

Transcripts of
**SUBVERSION and the
UNITED NATIONS**

A Lecture Series by R.J. Rushdoony



R.J. RUSHDOONY

(1916–2001)

Rev. R.J. Rushdoony (1916–2001), was a leading theologian, church/state expert, and author of numerous works on the application of Biblical law to society. He started the Chalcedon Foundation in 1965. His Institutes of Biblical Law (1973) began the contemporary theonomy movement which posits the validity of Biblical law as God's standard of obedience for all. He therefore saw God's law as the basis of the modern Christian response to the cultural decline, one he attributed to the church's false view of God's law being opposed to His grace. This broad Christian response he described as "Christian Reconstruction." He is credited with igniting the modern Christian school and homeschooling movements in the mid to late 20th century. He also traveled extensively lecturing and serving as an expert witness in numerous court cases regarding religious liberty. Many ministry and educational efforts that continue today, took their philosophical and Biblical roots from his lectures and books.

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Strategy of Subversion

R.J. Rushdoony

Much has been said and written concerning the Korean prisoner-of-war situation. As you recall we faced a serious problem with the men who were prisoners of war in the hands of the North Koreans during that war. They were returned to us very largely 'brainwashed;' and a great deal was said subsequently concerning the failures of America, the failure of the home, the failure of our schools in training these young men, as well as the failure of the army. But, the root of the matter, I believe, was missed. The Koreans were prepared, the North Koreans or rather the Communists, for these prisoners of war; and as they received each group of prisoners they would very quickly ask them questions determined to a particular point. To ascertain whether these American soldiers were either strong Christians, or strong believers in free enterprise, or whether they were of a hoodlum criminal background. About seven to eight percent of every hundred American soldiers taken were segregated by the North Koreans on the grounds that these men were either hardcore believers in capitalism or hardcore champions of Christianity. Another seven to eight percent were segregated as hoodlums. So, about an average of fifteen percent were segregated out of every hundred, these represented leadership of a sort; good leadership as well as bad.

The remaining eighty-five percent, even though they included often high ranking officers, were men who were basically followers. Men who did not have strong convictions about anything, and as a result having removed the leadership from them, it was easy to brainwash them; it was no problem. The fifteen percent that they took out they put behind barbed wires with armed guards. The eighty-five percent they put in villages, from which the Koreans had been driven out, without a single strand of barbed wire around them, and only one or two soldiers guarding them. They didn't try to escape. They provided them with everything so they could build their own latrines, do their own cooking, and they didn't have enough leadership to do any of that. In fact the situation to be so deplorable that finally the Chinese communists came in and built latrines, and cleaned up the villages because they themselves could not enter in, in order to conduct their daily brainwashing program.

The Chinese Communists knew, as all subversive groups do, that the minority governs. History has never been dominated by majorities, but always by dedicated minorities. And the trouble today with too many of us who are Christian conservatives is that we're waiting to get a majority, and all we need today is the dedicated minority. The minority that will say "here I stand I can do no other so help me God!" And here I stand whether it be to my death or in terms of victory. The communists represent such a minority. In Russia in 1917 there was one communist for every two thousand, two hundred and seventy-seven persons. In the USA as of FBI figures in 1949 there is one communist for every one thousand eight hundred and fourteen persons, in other words, we have a much higher ratio of communists here. Even today the communists in the USSR are only about five percent of the population.

Manning Johnson an ex-Communist leader; speaking on 'infiltration and control' said a few years ago that;. "...this can be accomplished by any subversive group, if they control one percent of the citizenry, or if it's an institution or organization, one percent of the members and have another nine or ten percent who are muddle-headed-sympathizers." In other words, to take over a church all they need is one percent of the clergy and another nine or ten percent who are muddled-headed-sympathizers. Thus in a church of a thousand ministers, ten is all they need, and another ninety or so who are fuzzy-minded.

The minority can govern; the remaining ninety percent can be controlled, unless they're the hardcore, hard-fighting minority in opposition. Thus the strategy of subversion whether it is in the hands of communists or Fabians or any other group of subversives is this; develop that commanding minority, the one percent of dedication. Second; destroy or discredit the minority groups which produce men of faith and resistance. This means therefore that any group which can produce men of faith, men who will stand in terms of their principles, must be discredited. Any conservative organization, any church, any institution which stands clearly in terms of its convictions, which is capable of producing that resistance must be destroyed and discredited. All our opponents know this principle of 'minority rules,' and their object, having this minority, is to destroy the minority groups which oppose them and it is foolish of us to expect any group to be bypassed; no matter how small, or how insignificant it seems to be. Churches that are small denominations of ten and twenty thousand members only are not being bypassed. No more than those which have millions of members.

In 1905 when The Fabians began their work in this country, they had very clear cut targets. They organized 'The Inter-Collegiate Society of Socialists' in 1905. These were socialist student-groups on various college campuses, and there weren't too many campuses in the country that had these socialist groups, mainly the major ones. They were small organizations with memberships of five, ten, fifteen, twenty, that's all. In 1955, when they celebrated their fiftieth anniversary and drew up a list of their alumni, the list didn't number too much, six or eight hundred, something of the sort, I have the list in my files. But that list included some of the most distinguished men in the United States; college presidents, commentators, men in high places in Washington in the courts, in the cabinet, in congress. In other words the powers in the United States, in church as well as in state; just out of that handful of some five or six hundred men, the dedicated minority

Three targets were chosen by various subversive groups years ago as the central targets of infiltration. First, the universities, schools, and colleges; to infiltrate and to control education, and thereby to shape the minds of the generations to come; and so it is that the universities and schools became a prime target, and a very easy target since they are all in the hands of the states, or in the hands even of private educations of certain accreditation agencies. And so, a couple of generations now has been reared on doctored textbooks which are destructive of Christianity, and destructive of Americanism.

Second, libraries and librarians. When the library associations review books and list them their recommendations are followed by virtually every library in the country. You have approximately two thousand colleges and universities in the United States. You have as well a number of junior colleges, particularly in the west. Then you have several thousand city and county libraries. Let us say a total of approximately eight thousand libraries. If a book is favorably passed on by a library association, and put in its list of recommended books, at least half of these libraries will buy that particular book, which means that an edition put out by a left-winger, and these are the books that are recommended, will sell out entirely without a single private person having purchased a copy. So that a subversive book, a socialistic book, an anti-Christian book is sure of selling out its entire edition and sometimes two, if it's strongly recommended to the libraries; without any private parties purchasing a copy. But if I publish a book or any Christian or conservative, it will not be listed. The libraries will not purchase it unless there is overwhelming pressure to do so, and as a result because it is not promoted by book review periodicals, nor by library associations and periodicals it is much more difficult to sell. Remember that Goldwater's book had sold almost fifty thousand copies 'Conscience of a Conservative,' before most periodicals would even admit it was in existence; and they only did so because it was becoming embarrassing to neglect it. The man was too prominent to hide the fact of the book, and then libraries reluctantly began to purchase it. But most books are on the best-seller list at twenty and twenty five thousand.

