

# The PROJECTOR

*"Projecting the Light of the Word of God on the Issues of the Day"*

Dr. Dayton Hobbs, Editor

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## **An Open Letter To Dr. John R. Rice**

*By Wendell Mullen*

January 5, 1978

Dear Dr. Rice:

Thank you for answering my brief letter of December 16, 1977. In that letter, and in my OPEN LETTER TO DR. JACK VAN IMPE, I clearly showed that Dr. Van Impe's November Newsletter was filled with false statements and accusations against Dr. Bob Jones. How surprised and disappointed I was to find that you have printed in the December 30th issue of THE SWORD OF THE LORD Dr. Van Impe's Newsletter, with all of its inaccuracies. Your complicity in this dishonesty saddens me very much.

In my December 16th letter to you I mentioned that I had first heard you at Bob Jones College in Cleveland, Tenn., during the school year of 1945-46. During the more than thirty-two years since then I have loved you and your ministry. It has been, and still is a very fruitful ministry. You do not have to prove this to me or anyone. I have often said that you have done more for revival and soul-winning than any preacher during the past two or three generations.

However, it saddens me to see you become the Balaam of our generation by teaching a whole new generation of preachers to be weak in the area of Biblical separation. Let me explain my concern more fully:

1. As one example, I believe that you have given aid and comfort to men like Jerry Falwell. You have been his teacher, leader and friend during the years that he has shown such definite tendencies toward the insidious philosophies of new-evangelicalism. I have seen nothing in the SWORD OF THE LORD

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### **GODLY DISOBEDIENCE**

*By Dr. Dayton Hobbs*

A VITAL MESSAGE ON DANIEL'S  
PREDICAMENT -- CAUGHT BETWEEN  
GOVERNMENT AND GOD!

SEE SUBSCRIPTION FORM ON PAGE 12

## **King James Controversy**

*By Peter J. Foxx*

A new and exceedingly volatile issue is confronting the people of God in the current debate over the King James Bible. Every Fundamentalist has a deep love and appreciation for the King James Version. It has been the Bible for English speaking people for over 300 years and will continue to be so in the future. However, from within the ranks of Fundamentalism have come certain pastors and teachers who are declaring that not only is the King James Bible to be accepted but all other versions are to be rejected. They teach that the Word of God is preserved without error in the Textus Receptus, whereas the historic position of Christianity has always been that only the original autographs were without error. Such a stand will bring eventual discredit upon our beloved Scriptures and cause a great deal of con-

see p. 2

## **Are Methods Neutral? Part III Learning By Doing**

*By Dr. Dayton Hobbs*

As pointed out in our previous two articles, educational philosophies and methods of educational instruction can be divided into two camps, depending upon an educator's view of man. These two camps may be labeled as either Humanistic or Christian. The Humanist denies original sin in man and his whole educational philosophy and methodology hinges upon and is colored by this error. The Christian takes the Biblical position that man is a depraved sinner, the fallen "son of Adam"; and this view has a great deal of bearing upon how he goes about the business of educating the child.

This is not to say that everything the Humanist does in education is wrong or that everything the Christian does is right, but it does say that the Humanist has gone off in the wrong direction because of his wrong view of man and that every method or change in methods he instigates into the educational process will be in harmony with and an outgrowth of his philosophy and as a result will likely work toward the detriment of the child instead of for the good of the child in line with God's purpose. Holding the correct view of the child does not guarantee that the Christian will always do things correctly in attempting to educate the child, but it does mean that if the Word of God is central both in faith and in practice, and I repeat, in Practice, of the Christian Educator he will be conscious of the detrimental effect of Humanistic content, philosophy and methods upon the child, and will avoid these, making every effort to use content and methods

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## EDITOR'S DESK

The peril today in the ranks of Fundamentalists is not that our doctrine is weak or anemic, it is that our execution is faulty and full of holes. Ball games are won or lost on the playing field, the arena of action, not at the drawing board. Theory is fine as long as it is translated into practice.

We say that the Bible is God's infallible and unchanging Word, is our "only rule for faith and practice," and so we should. However, translating our faith into day by day consistent, practical and Christ-honoring practice is quite another thing. We need to be reminded and admonished by James' words, "faith if it hath not works, is dead, being alone" (James 2:17), or, "shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18). This is not to say that among Fundamentalists there is not much business and activity transpiring, but much of this, I fear, is in the flesh and not the genuine practice of obedience to the Word of God, which is what is intended when we declare the Bible to be our rule of practice.

We are to practice or "live out" our faith; that is, we are to take the rule book, the Word of God, and play the game of life by its rules. We are not responsible, remember, for what we know but for what we should know. We cannot plead ignorance at the Judgment Seat of Christ, for we all have the same set of rules, the Word of God, and the same teacher, the Holy Spirit.

Faith or believing is Internal and doing or practice is External. We have to believe before we act, and what we believe we will act upon. It is evident that many who call themselves Fundamentalists today are indeed Pseudo-Fundamentalists, because their practice is not consistent with what they so loudly cry that they believe. We should pay no attention to what they say. Words are cheap, but we should observe carefully what they do, who they run with, what they endorse, etc. Fundamental pastors talk of standards in their schools, yet have none. Administrators and teachers

From p. 1

# King James Controversy

fusion and schism among Bible believers.

The problem centers over which Greek text to use in translating. Two Greek texts are available to us. One of them is the "Byzantine" or "majority text", commonly referred to as the Received Text or Textus Receptus. The Roman Catholic scholar Erasmus edited several manuscripts of the Middle Ages to produce this Greek text which became the basis for the translation of the King James Bible. The other Greek text is called the "Alexandrian Text" and is derived from manuscripts dating back to the second century. The Alexandrian manuscripts were not available to Erasmus and the King James translators. In the nineteenth century two Bible scholars by the names of Westcott and Hort used the Alexandrian manuscripts to give us our Alexandrian Greek text.

speaking of a Christ-honoring curriculum, when in reality their classrooms are full of humanist philosophy, materials, and methods.

Fundamentalists talk of standing while retreating on every flank. We talk obedience to the Word while fellowshipping with disobedient brethren. We talk of harvesting souls while destroying the orchard with our unscriptural methods. We talk of saving our nation for God while we practice compromise and complicity with the enemy. We insist that we are separatists while we submit to the spirit of ecumenism.

