another twenty to be heard in July, etc.). Even if Dr. Kishore prevailed on every other charge, a guilty verdict on just one would be enough to imprison him for five years and then deport him.

In short, the state would get many chances to convince a jury to throw Dr. Kishore under the bus. Dr. Kishore and his defense team would have to score a perfect 100% on all the charges: failure on even one would spell personal disaster for the doctor.

With a robust, committed defense firing on all cylinders, the case was winnable. Even advisors looking at the case with a justifiable pessimism (and awareness of some pesky elements in the prosecution evidence) asserted that the case was winnable. But that rosy outlook evaporated. Dr. Kishore's faith in his attorneys (who were being forced by the court to continue to defend Dr. Kishore when his money ran out in 2013) continued to weaken. If his attorneys were only doing the legal minimum not to be sued in a malpractice complaint, that would not be sufficient to win the case.

One of my legal observers (an independent attorney involved in the most recent developments) was of the opinion that the doctor's attorneys had denigrated him to the judge. A couple of weeks before trial they presented a heavily redacted letter of Dr. Kishore's to Judge

Janet Sanders and argued that a lone out-of-context sentence could be read as some kind of threat against them. Judge Sanders evidently saw this as a ploy to withdraw from the case rather than to spend four to six unpaid weeks defending Dr. Kishore. Such defense attempts to be rid of the case after having burned through \$1.6 million dollars had come up repeatedly. Dr. Kishore had valid reasons to question what kind of defense he would get.

My legal observer attempted to mediate the relationship between Dr. Kishore and his attorneys. Skeptical before that point, he came to believe that the attorneys were prepared for trial and familiar with all the exhibits and witnesses. Some outstanding issues remained, however, beginning with the absence of expert witnesses in the trial.

For reasons that remain baffling, neither the prosecution nor the defense offered to present any expert witnesses in the trial. Dr. Kishore could easily have been accredited by the court as an expert witness in his own case; a professor at Harvard Medical School was also willing to testify on Dr. Kishore's behalf as an expert witness; the different government auditors who had scrutinized Dr. Kishore's practices and found nothing amiss could have been called as expert witnesses. (N.b. A court-approved expert witness is someone entitled to enter his opinion into testimony. Without expert status, a witness can only testify to carefully delimited facts and nothing more. A factual witness can only say, "We took three urine samples." An expert witness can say, "Those samples were medically necessary.") Most critically, *only an expert witness could rule on the value of Dr. Kishore's protocols*. The opportunity to have that happen was squandered.

The prosecutors informed the judge that they had interviewed the defense

witnesses. They then pointed out that "a lot of these witnesses don't seem to have specific knowledge of the facts of the case that's being tried." At this point, the defense should have challenged that assertion, countering that they knew those witnesses had "relevant knowledge," but instead said nothing. A legal observer characterized this silence as "tacit acknowledgment that the defense had not interviewed the witnesses." If true, that would be very troubling, especially that late in the game.

Witnesses That Can't Be Cross-Examined

My legal observer explained one of the more disturbing aspects of what "witnesses" were being admitted into Dr. Kishore's trial:

Some of the recorded testimony was done at a grand jury hearing (with only prosecutors present). Several of these defendants testified under oath to the grand jury. The Commonwealth wants to take that sworn testimony and insert it into the case *without* calling the witness. There is a rule against hearsay, but hearsay is defined as an out-of-court statement *structured to prove the truth of a proposition*. But the Commonwealth is saying, "We're not using it to prove the truth of the matter asserted. *We think they lied*. We're trying to prove that these people lied and tried to cover up for Dr. Kishore." This allows otherwise disallowed hearsay testimony into evidence using this artifice.

Such testimony amounts to *disembodied witnesses*—mere pieces of paper.⁴

My legal observer pointed out how the Commonwealth used the same techniques disclosed in Silverplate's landmark expose, to striking effect:

What the prosecutors do is that they get a small fish so that they can bargain to get the bigger fish. They indicted them, leaned on them very heavily, and tried to get them to give information about

Dr. Kishore so that they could have a more effective case against him, in return for which they got much lighter sentences than they would have had had they gone to trial.

Those defendants said one thing to the grand jury and another thing when they pled. Are they lying now, or were they lying back then? They testified to two different things under oath at two different times. Having them present in the courtroom would neutralize the effectiveness of such prosecution "witnesses" by proving they were liars. Otherwise, you're facing a disembodied transcript. It hurts Dr. Kishore badly if he can't cross-examine his accusers. All his attorneys had to do was subpoena those witnesses. The state certainly *wants* to deprive him of his rights, but his attorneys need to step up to the plate and act in his best interest.⁵

My legal observer came to believe that taking the plea deal made the most sense given what he learned from Dr. Kishore's attorneys and the contours of the prosecution's case.

When both sides recognize the possibility of winning or losing in a close case, and the defendant's downside is *huge* if he loses (whereas the state has no huge downside), that is generally when both sides try to settle.

Because the Commonwealth agreed to a plea, they also realized *that their case was not a slam-dunk either*.

We note here that, while the state has no downside in losing the case, the citizens of the state are suffering a huge downside as a result of the prosecution's successful bid to take Dr. Kishore out of the picture.

An Ugly Shift in Tactics

When Dr. Kishore contacted me on Easter Sunday, the situation had worsened considerably. He had been planning to proactively assert his innocence and go through the trial, but

the mounting deficiencies and stepped up pressures were reaching a breaking point. Since the original indictment, his family life has been on hold. With the imminent prospect of a failed defense, he would be imprisoned during the wedding of his daughter. Then the state sent audit notices to his wife, who runs a very simple, uncomplicated medical practice. In the doctor's own words, the intent of that audit of his wife was crystal clear: "They want to put more pressure on Kishore."

This became even more evident at the courtroom, when the emotional manipulation and threats of long jail sentences and deportation were mixed in with the urgency of this being the doctor's last chance to avoid that possibility. As one of his advisors told him, "the train is leaving the station." It was do or die.

Financial resources to underwrite a more robust defense simply did not exist. The man who had helped so many thousands was reduced to having those who believe in his work cover the costs of his gasoline for a prolonged period. One Christian minister recently paid to have Dr. Kishore's transmission repaired, while another provided him with a \$1,000 honorarium for speaking to his congregation. During the time these articles were being published, some incoming queries were directed through me to him, and he freely responded with valuable counsel and referrals in a spirit of genuine concern. He cannot help speaking and thinking as the physician, the healer, that he is. But the communities he helps are not rich. No war chests for his own defense could be rapidly assembled from those whom he has touched.

As a concomitant of his recently treated kidney condition, he had become the victim of serious dental conditions requiring over \$30,000

of very recent treatment (I have the receipts to prove it). Bone loss in his lower jaw resulted in the loss of multiple teeth. In the wake of these extensive oral surgeries, it became even more difficult for him to be understood when speaking. His already strong accent became exacerbated. I've been speaking to him regularly for nearly two years and eventually caught on to the rhythms of his British Indian speech patterns, but now I had to strain to understand him. To make your case before a jury that couldn't understand you added another layer of liability.

Dr. Kishore provided me an extensive daily chronology covering the weeks before his current imprisonment. Of particular interest are the heartbreaking final three days when the brutally-inserted straws broke the camel's back, especially as regards his wife Sheela:

4.4.2015: Bishop Hogan and the Faith Community votes against Plea Deal.

4.5.2015: Sheela caves in. Feels 6 week trial and subsequent uncertainty if there is negative verdict too traumatic. I disagree. Hal Shurtleff from JBS calls me and refers me to Attorney David Grossack—a courageous attorney—to demolish the case. Call placed.

4.6.2015: I send email to [attorney] not to bring up the Plea Deal anymore and go for trial. I arrive at court. [Three defense attorneys] corner me in a room outside the court room and ask me to call in Sheela. They called it the "train is leaving the station." Sheela arrives from her work. They work on her. I resist. They keep bringing up 2nd trial and further drain and strain. Sheela wants it all to end. I reach out to you [and two others] to see if we can develop a plan for appeal as the way this case was going a negative outcome was predictable. Nothing concrete develops. Mounting pressure. With no further resources and to avoid 6 weeks of news TV barrage, a decision has to be made.⁶

Dr. Kishore's account doesn't even mention the expert witness issue. Should he testify "this was the right amount of urine testing," the prosecutors would object that he's not an expert witness and have the claim struck from evidence, despite the fact that the doctor has treated 250,000 patients for drug addiction more successfully than anyone in the entire state. As my legal observer noted, "it is simply mind-boggling" that the prosecution would be empowered to block Dr. Kishore's testimony in this way.

The chronology ends with a listing of fifteen factors he had to consider when evaluating his prospects at this critical juncture in the case. The cumulative weight of these factors (pressures from without, pressures from within his own family, pressures from poverty, pressure from his own attorneys) comes to a head. Certainly the prosecution never expected him to last this long. The process of grinding him down has been fully documented beginning with the first article in this series. His chronology terminates abruptly with a clipped but poignant conclusion: "I needed to offer myself to stem the tide. Resulted in the decision."

The Devil That You Know

The perennial problem with "choosing the devil you know rather than the devil you don't know" is that you're still choosing a devil. Dr. Kishore was required to assert something on the record that he knows is not true. Some might even argue that he was following a command in the Sermon on the Mount, in a passage some scholars believe was written to a captive, oppressive people unable to secure justice from Roman occupying forces: "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver you to the judge, and the judge deliver thee to the officer, and thou be

cast into prison” (Matt 5:25). The New Testament surely has its share of men cast unjustly into prison, whether or not this passage applies to Dr. Kishore. But was justice done for either side with a plea deal, one secured under duress and threat as the state insisted that no plea but “guilty” would avert its forward march against Dr. Kishore?

My legal observer explains why Dr. Kishore was not permitted to plead “no contest” (which doesn’t involve an admission of guilt yet still results in the same punishment upon the accused):

He can’t plead “no contest” because the “deal” required that he accept a specific list of facts and conditions, in return for dismissing all eighty charges, and pleading to one reduced charge. It had to be done in the structured manner offered by the state.

