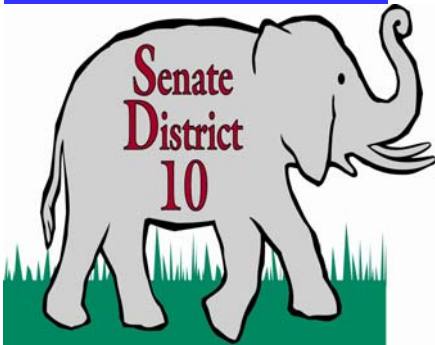


3rd Quarter 2007

WWW.SenateDistrict10.com



Leslie Recine and Jim Borchert, State Republican Executive Committeewoman and Committeeman
Contact Leslie at Leslie@LeslieRecine.com, 817-925-3420 or Jim Borchert at Peggy@Omegabiz.com

Senate District 10



Hon. Roger Williams, Chairman
900 Congress Avenue, Suite 300
Austin, Texas 78701
Phone: 512.477.9821
Fax: 512.480.0709

September 25, 2007

Dear Friends,

I recently stepped out of my post as your Secretary of State to chair the most intense, rigorous get-out-the-vote effort this state has ever seen. With your help, Victory '08 will be a movement of epic proportions that will solidify Republican leadership in our state for years to come.

This marks the start of a *New Texas Victory*. Victory '08 will be dedicated to retail politics at its most traditional and personal level. We have started a full year earlier than previous Victory efforts so that we can organize and engage our grassroots right now. Roughly 2 million more voters will cast ballots in November 2008 than in November 2006. We need your help to engage, train, and motivate a focused team of foot soldiers that will help steer these new voters to the "R" column come the fall of '08.

The need for a new Victory comes as we face new challenges. Our opposition is disorganized, but well funded. In addition to massive contributions and independent expenditures by personal injury trial lawyers, some unions and other anti-war organizations, several factors show the need for a relentless get-out-the-vote effort this cycle:

A wide open Presidential race

Democrat focus on winning Senator Cornyn's U.S. Senate seat, as well as the seat held by Railroad Commissioner Michael Williams, three seats on the Texas Supreme Court, and three seats on the Texas Court of Criminal Appeals

Democrats show no fiscal leadership and would wreck our state budget, so we must hold Republican House seats while picking up open State House seats for Republican candidates

Need to win and protect local and judicial candidates

Two or three competitive U.S. House of Representatives races

To tackle this effort we are going to utilize good people and technology like never seen before in prior elections. In order to ensure our party's success we must out-hustle, out-retail, and out-customer-service the Democrats in the way that we organize our grassroots volunteers and turn out new Republican voters.

The Democrats think they smell blood. Victory '08 will convince them otherwise. With your help we will build a get-out-the-vote campaign that will give our Republican candidates on the ballot an advantage that the Democrats can't match.

I am truly honored to be a part of this effort. Our charge is clear. Please join me in building a team that will secure Texas's conservative leadership for years to come.

God Bless Texas,

A handwritten signature in black ink that reads "Roger Williams".

Roger Williams

Chairman, Texas Victory 2008



Political Information

RPT Honors Kyleen Wright as SD 10 Volunteer of the Year



Lt. Governor David Dehurst, SREC Leslie Recine, Kyleen Wright and SREC Jim Borchert at the Republican Party of Texas' Volunteer of the Year Awards Dinner at the Austin Hilton Friday, September 21.



Left to Right Jim Borchert (SREC SD 10), Tina Benkiser (RPT Chairman), Kyleen Wright (Volunteer of the Year SD 10), Leslie Recine (SREC SD 10), and Dr. Robin Armstrong (RPT Vice Chairman).

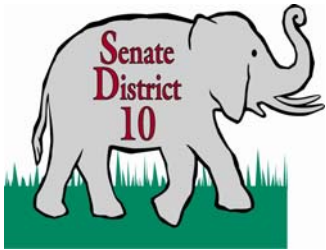
Presidential Straw Poll in Fort Worth



Left to Right Beryl Dowd, Fort Worth Republican Women's Club President, Brenda Silcox, Southwest Republican Club President, Debra Coffey, Fort Worth Women's Club Vice-President at the Straw Poll Reception.