If the enemy claims our cause it will be because of our inconsistency in this area. The IRS recognizes two areas which should be of great concern to us. According to Jerome Kurty, Commissioner of the Internal Revenue in a message delivered in New York City on January 9, 1978, the Supreme Court in the case of Reynolds versus U.S. (1878) "found within the Religious clauses of the First Amendment both a freedom to believe and a freedom to act, it has also found that the former is absolute while the latter is not." Mr. Kurty further stated, "The Service (IRS), of course, has no concern with an individual's privately held beliefs, but it cannot always avoid concern with actions based on such beliefs." Here we have it plainly stated. The attack upon the church will be upon the carrying out of its beliefs, not its beliefs. It cannot be expected that those who are not practicing the Word of God when there is no outside pressure (in other words, the Evangelicals, Neo-evangelicals, and Pseudo-Fundamentalists) will certainly start practicing it when the ax falls. Daniel prayed three times a day, "as he did aforesaid" when required to violate the kings edict in order to be faithful to his God. His faith and practice had been in harmony before the crisis came. We certainly cannot expect someone to stand in a crisis when they were not standing prior to the crisis.

Notable Greek scholars such as A.T. Robertson and J. Gresham Machen were staunch supporters of the Alexandrian text. This text served as the basis for the New American Standard Bible.

It is important for God's people to know that the position of historic Fundamentalism is that both Greek texts are accurate and reliable. Again, historic Fundamentalism has never claimed that any version of the Bible is without error except the original autographs, which we do not have. God has wondrously preserved the purity of His Word. It must be emphasized that no doctrine of the Christian faith rests upon any differences between the two texts.

Christians have been bombarded with a maze of translations and paraphrases in recent years. Most of these new versions are not trustworthy or reliable. The problem does not lie with the Greek text, however, but with the translators and editors. Most of us, including the majority of preachers, get quite lost in a discussion of manuscripts, papyri, uncials, minuscules and codices. Let us not become frustrated, however, and throw the baby out with the bath water.

Fundamentalists must not argue and become divided over the King James Bible. We all love and revere it as an accurate and reliable translation of the Word of God. We will continue to memorize its passages and thunder its truths from our pulpits. Let us at the same time remain true to the position of our forefathers who advocated personal study from other sound translations of Scripture as well. In our zeal for the Lord, we must not ignorantly attack His precious Word. There is the danger that in our efforts to defend the King James Version of the Bible, we become guilty of tampering with the very doctrine of Inspiration.



**A LOOK AT  
THE BOOK**  
BY DR. BOB JONES, CHANCELLOR  
BOB JONES University

Over and over today we hear people bemoaning the lack of leadership in our nation and expressing the hope that some able leader will come forth to lead this nation aright. The type of man we need is described by Jethro, Moses' father-in-law. Jethro counseled Moses to "provide out of all the people able men, such as fear God, men of truth, hating covetousness. . . ."

**ABLE MEN!** This implies qualified men — not necessarily from the standpoint of brilliance, personality, and wealth, but efficient men who desire to serve their country in right path. In other words, we need men who are fitted for the job, not merely political pawns.

**SUCH AS FEAR GOD!** This country was founded by men who feared God. Today there is a dearth of reverent men of spiritual hearts and minds —

men who realize that with appointment to office comes the obligation to faithfully discharge their duties as unto the Lord.

**MEN OF TRUTH!** This is another way of saying "just and honest men" — men who seek to do right because they love right; men who execute justice because they love justice. With the right type of statesmen in office, oppression of minorities would cease, and there would be no feeling of fear on the part of humble men.

**HATING COVETOUSNESS!** This type of man is unselfish, completely divorced from self-seeking. How rarely do we find this type among the politicians of any nation in the world. A man who hated covetousness would never accept bribes, nor would he tolerate personal aggrandizement by others at the expense of the nation's welfare.

### The PROJECTOR

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The  
Other  
Side  
with Dave Johnson  
**Religious  
Education**

Religious education is not new. It has been with us since the beginning of time. The reason being simply that all education is religious in nature. Many times we refer to the dual system of education in our country as Christian education versus secular education. This is a very misleading way to look at education. A more accurate way of stating it would be Christianity versus the "Other Religion." What is the other religion? Anything that rejects the Lord Jesus Christ as the only way to eternal salvation. In one word it can be called "humanism."

The religion of humanism is the religion of all public schools and many private schools. Alan Glover in his excellent book, *Ohio's Trojan Horse*, defines humanism in chapter five. In his definition he tells the reader everything that humanism is as well as everything it is not. A brief definition however is that humanism is the belief that man is his own god. This is the reason that humanists believe in democracy (man ruling other men).

Humanism has been with us ever since Adam and Eve in the Garden. Satan, the ultimate god of humanism convinced Adam and Eve that they could be their own god (i.e. determine their own good and evil). Other biblical characters are good examples of humanism. Nimrod built his tower; Nebuchadnezzar built his obelisk on the plain of Dura; the pharisees had their traditions of the elders etc.

In more recent years, humanism has made considerable progress in America's public school system which is a reflection of the blatant humanism within the government which promotes and supports that system.

The real push in American schools came as a result of an organization headed by Fred Gates and financed by John D. Rockefeller. The General Education Board, a tax exempt foundation whose overt purpose was to raise the general level of education in America, was actually created to teach humanism to the masses of society using humanist John Dewey's progressive education.

Fred Gates was actually a modernist minister who openly acknowledged that he had always held an aversion to fundamentalist religion.

Fred Gates, in "Occasional Paper

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## An Open Letter To Dr. John R. Rice

that would correct or strengthen him. JERRY FALWELL IS AS WEAK AS YOU ARE WEAK! Had you been stronger he, and many others, would have been stronger!! May I quote Dr. Falwell from his sermon at the Southwide Baptist Fellowship on October 5, 1977:

"But the next phrase says, '... a lover of good men;' and I happen to love Jack Hudson. You could kick up all the dust you want to and you can drag Warren Wiersbe and S. M. Lockridge and all the rest across the platform ten thousand times but when the dust settles, I will still be standing beside you, dear Brother Jack."

Now, Dr. Rice, may I quote from the writings of Dr. Warren Wiersbe. I am quoting directly from his article in the December issue of MOODY MONTHLY, p. 108.

"What about sermons on the parables? I have already suggested that *THE WAITING FATHER* by Helmut Thielicke is the finest of our modern productions. Anything written by Dr. Thielicke is certain to stimulate your mind and warm your heart." He also strongly endorses

No. 1, "General Education Board, 1904 states the foundation's goals this way:

"In our dreams we have limitless resources, and the people yield themselves with perfect docility to our molding hands. The present educational conventions fade from our minds, and unhampered by tradition, we work our own good will upon a grateful and responsive rural folk. We shall not try to make these people or any of their children into philosophers of mental learning or of science. We have not to raise up from among them authors, editors, poets, or men of letters. We shall not search for embryo great artists, painters, musicians, nor lawyers, doctors, preachers, politicians, statesmen of whom we have ample supply. The task we set before ourselves is a very simple as well as a very beautiful one: To train these people as we find them to a perfectly ideal life just where they are. So we will organize our children into a community and teach them to do in a perfect way the things their fathers and mothers are doing in an imperfect way, in the homes, in the shop, and on the farm."