In other words, the state *needs to keep its desired narrative intact*. This has nothing to do with justice and everything to do with political perception. How this differs from the brainwashing of prisoners of war is not evident. The “structured manner offered by the state” is the narrative, and the state wants the dissident to repent, apologize, and support the state’s attack against him. Having secured such capitulation to its own narrative, the state can hold the damning documents in reserve should the upstart revive a counter-narrative upon release.

The irony should not escape the reader that if the accused later repudiates the “facts” the state made him “accept,” the state’s recourse would be of accusing the defendant of perjury *for having originally said he was guilty*. But if he’s guilty of perjury for having pleaded guilty to the original charges, that means he was innocent all along. How can you have your cake and eat it?

That is a bridge that Dr. Kishore will cross in five-and-a-half months,

when he is released and continues a ten-year-long probation. He was also (of course) stripped of his medical license, and his clinics charged with \$9.3 million of restitution (!) to MassHealth (see article seven in this series about why the state was desperate not to pay \$4 million in restitution to Dr. Kishore for wrongfully-withheld Medicaid payments). The prosecution’s actions have guaranteed the unchallenged hegemony of methadone and Suboxone® treatments as the primary means of treating drug addiction in Massachusetts. The resulting preventable deaths statewide⁷ due to the destruction of Dr. Kishore’s clinics were essentially paid for with thirty pieces of silver.

Long ago, a literal bag of thirty pieces of silver also purchased a result that appeared to be absolutely final, closing the door on another Life in an ignominious way. But in both cases, the story was far from over. The unexpected transition from Easter Sunday to a Monday courtroom where “judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter” (Isa. 59:14) was no meaningless accident, for a renewed fight is brewing, and a new hope looks to be rising.

From Frontal Assault to Rearguard Action

On April 13, 2015, on the seventh day of his incarceration, I received a phone call from Dr. Kishore.⁸ We couldn’t talk very long. The plea deal went into effect, he said, “because all the roads were blocked.” He had been willing to fight to the end a week earlier, so I expected this conversation to be a postmortem of sorts. I was very wrong.

“Help is coming,” he informed me. “It’s coming from those that Dr. Kishore has helped.” (Yes, he really did refer to himself in the third-person.) As I discovered much earlier in my personal

visits with Dr. Kishore, his strongest credentials are the former addicts who got their lives back thanks to his selfless work on their behalf (see the first three articles in this series for further detail). They apparently are rallying to his aid, notwithstanding the state’s temporary success in sidelining him. The state’s actions have only served to galvanize his supporters even further. As he told me, “the light is not snuffed out.”

“We could not win in a frontal assault,” he pointed out, “but we can win with a rearguard action.” The idea of living to fight another day was embraced by his supporters. “But,” he added, “help must come from outside”—outside of jail. “All I have to read is a Bible given me by a visiting pastor. It’s the only reading material I’m allowed to have. Here we have a minimal life. A bare life.”

A “Free Kishore” movement designed to restore the doctor’s freedom and bring his clinical successes back to the people who so desperately need access to his care is in process of being launched. The more airplay the movement gets, the more obvious will become the state’s folly in destroying the best addiction treatment program in the nation. The funds the movement plans to collect will be used to bring back Dr. Kishore’s Sobriety Maintenance treatment program, permitting Dr. Kishore to continue to push his already industry-defying success rates past the 60% mark.

His former patients understand exactly how far ahead of his time Dr. Kishore is. No surprise that last month the prestigious Yale School of Medicine extolled a new pilot program⁹ they were developing that in virtually all respects is a stunning carbon-copy of what Dr. Kishore had put in place more than twenty years ago in Massachusetts (since dismantled thanks to your friendly neighborhood attorney general). The

Yale researchers should be in dialogue with Dr. Kishore about the next steps they need to take. Unfortunately, there's no way to make a phone call to the innovator locked in his bare cell.

“For the Lord heareth the poor, and despiseth not his prisoners” (Psalm 69:33). Comforts in jail are few and far between for Dr. Kishore. Not every reader of these articles is in a position to apply Matthew 25:36 and visit Dr. Kishore in person (and the limitations on such visitation are fairly severe). However, he is able to receive mail at the facility. He vibrantly affirmed to me that letters of support, encouragement, counsel, and comfort to him would be as uplifting as a physical visit. Please write him at the following address and include the doctor's ID number as shown:

**South Bay Correctional Center
Attn: Punyamurtula Kishore, ID
51500925
20 Bradston Street
Boston, MA 02118-2705**

Most people have cordial relationships with their physicians, but there is a visceral component in those former patients of Dr. Kishore who have started to take up his cause anew (given the legal train wreck he was funneled into). Their gratitude to him is grounded in the circumstance that their lives had formerly been forfeited, but he brought them back from the edge of despair. He gave them their lives back.

Some of these former patients no doubt sense the irony in the fact that had Dr. Kishore not come into their lives, they may well have ended up in prison themselves. Now that their lives were put back on track with the doctor's revolutionary treatment programs, they discover that the man to whom they owe their own freedom has himself been deprived of freedom for having helped them.

This is all the more remarkable when you consider how long this medical pioneer's clinics have been shuttered (nearly four years). How profound an impact would you have to make to see a tangible outpouring of gratitude that many years later?

The state is protecting its contrived false narrative with casual brutality, leveraging what amounts to forced confessions to distract from its deadly policies. On the other side are those with humble means, men and women and young people that all were at the receiving end of Dr. Kishore's work for the Commonwealth and her people. They are the ones who openly reject the state's narrative, work to expose the state's complicity in widening its drug crisis, and are fighting to restore what the state has brazenly stolen from its citizenry:

Hope. Deliverance. Life. Truth. 🇺🇸

The First Seven Articles in This Series:

Article One: “Massachusetts Protects Medical-Industrial Complex, Derails Pioneering Revolution in Addiction Medicine.” **Read it online at <http://bit.ly/Kishore1>**

Article Two: “Massachusetts Derails Revolution In Addiction Medicine While Drug Abuse Soars.” **Read it online at <http://bit.ly/Kishore2>**

Article Three: “The Pioneer Who Cut New Paths in Addiction Medicine Before Being Cut Down.” **Read it online at <http://bit.ly/Kishore3>**

Article Four: “The Addiction Crisis Worsens after Massachusetts Pulls Plug on Dr. Kishore's Sobriety-Based Solution.” **Read it online at <http://bit.ly/Kishore4>**

Article Five: “Why Did They Do It? Christian Physician with a 37% Success Rate for Recovering Addicts Gets Shut Down by the State.” **Read it online at <http://bit.ly/Kishore5>**

Article Six: “Martha Coakley and Her Tree of Hate” **Read it online at <http://bit.ly/Kishore6>**

Article Seven: “Keeping Big Pharma in Seventh Heaven is Keeping Addicts in Hell” **Read it online at <http://bit.ly/Kishore7>**

1. <http://www.patriotledger.com/article/20150407/NEWS/150407147/12662/NEWS>
2. Ibid.
3. Ibid. No distinction is made between the charges made against Dr. Kishore and those leveled at his defunct clinics. Other media outlets fared slightly better in respect to these facts, acknowledging that the state is not requiring Dr. Kishore to pay back \$9.3 million, *contra* this story. Those reading these articles know that only two of the nine postponements mentioned in this media outlet were Dr. Kishore's doing (based on his recent kidney surgery, etc.) while the other seven were the prosecution's doing. Expect no *errata* to be published by the *Ledger*: they already got what they wanted from the story.
4. Phone conversation with my legal observer, March 29, 2015.
5. Ibid.
6. Email to the author.
7. <http://boston.cbslocal.com/2015/04/01/217-suspected-massachusetts-heroin-overdose-deaths-this-year/>
8. I did not at first recognize the incoming phone number, and so I checked to see if it was known to be one used for scamming or phishing. About 95% of those responding advised that I was dealing with a scammer, but 5% claimed the number was a real number for a company (SECURUS TECH) that provided phone service from inside jails. I asked an associate in Massachusetts to confirm if Dr. Kishore had been trying to reach me through this service and learned that he had.
9. <http://www.theday.com/article/20150329/NWS01/150329563>

Scholastic's Continuous Abuse of Fantasy

Wings of Fire (Book I): The Dragonet Prophecy

by Tui T. Sutherland

(Scholastic Inc., New York: 2012)

Wings of Fire (Book II): The Lost Heir

by Tui T. Sutherland

(Scholastic Inc., New York: 2012)

Reviewed by Lee Duigon



You may wonder why I've been reviewing so many fantasy novels, most of them marketed as Young Readers fiction.

I do it because it's important.

Imagine an America inhabited by some 300 million individuals whose only thought is to commit crimes against others. How many policemen would it take to keep order? More, obviously, than could ever be hired. If all of the people were intent on violence, no number of policemen could prevent anarchy.

It's not the police who keep us from indulging in a bloodbath. Police protect us from the few who really are determined criminals. The vast majority of us never get arrested. Most of us are habitually law abiding. Why?

Because that is our culture. We live in a culture in which Christianity is still the mainstream religion: in which families teach each new generation how to behave as decent human beings; because our community, our workplaces, our volunteer associations, expect it and reject troublemakers.

America enjoys a culture founded on God's laws as given in the Bible. Even after generations of secularism, Christian morality provides most of us with an internal policeman who restrains us from violence.

But if our culture goes, everything goes. As the culture changes, everything else also changes—the laws, the economy, the degree to which we accept or reject certain kinds of behavior, and the character of the individuals whom we choose, or at least allow, to hold public office and exercise authority.

Who would be so obtuse to deny that all of this has changed visible over the last two generations or so?

Fantasy in the Culture

What has this to do with fantasy novels pitched to young readers?

These books are part of the culture that is pumped into our heads from a very early age. Because we have so much more leisure time than people had, say, a century ago, we're able to consume huge quantities of "entertainment"—not just novels, but movies, television, video games, etc. It's cultural input on a grand scale: for some, much more input

than they get from their families or their churches, to say nothing of the Bible.

