

IPS PRINCIPLE PERSPECTIVE

A Journal from the Institute for Principle Studies

Winter 2014

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INSIDE:
A CONSTITUTIONAL ANALYSIS OF
THE AFFORDABLE CARE ACT

PRESIDENT'S LETTER



Most of us have heard the expression, “Ideas have consequences.” We all would agree that this is true, but do we fully comprehend the magnitude of the effects ideas have on society?

The difference between good and bad ideas is often the difference between prosperity and poverty, peace and war, and life and death. It is our obligation to be able to discern good ideas from bad, and therefore, it also is our obligation to spend our time and treasure to promote good ideas and to refute bad ideas (Matthew 6:21 says, “For where your treasure is, there your heart will be also.”).

As always, this issue of *Principle Perspective* attempts to promote good ideas and teach discernment to our readers. The Affordable Care Act, for example, represents some of the worst ideas of the last 100 years. Unless we reverse this policy, it will enslave, impoverish, and sicken our people. Our lead article in this issue focuses on the constitutionality of the act, but for a complete discussion of the real solutions to our health care problems, I would direct you to our website for an essay entitled “Health Care in America”. We have a link to this article on our home page (www.principlestudies.org).

This issue of *Principle Perspective* also includes a critique of the inaction of many Christians and freedom-loving Americans. I would ask all of you, our readers, to self-evaluate whether you and your family are truly active in the propagation of good ideas—ideas that promote truth and justice. Do we spend more time enjoying luxuries than we do combating poverty? Do we spend more time watching TV than we do reading? Do we spend more time with our hobbies than we do writing our Congressman? Do we spend more money on recreation and our recreational toys than we do educating the next generation in the principles of justice and liberty?

You can make a difference in the world: by reading, by taking action, and by supporting IPS. IPS is committed to researching and communicating the most important “good ideas”. This work is not cheap, but it is vital. Please remember that we really need your financial support to continue (and hopefully expand) our work.

Sincerely,

Mike Wintner
President

CHRISTIAN HEALTHCARE SHARING: A PRINCIPLED ALTERNATIVE

By Jenna Hermle

As controversy continues to swirl around Obamacare in the United States, many Americans—particularly Christians—have found themselves feeling helpless and without any real choice when it comes to their healthcare coverage. After all, with the way the system continues to spiral out of control, and with ever-increasing insurance premiums, it is easy to see how Americans are becoming frustrated with the whole situation and despairing of any true reform. The administration continues to promise that citizens who are satisfied with their current health insurance can keep their plan, but many Americans are skeptical as to how long such promises will last. Add complex issues such as insurance-promoted abortion, among other moral quandaries, and the whole debacle becomes a stress-inducing nightmare. These moral issues create grave concern among Christians, who obviously don't want to pay insurance premiums to companies that will support abortion and other troubling practices.

Sadly, many otherwise principle-thinking Christians feel that they have no choice but to continue paying their skyrocketing premiums while giving up more and more freedom when it comes to their health coverage. What can be done, they might ask—or more importantly, what could I possibly do?



Fortunately, we are not as starved of options as we might think, and many Christians would be glad to know that there is in fact a way to escape the system altogether. One of these alternatives is to choose from several Christian healthcare

“The principle of Christian healthcare sharing ministries is simple but powerful: in a practical application of Scripture, members literally share the burden of healthcare costs among themselves.”

sharing programs that have emerged and grown rapidly in the past decade. Samaritan Ministries International¹ and Medi-Share² are two of the largest, most well-known of these alternative programs. Hopefully a brief overview of how these sharing ministries work will offer hope to American Christians who might feel cheated of any other option at this juncture.