Perhaps the above quote was also the basis for Orwells *1984*. It certainly could have been. Nevertheless, it is important to point out that a necessary aspect of humanistic belief is evolution, and a necessary aspect of evolution is the belief that some have evolved at a greater rate than others. Thus we have the humanist basis for a two class society -- the ruling elite and the masses of "grateful and responsive rural folk."

Rockefeller and his General Education Board is only one example of those noble benefactors of mankind (humanist philosophers) who promote and finance humanist

books by George A. Buttrick and Bishop Gerald Kennedy.

Let us see what kind of a man Dr. Wiersbe is recommending. I quote now from *A Christian Handbook on Vital Issues*, Herman Otten,

"Thielicke claims that 'we have our roots in the animal world.' According to Thielicke man is 'related to the fishes, the dogs and the cats. . .' (65) The author rejects the historicity of the Genesis account and claims that one of the 'mythical features' of the scriptural accounts of man's fall into sin is 'the idea of a serpent that can speak.'" (123)

Here is a quote concerning Thielicke in the CHRISTIAN NEWS for Dec. 5, 1977 (p. 8).

"Thielicke is no conservative Lutheran. He has been extremely critical of orthodox Lutherans and defends the anti-scriptural theology of Seminex. He rejects the inerrancy of the Bible and the historicity of Adam and Eve. He denies the virgin birth of Christ in his 'Between Heaven and Earth-Conversa- See p. 9

education. Remember, "He who pays the piper calls the tune." This is the reason why a Christian school cannot accept money from the government or any organization which promotes humanism. This means all fraternal organizations.

For example, the *Scottish Rite News* of April, 1975 lists eight reasons for joining the ancient and accepted Scottish Rite. Two of these reasons are:

It allows you to participate in the glorious work of spreading the doctrine of the Fatherhood of God and the Brotherhood of man.

It enjoins on every brother the support of the American public school, non-partisan, non-sectarian, efficient, democratic; for all the children of all people; equal education opportunities for all.

Yes, a humanist may drop some money into an offering plate without running the school, but when he wants to finance your new building, or your publishing house, etc. the door for humanistic "tune playing" is opened.

The "other religion" is not at all happy with the Christian school movement in our land. The forces of Satan are aimed at the Christian home and the Christian church which are the foundations of the Christian school.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Ephesians 6:13-16.

## Book Reviews

### George Washington

George Washington -- Man of Courage and Prayer by Norma Cournow Camp. Mott Media, P.O. Box 236, Milford, MI. Paperback 169 pages, \$3.50.

Another of Mott Media's "Sower" series about our country's first president is ideal for the young reader. Washington's life from a young boy to former president is presented in a fresh easy to read style. Was Washington in fact a Christian? Yes, says Mrs. Camp in spite of the fact that there is very little real evidence in her book.

While many place Washington in the camp of the deists of his day, Mrs. Camp claims that this is not so. According to the author, the word "providence" which Washington used so often was the common way of referring to the Lord Jesus Christ. If this be so, then indeed, Washington was a born again man.

This book was not written to prove Washington's Christian faith, it assumes it. For this reason it is a good book for children who need to have Christian men as their heroes. Washington may not have been a fundamentalist, but he was a moral man who prayed and looked to "divine providence" for help throughout his life.

Christian school libraries need more books of this type.

☆☆

DJ

### The Panama Canal

The Truth About The Panama Canal by Denison Kitchel. Arlington House, New Rochelle, NY. Hardback, 240 pages, \$8.95.

How could a book of this size, written about a canal in far away Panama, hold the interest of anyone? Just start on page one and you will find out for yourself. Mr. Kitchel has taken a dull subject (in spite of its current publicity) and produced a scholarly interesting and sometimes even exciting volume.

Regardless of the outcome of the proposed "Panama Canal Giveaway", this book will always be valuable to the honest historian. Mr. Kitchel clears the muddy waters which surround the canal so that the man on the street as well as the men in the Senate chamber can make a decision regarding the canal which is based on genuine fact instead of emotions.

In short, we acquired the canal fair and square despite Teddy Roosevelt's boasting. The canal has been profitable to both countries in the past and will continue to be so in the future. The importance of the canal to U.S. National Security is the creed of the issue. This is a well written, well documented book. Teachers of American History should be familiar with its contents.

☆☆

DJ

## The KGB

Inside The KGB by Alesksei Myagkov. Arlington House, New Rochelle, NY. Hardback, 131 pages, \$7.95.

Captain Myagkov is hailed as the highest-ranking counterspy the KGB has ever lost. The KGB is so upset with his defection that they have sentenced him to death in absentia. "If they get their hands on him, he's finished."

The thing that has puzzled me throughout this expose' of Russian secrets is this: If the KGB is as powerful as Myagkov claims they are, why can't they "get their hands on him"? I'm sure that there is a logical answer to this question. I realize that the providence of God can foil the plans of the K.G.B. but Myagkov does not claim to be protected by God or man.

Perhaps I am overly suspicious but I can't help but wonder if this book upsets anyone in Russia. There is very little in Myagkov's book that is not already known by students of "detente." The most striking problem with Inside The KGB is what is not mentioned. For example, the "mighty red army" could not even feed itself without aid from the West.

Inside the KGB is recommended for those who have trouble with insomnia.

☆☆

DJ

### Positive Woman

The Power of the Positive Woman

by Phyllis Schlafly  
Arlington House, New Rochelle, NY  
243 pages, hardback, \$8.95.

Perhaps Mrs. Schlafly's best credentials as the author of such a book is the fact that she is the wife of a successful lawyer and the mother of six children, so she has as much at stake in the fight against ERA and its militant proponents as any of us. Beyond that, she is respected as an author, newspaper columnist, radio broadcaster, and particularly as the leading spokeswoman for the present battle against the Equal Rights Amendment, the National Organization for Women (NOW), and other support organizations of "Women's Lib". For those of us against this destructive force, she has represented us well.

The purpose of the book is twofold: (1) To encourage honorable women to be all they can be, accomplish all they can accomplish, and work tirelessly for what is good and right with the right motive and in the proper way; (2) To expose the true motives and aims of ERA and reveal what a disaster its ratification would be to our country and to its citizens.