Because these novels are written for young people, they're relatively easy for an adult (like me) to analyze. They allow us to see just what the culture is teaching our children.

And a large part of it is not good.

The Role of Scholastic Books

Which brings us, by the long way around, to yet another series of Young Readers fantasy published by Scholastic Books. Tui Sutherland has written seven books so far in this ongoing series, but I have only read the first two. Enough is enough.

Scholastic is an important publisher, not only because of its size and the great number of titles it publishes every year, but because it has an "in" with the public schools. I remember the grammar school book fairs sponsored by Scholastic: the tie-in with the schools goes back a long way. And now, for some of its books, Scholastic also publishes teachers' lesson plans and student workbooks so that the books can be studied in the classroom.

We ought to pay attention to the

lessons being presented in books like *Wings of Fire*. Our culture is being changed, and not for the better, with mass entertainment and public education as leading agents of this change.

A World of Dragons

The fantasy world of *Wings of Fire* is dominated by dragons, organized into seven dragon nations according to their seven different species. A civil war in one of the nations has drawn all the nations into a perpetual world war. This war, many believe, can only be stopped by the fulfillment of an obscure prophecy involving a group of juvenile dragons—the five “dragonets of destiny.”

How the dragonets are to do this is not explained in either of the first two books. The dragonets themselves have no idea. Although the fulfillment of the prophecy by the dragonets is supposedly the plot-line that unifies the series, I can't bring myself to read any more of it.

But really the story itself is not all that important.

Why the Goofy Dialogue?

One of the features common to all these fantasies that I've reviewed so far, including those written for adults instead of children, is inane dialogue. It's so prevalent in all these books that I must conclude that it's either some kind of new, addlebrained literary convention, or else, for some inscrutable reason, the various publishers demand it.

In *Wings of Fire*, all the juvenile dragons talk like eleven-year-old girls who watch too many cartoons, and all the adults talk like cartoon villains. Plain English is clearly out of bounds.

The dragonets are constantly saying things that make you wince. “Ew, how gross!” “Awwwwww, how cute!” Or “Hey, you guys!” For emphasis, Ms. Sutherland drops into text message mode: all caps. As in this monstrosity from *The Lost Heir*: “Would you like

me to spell out ‘DRAGONETS WUZ HERE’ in giant rocks?” (p. 16) WUZ? As a dragonet of destiny would say (and inevitably does), “Oh, yuk!”

Why this dumbed-down, cliché-belabored dialogue? Are the writer and the editors simply assuming that the reader is too backward to understand anything else?

But I think what's going on here is an affirmation of that timeless public school commandment, “Thou shalt in all things conform to thine age-group peers.” The popular culture imbibed by the reader's fellow children reigns supreme—you can't escape it even if you flee to an imaginary world in which dragons are the dominant form of life. This is how you ought to speak.

If our public schooling and our dumbed-down “entertainment” teach children nothing else, they teach conformity.

A Godless, Violent World

What are the characters in the books—and, by extension, the young readers—conforming to?

Like the vast majority of contemporary novels—all genres, not just fantasy—and movies, TV shows, and the rest of the entertainment kaleidoscope, *Wings of Fire* presents a world from which God is absent. In these two books, the dragons have no god, not even pagan idols—no religious beliefs, no religious practice. Not even false religion. Given the great amount of time which people today spend wrapped up in God-free entertainment, can they help getting the idea that a God-free world is the norm and religion the exception, if not a downright eccentricity?

Oh, it's still socially acceptable to go to church on Sunday, if you must. But watch what happens if you do something really “religious,” like say grace over your meal at the school cafeteria, or get caught praying at work. Certainly

you never see a character in a novel, a comic book, a movie, or a TV show do a way-out thing like that—not unless the character is one of those standard fictional “Christians” who is invariably a villain or a fool.

Some of the Customer Reviews of *Wings of Fire* on amazon.com express uneasiness over the many scenes of violence in these books. If we could accept the premise that dragons are dragons, and very different from human beings in their psychology, we might be able to live with dragon-on-dragon violence: they're dragons, and that's the way they are. But by making the dragons talk like Valley girls, and sing bar songs (even though there aren't any bars!), Ms. Sutherland has not permitted us that option.

The most disturbing aspect of it all is what we might call intergenerational violence: dragonets vs. adults. The only way for a dragon tribe to get a new queen is for a daughter to kill her mother, which doesn't make for a lot of family harmony. Even outside the royal families, dragon mothers don't seem to care much for their children. And we have many examples of the most adventurous of the dragonets of destiny, Tsunami, fighting, overcoming, and even killing an adult dragon.

Maybe I'm old fashioned, but conformity to that kind of cultural norm doesn't strike me as a good idea.

You may not be able, in the dragons' world, to trust any adult, not even your mother. But of course you can always trust your age-group peers.

Just like you learn to do in public school.

Reclaiming Fantasy

Fantasy has been with us for as long as human beings have told stories. To laugh it off as something that doesn't matter is to misunderstand both fantasy and human nature.

Children are more impressionable than adults, and it matters what kind of impressions are made on them.

It may be that some children aren't so sure that there's no such thing as a dragon. They haven't lived long enough to have it pounded into their heads that there are no dragons, giants, talking dogs, or elves. Then again, there are adults who believe in UFOs, socialized medicine, gender choice, and Global Warming. The difference between fantasy novels and utopian politics is that the novels are clearly labeled fantasy.

More so than other types of literature, fantasy, like poetry, can get under your skin. It can find its way into regions of the heart and mind not so easily accessible via a detective story or a soap opera about college professors committing adultery.

By speaking of things that are not, fantasy may move the reader to think of things that ought to be. This is powerful stuff, especially when brought to bear on an audience of children, and must be handled carefully. Too much of fantasy—*Wings of Fire*, in my opinion—is carelessly cobbled together out of easily-obtainable fragments of pop culture. The goofy dialogue suggests not so much a conscious intention to keep the reader locked into an eleven-year-old's mental landscape, but rather a sheer inability to imagine anyone emerging from that landscape. It also suggests the writer's inclination to just go with the flow, to do what everybody else is doing and getting paid for doing, and write what she thinks her audience wants to read. Or expects to read.

It all goes into the cultural mix, and the mixture grows increasingly toxic. People brought up on this cultural diet are hardly likely to be interested in a Christian reconstruction of the culture. They'll be too busy conforming to the norms they've absorbed from "entertain-

ment." They won't work for anything better because they can't imagine something better.

The culture makers don't have to preach to you. The material is absorbed passively, as in osmosis, without the consumer being consciously aware of it.

Our culture makes our country what it is today. It trains up morally deficient individuals to govern us, to run our businesses, to educate our children, to manage our churches and our seminaries—and, of course, to provide us with still more "entertainment." It's an ongoing process of decay.

Fantasy, like most things, can be put to the service of the Lord.

I think we ought to try to do that. Because if it will not go away, it must be taken captive, tamed, and put to work for our good. 🏰

Lee Duigon is a Christian free-lance writer and contributing editor for *Faith for All of Life*. He has been a newspaper editor and reporter and is the author of the *Bell Mountain* series of novels.

Rushdoony ... Historical cont. from page 3 itself, will be altered. This necessitates, at times, inverting the moral order of the old narrative. This is what the Jews in Egypt did with Jeremiah's historical perspective. They were revisionist historians because they could not accept what Jeremiah had "spoken unto us in the name of the Lord" (v.16). They countered with "whatsoever thing goeth forth out of our own mouth" (v.17).

History is important because it is our "big picture" view of life. Christians think in such terms, so they are more likely to self-consciously speak of a "worldview," but most nonbelievers refuse to believe they have religious or philosophical prejudices that dictate their understanding of truth and reality. They readily reject the religious or philosophical assumptions of others, but

act as if they themselves are above such behavior. We must remember they can write all they want about history, but they do not control it, or it the future. History is an ethical view of human events, a religious perspective about what they mean, and an eschatological faith about where they are going. 🏰

Selbrede ... McVicar cont. from page 12

Rushdoony's personal correspondence, I believe these early letters of his are an absolute gold-mine. Some are beautifully written, and all are much more emotionally open than his later letters. Some are even quite moving (like this "Ichabod" note). And all provide illuminating glimpses into Rushdoony's temperament. His later material is very guarded when compared to this early material. I think it's telling that Rushdoony kept most of these early letters in large cloth-covered binders in his library. He didn't do that for his later correspondence (he just stacked it up in piles or shoved it haphazardly into boxes and files). I think they held a very special place in his heart." 79. From the originally submitted draft of the essay sent to Chalcedon. Emphasis added.

Schwartz ... Women cont. from page 17

regarding the provisions within the law of God to preserve and strengthen the family. An extensive study of Rushdoony's commentaries on the Pentateuch and his Institutes will do much to enable us to reconstruct this area with greater understanding and authority.

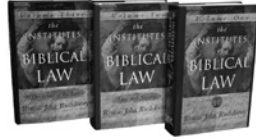
Biblical Law

The Institutes of Biblical Law (In three volumes, by R. J. Rushdoony) Volume I

Biblical Law is a plan for dominion under God, whereas its rejection is to claim dominion on man's terms. The general principles (commandments) of the law are discussed as well as their specific applications (case law) in Scripture. Many consider this to be the author's most important work.

Hardback, 890 pages, indices, \$50.00

Or, buy Vol's 1 and 2 and receive Vol. 3 FREE!
All 3 for only \$80.00 (A huge savings off the \$110.00 retail price)



Volume II, Law and Society

The relationship of Biblical Law to communion and community, the sociology of the Sabbath, the family and inheritance, and much more are covered in the second volume. Contains an appendix by Herbert Titus.

Hardback, 752 pages, indices, \$35.00

Volume III, The Intent of the Law

After summarizing the case laws, the author illustrates how the law is for our good, and makes clear the difference between the sacrificial laws and those that apply today.

Hardback, 252 pages, indices, \$25.00

The Institutes of Biblical Law Vol. 1 (La Institución de la Ley Bíblica, Tomo 1)

Spanish version. Great for reaching the Spanish-speaking community.