Health sharing ministries have existed in various forms since the 1980s, but have become more popular in recent years as more and more people look for an alternative to outrageous premiums and restrictions over healthcare providers. The principle of Christian healthcare sharing ministries is simple but powerful: in a practical application of Scriptures like Hebrews 13:16 (“Do not forget to do good and to share with others”), members literally share the burden of healthcare costs among themselves, shouldering the cost as it is spread among the members of the organization. Members also commit to praying for one another



and sending notes of encouragement, thereby providing both emotional and spiritual support in addition to meeting a financial need.

So what does this look like, practically speaking? In essence, rather than paying monthly premiums to an insurance company, members of a healthcare sharing program contribute directly to another member's medical need. When a need arises, the member collects all bills from any healthcare provider and sends them to the administration of the sharing ministry. The bills are then reviewed and, if deemed eligible, are "published for sharing", at which point other members begin to contribute to the need. Each member receives a share notification each month, and contributes directly to another member's need. Some organizations have members send a check directly to the member with whom they are sharing, while others have arranged for online payments.

At this point, many people would become skeptical or even cynical. Does this really work? How do you know people will actually send you money? What's the catch? There are a few "catches", to a certain extent, although none that have proven too difficult to swallow for the more than 30,000 member households of Samaritan Ministries International, for example. In order to qualify for membership, a person must be a professing Christian who attends church regularly, as verified in writing by a pastor or other church leader. In addition, members must commit to a healthy lifestyle wherever possible, including

abstaining from substance abuse and sexual immorality. All members also agree to pay a certain amount of their medical expenses out of pocket (this includes most routine or preventative care), with only expenses above a certain dollar amount being eligible for sharing, depending on the guidelines the member has agreed to.

In a sense, the whole process operates on an "honor system" mentality, which can be scary to some people. Because this is not insurance in the traditional sense, health sharing ministries do

“Healthcare sharing allows members to be exempt from Obamacare and avoid all other government regulation that comes with traditional insurance.”

not guarantee payment of any bills; they can only guarantee the publication of any eligible need that is submitted, but members must agree to take full and ultimate responsibility for payment of any and all bills. However, the rapidly growing membership of these organizations seems to speak for itself in answering the skeptic: yes, it really does work.

Additionally, because healthcare sharing is not insurance, members are able to avoid mountains of government regulations that apply to health insurance—regulations which, incidentally, cause countless headaches for traditional insurance holders and further demonstrate the pitfalls of excessive government regulation. For many people, the primary question would be, "Is this legal?" and the answer is most certainly, yes! The Affordable Care Act does contain a special provision (found in Section 1501, page 148) that exempts members of healthcare sharing ministries from the mandate to purchase insurance by 2014 or face penalties.³ This is perhaps one of the most important aspects to bring to the table: healthcare sharing allows members to be exempt

from Obamacare and avoid all other government regulation that comes with traditional insurance.

One fact that may be a deterrent to potential members is that most routine or preventative care is not considered an eligible Need for publication. However, think of it in comparison to a traditional insurance plan with low premiums and a high deductible, and it makes absolute sense for many families. Members love the freedom of being able to choose a doctor based solely on personal preference, rather than being tied to a specific network of healthcare providers (none of the share organizations require members to choose a doctor from any specific provider network). For many, the increased choice and freedom more than balance out other concerns about healthcare sharing. And considering that the average family's share hovers

around just \$300.00 - \$400.00 per month,⁴ the financial savings are substantial as well!

It's not for everyone, but for the Christian family willing to step out in faith and for those who desire a principled, God-honoring solution to the current healthcare maelstrom, Christian healthcare sharing ministries are an excellent solution to a troubling problem.



Footnotes:

1. <http://samaritanministries.org/>
2. <http://mychristiancare.org/>
3. <http://mychristiancare.org/exemption.aspx>
4. http://mychristiancare.org/Medi-Share/Public_Content/Why_Medi-Share_.aspx, <http://samaritanministries.org/costs/monthly/>

“We complain about our nation’s problems, we make fun of our adversaries... and we do nothing.”