The third area and main target of infiltration, indeed the central target, was the clergy, the church.

Edmund Burke, great English statesman at the time of the French Revolution, declared that that revolution had begun a civil war in The West. That it was a declaration of war against Christianity, and he said there will be no peace in this war until either Christianity is destroyed, or the anti-revolutionary statism of the French Revolution is destroyed. It is, he said; "...a war unto death," and we are in the midst of that war today. Now, the enemy has studied the ground far better than most of our members have, and they know the centrality of the church in this; and they especially know its centrality in the United States. We are told that sixty percent of the people in this country are church members, and we can sometimes pooh-pooh these statistics stating; 'well of course a lot of church roles are padded, a lot of them are nominal members.' True enough, but remember this; there are any number of groups that are not formally organized as churches that are meetings across country as Bible study groups, holding worship regularly that are never included in any such statistics.

Remember this too, that there are many, many churches that are very strict on their membership and who limit only adults in their membership so that they have twice what their roles carry when the children are included. Actually, the percentage of people who are connected with a church in the United States is very high. Moreover, and this very few people realize, there are more people in church on any given Sunday of the year than have ever voted in any national election, and the subversives know this. These people who sit in the church pews Sunday after Sunday represent the responsible citizenry, the property owners, the people who more than anyone else vote. Most of them are voters, the percentage of voters among those who do not go to church is low.

They represent also the office holders not only in the state, but also in all kinds of institutions in the community, and organizations. Now, if these people can be reached week after week with something which represents Christianity, but it's actually anti-Christianity, you have subverted the most powerful single force in the nation. And so the clergy has been, for a long, long time the central target of every subversive agency, and it is today. And there is, I submit, no more infiltrated agency than the Christian church.

Now I do not mean Communist-infiltrated, there is Communist infiltration, but there is also Fabian Socialist infiltration. There is infiltration by the Humanists and by a wide spectrum of organizations, all of whom are agreed on one thing; they are anti-Christian, and the state is their true church. Moreover, churches have the most vulnerable organization of almost anyone, because in almost every denomination power is centralized in a handful of people at the top. An executive council or a small body will govern the national mission's funds, the foreign missions fund, the seminary funds, the college funds, the Christian education funds, the trust funds, and a variety of other agencies. And all you need to do is work quietly and infiltrate and fill these few positions and then you control the machinery of the entire church. And every major denomination in the United States today is not faithful to the infallible word of God, it is preaching another gospel.

The churches thus, are the ideal target and we need to, first of all to unite with churches that are faithful to the word of God, to disassociate ourselves with National Council of Churches groups, and in any organization we belong to avoid centralization of control; because if there be a centralized control then we are an easy target for infiltration and control. Second; as long ago as Aristotle, an important strategy of subversion was described as 'revolution within the form.' Take over an organization; retain the form but not the content, demand loyalty to the form, but not to the faith, use the same language but give it a different meaning, and this we see increasingly in church after church. Where The Scriptures are despised and criticized and departed from week in and week out, and 'there is no sin in that.' But, if you dare to criticize the church, or the ministry, or the Sunday school material, this is the great sin. Loyalty to the form, not to the faith; this is the end result of revolution within the form. And there are many good men who have fallen to this, who resent any criticism of their denomination, no matter what kind of evidence you bring out, but who refuse to take a stand when the faith is criticized. Where-

ever you have this kind of loyalty to the form rather to the faith you have either subversives or fools who can be used by subversives. We must obey God rather than men, the faith rather than the forms of the faith.

A third form of the strategy of subversion is to avoid an attack on real issues. Never permit the real issues to come out so that it's in a conflict between orthodoxy verses heresy, or Americanism verses Communism. Crucify the opponent this is the strategy, on side issues. When J. Gresham Machen was brought up for trial in The Presbyterian church USA, now The United Presbyterian Church, after having fought for almost two decades against the modernism and the social gospel in the church they did not try him on the issue, they did not permit him when he was tried to bring out the real issue, that they had departed from their faith in the Word of God, and were preaching in another gospel, and he was challenging them on that. No, the issue they nailed him on was a technical matter; 'did he have any right to give missionary money to another and an independent missionary agency?' And, in the course of the trial they would not permit the real issues to come out. Always nail a man on the side-issues is their strategy, on technical matters not on the real issues, and, if possible, do an end-run around the main issues to buy off the opponents. In England the Fabian socialist bought out the churches by providing state funds for all the church schools, and this is the strategy which will soon be applied in this country.

A fourth strategy of subversion is to avoid creating martyrs. They know that martyrs bring people to their side, that when you make a martyr out of a man then immediately people are ashamed of their failure to stand, and they begin to stand. So at all costs they seek to avoid making martyrs and indeed when there is a man who is making a stand, the strategy is to discredit his character, his mental health, everything possible about him. To so thoroughly discredit him with slander, that even his own friends will feel ashamed of him. They will attempt to make him a disgrace to his faith rather than a hero of it, and I have found since I have gone across country, wherever a man has made a strong stand in the church, in terms of the Word of God and against subversion he is immediately the target of the filthiest kind of slander. To imply that he is an immoral man, to imply that he has a sordid past, that he is a pervert, that he is any number of things, or that he is financially dishonest, and it's almost impossible not to hear of this about any leading Christian conservative. This is a regular tactic, and its purpose is to discredit. Moreover, since no man is without his weaknesses he may be a little bit intemperate sometimes in dealing with people, and easily lose his temper if he's pressed and worn out and tired, any little things like this are exploited. And there is not a person in the conservative movement that you cannot hear a great deal of slander about as you go across country. And I know you can hear it about me, and I can direct you where you can get quite a record about me, and about how I've been involved in every kind of thing. This is normal, disgrace him, make it impossible for anyone to follow him.

In the Negro community today this is becoming a major crisis, in much of the country the negro churches have been completely taken over by left-wingers. In Harlem, one negro seminary student told me, and this was confirmed by someone else who knew Harlem, only one church today preaches the gospel the rest of the churches have their pulpits occupied by left-wingers whose gospel is civil rights, and this one church has as its pastor, a white man. This is not true in The South, and what is taking place in The South today? In community after community subversives are unleashing a flood of gossip concerning every kind of negro leader, whether he is a minister, a doctor, a lawyer, a college professor, school principal, whatever he may be, to thoroughly discredit him in the eyes of his people; to create a vacuum of leadership and then to supply it with the wrong sort of people. We need to, as Christians, avoid at all costs gossip, because the very human failings of people to listen to gossip and to pass it on without having any knowledge of the real situation makes us a ready target for this kind of subversive tactic.

