In the United States and the United Kingdom—two of the world's oldest democracies—national governments are at odds. This, for better or worse, could be the future of politics. It will be a system in which things will get worse before they get better.

In the United States, the U.S. government's shutdown and the U.K.'s Brexit have become problems with no easy solutions. Every strategy offered fails for lack of legislative support or national leadership.

We can no stop anything we don't want, but can't enable anything we need.

The American and British political class look intellectually exhausted and clueless about a path forward.

Politicians continue their self-destructive cycle of pump-and-pretend, hoping that the next election will produce a government that is more able to control the situation. But it's unlikely that the next government will be any better equipped to deal with the challenges facing the country.

The American and British political class need to find a way to work together to solve the country's problems. This is not an easy task, and it will likely take time and effort. But it is essential if we want to move forward and create a better future for all Americans and Britons.

By Karl Rove
Both parties need to think bigger than this fight—they should be thinking of 2020.

Democrats appear to have strongly approved of his campaign to kick out presidentially-backed 2020 Donald Trump Mr. Obama for the secondary elections and 2020 elections. This was sufficient for victory. Fortunately for the president, 9% of voters cast ballots for him even though they disapproved of him and thought him unqualified. He represented change, and they disliked Hillary Clinton more.

Economists’ Statement on Carbon Dividends

A carbon tax should increase every year until emissions reductions goals are met and be revenue neutral to avoid trading over the size of government. A consistently rising carbon price will encourage technological innovation, and large-scale infrastructure development. It will also accelerate the diffusion of carbon-efficient goods and services.

The tax should be high enough for competitive American firms to compete with their global competitors. It would also create incentives for other nations to adopt similar carbon pricing.

A comprehensive carbon tax would reduce the cost to American consumers and reduce energy poverty. The majority of American families, including the most vulnerable, will benefit financially by receiving more in carbon dividends than they pay in increased energy prices.

An attempt to meet the goals of Islamic scripture in the same manner that characters can ‘be met on the pages of a work of literary art.’

This is a novel and rather startling approach to scripture, but Mr. Miles’ efforts allow a kind of openness to a text that, to non-Muslim readers, can seem puzzling and alien. After all, many aspects of the Quran strike first-time readers as utterly bizarre: The 114 chapters, for instance, are arranged by order of length (longest to shortest) and the individual verses rhyme. The text can seem to lack logical coherence as it jumps from, say, the laws governing inheritance to sorcery and vows of praise; its coherence is allusive, relying on incantatory muttering and a barrage of internal echoes. Finally, too, there is that ever-present voice; the voice of Allah, warning, calling, commanding—thundering—though unidentifiable by the voice of Yahweh as Mr. Miles prefers to refer to him. In the Bible, the same at the same time, jarringly foreign, Arabic with a faint Below text. The strangeness of the text is intensified by the appearance of so many episodes familiar to us from the Bible, often in oddly altered circumstances, by setting Biblical and Quranic passages side by side, Mr. Miles shows how the Quran often modified the earlier revelation. Thus, in retelling the story of Cain and Abel from the book of Genesis, he points out that Yahweh seems surprised by Cain’s anger (over his rejected offering) and asks, ‘Will the spectacle of Abel’s slaying, the world’s first murder, surprise Him even now?’

This seems a naive question but is characteristic of Mr. Miles’ approach; it gives us a glimpse of Yahweh’s character and is the sort of question a biographer should ask. When he comes to deal with Joseph, he notes that in the Quranic account, Joseph is perceived to be the son of Pierre, his wife when she tried to seduce him: ‘For she was about to possess him, and he to possess her, were it not that he heard the prayer of his Lord,’ Joseph’s own words—through a rich subject in later Islamic literature—goes unmentioned in the Bible.

The study of the parallels between the Bible and the Quran is not new; it is well-trodden academic ground. (Readers who want a more technical analysis and consult Gabriel Said Reynolds’ magisterial “The Quran and the Bible: Text and Commentary.”) Even so, Mr. Miles’ account stands alone, both in its genuine openness of mind and in its scrupulous yet lively scholarship. A believing Christian, Mr. Miles indulges in wondrous poetic or oratorical or dogmatic, both so prevalent in conventional Christian discussions of Islam. In his treatment of the Abrahamic covenant, suspension of disbelief is finely balanced by a generous suspension of his own personal beliefs, and his book is all the stronger for this equipoise.

Mr. Ortmayer is the author of "Threading in Islamic Thought," recently released in the Princeton Legacy Library.