CONDITIONING FOR SURRENDER

By Michael Winther

I recently attended a seminar for employers that was intended to explain the complex provisions of the Affordable Care Act (also known as Obamacare). This seminar, which was sponsored by an insurance company, was replicated in dozens of cities across California.

About 40 people attended this particular seminar, and many hundreds more attended similar events throughout the state. As I sat in the meeting, it became clear that no one in the room thought that the Affordable Care Act was a good law—neither presenters nor attendees. But there was one

dominant theme that kept recurring during the three-hour briefing: Obamacare is law, and there is nothing you can do about it—so learn to live with it.

As I thought about the seminar, I realized that its effect was less about understanding the provisions of the new law than it was about neutralizing opposition to it. Clearly, the audience was being persuaded to accept the coming changes—and not by advocates of this bad law, but by those who supposedly oppose it.

As I observed the presentation and the plethora of questions from the audience, I thought about the influence of the companies that were represented in this room. These conference attendees represented hundreds of owners and stock holders, and they had a sphere of influence that extends to thousands of people. What if just this group were to begin to actively advocate for the repeal or defunding of the act? What if the attendees of this company's other seminars were to do the same? These questions bring me to a discussion of one of the great lies of our time: The message that you can't do anything about it.

The propagation of this hopelessness goes far beyond the neutralizing messages coming from insurance companies. We receive both conscious and subconscious neutralizing messages from business groups, service clubs, religious organizations, and even friends. It is also commonplace on conservative talk radio. On these programs, we hear endless diatribes about how bad this law will be, but seldom do we hear any encouragement to do anything about it. Many talk radio hosts only discuss Obamacare in order to discredit the President and his administration. It is as if they would willingly accept the destruction of our healthcare system—and our liberty—if only this calamity could be used to put a Republican back in the White House for the next term. Never mind that a Republican successor is unlikely to repeal this act.

It seems that the more a person listens to "conservative" talk radio, the less likely he is to become an activist. For many, this medium is entertaining, possibly comforting, and definitely mind-numbing. Of course, not all liberty-minded Americans listen to talk radio; for some, the medium of choice may be a favorite blog, a conservative email loop, an internet news site, or even the guys at work. Like a support group for recovering activists, we gather around our favorite entertainment medium to enjoy a conversation with like-minded people. We complain about

our nation's problems, we make fun of our adversaries... and we do nothing.

Instead of being comfortably numb, justice-minded Americans need to get mad. The righteous anger and indignation that should spur us to action, however, are too often neutralized by the entertainment of the talk-show hosts and the mindless drivel of the callers. With respect to many media sources, increased information actually seems to produce decreased action.

“With respect to many media sources, increased information actually seems to produce decreased action.”

Well-informed Americans need to resolve to be activists, and Christians would benefit from a re-reading of the New Testament book of James, which encourages the saints to demonstrate their faith through their works. Ephesians 4:26-27 says, “Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil.” [KJV] It is important to note from this passage that anger is not always a sin. It is possible to be angry and not sin. There is such a thing as righteous indignation—even Jesus exercised righteous anger when he overturned the tables of the money changers (Matthew 21:12-13).

If even a few million Christians would express their righteous anger by calling their Congressman, writing a letter to the editor, and educating their friends and neighbors, then a host of bad laws would soon be repealed. Let's resolve to repent of our complacency and to replace it with informed action. IPS

SAVE THE DATE

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presents the fourth annual

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You'll hear from:

Mike Winther - Founder and Director of the Institute for Principle Studies. He sits on the Board of Scholars at the Mackinac Center for Public Policy and holds a degree in political science from the University of Idaho.

Michael Miller - Research Fellow and Director of Action Media at the Action Institute. He is the Director and Host of the PovertyCure DVD series. Miller has lived and traveled in Europe, Asia, Africa, and Latin America, and taught political science at Ave Maria College of the Americas in Nicaragua.