A fifth method of subversive strategy is infiltration. Some few years ago after The Second World War

a very important work was published by Jeffery Bailey entitled; 'The Conspirators.' It was based on captured documents during World War II, captured by the Germans as they overran the USSR, and then captured from them by the English. These documents were files of subversive activities throughout Western Europe, and they revealed quite a startling picture. Before The Communist Revolution was over during World War I and shortly thereafter, the Bolsheviks had already decided there would be an anti-Communist movement in The West if they won. And, therefore, since an anti-Communist movement was a certainty it was important for them to get in on the ground floor of that anti-communist movement and to help organize it so they could control it. So, they sent agents west as refugees, and hired agents in The West to help set up these organizations or to join organizations that were being set up. Now during the twenties as they faced famines and other serious crises in the USSR, there were times when the peasants and various peoples in the USSR, with a little bit of outside help and arms could have overthrown the government. Each time they planned to do so at the critical moment there was a tip-off and The Bolsheviks were on their necks and had executed them in a matter of hours.

Little by little the anti-communist groups in The West began to realize that everything they were doing was known to the Bolsheviks. Little by little, they came to suspect that they had Communist or Bolshevik agents in their midst. Now significantly at this point a second level of agents who had up until this time done nothing, except to lay low now came forward with the evidence to denounce the first level of Communist agents and to get the credit for exposing them. Therefore, they became the anti-communist heroes and the leaders of the anti-communist organization. Then little by little they began to outlive their usefulness as various men who defected to The West and gave testimony to Europe and before the American senate about Bolshevik activity were themselves assassinated, and it became apparent that there were conspirators working in these groups. Then a third level of agents who had done nothing but laid low for fifteen and twenty years now denounced the second level of agents and took over. Infiltration is a set policy, anytime an anti-communist organization is established you can be sure the Communist are going to try to be in on it and are in on it. This is inevitable, this is a matter of set policy with them, and some of their agents may do nothing for ten, fifteen, or twenty years, and this has been documented, but lay low and wait for the day when they can be used.

How can we fight this? The only check to infiltration is a strong faith, and the centrality of a Christian faith, an informed, a thorough-going Christian faith to all that we do. And, the more firmly our conservatism is Christian the harder it will be for them to pass the test. And so a resolute Christian conservatism can best withstand the forces of infiltration.

The sixth method of the strategy of subversion is 'unification and synthesis;' to consolidate power whether in church, or in state, or in education, into fewer and fewer hands so that it will be easier to pull a few strings and control everything. Therefore; consolidate school districts as much as you can, and when you consolidate as much as you can, then wipe out all boards, and create county boards, and then wipe out county boards, and create just the state board to run everything. In some states already this is quite far gone. Again, unification of the government; let power flow more and more to the top because it will be easier to take over a country if the power is concentrated at the top. Similarly with the church, or any organization; concentrate power at the top progressively. Unify, consolidate, synthesize, and then the takeover will be made simple. We must, therefore, work to decentralize and to restore power in every area to the grassroots, to the members of churches where the local congregation can, if it chooses, pull out of the denomination and retain its property. This cannot be done in most churches, although very few people are aware of this.

A seventh strategy of subversion is destruction of rights by 'indirection.' You don't attack something directly, but you abolish it indirectly. Today, by means of zoning laws, religious liberty is disappearing in the United States in many areas. There are communities which rule out, by their zoning laws the existence of any church, you're zoned out of the residential area, and you're zoned out of the busi-

ness, the industrial area, where are you going to go? These zoning laws have been sustained by The Supreme Court. There are communities that forbid a church, there are others that will limit it to one of each of the three groups; Catholics, Protestant, and Jewish; and the Protestant will be one belonging to The Council of Churches. Others, for example, will arbitrarily say; “we have eight percent of our land allocated according to our zoning ordinance,” this is a specific community I have in mind, “for education, recreation, and religion.” In no time at all, the city parks and the schools had taken up more than eight percent, so there was nothing left over for the churches. Of course, when they had an opportunity to put up a state college they grabbed that and they made an exemption; but for the churches, no exemption. They had denied the right to freedom of religion, without ever talking about it, and The Supreme Court has sustained them.

Again, the power to tax is the power to destroy, but the reason why the churches are tax exempt is not because they are non-profit but because according to our historic Christian faith we believe that the church is an independent kingdom, the kingdom of our Lord Jesus Christ, and when we maintain that the church should not be taxed we are fighting for the crown rights of King Jesus. We say that His realm cannot be subject to any other realm, but only to Him. Now, the early Christians were not persecuted because they were Christians, they were persecuted because, as Christians, they refused to recognize the priority of Caesar, and the right of Caesar to say; “you have to right to exist because I grant you that right.” This was the basic issue. At anytime the early church could have applied to Caesar and said; “we want a license to exist.” And they would have gotten it. But their faith was this; it was not up to Caesar to say whether the church of Christ should live or not, that Caesar was not Lord over the church. Therefore they could neither apply to him for permission to live, or offer to incense to him as a god. The church was independent and only under Jesus Christ, and the move today, which is approved by Eugene Carson Blake of the Presbyterian Church and many an other prominent church dignitary associated with the National Council of Churches has one purpose, to put the church under Caesar, under the state. To make its existence subject to the approval of the state; and both the zoning laws and the taxing matter have as their purpose the surrender of the church to the state.

Today, this again is being done by indirection. The last ten years or so in the state of California it has become necessary for every church to file annually its papers of tax exemption. Now, in some counties the county clerks are indifferent, they don't care, but it can be required and you can lose your tax exemption if you don't, but in other words it's on their sufferance. In some states it's been carried a step further, you file every year, your tax exemption, and you pay a filing fee of five or ten dollars for your tax exemption, and the fee shows indications of rising a few dollars every few years until it will become a filing fee which will be equivalent to a tax. This is subversion by indirection.

An eighth strategy of subversion is conditioning, Pavlovian conditioning. I would here suggest that you hear David Noebel's tape on 'Communism, Music, and the Beatles.' It is obtainable from 'Christian Crusade.' It is an important analysis of conditioning. But Pavlov's experiment was simply this; to associate certain things, the beat of a metronome or a bell, or a blinking light, with the giving of food to dogs, until finally those dogs began to salivate when that light blinked or the bell rang, or the metronome began to beat, that meant food to them so whether they got the food or not they began to salivate, they were conditioned. Now, this kind of conditioning is being worked on us all the time. We are taught to associate certain things with certain things in advertising of course, is nothing but a form of conditioning, whose basis is the desire to make you break the tenth commandment “thou shalt not covet.” Its purpose is to make you covet more than you can afford, and to go into debt, which is a form of slavery, for The Scripture says; “owe no man anything except to love one another,” to go into slavery because you are covetous.