While not written from a strictly Christian, Biblical standpoint, the book clearly supports the Scriptural, God-given position and responsibility of women. Its great value is in its realistic, factual listing and explanation of the projects and goals of ERA

to help the reader see just how completely and devastatingly it would affect every facet of life of American men and women, and to stir up the reader's will to resist and fight the ratification of such legislation.

It speaks to the ERA's affect on unisex, homosexuality, employment, military duty, child custody and care, economics, education, textbooks, home, family, abortion, the unborn, the very young, the very old, morality, and many other vital areas. It tells the truth of the behind-the-scenes cover-ups, the unscrupulous tactics, the unethical politics the ERA proponents have used and are using in their relentless program to drive the amendment through at all costs.

I would not leave the book indiscriminately lying around the house for "open consumption", as there are references to sex terms and behavior which should not be for children's eyes and minds. These are not used with indiscretion but are included to vividly portray the depths of raw immorality the ERA not only endorses but to which it is committed to lowering our national standard.

The Power of the Positive Woman, may stir your righteous indignation, its facts concerning the goals of ERA may cause nausea and in some cases smite your heart with terror, but the book will surely give you a picture of the reality of the whole matter and cause you to pray more fervently and work with more understanding and diligence against this treacherous proposal -- if not for your own sake, for your children's.

☆☆

CH

### The New Evangelical Position

"The more good there is in it the more evil it becomes because good is perverted by the evil and men under the pretext of trying to do good do evil. God is most dishonored in that situation. That's the New Evangelical position, that's the Jesuit position, that the end justifies the means in order to accomplish something good. Don't worry much about the methods, don't worry about the circumstances, don't worry about what's involved in it, just go along. Above all things else be aware that evil is no less evil when it's accompanied by good, but its doubly dangerous because the good makes men disregard the evil. Evil is doubly evil and twice as effective to accomplish Satan's purpose when it's masked and sugar-coated with good."

Dr. Bob Jones, Chapel 11/14/77

"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."

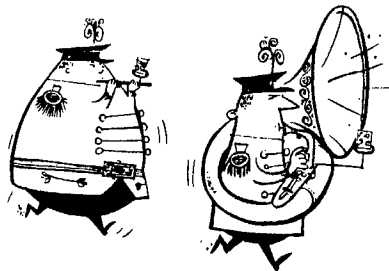
(Proverbs 1:7)



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# Stars of the Morning

By "Aunt Carolyn"

## The Parable Of The Trees



The sunlight glanced off Jotham's head and shoulders as he stood like a monument on Mount Gerizim. His voice was strong and vibrant, hardly betraying his feelings within of fear and rage. The last few hours had been filled with such terror and violence that the whole tragedy seemed like a nightmare. Then a wave of truth would sweep over Jotham and he knew it was indeed a reality. Oh, if only it were a nightmare able to be forgotten at dawn. But no, it was real. In a matter of a few hours his whole family had been wiped out. All seventy sons of Gideon, except for Jotham himself, had been violently murdered by his treacherous half brother, Abimelech. Jotham, alone, had escaped. Would this whole massacre go unavenged? How could the people have forgotten all his father, Gideon, had done for them as a judge of Israel in delivering them from the terrible oppression of the Midianites? How could they have fallen for Abimelech's bad promises? They had thrown God's Word, and caution, and common sense to the wind to follow this traitor and murderer.

Jotham burned with the feeling that something had to be said in behalf of his father. Something had to be said to try to bring the people to their senses and make them see what a serious, deadly mistake they had made. Worse than that, to what a degraded, low level they had sunk. Oh, it would have been far easier to keep still, to stay hidden and let the murderers go on in their treachery unthwarted by any voice. It would have been far better for his personal safety and his future welfare to silence his voice or bow under to the new regime whether right or wrong. But honor and right were at stake. Jotham could not be silent.

Bolstering all his courage, one man against thousands at the risk of his life, Jotham stood at full height, cupped his hands to his mouth to make certain his voice would be heard and understood, and shouted across the canyon to the mad mob below. With all the strength he could muster, he taught a lesson never to be forgotten. Surely one short vengeful rebuke would be ignored

and disdained, but a truth couched in an illustration would be remembered, and Jotham compared the Israelite people to the trees of the forest.

The trees sought a new leader one day. Surely none could be better than the olive tree. There it stood in the wind, twisted and gray from the weather and storms of perhaps thousands of years, yet beautiful and majestic in its gnarled strength. It would indeed be the trees' first choice for their leader. Who could ask for more than such a one that had proven its strength and stability and character? So the trees implored the live tree, "Come reign over us."

Surely no tree would refuse such an offer to be ruler, to be chief, to be mighty over the millions of trees of the forest. What an honor! What an exalted position to be offered!

Yet, the humble olive tree was not swayed by such a temptation. In calm determination, it simply answered with a question, "Should I leave my fatness wherewith by me they honor God and man and go to be promoted over the trees?"

The olive tree was simply too busy fulfilling God's purpose to be deterred to a lesser purpose--no matter how high or honorable it appeared. The fruit of the olive tree indeed honored God as the tree said. It's oil was a type of the Holy Spirit and was used constantly in the worship of the Lord. In the tabernacle the lamps were filled with olive oil to burn and give light and to be a type of the Lord Jesus Christ who would come. The tabernacle lights pointed to Jesus who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12).

Oil was also poured on priests and kings when they were singled out for God's service. Samuel poured oil over the heads of both Saul and David when he anointed them to be king. The oil was poured as a sign of God's call and blessing on their lives.

Oil was a blessing for its healing qualities also. It was used as a soothing salve to soften and heal wounds and sores. What a relief it must have been to the poor man by the side of the Jericho Road when the Samaritan gently poured oil into the bruises and wounds left by the wicked robbers.

Yes, the olive tree was so busy producing fruit that would honor God and be a blessing to man that it didn't have time to be sidetracked to other things. What a blessing a young life can be when it is yielded one hundred percent to the will of God. God has a will for every young person. He wants you to get a Christian education -- train your talents and abilities for His service. Then, follow His will as to your work for Him in life. If He wants you to be a preacher, don't settle for less. If God wants you to be a missionary, don't stoop to be a king. If God wants you to be a Christian school teacher, don't step down for the highest paying job that the world has to offer. Don't let

the limelight and lure of earthly honor or esteem or wealth or companions draw you away from the path of God's purpose for your life. God's path and will is where you will find joy and be fruitful.