Senator Kim Brimer (center) held a reception with SREC Leslie Recine and SREC Jim Borchert August 31 at the Fort Worth Hilton in celebration of Senate District 10 and Fort Worth hosting the Presidential Straw Poll.



Political Action Constitutional Amendment

Election Day: Tuesday, November 6, 2007, 7A.M-7P.M.

Early voting

Early voting in the Nov. 6 election begins Oct. 22 and runs through Nov. 2.

Applications for voting by mail must be received by the Tarrant County Elections Office by Oct. 30.

Information on voting is available at www.tarrantcounty.com/eVote or by calling 817-831-VOTE (831-8683).

When to vote

8 a.m.-5 p.m. Oct. 22-26;

7 a.m.-7 p.m. Oct. 27;

11 a.m.-4 p.m. Oct. 28;

8 a.m.-5 p.m. Oct. 29-31;

7 a.m.-7 p.m. Nov. 1-2.

Where to vote

Tarrant County Elections Center (main early voting site), 2700 Premier St., Fort Worth (emergency and limited ballots at this location)

Arlington City Hall, 101 W. Abram St.

Arlington Northeast Branch Library, 1905 Brown Blvd.

Azle Public Library, 609 Southeast Parkway

Benbrook YMCA, 1899 Winscott Road

Bob Duncan Center, 2800 S. Center St., Arlington

Como Elementary School, 4000 Horne St., Fort Worth

Crowley Community Center, 900 E. Glendale St.

Diamond Hill/Jarvis Library, 1300 N.E. 35th St., Fort Worth

Eules Public Library, 201 N. Ector Drive

Fire Training Center, 5501 Ron McAndrew Drive, Arlington

Grapevine Community Activities Center, 1175 Municipal Way

Griffin Subcourthouse, 3212 Miller Ave., Fort Worth

Haltom City Recreation Center, 4839 Broadway Ave.

Handley-Meadowbrook Community Center, 6201 Beaty St., Fort Worth

Hurst Recreation Center, 700 Mary Drive

Keller Town Hall, 1100 Bear Creek Parkway

Mahaney Community Center, 6800 Forest Hill Drive, Forest Hill

Mansfield Subcourthouse, 1100 E. Broad St.

Northeast Subcourthouse, 645 Grapevine Highway, Hurst

North Richland Hills Recreation Center, 6720 N.E. Loop 820

Northwest Sheriff Patrol Building, 6651 Lake Worth

Blvd., Lake Worth

Roanoke Community Center, 312 S. Walnut St.

Sonny & Allegra Nance Elementary, 701 Tierra Vista Way, Fort Worth

Southlake Subcourthouse, 1400 Main St.

South Service Center, 1100 S.W. Green Oaks Blvd., Arlington

Southside Community Center, 959 E. Rosedale St., Fort Worth

Southwest Subcourthouse, 6551 Granbury Road, Fort Worth

Starrett Elementary School, 2675 Fairmont Drive, Grand Prairie

Tarrant County Plaza Building (entrance off Burnett Street), 200 N. Taylor St., Fort Worth

Watauga City Hall, 7105 Whitley Road

Westlake town offices, Solana office complex, 3 Village Circle

White Settlement Recreation Center, 8213 White Settlement Road

Worth Heights Community Center, 3551 New York Ave., Fort Worth

Source: Tarrant County elections administrator

Proposition 1: Allowing the state to continue funding Angelo State University in San Angelo, which is being transferred from the University of Texas System to the Texas Tech University System.

Proposition 2: Authorizing the state to issue up to \$500 million in general obligation bonds to finance low-interest loans to students.

Proposition 3: Limiting the annual increase in the appraised taxable value of a home to 10 percent.

Proposition 4: Authorizing the state to issue up to \$1 billion in bonds to pay for "maintenance, improvement, repair and construction projects and the purchase of needed equipment."

Proposition 5: Allowing cities with fewer than 10,000 residents to hold an election to temporarily freeze property taxes for five years on properties considered in or next to areas targeted for state redevelopment funding.

Proposition 6: Allowing a property tax exemption for a personal vehicle used for business activities.

Proposition 7: Allowing landowners to buy back property taken by the government through eminent domain, but not used, at the same price they were paid.

Proposition 8: Revising constitutional provisions on home equity loans.