A friend of mine, a very fine Christian woman, who is also an artist, was describing to me some time ago when I saw her in The East, her experiences. She went to New York and visited the Museum of

Modern Art, and she was following two elderly women who were going from picture to picture in this museum of modern art, where you have these 'far out' things, and she was interested in their comments as an artist so she stayed close behind them to get their reaction. And they came up to this one large canvas which had hung some newspaper, classified ad sections things like that just glued onto it and lacquered over, and some pieces of burlap attached and lacquered over, and a rope hanging across the picture tacked onto the canvas, and a lot of splotches of paint. And the two women looked at it, these two elderly women, and one said to the other; "honestly now, isn't that junk? Why it's absolute junk!" And the other one agreed and she said; "it's crazy, just crazy, I don't see how anyone can call anything like that art." Then they went up closer and they looked at the label next to the picture and it stated that this was from the collection, the private collection of Nelson Rockefeller and had been purchased for \$18,000. And they stepped back and looked at it again thoughtfully, and finally one of them said; "eighteen-thousand dollars! It must be art!" Now, that's conditioning! You begin to think of money as value and you associate value, art, \$18,000 dollars on that, and therefore it is art.

This is the kind of thing that is done with us continually, it is done in textbooks. I have seen textbooks that are deliberately perverse, that involve all kinds of complicated language which really says nothing, but has as its basic function to make you believe that you are stupid, that you cannot understand it, because you haven't the intelligence to do so, therefore you might as well take the opinion of the expert who wrote it. And I submit for one that Lord Keynes treatises on Economics, which are the reigning economics of the day, are exercises in this kind of double-talk, and that a great deal of modern scholarship is precisely this kind of double-talk. To condition you into thinking you're not smart enough to understand, and therefore you might as well leave it to the experts. There never has been a time in the history of the world that there has been a populous, the American people today, better trained to understand what is going on in the world.

There are very, very, few people particularly among the white Americans of this country, who are unskilled laborers. Virtually all are highly skilled. Consider what it takes for example to be a farmer, a farmer today is not only a man who knows agriculture backwards and forwards and is a specialist in his field, but he is usually also a good mechanic. He is also usually a good electrician, and sometimes he's a few other things as well. Now, all these things involve complicated skills, they involve as much intelligence as Lord Keynes' subject, economics, involves. And almost any other field of work you go into today the amount of intelligence required is considerable. But, have you ever had a time when more people spent more money trying to convince the rest of the population that they were stupid, and couldn't understand and we should leave almost everything under the sun to experts? This is conditioning, and it is a strategy of subversion.

A ninth strategy of subversion is the piecemeal introduction of programs. The idea is to hit hard with an all-out campaign, or imply an all-out program and create a wave of shock and of horror. This was the Medicare program a few years ago. The whole thing was introduced at once; everybody was up in arms about it. They fought it tooth-and-nail, they defeated it, but did they? They were so relieved when they beat the main bill that they were ready to sit back and say; "well we'll let this compromise bill go through," Well the compromise bill said more than was hoped for in the beginning. But if you hit them with something that's far out then you can bring them to compromise on something which is more than you hoped to gain in the beginning. If you can pass the measure, all the better. Sometimes you can, it has been done with a number of things in the last year. And then, having once conditioned them to resisting the far out thing, you can introduce it in such small degrees as to lull people and to make it seem silly to fight. They will wait for the big battle, and lose the war, because it will be fought in terms of a series of small campaigns.

A tenth strategy of subversion is the reinterpretation of language. Words are a major weapon of warfare today. Many conservatives today are fighting against the word 'democracy,' and insisting rightly

that ours is a republic, not a democracy. But, consider what's been done to the word 'republic.' the USSR, 'the Union of Soviet Socialist Republics.' We're claiming we're a democracy now, at least many people are claiming it for us, and they're claiming that they're a republic. The whole thing is turned upside down, words are being destroyed as far as their meanings are concerned, and people get up and say they believe in the resurrection, but if you them and sometimes I've done it, to and three and four hours, you finally get them to admit that they don't mean what you mean when they talk about the resurrection of our Lord. And they will talk about the Virgin Birth, and never mean a word of it. They will talk about the inspiration and infallibility of scripture and never mean a word of it. This is neoorthodoxy, it uses the form of orthodoxy and empties it of all meaning, and puts the new content into it; and they will insist that the differences are only semantics.

This is a strategy in particular of the Marxist and The Fabians. Stalin said; "Marxism has no room for fixed and unchanging conclusions and formulations valid for all times and all periods, Marxism is hostile to all dogmatism." "Marxism..." he said, "...involves the use of words therefore as warfare." Engels said; "...our dialectical philosophy abolishes all the notions of absolute and definitive truth, and any absolute human condition that corresponds to them. For dialectics, nothing is definitive, absolute, or sacred. It reveals the relativity of all things and nothing exists for it but the uninterrupted process of development and change." They are relativists. The only thing they absolutize is themselves, and therefore they use words relatively to mean whatever it will help them to mean for the moment.

An eleventh strategy of subversion is the use of crises, emergencies, and pseudo-problems. They create a problem or an emergency, for example a riot, and offer a plan which is supposed to solve the problem, or relieve the emergency, and then get people to put the plan into operation not for the purpose of solving anything, but to further the aims of Socialism and to place more socialists in positions of power. So they create artificial problems, one of them is overpopulation. The statistics are doctored; the problem is a manufactured one, but there's scarcely a periodical you pick up today without talk about overpopulation, and today it is even being seriously discussed whether we should come in the near future to licensing births so that there be no unlicensed births. First, however, you see you have to convince people that you have a crisis, overpopulation. Deny the validity of their crisis! They speak for example of the tremendous abuse of soil in this country. There is abuse of soil, but it's primarily on government owned land. It's not the privately held lands that are being eroded, they are being improved, in most instances. If you're a farmer your bread and butter depends on taking good care of what you have, your land. But this is not true of government lands, and many of them are over-grazed, and over-grazed by people who don't own any land but have powerful connections with the government. It would be interesting if you were to get a list of those who have grazing rights on the national forests and national lands of the state of California, who are they?

Another strategy of subversion is the use of 'agent provocateurs,' people who claim to be conservatives and are actually Judas-goats. A thirteenth strategy of subversion is the use of psychiatry, the mental health program to replace the doctrine of sin with the doctrine of sickness, to replace responsibility before God, with responsibility of the rest of us to care for the sick. The cure of souls belongs to the ministry of grace, and we must fight the whole mental health program as a rival plan of salvation, as an anti-Christian way of dealing with the problem of sin.

