

and suffer little from it. So there is a true sense in which we are a second cause and not a first cause--we have a certain measure of autonomy.

But even in this poem we see he must recognize there is much that is out of his control. He speaks of the night. He speaks of the fell clutch of circumstance. He speaks of the horror of the shade. He speaks of the punishments on the scroll. There is that which he cannot control, and yet he feels that he is indeed a first cause.

Now we are none of us a first cause. We are a second cause. Yet as the Westminster Confession points out there is a reality and importance in the second cause. I read to you the first part of the 3rd ch. of the Confession.

wise and

"God from all eternity, did by the most/holy counsel of his own will, freely and unchangeable ordain whatsoever comes to pass." God has established all things. God controls all things. God is the first cause of everything. Everything can be traced back to him.

Yet the Confession goes on, "yet so as thereby neither is God the ~~author~~ author of sin, nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather established."

I must confess I have not been able myself to see how that phrase "but rather established" really is logically worked out! But certainly the statement is true that violence is not offered to the will of the creature, nor is the ~~liberty~~ liberty nor contingency of second causes taken away."

In America we have freedom such as no other nation has ever had. We have individual freedom. In China today you would have a representative on every block, trying to know what you think about every subject. If the snow comes, you are ordered out whether it is 11 o'clock at night or 3 in the a.m. Whatever time it is, you are ordered to go out and clear off the snow. By morning time it must have all been cleared away. You constantly, wherever you go loudspeakers are ~~there~~ there proclaiming the views of the rulers of the land.

There is no sense in which you have more than a tiny modicum of freedom (there). But in America we have great freedom. We should be able to have the finest lands, the finest condition that any country has ever seen. Everyone has freedom to work and to receive the results of his labor. Yet in America we have pornography such as no generation at least since Rome's days has ever experienced. We have violence in our cities such as few nations have ever had.

I heard on TV last night that in the public schools last year in Philadelphia there were 8000 cases where teachers were physically attacked by students, and gravely hurt in many of these cases.