OBAMACARE & THE CONSTITUTION

By Michael Winther

The 5-4 Supreme Court ruling upholding the Affordable Care Act is yet another symptom of our nation's slide toward statism and socialism. With its recent "Obamacare" ruling, the Supreme Court has abandoned both reason and the Constitution in exchange for a vision of a socialist Utopia.

Is The Affordable Care Act Constitutional?

The constitutionality of the Affordable Care Act has been challenged on several levels—and with good reason. One of these challenges asks whether the federal government has the power to force people to purchase a product or service. In this case, we should ask, "Can the government require people to have (or to purchase) health insurance?"

Justice Roberts justified the constitutionality of the Affordable Care Act on the basis that the mandate is actually a tax, and that the fines for non-compliance with the healthcare mandate are actually a tax on action (or inaction), rather than a penalty. There are several problems with his analysis, however, one of which is that it assumes that Congress has an unlimited power to tax.

The power to tax is not unlimited

In recent decades, America has continued to affirm the philosophy that there are no ethical or constitutional limits on government power. If any government—whether federal, state, or local—can use the power to tax as an "excuse" to justify any regulative action, then there is no limit to this

"If any government—whether federal, state, or local—can use the power to tax as an "excuse" to justify any regulative action, then there is no limit to this power."

Supreme Court decision: What did we expect?

When did we lose this battle? We lost it 44 years ago when we allowed government to force us to purchase healthcare in the Medicare Act. We lost the battle when George W. Bush passed the prescription drug program in 2003. We lost the battle when we turned our children over to government schools to be taught relativism, socialism, and statism. We lost the battle when "Social Studies" replaced Government and Civics as classroom subjects.

We lost the battle when America's churches and pastors ceased to teach and preach the biblical standards for civil government. We lost the battle when we began to accept the idea that we must vote for the lesser of evils on Election Day.

Consequently, we are now reaping what we have sown. What can save us from dictatorial government? Not the Supreme Court, not presidential candidates, not "conservative" lobbyists, and certainly not relativist conservative think-tanks. The only thing that can save us from oppressive government is a return to principled thinking and a change in the hearts and minds of American citizens and American institutions.



power. This philosophy is both totalitarian and corrupt.

If government can use tax policy and tax penalties as behavior modification tools (as the Supreme Court believes it can), then government could impose a “tax” on any action or non-action of the citizens. Should people exercise every day? We can tax them if they don’t. Should citizens eat broccoli? We can tax them if they don’t. Should people take vitamins? Another tax can be imposed if they don’t. Following our current philosophies of government, society should simply “require” membership in a health club if that would reduce healthcare costs. Going even further, this faulty reasoning would also indicate that we could use the government’s power of force to make people paint their houses a certain color—or even to publically educate their kids.

This perspective is both unconstitutional and dangerous. If the founders had intended to allow any and all taxation—and to allow this “taxation” to be used as a method of behavior modification—then there would be no need for the Constitution to list or enumerate federal powers. Most of the Constitution would become unnecessary. This view of the Constitution, if left unchecked, would also invalidate the Bill of Rights. If there is no limit to the federal government’s power to tax, then we could enact a \$100,000 tax on the exercise of any of the rights protected by the Bill of Rights. For example, we could assess this tax on anyone who owns a firearm. Based on its current logic, the Supreme Court would hold that the 2nd Amendment has not been violated because citizens can still own guns as long as they can pay the \$100,000 tax. If they fail to pay the tax, then we incarcerate them. How secure is the 2nd Amendment with this philosophy? How secure are any of the rights in our Bill of Rights?

This “tax” is not apportioned

There is a second reason why the Affordable Care Act is unconstitutional. If the penalty for failure to purchase insurance is indeed a tax, as the Court has declared, then it fails an important

“Since the Constitution does not explicitly give the federal government the power to involve itself in healthcare, we can conclude that the Affordable Care Act is unconstitutional on this basis alone.”

constitutional test. All taxation is divided into two categories: direct and indirect. Direct taxes are those taxes that are paid directly to the government or those taxes in which the government knows the identity of the taxpayer. Indirect taxes are those in which the tax is collected by an intermediary or where the identity of the taxpayer is unknown to the government.