Hardback, 912 pages, indices, \$40.00



Ten Commandments for Today (DVD)

This 12-part DVD collection contains an in-depth interview with the late Dr. R. J. Rushdoony on the application of God's law to our modern world. Each commandment is covered in detail as Dr. Rushdoony challenges the humanistic remedies that have obviously failed. Only through God's revealed will, as laid down in

the Bible, can the standard for righteous living be found. Rushdoony silences the critics of Christianity by outlining the rewards of obedience as well as the consequences of disobedience to God's Word. Includes 12 segments: an introduction, one segment on each commandment, and a conclusion.

2 DVDs, \$30.00



Law and Liberty

By R. J. Rushdoony. This work examines various areas of life from a Biblical perspective. Every area of life must be brought under the dominion of Christ and the government of God's Word.

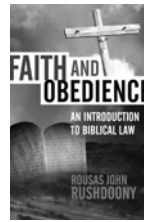
Paperback, 212 pages, \$9.00



In Your Justice

By Edward J. Murphy. The implications of God's law over the life of man and society.

Booklet, 36 pages, \$2.00



Faith and Obedience: An Introduction to Biblical Law

R. J. Rushdoony reveals that to be born again means that where you were once governed by your own word and spirit, you are now totally governed by God's Word and Spirit. This is because every word of God is a binding word. Our money, our calling, our family, our sexuality, our political life, our economics, our sciences, our art, and all things else must be subject to God's Word and requirements. Taken from the introduction in *The Institutes of Biblical Law* (foreword by Mark Rushdoony). Great for sharing with others.

Paperback, 31 pages, index, \$3.00

***Buy Pack of 50 "Faith and Obedience" for only \$45.00 (Retail \$150.00)**

Education



The Philosophy of the Christian Curriculum

By R. J. Rushdoony. The Christian School represents a break with humanistic education, but, too often, the Christian educator carries the state's humanism with him. A curriculum is not neutral: it's either a course in humanism or training in a God-centered faith and life.

Paperback, 190 pages, index, \$16.00



The Harsh Truth about Public Schools

By Bruce Shortt. This book combines a sound Biblical basis, rigorous research, straightforward, easily read language, and eminently sound reasoning. It is a thoroughly documented description of the inescapably anti-Christian thrust of any governmental school system and the inevitable results: moral relativism (no fixed standards), academic dumbing down, far-left programs, near absence of discipline, and the persistent but pitiable rationalizations offered by government education professionals.

Paperback, 464 pages, \$22.00



Intellectual Schizophrenia

By R. J. Rushdoony. Dr. Rushdoony predicted that the humanist system, based on anti-Christian premises of the Enlightenment, could only get worse. He knew that education divorced from God and from all transcendental standards would produce the educational disaster and moral barbarism we have today.

Paperback, 150 pages, index, \$17.00

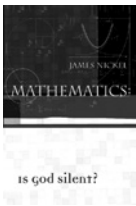


The Messianic Character of American Education

By R. J. Rushdoony. From Mann to the present, the state has used education to socialize the child. The school's basic purpose, according to its own philosophers, is not education in the traditional sense of the 3 R's. Instead, it is to promote "democracy" and "equality," not in their legal or civic sense, but in terms of the engineering of a socialized citizenry. Such men saw themselves and the school in messianic terms. This

book was instrumental in launching the Christian school and homeschool movements.

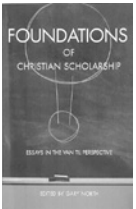
Hardback, 410 pages, index, \$20.00



Mathematics: Is God Silent?

By James Nickel. This book revolutionizes the prevailing understanding and teaching of math. It will serve as a solid refutation for the claim, often made in court, that mathematics is one subject which cannot be taught from a distinctively Biblical perspective.

Revised and enlarged 2001 edition, Paperback, 408 pages, \$24.00



The Foundations of Christian Scholarship

Edited by Gary North. These are essays developing the implications and meaning of the philosophy of Dr. Cornelius Van Til for every area of life. The chapters explore the implications of Biblical faith for a variety of disciplines.

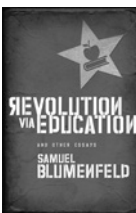
Paperback, 355 pages, indices, \$24.00



The Victims of Dick and Jane

By Samuel L. Blumenfeld. America's most effective critic of public education shows us how America's public schools were remade by educators who used curriculum to create citizens suitable for their own vision of a utopian socialist society. This collection of essays will show you how and why America's public education declined.

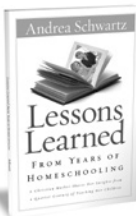
Paperback, 266 pages, index, \$22.00



Revolution via Education

By Samuel L. Blumenfeld. Blumenfeld gets to the root of our crisis: our spiritual state and the need for an explicitly Christian form of education. Blumenfeld leaves nothing uncovered. He examines the men, methods, and means to the socialist project to transform America into an outright tyranny by scientific controllers.

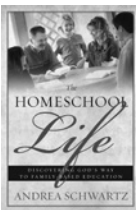
Paperback, 189 pages, index, \$20.00



Lessons Learned From Years of Homeschooling

By Andrea Schwartz. After nearly a quarter century of homeschooling her children, Andrea experienced both the accomplishments and challenges that come with being a homeschooling mom. Discover the potential rewards of making the world your classroom and God's Word the foundation of everything you teach.

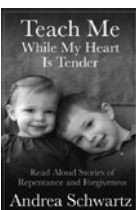
Paperback, 107 pages, index, \$14.00



The Homeschool Life: Discovering God's Way to Family-Based Education

By Andrea Schwartz. This book offers sage advice concerning key aspects of homeschooling and gives practical insights for parents as they seek to provide a Christian education for their children.

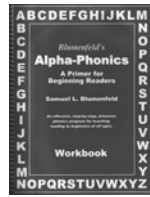
Paperback, 143 pages, index, \$17.00



Teach Me While My Heart Is Tender: Read Aloud Stories of Repentance and Forgiveness

Andrea Schwartz compiled three stories drawn from her family-life experiences to help parents teach children how the faith applies to every area of life. They confront the ugly reality of sin, the beauty of godly repentance, and the necessity of forgiveness. The stories are meant to be read by parents and children together. The interactions and discussions that will follow serve to draw families closer together.

Paperback, 61 pages, index, \$10.00



Alpha-Phonics: A Primer for Beginning Readers

By Sam Blumenfeld. Provides parents, teachers and tutors with a sensible, logical, easy-to-use system for teaching reading. The Workbook teaches our alphabetic system - with its 26 letters and 44 sounds - in the following sequence: First, the alphabet, then the short vowels and consonants, the consonant digraphs, followed by the consonant blends, and finally the long vowels in their variety of spellings and our other vowels. It can also be used as a supplement to any other reading program being used in the classroom. Its systematic approach to teaching basic phonetic skills makes it particularly valuable to programs that lack such instruction.

Spiralbound, 180 pages, \$25.00



The Alpha-Phonics Readers accompany the text of Sam Blumenfeld's *Alpha-Phonics*, providing opportunities for students to read at a level that matches their progress through the text. These eleven readers move from simple sentences to paragraphs to stories, ending with poetry. By the time a student completes this simple program, the phonetic reflex is well-established. This program has also been successfully used with functionally illiterate adults.

This set consists of eleven 12-page readers, totaling 132 pages, \$22.00



How to Tutor by Samuel Blumenfeld demystifies primary education! You'll learn that you can teach subjects you already know without requiring specialized academic training or degrees. Here's what you'll discover:

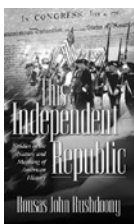
READING: In 117 lessons, teach any student to read virtually any word in a comprehensive phonics program

HANDWRITING: In 73 lessons, train any student to develop the lost art of cursive handwriting

ARITHMETIC: In 67 lessons, enable any student to master the essential calculation skills, from simple addition to long division

Paperback, 271 pages, indices, \$24.00

American History & the Constitution



This Independent Republic

By R. J. Rushdoony. Important insight into American history by one who could trace American development in terms of the Christian ideas which gave it direction. These essays will greatly alter your understanding of, and appreciation for, American history.

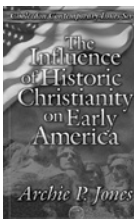
Paperback, 163 pages, index, \$17.00



The Nature of the American System

By R. J. Rushdoony. Originally published in 1965, these essays were a continuation of the author's previous work, *This Independent Republic*, and examine the interpretations and concepts which have attempted to remake and rewrite America's past and present.

Paperback, 180 pages, index, \$18.00

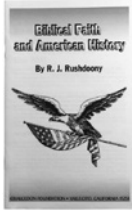


The Influence of Historic Christianity on Early America

By Archie P. Jones. Early America was founded upon the deep, extensive influence of Christianity inherited from the medieval period and the Protestant Reformation. That priceless heritage was not limited to the narrow confines of the personal life of the individual, nor to ecclesiastical structure. Christianity positively and predominately (though

not perfectly) shaped culture, education, science, literature, legal thought, legal education, political thought, law, politics, charity, and missions.

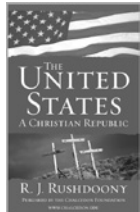
Booklet, 88 pages, \$6.00



Biblical Faith and American History

By R. J. Rushdoony. America was a break with the neoplatonic view of religion that dominated the medieval church. The Puritans and other groups saw Scripture as guidance for every area of life because they viewed its author as the infallible Sovereign over every area.

Pamphlet, 12 pages, \$1.00



The United States: A Christian Republic

By R. J. Rushdoony. The author demolishes the modern myth that the United States was founded by deists or humanists bent on creating a secular republic.

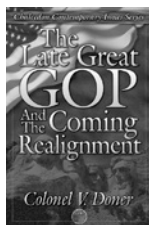
Pamphlet, 7 pages, \$1.00



The Future of the Conservative Movement

Edited by Andrew Sandlin. *The Future of the Conservative Movement* explores the history, accomplishments and decline of the conservative movement, and lays the foundation for a viable substitute to today's compromising, floundering conservatism.