Proposition 9: Exempting veterans classified as "totally disabled" from ad valorem property taxes on their homes.

Proposition 10: Deleting constitutional references to the inspector of hides and animals, an office that has been virtually nonexistent in recent years.

Proposition 11: Requiring that Texas legislators' final votes on most legislation be recorded, rather than a voice vote, and be available on the Internet within a reasonable time.

Proposition 12: Authorizing the Texas Transportation Commission to issue up to \$5 billion in general obligation bonds to pay for highway improvements.

Proposition 13: Giving judges the power to deny or revoke bail for a person charged with a felony or a family-violence related crime.

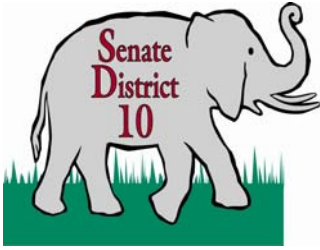
Proposition 14: Allowing judges who reach the mandatory retirement age of 75 to finish their terms.

Proposition 15: Creating the Cancer Prevention and Research Institute of Texas and authorizing up to \$3 billion in bonds to fund cancer research.

Proposition 16: Authorizing the Texas Water Development Board to raise up to \$250 million through general obligation bonds to address water and wastewater needs in economically distressed parts of the state.



Texas House Speaker Tom Craddick presented yellow roses to the Honorable Anna Mowery on September 25th at a special meeting with Tarrant County Republican Clubs. Anna Mowery retired as State Rep. for House District 97 on August 15 after serving 19 years. A Special Election will be held on Nov. 6th to fill the House District 97 seat.



Political Information

State Republican Executive Committee Meeting



Jim Borchert, RPT Vice Chairman
Dr. Robin Armstrong and Leslie Recine
at the SREC meeting in Austin
September 22, 2007.

RESOLUTION IN SUPPORT OF CONGRESSIONAL RESOLUTION OPPOSING THE SECURITY AND PROSPERITY PARTNERSHIP (SPP), THE PROPOSED NORTH AMERICAN UNION (NAU), AND ITS SUPER HIGHWAY SYSTEM

WHEREAS, the President, the U.S. Departments of State, Commerce and Homeland Security participated in the formation of the Security and Prosperity Partnership (SPP) on March 23, 2005, representing a tri-lateral agreement between the United States, Canada and Mexico, designed among other things, to facilitate common regulatory procedures between these countries; and,

WHEREAS, reports issued by the SPP indicate that it has implemented regulatory changes among the three countries that circumvent U.S. trade, transportation, homeland security, and border security functions and shall continue to do so in the future, and,

WHEREAS, the actions taken by the SPP to coordinate border security by eliminating obstacles to migration between Mexico and the United States actually makes the U.S.-Mexico border less secure because Mexico is the primary source of illegal immigrants into the United States, and,

WHEREAS, the regulatory and border security changes implemented and proposed by the SPP violate and threaten U.S. sovereignty, and,

WHEREAS, a North American Union (NAU) Superhighway System from the west coast of Mexico through the United States and into Canada has been suggested as part of a proposed North American Union (NAU) to facilitate trade and the flow of goods and people between the SPP countries, and,

WHEREAS, the State of Texas has already begun planning the Trans-Texas Corridor, a major multi-modal transportation project beginning at the U.S.-Mexico border which would serve as an initial section of a NAU Superhighway System, and,

WHEREAS, it could be particularly difficult for Americans to collect insurance from Mexican companies which employ Mexican drivers involved in accidents in the U.S., which would likely increase the insurance rates for American drivers, and,

WHEREAS, a NAU Superhighway System would likely include funds from foreign consortiums and be controlled by foreign management, which threatens the sovereignty of the United States, now therefore,

BE IT RESOLVED BY THE REPUBLICAN PARTY OF TEXAS that:

- 1) the U.S. should not allow the Security and Prosperity Partnership to implement further regulations that would create the proposed North American Union with Mexico and Canada;
- 2) the United States should not engage in the construction of a NAU Superhighway System; and,
- 3) the President and Congress of the United States should indicate strong opposition to these acts or any other proposals that threaten the sovereignty of the United States, and,

BE IT FURTHER RESOLVED that the Republican Party of Texas urges the House members to support House Concurrent Resolution 40 authored by Congressman Virgil Goode, and,

BE IT FURTHER RESOLVED that a copy of this resolution be sent to our Texas Senators, Texas House delegation, the President, and the Senate and House Minority leaders.