The basic premise of these, and many other strategies of subversion, which we cannot take time to go into tonight because the time is short, is the religion of humanity, humanism, the religion of Antichrist. It has ancient roots, it goes back to the tower of Babel, it is a basic heresy and subversion. It is the desire to create the society of Satan, the kingdom of Antichrist, and its basic premise has been very well formulated by a man who unfortunately holds a very prominent position in a Christian college so-called. And he writes in the March 1964 issue of a Christian, or ostensibly Christian periodical that; "... we must recognize that we are all of one flesh and constitute one family, the universal neighborhood

of mankind.” And he says that; “...our task is to recognize, not discriminate.” “That discrimination and separation...,” he says, “...is false, anti-Christian.” Our task then is to; “...recognize, not to discriminate.” In other words we cannot make a stand against good or evil, against the Godly and the ungodly, for or against. Our only task as Christians, he says, is to recognize, to love everyone without distinction or discrimination. In other words, to give a blank check to all evil, to accept the total equality of all positions, this is the creed of Antichrist. And the basic subversion today is the subversion of our faith. I stated at the beginning that the subversives recognize the power of minorities, and they believe that if one percent, a dedicated one percent, stand in terms of what they believe, with another ten percent, they can carry the day, provided they do not have a dedicated minority at the other end of the spectrum.

Consider our sorry plight, we as Christians today as Bible-believing Christians probably number thirty million in this country. There are easily thirty million who profess to be Bible-believing Christians and yet how impotent we are! How futile in the face of these things! When subversives who number a bare handful are able to direct government agencies, and dominate various aspects of American life, including the churches. And yet we are impotent in the face of this. Our Lord said; “...ye are the salt of the earth.” What is salt? Well, in terms of what it meant in those days it was the preserving agency. You were only able to preserve things; meat and other things, through the use of salt. And he said; “...if the salt has lost its savor it is therefore good for nothing but to be cast out and to be trodden underfoot of men.” When the salt you were using to preserve your meat was no longer any good, you weren’t going to put your meat into it and spoil it, and you weren’t going to take that crock of salt and throw it out into your garden, because you would harm the soil, you took that salt and you put it on the road or the pathway where it would do no damage to your soil, and it was there trodden underfoot. And our Lord said to his church; “...ye are the salt of the earth...,” “called to be the preserving agency in this world, and if you fail to be that, then you are going to be cast out by Me, to be trodden under the foot of men.”

He also said through the lips of Saint Paul writing to the Corinthians; “...what, know ye not that the saints shall judge the earth?” The word ‘judge’ there has the same sense as it does in The Old Testament, to govern, to rule. This is our requirement, and our Lord commanded us, and whatever your interpretation of prophecy, and end times you cannot get away from this statement, simply this; “...occupy till I come.” Let us occupy!

ENDNOTES:

1. Cited in Jean Ousset: Marxism Leninism, p. 39. Quebec: International Union, 1962.

A Religious Dream, The United Nations

R.J. Rushdoony

In the last century, the poet Tennyson was faced by a personal crisis, his loss of faith. Much as Tennyson tried to retain some form of Christianity, and in spite of the fact that very often in his poetry he did give expression to Christian sentiments, the basic fact in his life was that he could no longer believe in orthodox Christianity. The doctrine of evolution had shattered Tennyson's faith. As a result, as he looked out at the world, he saw not God's world, but Darwin's world; 'red it tooth and claw.' He saw, he wrote; "...this earth is a stage so blued with woe, you all have sickened at the shifting scenes." There was one reality as Tennyson saw it, to this world. That reality was mutability, change and decay, perpetual flux. Everything passes, nothing stands. And so he gave expression to this, his basic faith, as well as his problem, in a passage 'In Memoriam,' declaring;

The hills are shadows, and they flow
From form to form, and nothing stands;
They melt like mist, the solid lands,
Like clouds they shape themselves and go.
"...Nothing stands..." This was Tennyson's belief, and his problem.

If we believe that nothing stands, we face a problem, we need as a counterbalance to change something that is in some sense eternal. There is a source of certainty, an agency of control over change. As an answer to mutability, the change and decay, man can find that source of certainty and agency of control in two directions; he will either find in a transcendental creator God; His agency of control and origin, or he will seek it in a human or natural order. But, something must give him certainty, and world government control. It is inescapable, it is a logical necessity of a man's thinking. There are indeed those who have ridiculed the quest for certainty. The philosopher John Dewey spoke with contempt of the quest for certainty in his book of that title; but what John Dewey did not like was the quest for certainty in the supernatural, in God. What John Dewey did offer was the quest for certainty and the achievement for certainty in a world socialist order, what he called; 'the Great Community,' or; 'the Great Society.' The question therefore is; 'What is your source of certainty? God, or a human order? Eternity, or time?"

Tennyson, because he had come to the conclusion as he surveyed the world's scenes, said; 'because nothing stands, something must be made by men to stand.' And therefore, in his poem 'Locksley Hall' he looked forward to a world where, in his words;

"Till the war-drum throb'd no longer, and the battle-flags were furled
In the Parliament of man, the Federation of the world.
There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law."

Such a fate was, for Tennyson, not an act of perversity, but a logical necessity. Man has to have an agency of certainty and control, and he will either have it in God, or in a man-made order. And so, it

is a logical necessity to have this agency of certainty and control, not an act of perversity. Indeed, we can talk about conspiracy in the realm of the UN, as we can in any realm, including the churches. Conspiracy dogs every domain of the world, but conspiracy can sustain nothing, unless first of all it be in need to man. The man without God must make unto himself a god and the order that he creates like God will be man's source of salvation, it will be a saving order. In the UN Charter, in its preamble begins by declaring; "We the people of the United Nations determine to save... have resolved to combine our efforts to accomplish these aims." It is a humanistic organization, dedicated to the religion of humanity, dedicated by its own profession to humanitarian principles. Thus, we see that man needs an agency of certainty and control make the world change and decay, and to give that world meaning. And second, that that agency that he creates is a substitute god. There will thus be a theology of state and the attributes of God will be ascribed to the social order. In every area that men have turned away from the supernatural faith they have created a theology of the state.

This was as true in the eighteenth century with the doctrine of the 'divine right of kings,' as it was in the days of The Roman Empire, when there was not only a theology of the state but when Julius Caesar was assassinated, there was for him a passion liturgy, celebrating his death as an atoning fact. Dewey had a theology of state attached to, or developing in connection with, The United Nations. Is it indeed beginning to develop those attributes which make it a substitute God?

Now the first and basic requirement of a theology is the unity in the godhead. A god cannot truly be god if he is at war with Himself, and therefore whatever is made god must be unified. The basic premise of all theology, whatever the religion, is the unity of the godhead. Thus, in Christian theology, the doctrine of The Trinity asserts three persons, one God in perfect unity, without any subordination. Now, in the religion of humanity, the face of the one-world order, man is deified. And, because man is deified, and personified in this world-order, there can be no division, no disunity tolerated in the godhead. As a result, this means the unity of mankind is a necessity. There can be no division, no differences, no separation, no discrimination between man and man in this faith. All men must be brought together and made one, without any differences. To permit any differences is to destroy the unity of the godhead. We will return to this in a moment.

But, in any such theology, the basic sin becomes no longer apostasy from God, or what we would call 'moral evil,' but disunity. And they among the churches, which are infected with this kind of thinking, which have made the one-world order their substitute God, and among those who are outside of the churches, the great sin is disunity. And different races, different churches, different organizations must all be brought together, and war, which separates man and discrimination which separates men, constitutes the real evil.