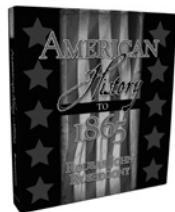
Booklet, 67 pages, \$6.00



The Late Great GOP and the Coming Realignment

By Colonel V. Doner. For more than three decades, most Christian conservatives in the United States have hitched their political wagon to the plodding elephant of the Republican Party. This work is a call to arms for those weary of political vacillation and committed more firmly than ever to the necessity of a truly Christian social order.

Booklet, 75 pages, \$6.00

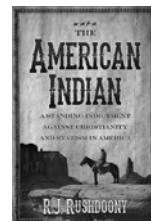


American History to 1865 - NOW ON CD!

By R. J. Rushdoony. The most theologically complete assessment of early American history available—ideal for students. Rushdoony describes not just the facts of history, but the leading motives and movements in terms of the thinking of the day. Set includes 36 audio CDs, teacher's guide, student's guide, plus a bonus CD featuring PDF copies of each guide for further use.

- Disc 1 Motives of Discovery & Exploration I
- Disc 2 Motives of Discovery & Exploration II
- Disc 3 Mercantilism
- Disc 4 Feudalism, Monarchy & Colonies/ The Fairfax Resolves 1-8
- Disc 5 The Fairfax Resolves 9-24
- Disc 6 The Declaration of Independence & Articles of Confederation
- Disc 7 George Washington: A Biographical Sketch
- Disc 8 The U. S. Constitution, I
- Disc 9 The U. S. Constitution, II
- Disc 10 De Toqueville on Inheritance & Society
- Disc 11 Voluntary Associations & the Tithe
- Disc 12 Eschatology & History
- Disc 13 Postmillennialism & the War of Independence
- Disc 14 The Tyranny of the Majority
- Disc 15 De Toqueville on Race Relations in America
- Disc 16 The Federalist Administrations
- Disc 17 The Voluntary Church, I
- Disc 18 The Voluntary Church, II
- Disc 19 The Jefferson Administration, the Tripolitan War & the War of 1812
- Disc 20 The Voluntary Church on the Frontier, I
- Disc 21 Religious Voluntarism & the Voluntary Church on the Frontier, II

- Disc 22 The Monroe & Polk Doctrines
 - Disc 23 Voluntarism & Social Reform
 - Disc 24 Voluntarism & Politics
 - Disc 25 Chief Justice John Marshall: Problems of Political Voluntarism
 - Disc 26 Andrew Jackson: His Monetary Policy
 - Disc 27 The Mexican War of 1846 / Calhoun's Disquisition
 - Disc 28 De Toqueville on Democratic Culture
 - Disc 29 De Toqueville on Individualism
 - Disc 30 Manifest Destiny
 - Disc 31 The Coming of the Civil War
 - Disc 32 De Toqueville on the Family/
Aristocratic vs. Individualistic Cultures
 - Disc 33 De Toqueville on Democracy & Power
 - Disc 34 The Interpretation of History, I
 - Disc 35 The Interpretation of History, II
 - Disc 36 The American Indian (Bonus Disc)
 - Disc 37 Documents: Teacher/Student Guides, Transcripts
- 37 discs in album, Set of "American History to 1865", \$140.00**



The American Indian:

A Standing Indictment of Christianity & Statism in America

By R. J. Rushdoony. America's first experiment with socialism practically destroyed the American Indian. In 1944 young R. J. Rushdoony arrived at the Duck Valley Indian Reservation in Nevada as a missionary to the Shoshone and the Paiute Indians. For eight years he lived with them, worked with them, ministered to them and listened to their stories. He came to know them intimately, both as individuals and as a people. This is his story, and theirs.

Paperback, 139 pages, \$18.00

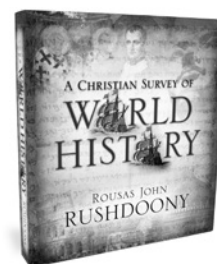


Our Threatened Freedom:

A Christian View of the Menace of American Statism

R. J. Rushdoony reports on a mind-boggling collection of absurdities by our legislators, bureaucrats, and judges—from making it against the law for a company to go out of business, to assigning five full-time undercover agents to bust a little boy who was selling fishing worms without a license. Written some thirty years ago as radio commentaries, Rushdoony's essays seem even more timely today as we are witnessing a staggering display of state intrusion into every area of life.

Paperback, 349 pages, indices, \$18.00



World History

A Christian Survey of World History

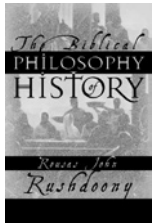
Includes 12 audio CDs, full text supporting the lectures, review questions, discussion questions, and an answer key.

The purpose of a study of history is to shape the future. Too much of history teaching centers upon events, persons, or ideas as facts but does not recognize God's providential hand in judging humanistic man in order to build His Kingdom. History is God-ordained and presents the great battle between the Kingdom of God and the Kingdom of Man. History is full of purpose—each Kingdom has its own goal for the end of history, and those goals are in constant conflict. A Christian Survey of World History can be used as a stand-alone curriculum, or as a supplement to a study of world history.

- Disc 1 Time and History: Why History is Important
- Disc 2 Israel, Egypt, and the Ancient Near East
- Disc 3 Assyria, Babylon, Persia, Greece and Jesus Christ
- Disc 4 The Roman Republic

- Disc 5 The Early Church & Byzantium
- Disc 6 Islam & The Frontier Age
- Disc 7 New Humanism or Medieval Period
- Disc 8 The Reformation
- Disc 9 Wars of Religion – So Called & The Thirty Years War
- Disc 10 France: Louis XIV through Napoleon
- Disc 11 England: The Puritans through Queen Victoria
- Disc 12 20th Century: The Intellectual – Scientific Elite

12 CDs, full text, review and discussion questions, \$90.00



The Biblical Philosophy of History

By R. J. Rushdoony. For the orthodox Christian who grounds his philosophy of history on the doctrine of creation, the mainspring of history is God. Time rests on the foundation of eternity, on the eternal decree of God. Time and history therefore have meaning because they were created in terms of God's perfect and totally comprehensive plan. The humanist faces a meaningless world in which he must strive to create and establish meaning.

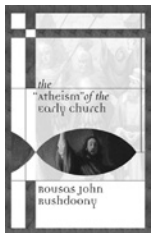
Paperback, 138 pages, \$22.00



James I: The Fool as King

By Otto Scott. In this study, Otto Scott writes about one of the "holy" fools of humanism who worked against the faith from within. This is a major historical work and marvelous reading.

Hardback, 472 pages, \$20.00

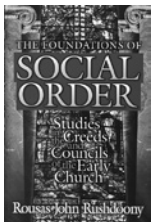


Church History

The "Atheism" of the Early Church

By R. J. Rushdoony. Early Christians were called "heretics" and "atheists" when they denied the gods of Rome, and the divinity of the emperor. These Christians knew that Jesus Christ, not the state, was their Lord and that this faith required a different kind of relationship to the state than the state demanded.

Paperback, 64 pages, \$12.00



The Foundations of Social Order: Studies in the Creeds and Councils of the Early Church

By R. J. Rushdoony. Every social order rests on a creed, on a concept of life and law, and represents a religion in action. The basic faith of a society means growth in terms of that faith. The life of a society is its creed; a dying creed faces desertion or subversion readily. Because of its indifference to its creedal basis in Biblical Christianity, western civilization is today facing death and is in a life and death struggle with humanism.

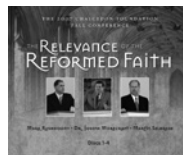
Paperback, 197 pages, index, \$16.00

The Relevance of the Reformed Faith (CD Set)

The 2007 Chalcedon Foundation Fall Conference

- Disc 1: An Intro to Biblical Law - Mark Rushdoony
- Disc 2: The Great Commission - Dr. Joe Morecraft
- Disc 3: Cromwell Done Right! - Dr. Joe Morecraft
- Disc 4: The Power of Applied Calvinism - Martin Selbrede
- Disc 5: The Powerlessness of Pietism - Martin Selbrede
- Disc 6: Thy Commandment is Exceedingly Broad - Martin Selbrede
- Disc 7: Dualistic Spirituality vs. Obedience - Mark Rushdoony

7 CDs, \$56.00



Philosophy



The Death of Meaning

By R. J. Rushdoony. Modern philosophy has sought to explain man and his thought process without acknowledging God, His revelation, or man's sin. Philosophers who rebel against God are compelled to *abandon meaning itself*, for they possess neither the tools nor the place to anchor it. The works of darkness championed by philosophers past and present need to be exposed and reprovved. In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads.

Paperback, 180 pages, index, \$18.00



The Word of Flux:

Modern Man and the Problem of Knowledge

By R. J. Rushdoony. Modern man has a problem with knowledge. He cannot accept God's Word about the world or anything else, so anything which points to God must be called into question. This book will lead the reader to understand that this problem of knowledge underlies the isolation and self-torment of modern man. Can you know anything if you reject God and His revelation? This book takes the reader into the heart of modern man's intellectual dilemma.

Paperback, 127 pages, indices, \$19.00



To Be As God: A Study of Modern Thought Since the Marquis De Sade

By R. J. Rushdoony. This monumental work is a series of essays on the influential thinkers and ideas in modern times such as Marquis De Sade, Shelley, Byron, Marx, Whitman, and Nietzsche. Reading this book will help you understand the need to avoid the syncretistic blending of humanistic philosophy with the Christian faith.

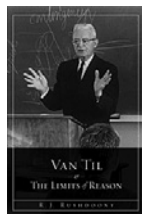
Paperback, 230 pages, indices, \$21.00



By What Standard?

By R. J. Rushdoony. An introduction into the problems of Christian philosophy. It focuses on the philosophical system of Dr. Cornelius Van Til, which in turn is founded upon the presuppositions of an infallible revelation in the Bible and the necessity of Christian theology for all philosophy. This is Rushdoony's foundational work on philosophy.