The trees failed to entangle the olive tree. They had to try someone else. So they went next to the fig tree with the same offer, "Come and reign over us." But to their amazement, the fig tree wasn't interested in their deal either.

"Should I forsake my sweetness and my good fruit and go to be promoted over the trees?"

Oh, surely the work of a simple little fig tree could not be that important. It surely didn't look stately or imposing, but God had a purpose for the fig tree, and it would not be moved. Why, its fruit had sweetness in itself. It needed no extra sugar added. (What a joy it is for a Christian to be in God's will and have the sweetness of the Lord Jesus Christ to satisfy every need. It doesn't take other outside pleasures to give joy and satisfaction.)

Yes, the fig tree had sweetness in itself. It was busy producing food to nourish and sustain the people of its own land as well as for export which would supply sustenance for people far and wide and also supply income for its own people. What a ministry the fig tree had!

The fig tree was also appreciated for its shade. Its bows hung so that a person could go under its shelter and find cool shade and comfort from the summer heat and privacy for quiet rest and meditation. It was under a fig tree that the Lord Jesus saw Nathanael and soon called him to be his disciple.

As though this wasn't enough, figs were also valuable as medication in treating infected sores and boils. God used the drawing power of a fig poultice to save the life of King Hezekiah (II Kings 20:7, Isaiah 38:21). And God has wonderful drawing power, too, through the power of the Holy Spirit. Jesus said, "No man can come to me, except the Father which hath sent me draw him." (John 6:44) God has power to draw sinners to the Lord Jesus Christ for salvation, forgiveness of sin, healing of a broken spirit, and newness of life to those who trust Jesus Christ by faith.

Sweetness, food, healing, shade, -- what a ministry the fig tree had! No, the fig tree was too busy being a blessing and fulfilling God's role to be off on a sidetrack or rabbit trail. Its job may not have seemed important to others but it was satisfied in the will of God.

What would the trees do now for a ruler? Perhaps the simple lowly vine would take the job. It surely didn't hold any power or prestige in the world that it would not be willing to give up. The trees submitted their proposal to the vine, "Come thou and reign over us."

It was a forceful offer, but the vine didn't even hesitate in answering.

See p. 9

From p. 1

## Are Methods Neutral

that are in harmony with the Scriptures.

Humanists' methods and materials can always be spotted by their insistence upon the centrality of the child (man). It is education of man, by man and for man. Man's needs are always central. Experience is basic to all learning in the Humanists eyes. Man is central in all considerations.

Christian methods and materials can always be identified by the centrality of God, that is, God as revealed in Christ Jesus. All education is for the glory of God, not man. The Scriptures are central as the special and infallible revelation of God and are ever the guide for Faith and Practice. The Humanist rejects the Scriptures as God's revelation and speaks of Nature as the true revelation of God. Man is seen as the highest animal form and his education is designed to coincide with the laws of Nature, and necessary to his continued evolutionary climb, hence, experience is the key word of their education.

Let us examine the statements of some of history's most famous educators as to their view of man. Later we will see how this view affected their teaching, philosophy and methods. It will be obvious that the majority of the names that are most familiar to us were humanistic in their view of man.

### Pestalozzi (1747-1827)

"As all theologians and philosophers, Pestalozzi had difficulty in explaining the existence of evil in the universe. The traditional Christian concept of evil has been an absence of good, which is inherited by each man because of Adam's fall from grace. Although the entry of evil into the universe is clearly established by the doctrine of original sin, the origin of evil is not as clearly made. The traditional Christian doctrine of original sin when interpreted by the Calvinist held man to be 'depraved' at birth; the Catholic position held him to be 'spiritually deprived.' Christianity held that man could overcome the effects of sin through the redemptive powers of Christ's grace.

Pestalozzi, like Rousseau, rejected the doctrine of original sin and accepted, instead, the doctrine of innate human benevolence. Since nature is good the products of nature, including man, share in this goodness. The source of corruption is not found in man's nature. Moral deterioration is caused by circumstances that occur in the social rather than in the natural environment. Circumstances of extreme poverty may harden man's heart and make him incapable of loving his children or his neighbors. Social ranks and artificial distinctions may blind man to what is really important in the world, so that he becomes

selfish and greedy instead of cooperating with his innate germ of benevolence. In a corrupt society man's interior goodness is attacked from without in the same way that a communicable disease attacks the healthy body. But if man's inner goodness has been strengthened by a loving family and friends, then it is possible to resist corruptive social influences. The course of evil may be reversed by extending the good that lies in the heart of every man. It is possible to reform the social state, to remove artificialities, and to establish the moral state where men and conditions of life are perfect. Pestalozzi's educational theory stressed the cultivation of man's moral sensibilities. Through natural education each man could be so strengthened that he could aid in his own redemption.

Pestalozzi's concept of the innate goodness of man had far-reaching implications for his educational philosophy. His ideas of the nature of man and the problem of evil give strong clues to the modes of classroom organization and the relationship between the teacher and the learner. If the child is deprived or depraved because of his sinful nature, the teacher must rely on external discipline to a greater extent in order to curb the child's tendencies to evil. Once these tendencies are curbed it is possible to relax discipline, but maintaining order is not easy. This attitude toward the child as evil was prevalent in schools during Pestalozzi's day, but he rejected it. Holding that the child was naturally good Pestalozzi believed that this goodness should be stimulated by the teacher through love rather than coercion. In an environment of emotional love and security benevolence would blossom and encompass the whole child. If children were unruly or disorderly in the Pestalozzian classroom, it was due to their upbringing in an emotionally deprived home environment. It was not the child who needed discipline, but the environment that needed ordering.<sup>1</sup>

Pestalozzi's view of the nature of the child obviously affected both his philosophy and his methodology.

### Froebel (1782-1852)

"His educational law of evolution was based on his belief in the unity between divinity and humanity. He utterly discarded the doctrine of the total depravity of the child. He believed that even in the most depraved and uncultivated races and individuals there is an element of the divine, and that all true education is 'a conscious growth toward the divine.'<sup>2</sup>

"Froebel regarded the soul as a germ of divinity, that must inevitably develop by its own creative self-activity."<sup>3</sup>

"The child should be the active agent in its own education. Froebel had such unbounded faith in the right tendency of humanity, and such abhorrence of the idea of the 'total depravity' of child-

hood, that he taught in all his works that the teacher's duty is to place the child in proper conditions, and supply it with material adapted to its stage of development. Having done these things, he should reverently 'stand from between the child and God,' and watch it grow, using his developed wisdom to study each individual child and adapt special conditions to guard it from evil and stimulate its best and fullest growth."<sup>4</sup>

"He did not accept the theory of the total depravity of the child, but taught that every child has in its nature elements of divinity that when properly developed constitute the true unity between humanity and God. He believed man to be the highest created being, and he refused to believe that all his tendencies are by nature toward evil. He saw in the child elements of Divine love and power which educational forces should keep in perfect, productive, creative unity with divinity. He believed that man was created in harmony with universal unity, and that the elements of his own nature were originally harmonious. He knew that evil, the misuse of good, had partially destroyed this beautiful harmony, and he believed that the highest function of education is to restore this lost harmony.