President Johnson has declared on a world-wide basis we place much hope in the United Nations. And he went on to say that the real evil of our time is not sin, but war; whose roots are poverty and ignorance, misery and disease. And in his 'State of The Union' address last month the President declared; "...we are entering the third century of the pursuit of American union." Now, this is a curious interpretation of American history which he gave in his 'State of the Union' address. According to the men who fought The War of Independence, their purpose was to free this country from a statist invasion and from a centralist power. But, according to the President, their purpose was 'ever-increasing union.' Union in terms of civil rights, federal aid, the unity of man with the world he has built, The United Nations, a new immigration policy, and The Great Society. So that the more men are unified, and the more that they lose their identities and the more the people of the United States lose all racial and cultural and religious identity, the more they are merged; into one homogeneous mass, the closer we will be to realizing that pursuit of union.

This is a religious faith, it is not Christianity. It is the religion of humanity, the religion of the UN It is the

theology and ethics of this new faith in the UN, and it is not surprising that the president concluded his 'State of the Union' address with the doxology declaring; "...this is the state of the union, free, restless, growing and full of hope. So it was the beginning, so it shall always be what God is willing and we are strong enough to keep the faith." But the faith that we are supposed to keep, according to President Johnson, is not in God, but in ourselves. the UN Charter in its preamble says that its purpose is; "...to save succeeding generations from the scourge of war." And it goes on to declare in chapter one, article one, section three that it purposes to gain; "...fundamental freedoms for all without distinction as to race, sex, language, or religion..." Language which was echoed recently in California in The Rumford Act. This is a religious standard, it is not a Christian standard, indeed it is anti-Christian, but it is religious, and it declares that disunity is the greatest evil; the one great sin of man. And therefore, man must be merged; "...without discrimination as to race, sex, language, or religion."

This also means that all religions are equal, that Christianity is, in effect, outlawed in that it requires one to believe there is one way to salvation, Jesus Christ. That people who adhere to other faiths are lost, and can only be saved through Jesus Christ. They are guilty, you see, of discrimination. The goal is the unity and the oneness of man, without discrimination, total equality. And total equality means that there are no differences, that there are no differences; not only as to race, sex, or language but no differences with respect to morality. Because, if total equality be thoroughly applied, we must insist, as many of them do, and this is a matter of sworn testimony before our committees by adherents of this faith, that we cannot distinguish between moral acts. When a congressman who is a noted champion of this faith returned from Europe recently and was criticized for having spent money freely, and as well having taken a couple of mistresses along as his secretaries. He told he was not setting a good example and he said he was, because he was being equal with anything and everybody, and he said; "...that's what I'm preaching, equality."

In other words, there's equality between right and wrong, good and evil, between all opinions, all peoples. This is the faith of this new religion; "...freedom for all, without distinction as to race, sex, language, or religion." And yet, the greatest adherents of this faith are not in The United Nations, but in private agencies, in national agencies, and especially in clergy, who far surpass The UN in their zeal for world unity, and it is with them a religious dream. This is the answer to all the world's problems, this the saving situation, the saving form. But the UN itself has dreams of this world order which is going to save men. And its immigration policies are a part and parcel of this program of world salvation. In a vast number of documents, the UN has spelled out its immigration policy. For example, in 'The Future Growth of World Population,' 1958, this statement is made by the UN department of social affairs; population division. "A new process is about to begin, or has perhaps already been started and the first signs of that, socialization of the world which appears on the horizon, may be significant in this connection." What is this new process of 'world socialization?' It is the immigration policy.

Now, strictly speaking, the UN does not have an immigration policy. Rather, it proposes that in this document, the elements of immigration policy, and in the introduction it states that no attempt is made to propose solutions for the problems stated. The present study is not to regard as an argument in favor of immigration or against it. It simply presents elements for an immigration policy in case anyone is considering an immigration policy. Nonetheless, this document is very, very important. A number of agencies of the UN worked cooperatively to prepare it. The International Labor Office, The Food and Agricultural Organization, U.N.E.S.C.O., the World Health Organization, the social welfare division and the population division of the Department of Economic Affairs of the United Nations and the International Bank for Reconstruction and Development.

Now, as we read this statement of the elements of population policy we find some very strange paragraphs catching the eye, and the more one reads them and considers their implication the more disturbing these passages become. Consider, for example, this paragraph, and notice as I read, that it

indicates the population, the peoples do not move; they are moved. The passive verb is used in each reference to the population.

“A point which may count in favor of immigration when the total cost of settlement is considered, lies in the avoidance of duplication of overhead capital. In the case of transfer of local population to developing areas, the service and housing already provided in the areas of out-migration might be left unutilized or under-utilized, thus causing wasteful duplication. In the case of immigration such waste is avoided, since the local population will continue to utilize the services provided for them. Equally, of course, waste could be avoided if at the same time the local population was transferred immigrants were moved in to take the place of the transferred global population, and to utilize the housing and services already provided for them. In that case, immigrants could be settled to take the place of the transferred population without undue cost of settlement. Whereas the receiving country is undeveloped however, the provision of general services in the areas of out-migration will often be insufficient to begin with.”

This is a curious statement! Since when are populations moved rather than move themselves? And since when, as a part of the elements of population policy have we considered moving one segment of population out of an area, and immediately transferring another into their homes and places? If these are the elements of population, what are we to say of the policy itself? Does it not recall the policy of ancient Babylon and Assyria. Where, in order to internationalize their empires, and break down local loyalties, and national loyalties, racial loyalties, loyalties of language, people were systematically moved and scattered throughout the length and breadth of those empires, in order to destroy every loyalty possible. But, let us read another paragraph.

“A distinction must be made between the settlement of new land and the placing of new farmers on land already cultivated. Where agricultural immigration is encouraged as a part of the program for reorganization or diversification of agriculture involving the transfer of land already under cultivation to the hands of immigrant farmers, the methods of affecting the change need to be planned in such a way as to produce the least possible disruption of agricultural operations, as well as the minimum of social disturbance and hardships. Schemes may have to be devised to enable the population formally engaged in the discontinued sites of agricultural activity to be absorbed in the new forms of agriculture in conjunction with the immigrants.”

Now, how often do farmers leave operating farms and go to another part of the world and their farms turned over immediately, in order to maintain operation, to other farmers from some other part of the world? Immigration is usually promoted by tyranny in the home country, and people fleeing from it, or religious persecution, or such a breakdown of economic conditions that it's no longer possible to make a living there. But this contemplates the transfer of already existing farms from people who are moved out, to other people who are moved in. Again, these are disturbing elements of an immigration policy. We are further told in this same document that there will be considerable tension as these populations are transferred, but these problems will be taken care of in the second generation as a result of intermarriage. The older generation will be prejudiced, but the younger generation will intermarry, and the tension will end. And the great agency, it is stated in this document, of bringing about these intermarriages will be the schools. The schools will be used, it is stated, to integrate the children.