The uninsured “tax” mandated by the Affordable Care Act is, by all standards, a direct tax. The uninsured individual will most certainly pay the penalty directly to the government, and the government will have to know who is paying it.

America’s founders preferred indirect taxation to direct taxation—so much so that they placed limitations on direct taxation that did not apply to indirect taxation. Direct taxation must be apportioned by state based on population. This apportionment requires that the total tax revenue from each state must be proportional to that state’s population. So if Florida is 6% of the U.S. population, then 6% of the tax must come from Florida residents. This makes almost any direct tax (except a head tax) impossible. This constitutional provision made the income tax unconstitutional until 1913, when the sixteenth amendment exempted taxes on incomes from this requirement of apportionment, thereby making the income tax constitutional. But the Affordable Care Act penalty is not a tax on income, so as a direct tax that does not tax income, it must still be apportioned. However, since we can’t guarantee that all states

will have exactly the same percentage of uninsured penalties, it cannot be an apportioned tax. In our Florida example, it is impossible to say that exactly 6% of the penalties will come from Florida.

Conclusion

This article has focused on the flaws in the Supreme Court's justification of the Affordable Care Act as a constitutional tax, but it has not addressed the important constitutional concept

of "enumerated powers". The Constitution is a document that grants specific, listed powers to the federal government, and the government's legitimate powers are strictly limited to this list. Since the Constitution does not explicitly give the federal government the power to involve itself in healthcare, therefore, we can conclude that the Affordable Care Act is unconstitutional on this basis alone. All the other arguments we have seen in this article simply support this bottom line. IPS



America should make a U-turn before it's too late!

Would you consider a gift to IPS?

Making a donation to IPS is easy.

- You can give by check using the enclosed pledge sheet and self-addressed envelope.
- You can use bill pay through your bank.
- You can use your credit card via paypal on our website at www.principlestudies.org

Continuous Support Circle The importance of regular giving to IPS



Our Continuous Support Circle (CSC) is a group of IPS contributors who agree to support IPS on a regular basis—either monthly or quarterly.

Why should you be a CSC contributor?

As an organization that teaches economic principles, we understand the beauty of efficiency. Becoming a regular donor through our CSC program is an excellent way to give with the greatest efficiency.

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Fundraising takes time. Every hour that we spend fundraising is an hour that is not devoted to writing, teaching, or promoting our message. Fundraising is a necessary and important part of the work of any non-profit organization, but our donors get more “bang for their buck” if we spend less time doing it.

This is the reason why our monthly and quarterly donors are so important to IPS. Your regular support is our lowest overhead and most efficient source of revenue. This means that your dollars accomplish more than the dollars from most other sources.

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Whether you give monthly, quarterly or annually, your contribution supports the work of IPS. But we believe that these are some good reasons to consider becoming a CSC giver.

Remember that contributions to IPS are always tax deductible.

Leave a Legacy Gift to IPS

We urge you to consider the benefits of leaving a portion of your estate to IPS for our future work. This can be as simple as modifying your will to include the Institute for Principle Studies. Just include our name, a dollar amount, and our Federal Tax ID number 20-3366904. Of course, your tax advisor or estate planner can help you with a number of other options that can maximize the benefit to IPS, while avoiding taxes.

A NEW CONSTITUTIONAL CONVENTION

CONVENTION OF THE STATES: IS IT THE RIGHT STRATEGY?

By Michael Winther

There is currently a significant effort in many American circles to promote a call for a convention of the states, also called a Constitutional Convention. This movement has the support of many “conservative” leaders, including radio talk show host Mark Levin. Levin’s recent book, *The Liberty Amendments*, argues in favor of calling a convention.¹ This Constitutional Convention strategy has a lot of appeal to those who are frustrated with the seemingly unstoppable march of big government. However, those who support limited government would do well to look before they leap onto this bandwagon. As we search for strategies, we need to recognize that we cannot choose effective strategies without first identifying the cause of our problems. Any strategy that attempts to fix a problem without correcting the root cause is doomed to failure.