Hardback, 212 pages, index, \$14.00



Van Til & The Limits of Reason

By R. J. Rushdoony. The Christian must see faith in God's revelation as opening up understanding, as thinking God's thoughts after Him, and rationalism as a restriction of thought to the narrow confines of human understanding. Reason is a gift of God, but we must not make more of it than it is. The first three essays of this volume were published in a small booklet in 1960 as a tribute to the thought of Dr. Cornelius Van Til, titled Van Til. The last four essays were written some time later and are published here for the first time.

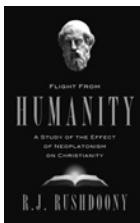
Paperback, 84 pages, index, \$10.00



**The One and the Many:
Studies in the Philosophy of Order and Ultimacy**

By R. J. Rushdoony. This work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on a presupposition about man, God, and society—about reality. This presupposition rules and determines the conclusion; the effect is the result of a cause. And one such basic presupposition is with reference to the one and the many." The author finds the answer in the Biblical doctrine of the Trinity.

Paperback, 375 pages, index, \$26.00



**The Flight from Humanity:
A Study of the Effect of Neoplatonism on Christianity**

By R. J. Rushdoony. Neoplatonism presents man's dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the reality of sins of the heart and mind. In the name of humility, the ascetics manifested arrogance and pride. This pagan idea of spirituality entered the church and is the basis of some chronic problems in Western civilization.

Paperback, 84 pages, \$13.00



Psychology

Politics of Guilt and Pity

By R. J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones.... I pray that the entire book will not only instruct you in the method and content of a Biblical worldview, but actually bring you further into the glorious freedom of the children of God. Those who walk in wisdom's ways become immune to the politics of guilt and pity."

Hardback, 371 pages, index, \$20.00

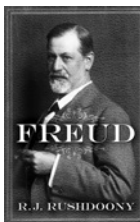


Revolt Against Maturity

By R. J. Rushdoony. The Biblical doctrine of psychology is a branch of theology dealing with man as a fallen creature marked by a revolt against maturity. Man was created a mature being with a responsibility to dominion and cannot be understood from the Freudian child, nor the Darwinian standpoint of a long biological history. Man's history is a short one filled with responsibility to God. Man's

psychological problems are therefore a resistance to responsibility, i.e. a revolt against maturity.

Hardback, 334 pages, index, \$18.00



Freud

By R. J. Rushdoony. For years this compact examination of Freud has been out of print. And although both Freud and Rushdoony have passed on, their ideas are still very much in collision. Freud declared war upon guilt and sought to eradicate the primary source of Western guilt — Christianity. Rushdoony shows conclusively the error of Freud's thought and the disastrous consequences of his

influence in society.

Paperback, 74 pages, \$13.00

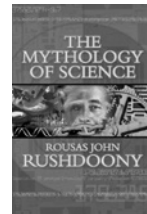


**The Cure of Souls:
Recovering the Biblical Doctrine of Confession**

By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic.

Without a true restoration of Biblical confession, the Christian's walk is impeded by the remains of sin. This volume is an effort in reversing this trend.

Hardback, 320 pages with index, \$26.00



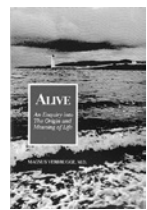
Science

The Mythology of Science

The Mythology of Science

By R. J. Rushdoony. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The "mythology" of modern science is its religious devotion to the myth of evolution.

Paperback, 134 pages, \$17.00



Alive: An Enquiry into the Origin and Meaning of Life

By Dr. Magnus Verbrugge, M.D. This study is of major importance as a critique of scientific theory, evolution, and contemporary nihilism in scientific thought. Dr. Verbrugge, son-in-law of the late Dr. H. Dooyeweerd and head of the Dooyeweerd Foundation, applies the insights of Dooyeweerd's thinking to the realm of science. Animism and humanism in scientific theory are brilliantly discussed.

Paperback, 159 pages, \$14.00



Creation According to the Scriptures

Edited by P. Andrew Sandlin. Subtitled: *A Presuppositional Defense of Literal Six-Day Creation*, this symposium by thirteen authors is a direct frontal assault on all waffling views of Biblical creation. It explodes the "Framework Hypothesis," so dear to the hearts of many respectability-hungry Calvinists, and it throws down the gauntlet to all who believe they can maintain a consistent view of Biblical

infallibility while abandoning literal, six-day creation.

Paperback, 159 pages, \$18.00

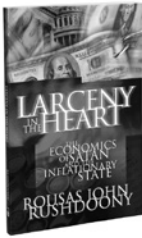
Economics



Making Sense of Your Dollars: A Biblical Approach to Wealth

By Ian Hodge. The author puts the creation and use of wealth in their Biblical context. Debt has put the economies of nations and individuals in dangerous straits. This book discusses why a business is the best investment, as well as the issues of debt avoidance and insurance. Wealth is a tool for dominion men to use as faithful stewards.

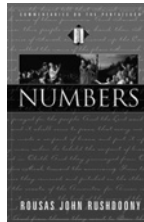
Paperback, 192 pages, index, \$12.00



Larceny in the Heart: The Economics of Satan and the Inflationary State

By R.J. Rushdoony. In this study, first published under the title *Roots of Inflation*, the reader sees why envy often causes the most successful and advanced members of society to be deemed criminals. The reader is shown how envious man finds any superiority in others intolerable and how this leads to a desire for a leveling. The author uncovers the larceny in the heart of man and its results.

Paperback, 144 pages, indices, \$18.00

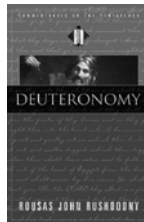


Numbers, Volume IV of Commentaries on the Pentateuch

By R. J. Rushdoony. The Lord desires a people who will embrace their responsibilities. The history of Israel in the wilderness is a sad narrative of a people with hearts hardened by complaint and rebellion to God's ordained authorities. They were slaves, not an army. They would recognize the tyranny of Pharaoh but disregard the servant-leadership of Moses. God would judge the generation He led out of captivity, while training a new generation to conquer Canaan. The book of Numbers reveals God's dealings with both generations.

Hardback, index, 428 pages \$45.00

Sermons on Numbers - 66 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00
Save by getting the book and CD together for only \$76.00

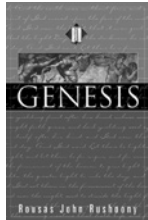


Deuteronomy, Volume V of Commentaries on the Pentateuch

If you desire to understand the core of Rushdoony's thinking, this commentary on *Deuteronomy* is one volume you must read. The covenantal structure of this last book of Moses, its detailed listing of both blessings and curses, and its strong presentation of godly theocracy provided Rushdoony with a solid foundation from which to summarize the central tenets of a truly Biblical worldview—one that is solidly established upon Biblical Law, and can shape the future.

Hardback, index, 512 pages \$45.00

Sermons on Deuteronomy - 110 lectures by R.J. Rushdoony on mp3 (2 CDs), \$60.00
Save by getting the book and CD together for only \$95.00



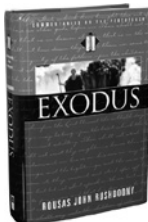
Biblical Studies

Genesis, Volume I of Commentaries on the Pentateuch

By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept

trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god.

Hardback, 297 pages, indices, \$45.00



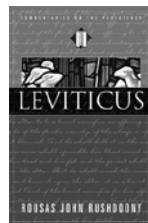
Exodus, Volume II of Commentaries on the Pentateuch

By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a glorious ascent into the justice and dominion of the everlasting Kingdom

of God. Therefore, if we are to better understand the gracious provisions made for us in the "promised land" of the New Covenant, a thorough examination into the historic path of Israel as described in the book of Exodus is essential. It is to this end that this volume was written.

Hardback, 554 pages, indices, \$45.00

Sermons on Exodus - 128 lectures by R.J. Rushdoony on mp3 (2 CDs), \$60.00
Save by getting the book and 2 CDs together for only \$95.00



Leviticus, Volume III of Commentaries on the Pentateuch

By R. J. Rushdoony. Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop the implications of that image by obedience to God's law. The book of Leviticus contains

over ninety references to the word holy. The purpose, therefore, of this third book of the Pentateuch is to demonstrate the legal foundation of holiness in the totality of our lives.

Hardback, 449 pages, indices, \$45.00

Sermons on Leviticus - 79 lectures by R.J. Rushdoony on mp3 (1 CD), \$40.00
Save by getting the book and CD together for only \$76.00

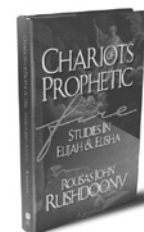
Now you can purchase the complete set of five hardback volumes of the Pentateuch for \$150.00 (\$75 savings!)



Pentateuch CD Set (4 Commentary CD Sets)

By R. J. Rushdoony. Rushdoony's four CD Commentaries on the Pentateuch (Exodus, Leviticus, Numbers, and Deuteronomy) in one set.

\$120... That's 6 total MP3 CDs containing 383 sermons for \$80 in savings!



Chariots of Prophetic Fire: Studies in Elijah and Elisha

By R. J. Rushdoony. As in the days of Elijah and Elisha, it is once again said to be a virtue to tolerate evil and condemn those who do not. This book will challenge you to resist compromise and the temptation of expediency. It will help you take a stand by faith for God's truth in a culture of falsehoods.

Hardback, 163 pages, indices, \$30.00

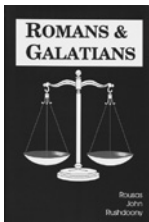


The Gospel of John

By R. J. Rushdoony. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died, and was resurrected. His life cannot be understood apart

from this, nor can we know His history in any other light.

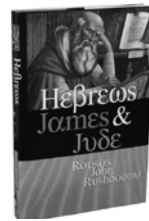
Hardback, 320 pages, indices, \$26.00



Romans and Galatians

By R. J. Rushdoony. From the author's introduction: "I do not disagree with the liberating power of the Reformation interpretation, but I believe that it provides simply the beginning of our understanding of Romans, not its conclusion.... The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought.... This is the purpose of my brief comments on Romans."

