



# F.A.C.S. REPORT

"A Monthly Newsletter on the Relevance of the Christian Faith"

Vol. 19, No. 1

©Copyright, 2000

January, 2000

## What's Inside:

*The twentieth century is surely the century of the dead . . .*

*It is also the century of what one writer has called democide -- murder by government. In some some estimates, 170 million murdered in the space of 100 years in the former USSR, China (nationalist and communist), Japan, Korea, Turkey, and, not least, Nazi Germany. . . .*

*If not the cause, then a contributing factor has been Christianity's decline. Since the belief is that the Scripture does not provide the answers to life, this leaves man with the necessity to find his own answers, often under the pretense of divine "leading."*

## BOOKS

by Ian Hodge, Ph.D.

**C**an there ever be too many books? And in the information age, the number of books being published seems on the increase. Add to this the amount of publishing in electronic format of some form, the conclusion is there is more written than can be read in a lifetime.

Notwithstanding the daunting task, here are some books that have recently arrived and should be of interest to many of our readers.

### The Black Book of Communism

The remarkable collapse of communism brought with it an opening to information that had hitherto been anecdotal or hearsay. Dissidents from the former Soviet Union brought with them stories of untold horror and persecution. Now, in an amazing documentation of communist atrocities, *The Black Book of Communism*<sup>1</sup> tells the horror stories that for seven decades were a major part of communist rule around the world. Originally published in France in 1997, the book became

available in English in 1999 and went through its second printing in the same year.

The atrocities of communism had a constant theme: "enemies of the people." This was the apparent reason for so much blood shed. People were branded as enemies and thus justified their annihilation. More than 60 million paid the supreme sacrifice in the former Soviet Union alone, without adding Communist China, North Korea, Cambodia and North Vietnam to the tally. This makes the estimated 20 million deaths under the Nazi regime pale into significance. But, as is pointed out in the book, somehow the public does not hold the same attitudes towards communists as it does the Nazis. By comparison – if it is possible to compare 60 million against 20 million murders – the Nazis were "not as bad." But in the goal for heaven on earth, the murder of the innocent is seen as a way to abolish "evil".

There is, however, another comparison worth noting. Christianity is often

blamed for atrocities over the past fifteen hundred years and the blame is not without reason. But the numbers killed in the past pale into significance when you tally up somewhere around 170 million just for this century alone, as another author has done.<sup>2</sup> Even the terror of the French Revolution pales into insignificance by comparison, if the body count is all that matters. Even comparing Russia under the tsars, communism brought in a new wave of repression. At least under the former regime, prisoners could be represented by counsel, could appeal to national and international opinion, and were often deported along with their families.<sup>3</sup> No such luxury under the communists.

Further, unlike Holocaust victims, there is no commemoration of the millions whose lives were extinguished on the whim of a dictator. Of course, the question might be asked, how can you commemorate such atrocities when such blatant lies are told about them. In the USSR, concentration camps became "

1 Stéphane Courrois, Nicolas Werth, Jean-Louis Panné, Andrezej Packzkowski, Karel Bartošek, Jean-Louis Margolin, trans, Jonathan Murphy and Mark Kramer, *The Black Book of Communism: Crimes, Terror, Repression* (Cambridge, MA: Harvard University Press, [1997] 1999).

2 R.J. Rummel, *Death By Government* (New Brunswick, NJ: Transaction Publishers, 1994).

3 *Black Book*, p. 13.

F.A.C.S. REPORT is published monthly by the FOUNDATION for the ADVANCEMENT of CHRISTIAN STUDIES, a non-denominational educational organization. A free six month subscription is available upon request. Donations are invited, and those who send a donation of \$35 or more will receive a full year\*s subscription. Foreign subscriptions: a minimum donation of \$45, payable in Australian currency, is required for a year\*s subscription. Cheques should be made payable to F.A.C.S.

**FOUNDATION for the ADVANCEMENT  
of CHRISTIAN STUDIES**  
P.O. Box 547  
Ferry Hills, QLD 4055  
Australia

See us on the World Wide Web at  
<http://facs.aquasoft.com.au/facs>  
E-mail: [facs@aquasoft.com.au](mailto:facs@aquasoft.com.au)

©Copyright, 2000. All material published in F.A.C.S. REPORT remains the property of its author.