“Any strategy that attempts to fix a problem without correcting the root cause is doomed to failure.”

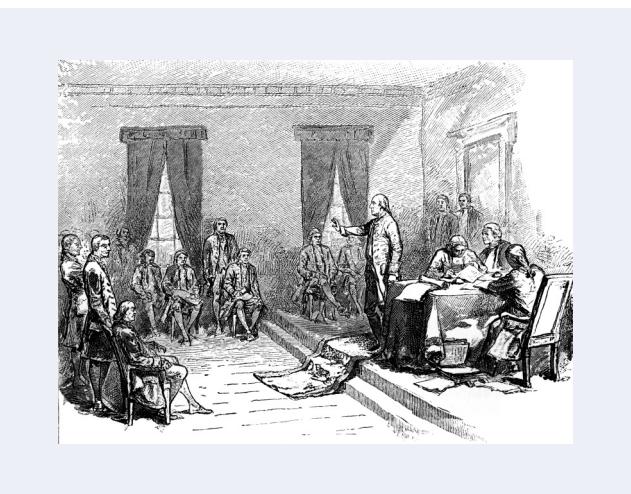
Background

Our U.S. Constitution establishes two methods for its own amendment. The first method requires a two-thirds approval of the House and Senate, followed by the ratification (approval) of three-fourths of the states. This is the process that has given us all of our 27 amendments.

There is, however, another process for amending the Constitution: an amendment by convention. In this process, a convention for proposing amendments will be held when called for by two-thirds of the states. Because the Constitution provides few details regarding this process, there is considerable debate about what should

happen if two-thirds of the states actually called for a convention. Questions about the number of delegates and who selects the delegates, for example, are not addressed in the Constitution.

Although none of the amendments to our present Constitution were enacted through this process, the convention approach is by no means foreign to America. In fact, it was a convention process that gave us our current Constitution. The American colonies fought the War for Independence under a Constitution called the Articles of Confederation. This first United States Constitution had a number of shortcomings, including too much power to print money and not enough power to tax. In response to these and other problems, the states called a convention for the purpose of creating amendments to the Articles. Each state sent delegates to the convention in Philadelphia, but after some initial discussion, this group of delegates decided to scrap the original Constitution and start over. The result of this do-over was the document that has operated our nation for the last 227 years.



There is considerable debate among constitutional scholars over whether the work of convention delegates can be limited by the states that sent them. The complete answer to this question is

beyond the scope of this article, but it is worth noting that the delegates who drafted our current Constitution went well beyond their assigned task of amending the Articles of Confederation. This precedent fuels the concerns of those who oppose any call for a Constitutional Convention out of fear of a “runaway convention”. Indeed, because there is precedent for this concern, and because the Constitution provides no specific requirements for the process of a Constitutional Convention, there is no guarantee that the process would be controlled, ethical, or honest—after all, our current political establishment would likely control the process and the rules that regulate it.

A convention process would actually substitute for the action of the U.S. House and Senate (the bodies that would normally propose an amendment), but the results of the convention would go directly to the states for ratification. Even a runaway convention’s proposals, therefore, would at least have to be approved by two-thirds of the states.

For decades, there have been repeated calls for Constitutional Conventions to remedy some failure of our federal government. In the 1980's, for example, there were repeated attempts to call for a Constitutional Convention to add an amendment that would require a balanced budget, but to date, none of these efforts have received the support of enough states to result in a convention call.

Supporters of liberty should consider the issue carefully before joining the call for a convention. In addition to the quagmire of uncertainty that would be caused by a Constitutional Convention, there are actually a number of additional reasons to avoid this strategy for change.