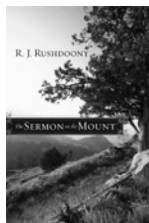
Hardback, 446 pages, indices, \$24.00



Hebrews, James and Jude

By R. J. Rushdoony. The Book of Hebrews is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise. When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

Hardback, 260 pages, \$30.00



Sermon on the Mount

By R. J. Rushdoony. So much has been written about the Sermon on the Mount, but so little of the commentaries venture outside of the matters of the heart. The Beatitudes are reduced to the assumed meaning of their more popular portions, and much of that meaning limits our concerns to downplaying wealth, praying in secret, suppressing our worries, or simply reciting the Lord's Prayer. The Beatitudes are the Kingdom commission to the new Israel of God, and R. J. Rushdoony elucidates this powerful thesis in a readable and engaging commentary on the world's greatest sermon.

Hardback, 150 pages, \$20.00

Sermon on the Mount CD Set (12 CDs), \$96.00

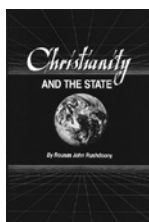
Sermon on the Mount Book & CD Set (12 CDs), \$99.00



Sermons in Obadiah & Jonah

By R. J. Rushdoony. In his study of Obadiah, Rushdoony condemns the "spiritual Edomites" of our day who believe evildoers have the power to frustrate the progress of the Kingdom of God. In Jonah, he demonstrates that we play the part of Jonah when we second-guess God, complain about the work He gives us, or are peevish when outcomes are not to our liking.

Paperback, 84 pages, indices, \$9.00



Taking Dominion

Christianity and the State

By R. J. Rushdoony. This book develops the Biblical view of the state against the modern state's humanism and its attempts to govern all spheres of life. It reads like a collection of essays on the Christian view of the state and the return of true Christian government.

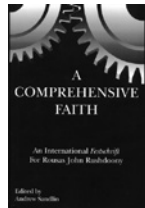
Hardback, 192 pages, indices, \$18.00



Tithing and Dominion

By Edward A. Powell and R. J. Rushdoony. God's Kingdom covers all things in its scope, and its immediate ministry includes, according to Scripture, the ministry of grace (the church), instruction (the Christian and homeschool), help to the needy (the diaconate), and many other things. God's appointed means for financing His Kingdom activities is centrally the tithe. This work affirms that the Biblical requirement of tithing is a continuing aspect of God's law-word and cannot be neglected.

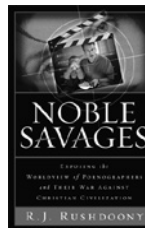
Hardback, 146 pages, index, \$12.00



A Comprehensive Faith

Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R. J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirmacher, Herbert W. Titus, Ellsworth McIntyre, Howard Phillips, Ian Hodge, and many more. Also included is a foreword by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony.

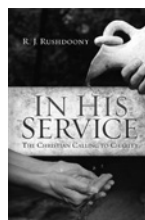
Hardback, 244 pages, \$23.00



Noble Savages: Exposing the Worldview of Pornographers and Their War Against Christian Civilization

By R. J. Rushdoony. In this powerful book *Noble Savages* (formerly *The Politics of Pornography*) Rushdoony demonstrates that in order for modern man to justify his perversion he must reject the Biblical doctrine of the fall of man. If there is no fall, the Marquis de Sade argued, then all that man does is normative. What is the problem? It's the philosophy behind pornography — the rejection of the fall of man that makes normative all that man does. Learn it all in this timeless classic.

Paperback, 161 pages, \$18.00



In His Service: The Christian Calling to Charity

By R. J. Rushdoony. The Christian faith once meant that a believer responded to a dark world by actively working to bring God's grace and mercy to others, both by word and by deed. However, a modern, self-centered church has isolated the faith to a pietism that relinquishes charitable responsibility to the state. The end result has been the empowering of a humanistic world order. In this book, Rushdoony elucidates the Christian's calling to charity and its implications for Godly dominion.

Hardback, 232 pages, \$23.00



A House for God: Building a Kingdom-Driven Family

Christian parents are called to establish Kingdom-driven families. To aid in this calling, Christian author and education expert, Andrea Schwartz has carefully put together this collection of essays entitled *A House for God: Building a Kingdom-Driven Family*.

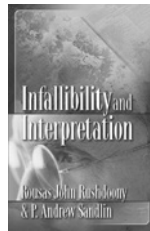
Paperback, 120 pages, \$14.00



Salvation and Godly Rule

By R. J. Rushdoony. Salvation in Scripture includes in its meaning "health" and "victory." By limiting the meaning of salvation, men have limited the power of God and the meaning of the Gospel. In this study R. J. Rushdoony demonstrates the expanse of the doctrine of salvation as it relates to the rule of the God and His people.

Paperback, 661 pages, indices, \$35.00



Infallibility and Interpretation

By R. J. Rushdoony & P. Andrew Sandlin. The authors argue for infallibility from a distinctly presuppositional perspective. That is, their arguments are unapologetically circular because they believe all ultimate claims are based on one's beginning assumptions. The question of Biblical infallibility rests ultimately in one's belief about the character of God.

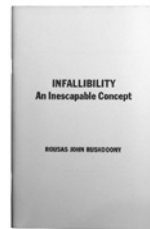
Paperback, 100 pages, \$6.00



A Conquering Faith: Doctrinal Foundations for Christian Reformation

By William Einwechter. This monograph takes on the doctrinal defection of today's church by providing Christians with an introductory treatment of six vital areas of Christian doctrine: God's sovereignty, Christ's Lordship, God's law, the authority of Scripture, the dominion mandate, and the victory of Christ in history.

Paperback, 44 pages, \$8.00



Infallibility: An Inescapable Concept

By R. J. Rushdoony. Infallibility is an inescapable concept. If men refuse to ascribe infallibility to Scripture, it is because the concept has been transferred to something else. Booklet now part of the author's *Systematic Theology*.

Booklet, 69 pages, \$2.00



A Word in Season: Daily Messages on the Faith for All of Life (5 Volumes)

By R. J. Rushdoony. These daily messages on the faith for all of life are unlike any compilation of Christian "devotional" ever published. In these pages, you won't find the overly introspective musings of a Christian pietist; what you'll discover are the hard-hitting convictions of a man whose sole commitment was faithfulness to God's law-word and representing that binding Word to his readers.

Get all 5 volumes as a set for only ~~\$60.00~~ \$45.00!

Vol. 1, Paperback, 152 pages, \$12.00 • Vol. 2, Paperback, 144 pages, \$12.00

Vol. 3, Paperback, 134 pages, \$12.00 • Vol. 4, Paperback, 146 pages, \$12.00

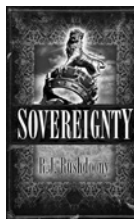
Vol. 5, Paperback, 176 pages, \$12.00



Predestination in Light of the Cross

By John B. King, Jr. The author defends the predestination of Martin Luther while providing a compellingly systematic theological understanding of predestination. This book will give the reader a fuller understanding of the sovereignty of God.

Paperback, 314 pages, \$24.00



Sovereignty

By R. J. Rushdoony. The doctrine of sovereignty is a crucial one. By focusing on the implications of God's sovereignty over all things, in conjunction with the law-word of God, the Christian will be better equipped to engage each and every area of life. Since we are called to live in this world, we must bring to bear the will of our Sovereign Lord in all things.

Hardback, 519 pages, \$40.00



Theology

Systematic Theology (in two volumes)

By R. J. Rushdoony. Theology belongs in the pulpit, the school, the workplace, the family and everywhere. Society as a whole is weakened when theology is neglected. Without a systematic application of theology, too often people approach the Bible with a smorgasbord mentality, picking

and choosing that which pleases them. This two-volume set addresses this subject in order to assist in the application of the Word of God to every area of life and thought.

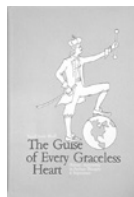
Hardback, 1301 pages, indices, \$70.00



The Church Is Israel Now

By Charles D. Provan. For the last century, Christians have been told that God has an unconditional love for persons racially descended from Abraham. Membership in Israel is said to be a matter of race, not faith. This book repudiates such a racist viewpoint and abounds in Scripture references which show that the blessings of Israel were transferred to all those who accept Jesus Christ.

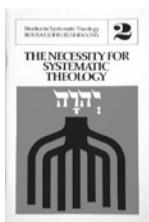
Paperback, 74 pages, \$12.00



The Guise of Every Graceless Heart

By Terrill Irwin Elniff. An extremely important and fresh study of Puritan thought in early America. On Biblical and theological grounds, Puritan preachers and writers challenged the autonomy of man, though not always consistently.

Hardback, 120 pages, \$7.00



The Necessity for Systematic Theology

By R. J. Rushdoony. Scripture gives us as its underlying unity a unified doctrine of God and His order. Theology must be systematic to be true to the God of Scripture. Booklet now part of the author's *Systematic Theology*.

Booklet, 74 pages, \$2.00



The Great Christian Revolution

By Otto Scott, Mark R. Rushdoony, R. J. Rushdoony, John Lofton, and Martin Selbrede. A major work on the impact of Reformed thinking on our civilization. Some of the studies, historical and theological, break new ground and provide perspectives previously unknown or neglected.

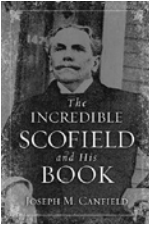
Hardback, 327 pages, \$22.00



Keeping Our Sacred Trust

Edited by Andrew Sandlin. This book is a trumpet blast heralding a full-orbed, Biblical, orthodox Christianity. The hope of the modern world is not a passive compromise with passing heterodox fads, but aggressive devotion to the time-honored Faith "once delivered to the saints."

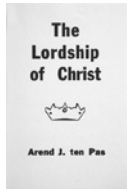
Paperback, 167 pages, \$19.00



The Incredible Scofield and His Book

By Joseph M. Canfield. This powerful and fully documented study exposes the questionable background and faulty theology of the man responsible for the popular Scofield Reference Bible, which did much to promote the dispensational system.