Permission to reprint material from F.A.C.S. REPORT in any format, apart from short quotations for review purposes, must be obtained in writing from the copyright owner.

sick. While the leaders in the Duma argued, people starved. Lenin solved the problem in a coup d'état that has left untold tragedy and misery in its wake. Yet the perpetrators of this evil do not carry the opprobrium that Hitler or Goebbels possess to this day.

## Death By Government

Whereas in *The Black Book* the authors expose the shortcomings of communism, in *Death by Government*, the author takes a much wider view of he calls *democide* – death by government. In the name of the people, the innocent are slaughtered to make way to the new world as envisaged by the reigning despot. And while communism covers a fair number of these, there are others, apart from the Nazis, who have helped in the annihilation of their fellow countrymen. The Chinese nationalists, for example, also conducted a campaign of terror and murder.

The nationalists were not very different from their chief adversaries, the communists. In fact, in their absolute one-party rule (by the Kuomintang), their intolerance of dissent, and their willingness to use and expend human beings like so many wooden chop sticks, the nationalists were indistinguishable from the communists. It was not for lack of effort that during their rule of Mainland China the nationalists were never able to impose a communist-style, hierarchical structure of power. They murdered opponents, assassinated critics, and employed terror as a device of rule.<sup>6</sup>

What is also not so well known is the nationalist repression of Formosa, especially in the lead-up to occupation by the nationalists. Formosa had been given to Japan in 1895, but in 1945 the nationalist occupied the island and set up a new administration there. "All the nationalist evils experienced on the mainland, such as corruption, suppression of dissent, heavy taxes, and assassinations, were soon inflicted on the Formosans. . . ."<sup>7</sup> According to Rummel, the number of deaths under the nationalists exceeded 10 million.

March 25, 1971 also began another onslaught of a government against its people. An estimated 1.8 million were killed in about 267 days of violence as West Pakistan attempted to stop a move for independence by East Pakistan. The West Pakistan leaders planned horror and terror as the means to keep the East Pakistanis subjugated. In the military horror, towns and villages were razed by shelling or set on fire, women were bayoneted vertically, raped, or had their breasts torn out by especially-fashioned knives, and men, women and children were tied together, shot, and left to float downstream in a "natural" corpse disposal system. Students, political and business leaders were systematically sought out and murdered. The aim was to purge east Pakistan of all dissent and establish West Pakistan's rule forever. Forever, in this case, lasted less than a year, since West Pakistan attacked Indian military bases, thus providing India with the chance to enter the war. It was already providing east Pakistanis with weapons and training. Now it had the chance to secure West Pakistan's defeat and establish the new state of Bangladesh. This did not end the problems there, however, since authoritarian rule was established in the new Bangladesh and tragically over 20 coup attempts have been made since its formation.

Included in Rummel's tally of 169 million are Japan (nearly six million) and Turkey (1.8 million). The Turks initiated this century's first full-scale ethnic cleansing when during World War I the leaders decided to eradicate every Armenian living in the nation. In the previous century, Moslem Turks had already killed hundreds of thousands of Christian Armenians. This was nothing new, since Moslems and Christians have been at loggerheads since the first "holy war" was declared. What is different in recent decades, however, is the systematic use of violence and murder to get rid of certain groups of people, to "cleanse" a society from "unclean" elements. This "cleansing" has religious overtones, and must be understood in a wider framework.

reeducation" centres and the tyrants were the new teachers, transforming people of the old system into "new people". "In China the concentration-camp prisoner is called a 'student,' and he is required to study the correct thoughts of the Party and to reform his own faulty thinking."<sup>4</sup>

But as has been argued elsewhere, the communists were helped into power and maintained in power by the West. Roosevelt ceded Eastern Europe to Stalin at Yalta. De Gaulle "abandoned hapless Poland to the devil"<sup>5</sup> in an attempt to obtain peace. Perhaps this price was paid because the Soviets helped in the defeat of the Nazis. But the authors are quite explicitly questioning whether the right choices were made at that time.