PASSED AND APPROVED this 22nd day of September, 2007



Please mark your calendars now and plan to attend **Campaign Training** presented by the Republican Party of Texas.

Saturday, November 17, 2007,

9 a.m. – noon

dining room of the **Bobby Cox Building, 4055 International Plaza, Fort Worth 76109** (near Hulen and I-20).

The campaign training originally scheduled for Nov. 3rd has been re-scheduled for Nov. 17th.

RSVP if attending to Leslie Recine, State Republican Executive Committeewoman, Senate District 10, at 817-925-3420 or Leslie@LeslieRecine.com. Leslie and Jim Borchert, State Republican Executive Committeeman, Senate District 10, hope you will take advantage of this great opportunity!

Topics covered by the Republican Party of Texas staff include: voter vault, voter ID, campaign structure, message and get out the vote.

www.SenateDistrict10.com



Political Understanding Source of all Civil and Spiritual Liberty

by Jim Borchert, State Republican Executive Committeeman SD 10

If, indeed, Church and State be separate, that is, the one institution free from the power and reach of the other, and if, indeed, the two institutions have nothing in common, nothing to join them, nothing to unite them, nothing to interest them in the affairs or concerns of the other, then, indeed, the church may not, nor shall any of its particular churches or local congregations, assume a jurisdiction over, or presume a right to intermeddle with the political affairs of the civil state. In the same manner, and for the same reason, the civil state may not, nor shall any of its political agents or subdivisions, assume a jurisdiction over, or presume a right to intermeddle with the affairs of the church.

This separation arises, not by the will and act of men alone, but rather by a prior and higher will and act of the Almighty himself, the creator and judge of all the earth. The origin of the separation lies not with human will or act, nor is it subject to their individual or corporate pleasure. Because the Almighty has given both civil government itself and religion itself to mankind as gifts of his beneficence for their individual and corporate safety and happiness, it is his right and his divine prerogative to dispose of them as he so pleases, assigning to one those duties which are common, secular, and temporal and to the other these duties which are holy, spiritual, and eternal.

No subject is of dearer interest, or of greater moment, to the people of any nation. It is of supreme importance to the body politic, and to the religious bodies which are found to exist and act within any national boundary, to understand the relationship between those basic institutions. Are they separated institutions, having nothing in common between them? Are they common institutions, having many things to join them, or fuse them, into a greater whole? Is the church higher than the state, having power and dominion over it? Is the state higher than the church, having power and dominion over it, as one of its creatures or wards? Are the two equals and allies in some higher cause or greater enterprise? These and similar questions have

interested mankind ever since human civilization began, and no single answer has ever resolved the matter with universal finality. Some want the church and all religion to disappear altogether. Others want the state and all political activity to disappear. Some want the churches to stay out of politics altogether. Others want the churches to take over the state and to infiltrate the political institutions of society and the nation.

In our nation, as it was originally conceived by the founding generation, when they drew up their organic political instruments, and set up their fundamental political institutions, and appointed their first officers to positions of trust for the safety and happiness of the inhabitants of the Nation, it was held, as a self-evident truth, that the God of Nature, the sovereign law-maker, ruler and judge of the whole earth, did institute both civil government itself and human religion itself as separate and distinct institutions, each co-existing side by side in society, each co-existing harmoniously with the other as long as they remained institutionally separated and were willing to abide within their separate callings and were willing to refrain from confusing their separate purposes and were willing to govern themselves without trespassing upon the God-given precincts of the other.

The founders and the founding generation considered that God was both the Author and Lord of the civil realm, as well as the Author and Lord of all Religion. They also understood that he had a right to set up his own Church as a separated institution, subject to himself alone, not subject to any other, if he so chose, as many American's believed at the time, and that, if so, it would be best for the national government they were forming to recognize and acknowledge such a possibility, and to leave the church and other religious societies alone, not bringing them under the compelling power of the national state, or bringing them within the political purview of the national government. Because, for the founders, God was over Government, he was certainly in his right to separate Religion and religious

institutions from entanglement with the political affairs of the national state, if it pleased him to do so.