It is interesting to note that in the current 'New Yorker' for February 13, 1965, there is an article on page twenty-four rather satirically written on organization, of which very prominent, if not leading, member is the Reverend Robert L. Pearson, an Episcopal clergyman, who is the son-in-law of Governor Rockefeller. And this group originally titled 'The Peace Hostage Exchange Foundation,' instituted in 1962, a policy of drumming up support for a program of exchanging millions of people between the United States and the Soviet Union in order to help preserve peace. "Today we bring tidings..." quot-

ing from the 'New Yorker,' "...that 'The Peace Hostage Exchange Foundation,' has peacefully evolved into an organization called; 'The Citizen Exchange Corp,' whose members have continued the policy of drumming up support for a program of exchanging millions of people between the U.S.A. and the U.S.S.R. with the added wrinkle of facilitating matters logistically by utilizing ships of the maritime administration reserve fleet. This, then, is a program seriously considered not only in the elements of immigration policy but by a foundation established in this country." If these are the elements of immigration policy as being outlined, where is the policy itself taking shape?

On October 2, 1964, President Johnson in proclamation 3620 declared 1965 to be 'international cooperation year,' dedicated to international cooperation and strengthening world organization. The Kennedy-Johnson bill to take care of this international cooperation by means of immigration has been introduced to the senate by Hart S-1932, and in the house by Seller H.R.-7700, to repeal the 'McCarran-Walter Immigration Act' of 1952. This new immigration bill, which is quite likely, as far as present indications are concerned, to pass, unless a storm of protest arises with respect to it, has three central aspects. First, Senator Javits has referred to this bill as being; "...the civil rights legislation for the world." Now, I didn't say that, Senator Javits did. When he calls it "...a civil rights legislation for the world..." he means now that immigration will no longer be, if this bill passes, a privilege we extend to peoples of the world, if we find them congenial to us, and physically and spiritually congenial and healthy a privilege we extend to them to come into our country. On the contrary, it will be the right of the people of the world to claim immigration as their privilege. It will be the "...civil rights legislation for the world..." it will put foreign interests above American interests. The idea of an American culture, an American heritage and identity, is seen as wrong. A world culture alone is valid, and hence, this new immigration bill would seek to destroy anything that would be conducive to our identity.

Second, immigration control would be transferred from the legislative branch to the executive branch. Third, the law would be secondary to the President's wishes. It really would be no law, but a blank check to the administration. Already of course there has been loss of control as far as our immigration policy is concerned. In 1963, Castro was given the privilege of designating fifty percent of the migrants to the United States when he demanded it, the State Department agreed. The purpose of these immigration policies is, of course, the unity of the godhead, to unite the world, to make mankind one, and its premise is not economic, because we certainly do not need immigrants. His purpose is religious, to unify mankind in terms of this goal of the United Nations.

A second basic requirement of an effective theology is the 'omnipotence of the godhead.' A god is not god if he is not all-powerful. Sovereignty and creative power must reside in the source of certainty and agency of control. Omnipotence has, for years, all power total sovereignty been steadily transferred from God to the state, and it is now going upward from the states of the world to the world-state. Similarly, a third aspect of any doctrine of god is that god be all-knowing, omniscient, that he have total knowledge, because total knowledge is necessary to total sovereignty and total government. God is not truly god if we can shut him out of our minds, if we can say that... "...yes God exists in the outside world, but in my heart, in my mind, I am completely free from God, I can think what I think and he doesn't know a thing." Then I would be God in the inner world. So that if a god is not all knowing, he is not god. No god, therefore, can be truly God if he does not control the mind of man. And his sovereignty transferred from the God of Christianity to the UN Power if flowing more and more from God to the state and from the state to the total state. John Bell, in his report of December 25, 1964 refers to this, calling it; "...the hateful paradise."

"Followers of Christ know one thing, though we try to turn our backs to the fact, God knows our every thought, our every action. He knows all about us; past, present, and future. Though he looks no more on the past which has been erased by the blood, we have an intermediary to defeat our transgressions of the present, and He is able to keep His own for all future. But He is our Creator, we are His slaves,

and He knows our very thoughts before we even think them, and we cannot hide from God.” “I know that Thou canst do everything, and that no thought can be withholden from Thee...” said Jonah. “Shall not God search this out, for He knows the secrets of the heart?” sang David. “The eyes of the Lord are on every place, beholding the evil and the good.” “Hell and destruction are before the Lord, how much more then, the hearts of the children of men?” asks Solomon. The Lord told Jeremiah; “...I the Lord search the heart. I try the reins even to give every man according to his ways and according to the fruit of his doing.” Paul was very definite; “...for, the Word of God is quick and powerful and sharper than any two edged sword piercing even the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”” If we look to Christ Jesus as our Savior and redeemer then we know what is best the truth, that we are slaves to Christ. That He knows all and everything about us, this is his right. Now let’s reverse the point, if we look to the state as our keeper then the state has every right to know all, there is no balance. We cannot serve two masters; and if we accept gifts or aid from the state, then we must serve the state by letting state become the discerner of our very thoughts. We must allow the state to substitute the I.B.M. card for The Book of Life, and we must confess to state all our sins and shortcomings, our strengths and our weaknesses, the thoughts and intents of our heart. We cannot have it two ways. Either we must accept Christ or state as master. We must answer to God or the god, or the I.B.M. card. We must have a name written in heaven, or a number punched on a card at a data-processing center. We can have one of two big brothers, Jesus or I.B.M., we cannot serve both, else we will hate one.”

The state today is speaking this total knowledge, and the United Nations is setting up agencies toward that end. It speaks that total knowledge in three ways. One, by control of all education, and there are few schools that have been missed by U.N.E.S.C.O. Second, it seeks this total knowledge through mental-health programs. Third, it seeks this knowledge, this total knowledge of us, by controls over our privacy. But to continue, every god also requires worship and sacrifice, and, if you want to know what you really worship, examine what it is you really sacrifice for and what you sacrifice to. That is your god. Today we are increasingly compelled to tithe and sacrifice to the state and the one-world order. A tithe of our money goes around the world, and better than a tithe, to provide for this one-world order. And today God is getting only the leftovers from most people. Moreover, this one-world order already has developed its list of martyrs. Its Saints, and the references to them are definitely religious. Hammarskjöld, and others as well, and certainly of late, John F. Kennedy.

