ideals. Who defines what is just and right? What presuppositions give meaning to the term? What are the political limits of ensuring justice for all citizens? The meaning of justice will be shaped by some value system. The prevailing value system at our nation's establishment was profoundly Christian. Without a Christian base, American Constitutionalism is a myth that cannot be sustained or duplicated. The Christian who believes that the Constitution can be interpreted and implimented within a neutral context is fooling himself. Some world view will give meaning to the words, concepts, and goals. Justice will mean tyranny, union will mean political centralization, no religious establishment will mean the separation of God from political affairs as well as everthing else. Without a defined world view the Constitution is silly putty in the hands of power mongers. This is why we must understand the covenant model of the Constitution. There is the implied principle of God as the Higher Power who, in the words of Benjamin Franklin, "governs in the affairs of men." R. J. Rushdoony writes:

> *Constitutionalism is a form of covenantalism*, and it requires for stability the vitality of the personal covenant to supply health and character on the part of the people. Attempts to transport constitutionalism, as to South America, the Mexican Constitution of 1824 (a copy of the U.S. Constitution, and to the African states have resulted in futility. Without the conception of the personal covenant of grace, the civil covenant and constitution is rootless and quickly invalid. (Rousas J. Rushdoony, *This Independent Republic*, p. 43).

A personal covenant with God always translates into a national covenant. For example, God was willing to save Sodom on the basis of a personal covenant He made with Abraham. Sodom as a community steeped in sin would have benefited from the righteousness of the few.

The Revolutionary Faith

The French Revolution was bloody. In 1792 the massacre began. Before it was all over, the government and its agents killed 40,000 people, many of them peasants. The guillotine was used to enforce equality. There was no such instruemnt in the colonies. The Declaration of Independence made it clear that equality was an endowment from the Creator.

The Bolshevik Revolution of October 25, 1917 (November 7 by the Western Calendar) is comparable to the French Revolution of the 18th century. It too was bloody and repressive. The Cheka, the political police and terror machine was formed December 20, 1917. The Red Army was created January 28, 1918. There was a philosophical affinity between the two revolutions. J. Edgar Hoover writes of their ideological brotherhood:

> What historians regard as the true Russian revolutionary tradition began during the Napoleonic Wars (1803-1815). Russian military officers had been exposed to the ideals of liberty and equality associated with the French Revolution. In turn, they influenced a small group of Russian intellectuals, and secret study and discussion groups were organized in opposition to the czar. Although unsuccessful, an uprising in December, 1825, by a small group of military officers, thereafter known as the Decembrists, marked the emergence of the actual revolutionary movement in Russia. (J. Edgar Hoover, *A Study of Communism* [New York: Holt, Rinehart and Winston, 1962], p. 55).

France was the center of the Enlightenment philosophy, "but in varying degrees the whole of western Europe -- even Russia, for that matter -- and Britain were suffused by the ideas of the *philosophes*, the Parisian intellectuals. . . . Boldly anti-Christian, contemptuous of the Middle Ages, dedicated to speedy intellectual and social change, developing their own dogmas of the perfectibility of man and society, the *philosophes* of the Enlightenment expected the swift transformation of civilization on purely rational principles -- and meant to assist powerfully in that transmission." (Russell Kirk, *The Roots of the American Order* [La Salle, Illinois: Open Court, 1974], p. 348).

Anchored to a Christian Past

France had thrown off its Christian base, while the colonists were steeped in the rich biblical heritage of the Puritans. The French revolutionaries went so far as to change the calendar, calling 1792 the "year one." Such a spectacle sent a message to the entire nation. The French Revolution was a revolution against history and Christian truth. "They proclaimed the goddess of Reason in Notre-Dame Cathedral in Paris and in other churches in France. . . . In Paris, the goddess was personified by an actress, Demoiselle Candeille, carried shoulder-high into the cathedral by men dressed in Roman costumes." (Francis Schaeffer, *How Should We Then Live?*, p. 122).

The United States Constitution, on the other hand, perpetuated an already established Christian order. The United States Constitution concludes with these words: "DONE in convention by the unanimous consent of the States present, the seventeenth of September, *in the year of our Lord* one thousand seven hundred and eighty seven and of the independence of the United States of America the twelfth." There was no attempt to bury the past, only to build upon it. While reason was respected, it was not deified. On September 24, 1789, the same day that it approved the First Amendment, Congress called on President Washington to proclaim a national day of prayer and thanksgiving. The First Congress resolved:

> That a joint committee of both Houses be directed to wait upon the President of the United States to request that he would recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging, with grateful hearts, the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a Constitution of government for their safety and happiness.

Revolutionaries devote themselves to a faith. They rule in the name of the people. Revolution is born of faith, a belief in the perfectability of man and his world through force. James H. Billington has called this "*the* faith of our time":

> Modern revolutionaries are believers, no less committed and intense than were the Christians or Muslims of an earlier era. What is new is the belief that a perfect social order will emerge from the forcible overthrow of traditional authority. This inherently implausible idea gave dynamism to Europe in the nineteenth century, and has become the most successful ideological export of the West to the world in the twentieth century. (James H. Billington, *Fire in the Minds of Men: Origins of the Revolutionary Faith*, p. 3).

The Colonial World View

Nothing is done in an ideological vacuum. All of us act on the basis of certain beliefs we hold either consciously or unconsciously. The drafting of the Constitution was no different. What was the prevailing world view of the colonists? What theological world view prevailed just prior to the revolution in 1776? Did this view change by the time of the drafting of the Constitution in 1787? Were the colonies steeped in secularism or were they fundamentally Christian? Of course, public school textbooks mention little or nothing about the role religion played in early American life. Paul Vitz, in *Censorship: Evidence of Bias in our Children's Textbooks*, concluded that there is "a very widespread secular and liberal mindset" that is responsible for the censorship of "religion, traditional family values, and conservative political and economic positions" in our nation's schools. For example, in the fifth grade U.S. history texts studied by Dr. Vitz and his associates, "the treatment of the past 100 or 200 years is so devoid of reference to religion as to give the impression that it has almost ceased to exist in America."

Both religious and political persecution motivated our forefathers to leave the shores of England to start a "Christian Commonwealth" in the New World. R. J. Rushdoony writes that "[t]he purpose of the New England colonies was, with respect to church and state, twofold: First, to establish the true and free church, free of the *control* of the state, free to be a co-worker in terms of the Kingdom of God, to establish God's Zion on earth, second, to establish godly magistrates, i.e., a Christian state, magistrates as ordained by God." (R. J. Rushdoony, *This Independent Republic: Studies in the Nature and Meaning of American History*, pp. 97-98).

To separate Christianity from the workings of the State was never in the minds of these early settlers. The following evidence will show that Christianity was the motivating force behind this nation's advance:

The history of this nation began, not in 1776, but more than a century earlier. Since ideas have consequences, we should expect to see the beliefs of previous generations influencing subsequent generations. It's true that even today, the influence of our Christian forefathers is making an impact, albeit a small one.

William Bradford (1589?-1657), in his *History of Plymouth Plantation*, wrote:

> A great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing the Gospel of the Kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping stones unto others for the performing of so great a work. (William Bradford, *History of Plymouth Plantation: 1606-1646*, ed. William T. Davis [New York: Charles Scribner's Sons, 1908], p. 46).

The Mayflower Compact, drafted prior to the Pilgrim's arrival off Cape Cod on November 11, 1620, was the first republican document of the New world, a