For George Washington, political felicity was established on a religious and moral foundation. Nevertheless, the natural dependence of political order (civil government) on a natural foundation of Religion and Morality did not, in his mind, necessitate that church and state be joined or fused or entangled, the one with the other. On the contrary, a national state under God would flourish without burdening the state with sacred duties and without establishing the church with legal existence and attendant duties of having to perform secular acts within the civil commonwealth. The American founders envisioned a free state, (entirely secular) and a free church, (entirely spiritual) without any of the attendant medieval mysteries of feudalistic Christendom to confound the two institutions. This was the new experiment our founders sought to implement for the political safety and happiness of the peoples of America. It was an experiment in liberty, based on the separation of those two institutions. It was not the separation of God and Government, but it was the institutional separation of church and state.

The church is, and its particular churches are, by its or their ecclesial nature and religious purpose, existing and acting according to a special holy, spiritual, and eternal mandate. The church and its churches are, by their own self-understanding, the "called out ones", called out of this world, severed by its or their Creator and Lord from all things that pertain to or belong to this world. As such, the Church and its churches can have no duty or power or authority (whether inherent or granted to it by the Creator and Lord), which partakes of a common, secular, or temporal character or purpose. And, if in times past, over a certain portion of its long history, but not from the beginning, the church or some churches claiming to be the Church, did in fact assert or did pretend to assert such a duty or power or authority, contrary to its original holy, spiritual, and eternal nature and purpose, then we must note that those indi-

Source of all Civil and Spiritual Liberty

by Jim Borchert

viduals who founded this Nation in their aggregate capacity by an open and express agreement emanating from both the members and the governing officers of each institution, in respect of their thereafter institutional separation, did in fact conclude that God's churches and other religious bodies shall not have any direct institutional right, title, or interest in political, civil, or public affairs at the national level.

The founders in severing their political ties with the British Crown, decided also to sever their religious allegiance to the Head of the Anglican Church in England. By linking the two, the American decision for independence gave them an opportunity to break the medieval marriage between church and state forever, thus ending the tyranny of Christendom which had enslaved both institutions, civil and religious. The Reformation of the Sixteenth Century had "toyed" with the idea of a free church in a free state, but the experiment was not entirely successful. In England, in particular, religious conscience was still in bondage and religious persecution and intolerance of religious free exercise was given no serious hope. The civil and religious power were established in a single feudal unity, with pernicious consequences to those who wished to follow God untrammled, or who dreamed of a secular state, where God alone judged heretics and punished them, without the wrathful sword of the state to compel the wayward who refused to submit his religious conscience to that of the civil magistrate.

It was a bold experiment indeed when the founders of our national republic desecralized the civil state and legally disestablished religious conscience, thereby accepting God's right to rule his own churches and judge the religious concerns of men, without assistance from his secular state. This was no mere tolerance of human religious diversity; it was a complete separation of church and state from intermeddling in each other's affairs. It was freedom from both civil and spiritual tyranny.

In America, churches and other reli-

gious bodies would be granted no legal establishment by the national government. They would not be favored or persecuted by the civil power, but would be left alone, under God, to govern themselves, to support themselves, to defend themselves, to render allegiance to God and the worship due him according to the dictates of their own individual and corporate consciences. Churches and other religious bodies would not be permitted to participate in any direct institutional manner in things common, secular, temporal, political, civil, or legal. Both institutions would be free from the other, each existing and acting under God, according to their own peculiar nature and purpose.

It was the First Amendment in particular, organically attached early on to the National Constitution by the general approbation of the aggregated People, which enshrined forever the state's denial to itself, on the national level, of any jurisdiction or right to intermeddle with matters of religion, or with matters of a religious nature, whether of church or churches or of some other religious body or society. This high amendment, unique in the annals of history in respect of political instruments of a constitutional nature, expressly forbade the national government any right, power, or authority to legally establish a national church or a national religion. That action by the sovereign people established an impenetrable barrier against the general powers of government and an absolute limit to the state, leaving the citizens entirely free in their religious concernment from the hindering power and the regulating authority of the national government and its agents, denying the civil government at the national level any lawful capacity to abridge or hinder the people's right to religious conscience and its lawful free exercises. The state was thereby stripped, and is forever stripped, of any right or power or authority to assert jurisprudential competence or to interfere with or to control or to concern itself with matters of religious concern, which must lay forever outside the state's jurisdiction. That amendment was erected by the will of the whole people with the clear intent to bind the state and

the general powers of the national government from "viewing" or "touching", or concerning itself with Religion or religious matters. That amendment, the first listed in the Bill of Rights, is an acknowledgement of the fact that Religion and religious matters belong to God alone, and are, therefore, of no concern to the National State and its civil dependencies and agents.