*The Black Book* commences with an analysis of the October Revolution showing how a combination of events, economic, political and military, combined to cause a social revolution. Combined with the events of the First War, the old regime was in collapse. Nicholas II refused to govern, surrendering the task to his wife, a German, a decision the people did not like. With the collapse of government, Russian villages had to take on the task of self-government, helping the poor and needy, tending to the

4 *Ibid.*, p. 19.

5 *Ibid.*, p. 20.

6 *Death by Government*, p. 124.

7 *Ibid.*, p. 125.

Enlightenment thought had done its work. The Older Order as exemplified in Christendom, had been proven untrue. Newtonian science and its belief in the "natural" order swayed philosophers and politicians. The philosophers justified an order without God while the politicians implemented an order without God. In such an order, morals are whatever the politicians decree. Democracy, the voice of people being the voice of God, thus has at its centre the political control and the establishment of the nation-state. Without such a definition, political control is impossible, since the politicians need three things to establish power: control of the courts, the power to tax, and control of the police and military. This is what defines the nation state.

When morals become the domain of the political order, however, what the politicians think is right becomes right. There is no external frame of reference to provide any measuring standard.

On this basis, the killing fields of Vietnam or Cambodia, of Armenia, China, Poland, Mexico, the former Soviet Union, Japan and Nazi Germany cannot be criticised. It is the logical outcome of a world without God, where man now makes his own rules.

What is significant in this is the failure of Christianity to halt the tide. In fact, as the nation-state has expanded, so has Christianity declined. It is the sad fact of history that the Protestant Reformation brought with it its own seeds of destruction. While rightly objecting to Catholic errors in thought and practice, Protestants, at least in England, believed that the way to reform was through the political order. That the Presbyterians got more than they bargained for when they supported the return of James II is now evident. A century and a half later, the Christians, lead by the Protestants, again turned to the political order as a means of abolishing slavery, redistributing wealth to abolish poverty (Poor Laws), and building prisons as a means of changing human behaviour. This is the foundation of our

twentieth century, the rise of the nation-state, and together with it, universal taxation, suppression of Christianity, control of the individual through the issuance of passports (denying the ability to flee), and brutality on a scale never before seen in the pages of history.

## The Impulse of Power

A good survey of the demise of Christianity in the West is contained in Michael Kelley's, *The Impulse of Power: Formative Ideals of Western Civilization*.<sup>8</sup> For Kelley, there are two opposing streams of thought that mark Western Civilisation. These are *Christianity* and *Humanism*.<sup>9</sup> Staring with the pre-Christian definition of the West, Kelley sees Christianity replacing Humanism, but in recent centuries a reversal of this trend.

However, even though Humanism "has been successful in eclipsing the Christian dimension of Western culture,"<sup>10</sup> Humanism itself now faces a crisis. This crisis is illustrated, certainly, in the books mentioned previously highlighting the death and horror that accompany a world without God.

Today the confident faith of humanism can be seen to be a transparent delusion. Humanism's control of the cultural agenda is proving the death of culture and civilization. Western Man is morally rudderless on a vast ocean that is being swept by fierce gales, and the leaky vessel that constitutes his civilization shows alarming signs of breaking apart. All the while a struggle is being waged between the occupants over who is best fitted to pilot the ship as well as where it should sail for the good of all.<sup>11</sup>

For Kelley, the West begins with Greece, and certainly the Humanists have done much to call us back to Greece and Greek philosophy. This was the movement underlying the Renaissance, and is certainly a major cause of the fracture within Christianity. Western civilisation has become a mixture of Greek and Christian ideals. The rise of

Humanism and the rediscovery of Greek ideas in the Universities of France and Italy in the twelfth century, paved the way for a rising Humanism that would eventually eliminate the Christian ideals from its own.

After sketching the ideas of men such as Homer and Plato, Kelley moves on to the development of Christianity and along with monasticism, Gnosticism, and a hostility to Judaism. Christianity, being a derivative of Judaism, was often seen to be a similar religion. Certainly, they had adherence to the Old Testament in common. But the Jews were hostile to Christianity and were often the cause of Christian persecution. In order to distance itself from Judaism, however, the early Christians made a fundamental error, in Kelley's opinion.