“Even a “perfect” Constitution cannot limit our government if Congress will not obey it and the people will not enforce it.”

1) Our Constitution, although not perfect, is perfectly adequate.

If a law is being violated with frequency and impunity because it is not being enforced, then it makes little sense to remedy the problem by passing additional laws. Laws, to be effective, must be enforced. Every minute of every day, though, our Constitution is violated in dozens of ways—unfortunately, even the highest law of the land is not being enforced. But can we blame the document for our violations of it?

Some years ago, I had a conversation with a friend who was deriding the U.S. Constitution for its failure to preserve our liberty. In his view, the Constitution is (and was from the beginning) a flawed document because it did not succeed in limiting the growth of the federal government.

I disagree with this perspective, not because I believe that the Constitution is (or was) perfect, but because there is no document that can effectively limit government if it is disregarded. Even a “perfect” Constitution cannot limit our government if Congress will not obey it and the people will not enforce it.

Therefore, even if a Constitutional Convention were to miraculously produce good amendments, I suspect that our lawmakers and citizens would ignore these amendments just as we ignore current constitutional provisions. Courts and judges who want bigger government and subscribe to a relativist view of law would soon misinterpret the new amendments, just as they have misinterpreted our current Constitution.

2) A convention won’t improve the Constitution.

Either it would produce bad changes with a chance of passage, or it would produce good changes with no chance of passage. Those who call for a convention assume that our political problems are limited to the banks of the Potomac river. Unfortunately, though, bad political philosophy is the norm in modern America, rather than the exception. It is the norm in our state capitols, in our city council chambers, and on Main Street.

3) Modern James Madisons are in short supply.

We have very few citizens in modern America with the wisdom of our nation's founders.

Those few people who do have knowledge and wisdom concerning good government are unlikely to be sent to a convention. Most of our state governments are run by governors and legislators who favor big government. Are we to assume that they will select convention delegates with political views opposite to their own?

4) A convention would be a misdirection of resources.

Nothing in this effort addresses the root cause of our nation's problems. We have unconstitutional programs, high taxation, invasions of our privacy, and other violations of our rights—and all because most of our population has little or no objection to these things. They have been mis-educated in our schools and persuaded by the media to accept—or even embrace—these evils. This is the root cause of our problems, and until we correct this root cause, all other strategies are simply rearranging deck chairs on the Titanic.

Nothing about a Constitutional Convention educates anyone on the principles of good government, and no part of this campaign will teach our citizens a proper understanding of the Constitution.

Every dollar and every minute spent advocating a Constitutional Convention is a dollar and a minute that is not spent teaching people the

principles of good government. By the time this effort ends (whether in success or failure), it will have spent hundreds of millions of dollars and consumed tens of thousands of man-hours. The opponents of limited government will be thrilled. In fact, if they were smart, they would plan just such a diversionary strategy, distracting our citizens from the one thing that can actually bring true constitutional reform to our nation.

In my view, convention advocates make several faulty assumptions. First, they assume that we could get good and wise delegates to a convention, and second, that if we could, such delegates would actually produce good solutions. Third, they assume that our state legislatures would accept good changes that would come from the convention and reject bad ones. Finally, they assume that the new constitutional amendments would be obeyed and enforced. Unless all four of these unlikely assumptions prove true, the entire convention effort is doomed to failure. The odds are that our Constitution would be much worse than when we started.

“Education is not the quick fix promised by the proponents of a convention of the states, but it is the only real solution.”

If not a convention, then what?

The answer is: education, education, and education! Education is not the quick fix promised by the proponents of a convention of the states, but it is the only real solution. Do your children or grandchildren go to a school that teaches socialism, evolution, statism, and relativism? How about your neighbor's children, or the children in your church? How can we expect our Constitution to survive when we have educated our population to desire and even demand a cradle-to-grave nanny state? Until we



recognize the cause of America's political shift, we cannot select an effective strategy to counter it. Until we decide to attack the root of this weed, we can have no hope for positive change.