That fact was essential to the founders and to the founding generation. It was seen to be one of the key ingredients of our Constitutional Republic, and the very basis of our civil and religious liberty. The church and the churches must ever be free from the power and reach of the National State and of the general powers of the civil government. That which belongs essentially to the Creator as being claimed by him as his personal property and which is a matter of his peculiar interest and direct concern can not be, or become confused with, that which belongs to "Cesar" or to his civil successors.

What belongs to God must be rendered to him, as of first and highest duty. This duty must of necessity take precedence over all other duties. It is man's highest allegiance, because it concerns him above all other and lesser duties and allegiances. A man's religious duty is connected to his highest dread. It is to this that his individual conscience must yield obedience. No claim of man, or of human society, or of human government, can equal it or surpass it. To violate a man's sacred conscience in this matter is to destroy the higher laws of Nature and Society which must of necessity precede the positive laws of civil government in order of allegiance. Despot governments have ever trampled upon this sacred separation, but no just and legitimate government can or shall. This is the very definition of a free society such as ours. Tyranny will ever seek to destroy the people's natural, God-given, and unalienable rights, and no one should be surprised that such a "Leviathan" should seek to break its constitutional chains, in order to devour the people and remove their lives, their liber-

ties and their properties. Nevertheless, God's will can never be defeated, nor can his intended beneficiaries be destroyed. His purposes are not subject to human will and his promises are not made lightly.

The "separation of Church and State" is a form of language which connotes the separation of two institutions, one divine and the other human. Of course, both institutions are subject to the over-arching divine will and purpose. But each institution must be (certainly in this nation) kept distinct and separate and free and independent from the other, each institution being sovereign from, but never sovereign over, the other, by Nature's lawful design and known will of the God of Nature.

The National State and the general powers of its government are, in our particular form of civil governance, entirely common, secular and temporal in both nature and purpose. That is to say, the National State and its government has no duties, rights, powers, authorities or interests which are holy, spiritual or eternal. Such latter things are too high for the common, secular and temporal powers of the Civil State and its government; they belong only to God and are his direct, special, and personal concern. The church and churches, and indeed all other religious bodies and concerns, are entirely matters which belong to God and are subject to him alone, being subject to his holy, spiritual, and eternal majesty and prerogative. Things of this world, common, secular, and temporal cannot be mixed with or mingled with or fused with or made common with that which is adjudicated by the holy, spiritual and eternal laws of heaven. Separation of Church and State may be a myth in Islamic countries, but not in this country.

The Church and its churches are not the State, nor are they part of the State. A true church of the Lord Jesus Christ, not a mere nominal one, is a creature of divine making. It arises by God. It is sustained by God. It is defended by God. It is governed by God. It is not only created by him, but it is created of him. The members, such as are members in truth (not nominally) are, by self declaration and self-understanding, "Partakers of his divine nature", members of the Body of Christ, born from above, new creations. As such, true churches, not merely nominal ones, are not of this world, but are part of another Kingdom, holy, spiritual, eternal. True churches can have nothing to do with things common, secular and temporal. It is a sin for them to be stained with the things of this world. They are forbidden to be of it. They cannot have anything in common with this world. They cannot have any

secular affairs. They cannot perform any secular duties. They cannot partake of things temporal.

This severe distinction between these two separate and independent Kingdoms, each co-existing and acting in this world by God's will, each having its own proper and lawful mandate, as long as each exists and acts within its proper and lawful boundaries and jurisdictions, is the very foundation of our liberty and secret to our safety and happiness as a people.