Not wanting to be identified with Judaism, and thinking to bolster their assault on Jewish unbelief and, at the same time, appeal more favorably to the pagan mind, Christians went to considerable lengths to deny the validity of the Mosaic law in its totality. Rather than seeing how the authority of *Moses* carries over into the New Testament era which began with the apostles, the church instead originated a seriously erroneous doctrine, one that has afflicted it for nearly two thousand years. It rejected the validity and authority of the law in Scripture, consequently denying that Scripture has any sense of law at all. The effect was a weakening of the authority of the Law in Scripture, consequently denying that Scripture has any sense of law at all. The effect was a weakening of the authority of Scripture in general. The church had to construct a total outlook on life from the New Testament alone, particularly from the writings of the apostles. Although the church did retain a formal authority for the Old Testament, quite often it interpreted its content essentially allegorically, or, less seriously, typologically. Rarely, however, did it view its content covenantally.<sup>12</sup>

8 Spring Lake Park, MN, Contra Mundum Books, 1998.

9 Kelley, p. 13.

10 *Idem*.

11 *Ibid.*, p. 16.

12 *Ibid.*, p. 136.

Having effectively denied the authority of Scripture, the way was opened for tradition, the authority of the Church, and even worse, it left the doorway open for "reason". If Scripture does not provide the answers to life, then surely "reasonable" men could work it out. This is the essence of Humanism, and its renaissance was spawned by a rejection of total Scripture, a monastic view of Christianity that developed a world within a world, thus securing its own demise somewhere in the future. The Renaissance, the Enlightenment, the Romantic era, were all attempts to rebuild a world without Christianity. Except for a brief and limited respite at the time of the Reformation (read: re-formation), the world for the past thousand years has carried on the logical results of the mistaken Christian beliefs. In a religion without law, man will make his own laws and therefore his own religion, and this, as the Bible clearly states, is the essence of sin (Gen. 3:5).

The emerging rediscovery of biblical law in this century is thus a healthy sign that God is working to restore His preeminence in the affairs of men by getting His people back on track with the cultural agenda necessary to win the world for Christ. Kelley's book is a clarion call to that important task. An important book for the Christian who takes evangelism seriously.

## The Art of the Trade

Over the years, we have offered the books of R.E. McMaster, and even reprinted some of his controversial articles. R.E., as he is affectionately known, is always a provocative thinker, a clear writer, and gave some of the best lectures to be heard on Christian economics. Some of us were fortunately to hear him in 1986 when the former Logos Foundation made a special effort to bring R.E. to speak, and some of us were invited.

R.E., however, does not make his living as a theologian, but as an investment adviser. More particularly, he is an investor who trades anything from currencies to commodities. He is a trader, and has been advising people very successfully for more than 20 years.

Now, mainline publisher McGraw Hill commissioned R.E. to write *The Art of the Trade: Mastering the Analytic and Intuitive Elements of Successful Trading*.<sup>13</sup> But this book is anything but a standard book on investment strategies. "You are not wealthy unless you are healthy, and there's a very slim chance of getting wealthy if you are unhealthy. This is particularly true in the arena of trading. Your health ultimately depends on your personal responsibility about how you think and feel, how you perceive and process the reality around you. If you are not at ease, you will be vulnerable to dis-ease. . . ."<sup>14</sup>

This book provides R.E.'s trading strategy. He is concerned, however, with more than just the techniques of trading. So in this book you get a fair dose of character analysis. Character is important. Without it, the markets are difficult, if not impossible. Integrity is thus an important cornerstone to investing.

So is developing your own trading system. You cannot succeed on someone else's system, argues R.E. While you may take ideas from one or more strategists, in the end you must take a strategy and make it your own. And herein lies one of the differences between this book and many others in the market. It is about strategies. It is about planning. It is about being willing and able to live according to trading rules that limit risk and enhance the chances of success. It is about personal discipline. Just as super athletes develop a winning system, so too do successful market traders.

Written just after the Stock Market crash of 1998, *The Art of the Trade* will show you how to make a good living as a professional trader, achieving and maintaining mental and emotional balance in the markets as you dismiss the trivial and focus on the essentials for living a rich and full life."

All books mentioned in this article can be purchased at Amazon.com, GST free before and after July 1, 2000.

13 New York, McGraw Hill, 1999.

14 McMaster, *The Art of the Trade*, pp. 114-115.