The doctrine of total depravity he regarded as paralyzing to all human effort for self-evolution. There is little hope or inspiration in the work of a teacher who believes that he is teaching beings who are totally depraved, in whom there are no elements of purity and wisdom and progressive growth; but there is a sacred joy to him in the consciousness that each child possesses creative force and other elements of divinity, the love of that which is inherently beautiful, a capacity for love, ennobling aspirations, a mind that may grasp the problems of the infinite, and a spirit that should respond to its Creator. The teacher who holds this view of childhood believes that he is moulding creative force, and is in the best sense a co-worker with the Creator himself."<sup>5</sup>

"Froebel ridicules the religious training that first makes a boy believe himself bad, then coerces and restricts and dwarfs him into external submissiveness, and, finally, like the boy who has maltreated a fly and torn off its wings and feet, says, 'See how tame!'

Children love to do good better than evil. Christians must believe this or they believe that God's highest created beings prefer evil to good. Such a belief prevents the conception of the ideal of progressive advancement from stage to stage by humanity and individual man. The parent or teacher should provide facilities for the child's productive occupation. If this is done the destructive tendency will gradually vanish from its character."<sup>6</sup>

### Mann (1796-1859)

Mann stated: "Part and parcel of this thinking was Mann's assumption, 'If See p. 11



## Spurgeon- A Separatist

On Oct. 7, 1888 he declared: "I have preached God's truth, as far as I know it, and I have not been ashamed of its peculiarities that I might stultify my testimony, I have cut myself clear of those who err from the faith, and even from those who associate with them."

## Learning From The Frog

Psychologists have learned that if you put a frog into a pail of hot water he will jump out, but if you put him in a pail of cool water and then gradually heat it up, the frog will permit himself to be cooked. There are many Christians who are being gradually "cooked" in the false teaching of a compromising pastor. Will they "jump out" before Jesus comes?

## Pussyfooters

"The pussyfooters and compromisers never attack modernists; they attack and slander fundamentalists! They are strong for love--that is love for everybody but the old-fashioned Bible-believers who fight for Christ and the Gospel."

-- Dr. Bob Jones, Sr.

## Deacon True Sez:

"Now Uncle Zeke, he just ain't got much use fer th' Bible, cause it don't agree with his notions."

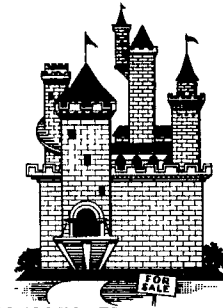
## Modern Religion Cries

"Better not speak -- you will rouse up adverse criticism; you will make worse what you want to make better; better deal in glittering generalities; the subject is too delicate for polite ears."

But there comes a voice from Heaven overpowering the mincing sentimentalities of the day, saying: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins."

--T. Dewitt Talmage,  
1886

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From  
p. 3

## Letter To Dr. John R. Rice

tions with American Christians.' In his book the German theologian suggests that possibly the primitive church fabricated the doctrine of Christ's virgin birth."

Dr. Rice, if Dr. Wiersbe can recommend the writings of Thielicke without any warning about his blatant heresy, is he a man to be trusted to teach and preach to fundamental pastors and laymen? CAN YOU NOT SEE THE DANGER OF THE PHILOSOPHY OF WHAT JERRY FALWELL WAS SAYING IN HIS MESSAGE TO THE SOUTH-WIDE BAPTIST FELLOWSHIP?

I believe that Jerry Falwell is guilty of complicity with the apostasy. I believe Jack Hudson is. They both have large, fruitful ministries but both are sowing seeds of compromise with new-evangelicalism by supporting and promoting new-evangelicals like Dr. Wiersbe.

Some day in Heaven I believe that you will look down and regret that you taught a generation of preachers to be soft on separation. In twenty years Liberty Baptist College will be what Wheaton and Gordon are today, if Jerry continues to follow the philosophy he

preached in Charlotte. I believe the same will happen to the ministries of many other good men who do not now practice true Biblical separation.

2. I believe that you are weak in the area of Biblical separation, and that you are teaching a generation of preachers to be weak in the area of Biblical separation because, it seems to me, that you have failed to teach all that the Bible says concerning separation. I believe that separation includes separation from the present evil world, separation from ecclesiastical apostates, and separation from our Christian brethren who are disobedient in matters of doctrine and disobedient in the area of Biblical separation. If we do not hold the line on Biblical separation as it applies to new-evangelicals such as Dr. Wiersbe, then by precept and by example, we will be leading others to accept their new-evangelical philosophies. I believe that the Bible commands separation from conformity to or complicity with those who are disobedient in the area of Biblical separation. New-evangelicalism is a cancer, a deadly spiritual sickness. If a fundamental preacher becomes a carrier of that sickness, we must not support him in his evil work by our cooperation or fellowship.

I believe that you, Jerry Falwell, and several other brethren have become guilty of being carriers of the dread sickness of new-evangelicalism. You may not be new-evangelicals, but in using them and promoting them and in teaching other preachers to do the same, you have become carriers of new-evangelicalism. This is so totally unnecessary and unwarranted.

Dear Dr. Rice, again and again in your long letter of Dec. 27, 1977, you tried to convince me that you have not changed your position on Biblical separation during the last half century. You claim that your position now is the same as was the position of Dr. Bob Jones, Sr., Dr. Ironside, Dr. Riley and many other fundamentalists. Dr. Rice, these men were, in general, correct in the area of Biblical separation. They called for separation from the apostate denominations of their day but, remember that they never had to deal with the insidious philosophy of the new-evangelicals. If Dr. Bob Jones, Sr. were living today, I am sure that he would take the same position of his son and grandson. He saw the directions of Billy Graham 25 years ago, and broke with Dr. Graham long before you ever did. If Dr. Jones were living today,

See p. 10

From p. 6

## The Parable Of The Trees

"Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?"

What! Was this another individual who was God-called and could not be bought or bribed or enticed out of God's will? True, Humble as it was the vine did produce wonderful, delicious fresh fruit. The vine gave sweet fruit to enjoy. Raw, as raisins, it could be stored for long periods of time to sustain life with valuable vitamins through winter months. Cooked, it gave food for the table in various dishes, and even its leaves were used fresh and cooked.