Let no man separate what God has joined together and let no man join what God has separated. Render to Caesar that which belongs to Caesar, but be sure also, as of highest importance, to render to God that which belongs to God. What belongs to Caesar has not been surrendered to God, and will perish. What belongs to God has surrendered to him and all such as are his creatures, must render to him true worship and holy service.

As citizens of heaven, we render our highest duty to God. We worship him according to the dictates of our own individual free will and conscience. As citizens of this world, we render our civil duty to Caesar, who is one of God's ministers or deacons, charged with a civil trust to do the Lord's justice, punishing the civil evil doer according to his evil deeds and protecting the lawful citizen according to his lawful deeds. For the civil ruler, one who is a civil ruler in truth, not merely nominal, is a terror to civil evil doings and civil evildoers, bearing the public sword of divine wrath against all temporal trespassers and lawless ones, but he is also a defender of the righteous and law abiding, securing to them all their natural and civil rights, liberties and beneficial enjoyments.

Let us keep the Church and its churches forever separate from the National State, as God does, separating and setting aside the one for secular purposes and the other for spiritual. God, of course, cannot be separated from civil government for He is its Lord and its foundation and the constant guardian of its just laws and institutions, but "God and government" is not the same as "Church and State". God is the Creator of this world and the one who instituted the creature of civil government for his secular purposes. But God is also the Creator of his churches, and the one who instituted both the Old Testament Church in the wilderness and the New Testament Church in Jerusalem for his spiritual purposes.

According to the Biblical account, the God who created the heavens and the earth, and all the fullness thereof, who granted the gift of civil government for the justice, safety

and happiness of all men everywhere, is also the God who created, established and instituted the Church of the redeemed on earth, with all of its particular, separate, independent, local congregations of believers, even that holy portion of mankind who are ready, willing and able to repent and "come out" of the common Kingdoms of this world, in order to enter into the spiritual kingdom of God's own son, for their eternal safety and happiness.

In the Hebrew mind, God is the Creator, standing apart from his creation, never to be confused with the creature, being the absolute lawmaker, ruler and judge of all the earth. Moreover, that same God, the almighty, the most high, who stands above all men and nations, is the author who stands above all men and nations, is the Author who institutes and establishes a separation of the civil power and the spiritual power on earth, treating the one under his universal law of natural reason, morality and justice, but treating the other as his own special preserve, set aside for his own redemptive purposes, not to be ruled in the same manner as all other men. This spiritual separation creates a limit on the civil power and grants a liberty outside the civil power.

It was self-evident to our founders and their generation, that these two kingdoms, the civil and the ecclesial could not be the same. They must be kept apart by God's own assignment, keeping things "holy" separate and unmixed from things "not holy", even as light cannot be joined to darkness. A profane thing cannot be brought into contact with that which is sacred. It would be the height of madness to call something "clean" that God has called "unclean". What God has joined together, no man should be allowed to divide asunder. Similarly, what God has separated, no man should be allowed to join together in a unity.

The founders of our Nation following the common sense of long standing custom and tradition did not think it prudent to ignore the prescriptions of common law, the dictates of natural law, or the positive command of Biblical law. In constructing the fundamental laws of our national government, they shaped our system of free government upon this higher law basis.

Separating the institutions of church and state was one of the fundamental building stones of our free Republic, apart from which self-government and civil and religious liberty were inconceivable on the national level. By separating the two institutions, the founders were denying jurisdictional reach between the civil power and the religious power, thus acknowledging every man's

right to worship God according to the dictates of his own natural conscience, and thereby, forever limiting the national government from despotism and statist pretensions. Eventually, all states followed this principle.

These two kingdoms, or separated institutions, civil and spiritual were acknowledged to be fundamentally distinct both in Nature and Divine Law, and were therefore never to be transgressed under the man made laws of our free Republic.

Their jurisdictional separation would occupy a commanding role over all our subsequent laws which the general powers of the legislature would enact. No legislative statute would be suffered to overleap the barrier. Churches would be forever constitutionally immune from the derivative authority of our legislative assemblies. Churches would enjoy the freedom of being “left alone” by the civil state in matters of both individual conscience and the attendant free exercises, the latter restrained only by rules of natural reason, morality and common justice.