Conclusion

Most of those on the bandwagon for a Constitutional Convention do have a sincere and desirable goal: that of restoring the American Republic. Unfortunately, however, the convention strategy will do nothing to educate our citizenry, much less our leaders, in the principles of good government. Proper education of our citizens

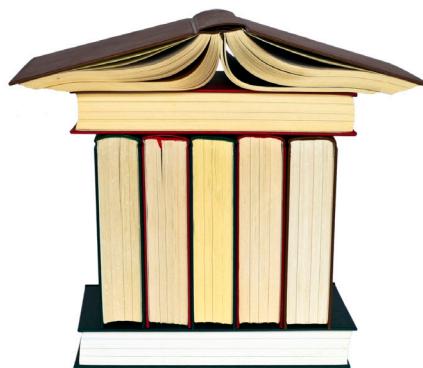
is the only effective strategy. We must remove our youth from the institutions that indoctrinate them, placing them instead in educational environments that teach the truth. Then we must begin to change the hearts and minds of the general population through classes, seminars, publications, and alternative media. This, of course, is what IPS is all about. **IPS**

Footnote:

1 - In his book, Levin proposes a number of Constitutional amendments. This author believes that Levin's list contains a mixture of both good and bad amendments.

"Not all readers are leaders, but all leaders are readers."

~ Harry Truman



Here at IPS, we love to encourage our friends and supporters to read good books. Harry Truman once said, "Not all readers are leaders, but all leaders are readers," and we could not agree more. It's no surprise, then, that a large part of our work includes reviewing and selling quality books that will positively influence those who read them. We don't just sell whatever politically-inclined book happens to be on the bestseller lists; instead, we rigorously evaluate and carefully select titles that align with what we consider solid and true teaching regarding government, history, and economics. Perhaps you have even made a purchase from a book table at one of our classes or fundraising events.

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INSTITUTE *for* PRINCIPLE STUDIES: *About Us*

The Institute For Principle Studies was founded in 2005 as a research and educational organization that provides a Christian alternative to the many well-established secular think-tanks. These public policy think-tanks, on both the right and left, have substantial influence on public opinion and on public policy. Their research is the basis for many of the media stories that we see, hear, and read each and every day.

Although there are hundreds of these organizations, even some with a conservative perspective, there are very few organizations seeking to do research, analysis, and teaching from a Biblical perspective. It is this void that the Institute For Principle Studies works to fill.

Here is what we do:

- Teach the lost principles relating to the three God-ordained institutions (family government, church government, and civil government).
- Promote private, Christian education with a goal of significantly reducing the enrollment and influence of the public schools.
- Teach and promote free market economics and the biblical basis for this economic system.
- Promote private, Christian charity as a step toward reducing dependence on public assistance and strengthening the witness of the church.
- Act as a catalyst for both thought and research. With precious few exceptions, the Christian community has retreated from intellectual rigor in our approach to difficult issues. We need biblically principled thought and the research necessary to support it.
- IPS desires to be a clearinghouse for quality, well researched information. Assist the broader Christian community in developing and implementing effective strategies for promoting the biblical worldview. We believe that precious resources are often squandered in well-intentioned but ineffective attempts to positively influence the culture.

Here is how we do it:

- "Biblical Principles of Government" class. This 10 week course is the core of our educational efforts. This class is designed for adults and teens, and covers everything from evolution to elections and economics. This program exposes students to a view of civics, history, and economics that cannot be found in the classroom or the media.
- Sponsorship of high school debate leagues and clubs. Through the activity of academic debate, students gain an interest in government and public policy. Along with the invaluable skills of research, logic, and speaking, we work hard to expose these students to thinking that is both principled and biblical.
- Teacher conferences and teacher education. The classroom of today is the world of tomorrow. Training and influencing teachers is one way that we impact our world.

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