Paperback, 394 pages, \$24.00



The Lordship of Christ

The author shows that to limit Christ's work in history to salvation and not to include lordship is destructive of the faith and leads to false doctrine.

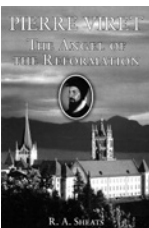
Booklet, 29 pages, \$2.50



The Will of God, or the Will of Man?

By Mark R. Rushdoony. God's will and man's will are both involved in man's salvation, but the church has split in answering the question, "Whose will is determinative?"

Pamphlet, \$1.00



Pierre Viret: The Angel of the Reformation

This publication marks the five-hundredth anniversary of the birth of Pierre Viret with the first full biography in English of this remarkable and oft-overlooked early Reformer. R. A. Sheats pens the fascinating history and life of this important early light of the Protestant Reformation who, after nearly five centuries of relative obscurity, is now enjoying a renewed interest in his history and scholarship. The republication comes at its

proper time, inspiring future generations to continue the work of advancing Christ's Kingdom throughout the world.

Hardback, 323 pages, \$30.00

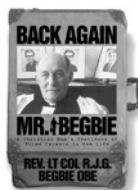
Culture



Toward a Christian Marriage

Edited by Elizabeth Felleron. The law of God makes clear how important and how central marriage is. Our Lord stresses the fact that marriage is our normal calling. This book consists of essays on the importance of a proper Christian perspective on marriage.

Hardback, 43 pages, \$8.00

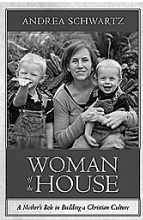


Back Again Mr. Begbie:

The Life Story of Rev. Lt. Col. R.J.G. Begbie OBE

This biography is more than a story of the three careers of one remarkable man. It is a chronicle of a son of old Christendom as a leader of Christian revival in the twentieth century. Personal history shows the greater story of what the Holy Spirit can and does do in the evangelization of the world.

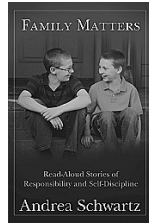
Paperback, 357 pages, \$24.00



Woman of the House: A Mother's Role in Building a Christian Culture

In true Titus 2 fashion, Andrea Schwartz challenges women to reexamine several fundamental aspects of motherhood in light of Scripture. Beginning with a consideration of God's character and concluding with an invigorating charge to faithfulness, Andrea connects the dots between God's reality and a mother's duty.

Paperback, 103 pages, \$14.00



Family Matters: Read Aloud Stories of Responsibility and Self-Discipline

Unless children are taught self-discipline early, they move into their adult years without a sense of personal, familial, or societal responsibility. The stories are meant to be read by parents and children together and serve as useful conversation starters to educate boys and girls so they can be effective citizens in the Kingdom of God.

Paperback, 48 pages, \$10.00



The Biblical Trustee Family: Understanding God's Purpose for Your Household

By Andrea Schwartz. God's basic institution is the family, and the Biblical family lives and operates in terms of a calling greater than itself - the Kingdom of God. In an age when the family is disparaged, warred against, and treated as a mere convention, it becomes the duty of Christians to bring God's plan for the family to listening ears.

Paperback, 109 pages, \$16.00

Eschatology



Thy Kingdom Come: Studies in Daniel and Revelation

By R. J. Rushdoony. Revelation's details are often perplexing, even baffling, and yet its main meaning is clear—it is a book about victory. It tells us that our faith can only result in victory. This victory is celebrated in Daniel and elsewhere, in the entire Bible. These eschatological texts make clear that the essential good news of the entire Bible is victory, total victory.

Paperback, 271 pages, \$19.00



Thine is the Kingdom: A Study of the Postmillennial Hope

False eschatological speculation is destroying the church today, by leading her to neglect her Christian calling. In this volume, edited by Kenneth L. Gentry, Jr., the reader is presented with a blend of Biblical exegesis, theological reflection, and practical application for faithful Christian living. Chapters include contemporary writers Keith A. Mathison, William O. Einwechter, Jeffrey Ventrella, and Kenneth L. Gentry, Jr., as well as chapters by giants of the

faith Benjamin B. Warfield and J.A. Alexander.

Paperback, 260 pages, \$22.00



God's Plan for Victory

By R. J. Rushdoony. The founder of the Christian Reconstruction movement set forth in potent, cogent terms the older Puritan vision of the irrepressible advancement of Christ's kingdom by His faithful saints employing the entire law-Word of God as the program for earthly victory.

Booklet, 41 pages, \$6.00

Fiction (Storehouse Press)



Purchase the 7 volume set for ~~\$118.00~~ \$85.00

Bell Mountain (Bell Mountain Series, Vol. 1)

By Lee Duigon. The world is going to end ... as soon as Jack and Ellayne ring the bell on top of Bell Mountain. No one has ever climbed the mountain, and no one has ever seen the bell. But the children have a divine calling to carry out the mission, and it sweeps them into high adventure. Great for young adults.

Paperback, 288 pages, \$14.00

The Cellar Beneath the Cellar (Bell Mountain Series, Vol. 2)

By Lee Duigon. A world's future lies buried in its distant past. Barbarian armies swarm across the mountains, driven by a terrifying vision of a merciless war god on earth. While a nation rallies its defenses, a boy and a girl must find the holy writings that have been concealed for 2,000 years; and the man who was sent to kill them must now protect them at all costs.

Paperback, 288 pages, \$16.00

The Thunder King (Bell Mountain Series, Vol. 3)

By Lee Duigon. The Thunder King's vast army encamps against the city, a ring of fire and steel. But treason brews inside the city walls... The tiny army of the Lord is on the march against the undefeated horde, in bold obedience to a divine command; but the boy king, Ryons, marches all alone across an empty land. The Lost Books of Scripture have been found, but they may be lost again before the human race can read them. And Jack and Ellayne have been captured by the Heathen.

Paperback, 288 pages, \$16.00

The Last Banquet (Bell Mountain Series, Vol. 4)

By Lee Duigon. In the wake of a barbarian invasion, chaos sweeps across Obann. The boy king and his faithful chiefs try to restore order before the Heathen come again - not knowing that this time, the Thunder King himself will lead his armies. What is the secret of the man behind the Thunder King's golden mask? Who will survive God's shaking of the world?

Paperback, 338 pages, \$18.00

The Fugitive Prince (Bell Mountain Series, Vol. 5)

By Lee Duigon. The powers wielded by the men of ancient times destroyed all their cities in a single day. Will those powers now be turned against Obann? There is a new Thunder King in the East, and new threats against the West. The City of Obann seethes with treason and plots against King Ryons - and an ignorant slave-boy must defend the rightful king's throne. And from the Lost Book of King Ozias emerges the first glimmer of God's promise of a Savior.

Paperback, 370 pages, \$18.00

The Palace (Bell Mountain Series, Vol. 6)

By Lee Duigon. In the sixth installment of the Bell Mountain Series, God's judgment hangs over the great city of Obann; but in the endless maze of

halls and corridors and offices inside the Palace, power-hungry men enter into secret dealings with Obann's archenemy, the Thunder King.

Paperback, 321 pages, \$18.00

The Glass Bridge (Bell Mountain Series, Vol. 7)

By Lee Duigon. In the seventh installment of the Bell Mountain Series... Can faith do what pride and power can't? In obedience to God, the boy king, Ryons, with only half his tiny army, crosses the mountains to invade the Thunder King's domains.

Confronted by perils they can barely understand, with no safe choices set before them, the heroes of Obann must risk their lives on the glass bridge that can only be crossed by faith.

Paperback, 308 pages, \$18.00



Hidden In Plain Sight (Bubble Head Series, Vol. 1)

By M. G. Selbrede. Young physicist Jenna Wilkes has done the impossible—and the whole scientific world is shaking on its pillars.

Could it be that conventional science has misunderstood the very fabric of the universe? Could there be infinitely more to it than anyone has ever guessed? Could science's whole concept of reality be ... unreal?

Paperback, 334 pages, \$15.00

The Journal of Christian Reconstruction

Vol. 2, No. 1, Symposium on Christian Economics \$6.50

Vol. 2, No. 2, Symposium on Biblical Law \$6.50

Vol. 5, No. 1, Symposium on Politics \$6.50

Vol. 5, No. 2, Symposium on Puritanism and Law \$6.50

Vol. 7, No. 1, Symposium on Inflation \$6.50

Vol. 10, No. 1, Symposium on the Media and the Arts \$6.50

Vol. 10, No. 2, Symposium on Christianity and Business \$6.50

Vol. 11, No. 1, Symposium on the Reformation in the Arts and Media \$6.50

Vol. 11, No. 2, Symposium on the Education of the Core Group \$6.50

Vol. 12, No. 1, Symposium on the Constitution and Political Theology \$6.50

Vol. 12, No. 2, Symposium on the Biblical Text and Literature \$6.50

Vol. 13, No. 1, Symposium on Change in the Social Order \$6.50

Vol. 13, No. 2, Symposium on Decline & Fall of the West/Return of Christendom \$6.50

Vol. 14, No. 1, Symposium on Reconstruction in the Church and State \$6.50

Vol. 14, No. 2, Symposium on the Reformation \$6.50

Vol. XV, Symposium on Eschatology \$9.50

Vol. XVI, The 25th Anniversary Issue \$9.50

Journal of Christian Reconstruction Set \$100.00!

Special CD Message Series by Rushdoony

A History of Modern Philosophy
8 CDs) \$64.00

Epistemology: The Christian Philosophy of Knowledge
(10 CDs) \$80.00

Apologetics
(3 CDs) \$24.00

The Crown Rights of Christ the King
(6 CDs) \$48.00

The United States Constitution
(4 CDs) \$32.00

Economics, Money & Hope
(3 CDs) \$24.00

Postmillennialism in America
(2 CDs-2 lectures per disc) \$20.00

A Critique of Modern Education
(4 CDs) \$32.00

English History
(5 CDs) \$40.00