Its wine was used in the worship service of the Lord. It was used in celebration of praise and joy of God's people in festivities. It was used as an antiseptic in Bible times to keep wounds from becoming infected even as the Samaritan poured wine in the wounds of the pitiful traveler on the road to Jericho. (Luke 10:34) It cheered God and man.

And the vine itself was the perfect picture of the Lord Jesus Christ giving life to those who trust Him and a fruitful life and ministry to those who abide in Him. Jesus said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:10)

Alas, the trees were at a loss for a leader! No one of any character or

standing would come away from God's will to take the position of ruler. How amazing! How strange it was to find people so engrossed in God's work, so satisfied in His will no matter how lowly or hard that they could not be lured out of the path.

There had to be someone, somewhere low enough to stoop to do their bidding. With an offer of honor and leadership such as this, they surely could find someone whose pride and ego would trap him.

Sure enough, the next candidate ended their search. The next candidate was elated at the opportunity and jumped at the chance to have such position and power. But look what it was! -- a BRAMBLE!

The trees laid aside all their dignity, honor, and self-respect, bowed low to the ground and once again made their request. To the bramble they said, "Come thou, and reign over us."

The haughty bramble nearly jumped at the chance. In its pride and arrogance, it made immediate threats, "If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble and devour the cedars of Lebanon." Such demands at the beginning of its reign put the clamps on tightly and gave little hope for the peace or benefit of the trees in the future. "Come put your trust in my shadow." the bramble commanded. How low-down would you have to get to crawl under the shadow

of a bramble? It sounds rather shaky to me! And while slithering under the bramble, the bramble's needle-sharp briars and thorns would prick and scratch and tear!

The trees had found themselves a ruler over them, but what a low, thorny, despicable life it made for the trees!

The Israelites had also found themselves a leader in the rebel Abimelech, but to what a low, dishonorable level he brought them, and at last to treachery and horrible death and destruction.

The devil offers his leadership to you, too. His offers and promises sound enticing -- sometimes even glamorous, exciting, and prosperous. But remember, Satan is pictured in the Scriptures as a serpent, a snake, and you have to get mighty low to bow down to him. How much better it is to be a Christian and do God's will, to walk humbly, but to walk tall. Rather than slithering under the shadow of the bramble, you could walk tall under the shadow of the Almighty. In fact, you can walk in fellowship with God Almighty Himself! "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." (Psalms 91:1)

Remember whatever controls you is bigger than you are. Don't let side calls lure and drag you from God's will. Let God rule and control your life! "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalms 16:11)



## Placement Service

At the present time, we are accepting applications for full-time teachers and substitutes for the 1978-79 school year. We ask that the applicants hold New York State certification in the area in which they are applying, be born again Christians, and have a genuine desire to work with children from the ages of kindergarten through ninth grade. We are also considering applicants in specialized fields such as Art, Home Economics, Bible and Practical Arts. Please write or call: Rochester Christian Academy, 3177 Lyell Road, Rochester, NY 14505 (716) 247-4436.

Teachers needed: English, French, social studies, science and math. Contact: Mr. Paul Tatham, King's Academy, Inc., 4215 Cherry Road, West Palm Beach, FL 33409.

MANAGER FOR MEMORIAL GARDENS WANTED Must sell and build sales staff. Earnings unlimited. On staff of aggressive, fundamental Baptist Church. Have man to train right person if not already a cemetery man. Must be Born-Again and separated. Call: Pastor Don Smith (304) 263-6837.

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CHRISTIAN SCHOOL TEACHERS NEEDED -- Separated, soulwinning 1st and 3rd grade teachers and high school teachers are needed for the 78-79 school year. Contact Dr. Roger Voegtlin, Fairhaven Christian Academy, M.R. Box 345, Chesterton, Indiana 46304

Needed for Emmanuel Baptist School, Hartsville, SC 29550, a Foreign Language Chemistry & Physics Teacher, a Bible teacher and an English Teacher for the 1978-79 school year. Phone (803) 332-0164.

MECHANIC NEEDED -- Separated Christian man to work on school buses and other vehicles. Contact Mr. Opager at Santa Rosa Christian School, P.O. Box 643, Milton, FL 32570 (904) 623-4671.

From  
p. 9

# An Open Letter To Dr. John R. Rice

you can be sure that he would not cooperate with the new-evangelicals or with the increasingly apostate Southern Baptist Convention. I believe you should stop calling the saints of the past to your defense. They did not compromise in their day. They would not be happy with your present compromise.

Dr. Rice, please give attention to the present generation of preachers. I pray you will strengthen your convictions concerning separation from those who compromise with the apostasy and those who are soft in their stand against compromisers. Many of your preacher friends are as weak as you are weak in this matter. Had you been stronger they would have been stronger. YOU HAVE GREAT RESPONSIBILITY. Make your call to separation strong and definite!

In closing, Dr. Rice, may I list a number of statements you made to me in your letter of December 27th:

1. In response to my suggestion that you are teaching a generation of young preachers to be soft in the area of Biblical separation, you replied, "You are simply quoting what somebody else said." Dr. Rice, this is simply not so. I do not know of anyone else who had made that statement.

2. You said on Page 2, "There is

TEACHERS NEEDED -- Killian Hill Christian School is now taking applications for elementary school teachers in grades 1, 3, and 5. Please send resume' and statement of salvation to: David Purvis, Principal, Killian Hill Christian School, P.O. Box 135, Lilburn, GA 30247

CHRISTIAN SCHOOL ADMINISTRATOR -- Independent, Fundamental Baptist Church needs a Christian school administrator. Grades K-12. Teachers also needed. Write or call, Pastor Wm. Woodhall, Central Baptist Church, 5470 Raleigh LaGrange Road, Memphis, Tenn. 38134 (901) 386-8161 collect.

MAINTENANCE AND REPAIR MAN Wanted, Separated Fundamentalist only need apply, write or call, Tri-County Christian High School, 4681 E. Trindle Road, Mechanicsburg, PA 17055

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nothing in the Bible that commands one to separate from anybody who has not separated from somebody who you do not like or think you ought not to run with." But, Dr. Rice, the Bible does command us to separate from the apostasy and from compromisers. The spirit of both the Old Testament and New Testament calls upon true believers to be separate from any complicity with evil.