The civil kingdom and the ecclesial kingdoms were not to be confused. The first was common, secular and temporal without admixture. The second was holy, spiritual and eternal without admixture. Each, it was held, were established and instituted by the Almighty, the one for civil purposes, the other for spiritual.

In such a manner, national concerns were limited to strictly civil ends, and the spiritual concerns were limited to strictly supernatural ends, over which the civil power had no right or power or competence or measure by which to assume jurisdiction or to dispense judgments. The two realms or spheres would not be permitted to be joined or brought together in the American system. Our founders took the separation or distinction as both fundamental and self-evident.

In the American form of civil governance, there can be no direct connection or unity of purpose whatsoever between these kingdoms. They are to be viewed under our Republic form as fundamentally distinct and essentially incapable of direct contact or intercourse.

Each kingdom, the civil and the ecclesial, has its own proper and lawful citizenship, the first Kingdom belonging entirely to this world, the second kingdom belonging entirely to another world. The civil realm conforms to this world; the ecclesial is forbidden to conform to this world. The civil sphere is ruled by civil laws and civil magistrates; the ecclesial sphere is ruled by spiritual laws and

spiritual officers. The two institutions each possess in themselves sufficient authority to govern its own affairs, but is otherwise incompetent and has no authority to rule in the affairs of the other.

God and Nature having separated the kingdoms in the minds of the American people, the founders refused to create a positive system of civil governance which permitted unlimited jurisdiction in the general powers of the government, thus forbidding the national legislature any power to enact laws which over oversteps its limited sphere. The state would not be permitted to “create” the church which belonged wholly to God. The state was positively forbidden from granting legal establishment to religious bodies on the national level, wherefore without the legal establishment of the state, churches would be limited to strictly spiritual concerns, thus indirectly precluding the churches from “creaturing” the state, or either of them from uniting together in an unholy alliance, as had been the case in Christendom.

In conclusion, we see that under our Constitution and form of civil government, all appearances to the contrary notwithstanding, the church and state must be kept separated in this world forever. They are two separate and distinct institutional creatures of the Almighty.

The church is uniquely created in a way the state can never be. The churches belong only to God and are holy, spiritual and eternal creatures, because they are, in truth, created “out of” God himself. The state is merely an artificial construct of human invention. It is neither sacred nor spiritual nor everlasting. Conversely the church is neither common, secular, nor temporal, neither in its essence nor in any of its concerns.

Civil government was made by God for the purpose of being subject to him. But men rebelled from God’s holy laws and set up their own despotic forms. Our founders assumed that he that rules, must rule in the fear of God. They also believed that those who rule without such fear imagine to deify themselves, and refuse to render unto God what belongs to him by highest right. The true piety demanded by the creator from all creatures, great and small, is to honor him and fear and render to him his due.

Churches are not just made by God and for God (as is true of civil states), but are made of God, created, that is, out of his very nature, something which is not true of any civil government. A church is a holy creature belonging to God because it is made of him. Christians are called partakers of the divine nature, one with God, born of God,

the Bride of Christ, the Body of Christ, and such like descriptions. None of these things can be said or should be said of any civil authority or power.

To say that civil government is made by and for God, we are not speaking of the particular forms of civil governance, which are, of course, man-made choices, which each people, or nation, are free to shape for themselves for their own civil safety, happiness and well being. But civil government itself is a creature of the Almighty, having its fixed and immutable higher laws, its just institutions, and its several appointed officers who carry out those higher laws and operate through those just allocations of power for the benefit of the sovereign people for whom all government necessarily exists.

However, civil governments, and their particular forms, are not made “out of” God, nor are they partakers of his divine nature and person. It is for that reason, that, by God’s wise design and pleasure, civil states are temporal institutions having only secular duties, possessed of no sacred duties whatever, and having no eternal purpose or destiny. In our form of civil governance, men are free because they are religiously and morally self-governing. Churches must always be “left alone”, as separate institutions from the state power and jurisdiction. Civil sovereignty reaches only as far as its own creatures. It is limited by the higher and prior law of the people’s natural, moral, religious, and civil duties, rights and liberties, all liberty, granted by the good hand of the Almighty.

Note: All the opinions expressed in the Senate District 10 Newsletter are not necessarily the opinions of Jim Borchert & Leslie Recine, State Republican Executive Committee-man and Committeewoman, SD 10.