In a book published recently, a collection of poems by various modern poets in honor of Kennedy’s death was entitled; ‘Poetry and Power.’ His death is seen as a sacrifice for the world of tomorrow, this brave new world. To quote just a few sentences from the poems in this book, to give you an idea of its character. Kennedy is spoken of as a man, but more. Another poet repeats over and over again in one long poem this sentence “the man is gone on a Friday” The world you see has a new Good Friday. He is called by another poet; “...an Apollo, a Caesar, young god without wound...” Then the poet goes on to speak of him as being killed; “...by the hate-filled priests of the old religion.” He is also spoken of as, “...an incarnation of democracy who lived to be concentrated to Demos.” And another poet says; “...he was nailed on the cross of a rifle site.” There’s one sentence however in the book which I thoroughly liked, the only sentence indeed in what was otherwise a rather distressing and painful book, and it was this; “...we are stained by his blood.” And I thought, indeed yes. Our Christian faith says that we are cleansed by the blood of Jesus Christ, but all of the adherents of this new religion can say when they present this young god nailed on the cross of a rifle site, that we are; “...stained by his blood.” This religion cannot cleanse.

Moreover, to continue our analysis of our doctrines of the godhead which are applied to the UN A god must be the source of law. God is not under law, He is law. Law is the expression of His being, and wherever our higher law stops, our Supreme Court, there we have our God. When the constitution was written, it was definitely written, according to Corwin, who is a liberal, under the thesis that there is a

higher law above and beyond The Constitution, the law of God. This doctrine has disappeared in our courts. We no longer have a higher law above and beyond the courts. The courts themselves now represent the highest law and the world court is seen as the world law, and the UN Charter as the source of the world law. Law stops therefore, with the one-world order. The one-world order, this religion of humanity, becomes the source of law. It has affected even laws in California, which have been ruled constitutional or unconstitutional in terms of it. The new god therefore, is the one-world order, and the economics of this new order again reflect the belief that this order is god.

An economics in which man; a creature, and God the creator is an economics of scarcity. Man is limited to his God given portion; whereas an economics resting on the divinity of man and his order you have an economics of abundance. Because the world state is god, it is able to create out of nothing. Therefore the basic problem in such an economics is not supply, but distribution, the order to create. Therefore, the only problem is to gain total power, and then distribute, because it is a creative force.

Again, basic to any doctrine of God is the doctrine of the transcendence and incomprehensibility of God. We as Christians believe that God is incomprehensible beyond man's imagining, and yet truly knowable, because he reveals himself. So that we can truly know God, but we can never comprehend him. He is too great, beyond us, it would take the mind that is equal to God to comprehend God. Thus the word; 'incomprehensibility,' has historically been a theological word, attached to the doctrine of the Godhead. In recent years it has been coming down, being applied to men. Thus Robert E. Sherwood in his book 'Roosevelt and Hopkins,' spoke of Roosevelt's "...incomprehensible power." Recently, Eric Sevareid called President Johnson; "...a complex character...," compared him to Julius Caesar, and others have hinted of Johnson's incomprehensibility. Similarly, the United Nations is spoken of in similar terms, and we are continually told that we are judging foolishly, we are unable to comprehend the profundity and the wisdom and the great ramifications of every activity of the United Nations, so that we judge rashly when presume to pass judgment upon its deep and incomprehensible workings.

This, then, to bring this matter to a conclusion is a religious faith. The United Nations is a religious dream. Its origin is in the apostasy of Western man from Christianity. His creation of another god, a golden calf. When, for men, there is no certainty, and as for Tennyson;

"Nothing stands but the very hills are shadows, and they flow from form to form."

Man; a religious creature makes himself a god, and the United Nations is that new god being shaped. It's easy to point to the absurdities of the United Nations, and at its adherents. For example, recently, according to an anthropological journal, a UNO delegate to New Guinea, going over a territory which only in the past few years has been weaned from head hunting, and which is completely backward and primitive, and these missionaries have just barely established a semblance of respect for order, the UNO delegate inquired quickly why no university had yet been put up!

Again, at the beginning of this month, the IDA, the 'Institute for Defense Analysis,' in its report declared that intelligence-gathering is a hostile act. Therefore, we as Americans, in having spies throughout the world are guilty of hostility. And therefore, since hostile acts are wrong we should demonstrate that we believe in a one-world order, and in world brotherhood by opening our intelligence files to the Soviets by giving them in fact the privilege at any time of asking our submarines to surface wherever they are in the world and identify themselves, we will thereby prove that we are friendly. Absurdities of this sort can be numbered without end. It is easy to ridicule the United Nations. It is easy to point out all that it is planning to do, and all that it is doing. But you cannot destroy man's faith in it very readily, because it is a religious faith. They have to have an area of certainty and an agency of control, because they do not have the living God. It is a religious dream, and a logical one. And because man is inescapably religious, and order and meaning are necessary who 'cannot live by bread alone,' he will either have God be his God, or he will create a God and worship Him.

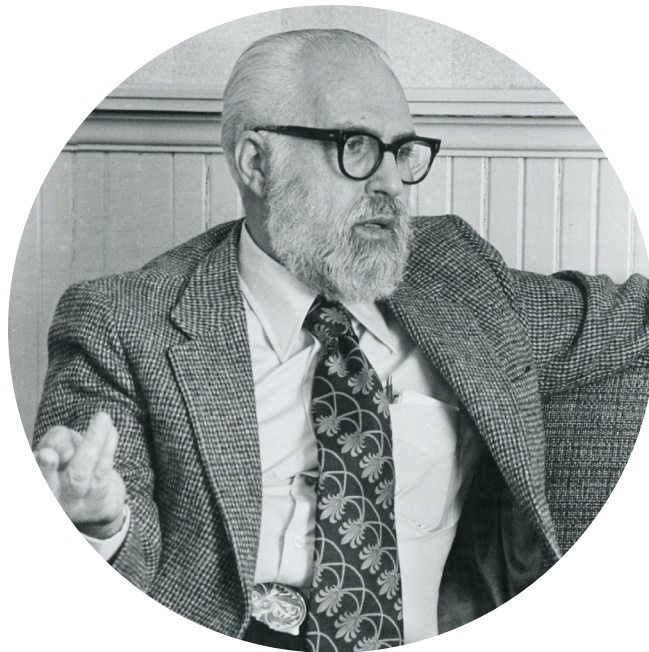
In the last century capitalism and industrialism gave man a life of remarkable material comfort and ease. But, because our culture became secular, irreligious, it left man wide open to the command of new and demonic religious forces. The conspiracies indeed are real, but more basic is man's religious need, and these dreams of a world-state meet man's religious need for certainty and an agency of control. the UN, therefore, meets apostate man's religious hunger for more than bread, and the dream of the United Nations will not abate until men surrender themselves and their every hope in institution and order to the sovereignty of the Triune and only God. What we are confronted with is religious warfare between a world order which has become god on earth, and the living God. And in this battle; "...if God be for us, who can be against us?" We have the assurance of victory, but we cannot have it unless we stand and fight in terms of our faith. Thank you.

ENDNOTES:

1. "The Play." In Demeter and Other Poems. London: MacMillan and Co., 1889.
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