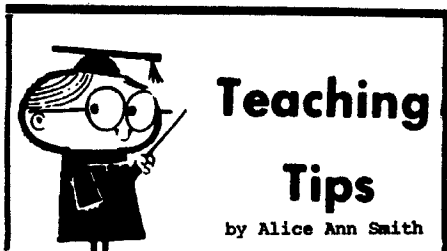
3. On Page 3, you charge me of "inattention and a biased mind." You also say to me, "You just write out of ignorance and a certain bias. You accuse me of 'compromise with the apostasy' and that we 'promise and strengthen the apostasy through our compromise.' You say thus we are 'guilty of complicity with the apostasy.'" Again, you talk big words. You talk out yonder on an island by yourself without knowing what is going on."

At the bottom of Page 3 you further say, "The plain, simple truth is that the Bible plan of separation gets results and your kind does not. This railing accusation at good Christians who win souls because they love people more than you do and because they have more sympathy with God's people than you have and because they get more people straightened out than you do is not a recommendation."

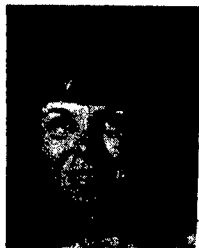
Dr. Rice, may I respectfully suggest that I have studied the matter of Biblical separation for over 30 years and have carefully followed your ministry for more than 30 years. I do not believe that I am guilty of inattention or that I have spoken out of ignorance or a certain bias. Please read and study this letter carefully and prayerfully. Dr. Falwell and others like him will not now listen to Dr. Jones, but they will listen to you. You could call them together, and say, "Men, we need to re-think this whole matter of Biblical separation in the light of the present dangers of compromise with unbelief." Jerry Falwell needs your help; Jack Van Impe needs your help; Lee Roberson needs your help. You have many friends who need your help. May I suggest that you discuss all of this prayerfully with your son-in-law, Walt Hanford. You know him to be a good man, honest, dedicated, loving. I believe that he understands the issues of our day and could be of help to you. I am sure that he loves you and would welcome such an opportunity of sharing and fellowship.

Dr. Rice, why is it that you, Jack Van Impe and Jerry Falwell all profess a superior love (see underlined statement of yours above) and yet you use such harsh and unkind words in response to brotherly admonition? Where is the love?

Sincerely in Christ,  
Wendell Mullen



# Save The Day



Finger plays and action rhymes are a must for pre-school classes. The teacher who has "bunches" of them up her sleeve can pull one out just at that moment of restlessness when the wiggles won't stay in any longer and practically save the day.

**HINGES**

I'm all made of hinges and everything bends,  
From the top of my head -- way down to the end.  
I'm hinges in front, I'm hinges in back,  
I have to be hinges or else I would crack.

**UP AND DOWN**

When you're up, you're up, (stand)  
And when you're down, you're down (stoop)  
But when you're only half-way up, (knees bent)  
You're neither up nor down. (hop up, stoop down)

**TALL AND SMALL**

Sometimes I make myself very, very tall, (stretch)  
Sometimes I make myself very, very small, (stoop)  
Sometimes I'm tall,  
Sometimes I'm small,  
But I like my size best of all. (stand normally)

**ANIMAL BABIES**

I see one kitten sitting in a hat (Make fist of one hand with thumb outstretched.)  
It's the baby of Mrs. Cat.  
I see two piglets doing a jig, (Raise second finger along with thumb.)  
They are the babies of Mrs. Pig.  
I see three tadpoles rolling in a bog, (Raise third finger along with the others.)

## Are Methods Neutral ?

God is our Father, all men must be our brethren.' His ideology is so thoroughly the reigning thought of the 20th century, and so axiomatic to the contemporary mind, that it seems almost too familiar to describe. This all-powerful natural law implants 'a powerful, all-mastering instinct of love. . . in the parental, and especially in the maternal breast, to anticipate the idea of duty, and to make duty delightful' Thus, not original sin, but natural law and its implanted sense of duty and joy in duty reigns in men. Why then crimes? Failure to educate, failure to utilize this natural law, lead to the social diseases known as ignorance, crime, and poverty."<sup>7</sup>

"If I believed in total depravity, I must, of course, believe in everlasting punishment,' he would say; 'but I consider both unworthy of God.' And he accepted the Deism of Cicero, and began to feel that true religion was the cultivation of social duty, and to feed his heart and imagination on the idea of making a heaven of society around him, with a home of his own for the Holy of Holies; though, as he said, he was not without occasional anxious glances towards the future life, of which he felt that he knew nothing."<sup>9</sup>

### Parker (1837-1902)

Parker states: "But for Parker, romanticist and sentimentalist par excellence, the child was a bundle of happy divinity whose trailing clouds of glory only inept adults marred."<sup>10</sup> "First . . . the little child is born a savage; . . . it has a savage instinct. . . I am a firm believer in children living out their lives in the mythical stage. . . The child is born savage, but he rapidly ascends step by step, by love and works of love, up through all the rays of blessed sunshine! up and up, to eternal light, and the everlasting truth, and the eternal God. . . The child is born a naturalist. . . Every child is a born worker. . . There is never a lazy child born in God's busy world. . . The child is a lover of humanity. . ."

They are the babies of Mrs. Frog.  
I see four fuzzy cubs sleeping in lair, (Raise fourth finger, too.)  
They are the babies of Mrs. Bear.  
I see five yellow chicks playing in a pen, (Raise pinky.)  
They are the babies of Mrs. Hen.

from *Finger Play Poems and Stories* by Jill Fletcher, Teachers Publishing

Sh, be very quiet, Sh, be very still.  
Fold your hands and sit up straight,  
Be very, very, Still.

There never was such a thing as a selfish child born--they grow selfish later. Train the child up to pure love. Love is a sacrifice. . .

Feed the lambs of God, and the gates of glory shall be lifted up, and the King of Glory shall enter in."<sup>11</sup>

### Dewey (1859-1952)

Dewey stated: "I BELIEVE THAT --the teacher is engaged, not simply in the training of individuals, but in the formation of the proper social life. --every teacher should realize the dignity of his calling; that he is a social servant set apart for the maintenance of proper social order and the securing of the right social growth.

--in this way the teacher always is the prophet of the true God and the usherer in of the true kingdom of God.

The true God has spoken, and Dewey is his prophet! Let none dare to look for the '3 R's' in that new mosque, the school, as it builds this 'true kingdom of God' without God and with no God."<sup>12</sup>

"More than that, supernatural Christianity is basically and radically anti-democratic because it holds to a God and an ultimate and unchanging law in terms of which men shall be saved or lost.

Christianity, by separating 'the saved and the lost' is committed to a 'spiritual aristocracy' and is thus an alien creed. 'I cannot understand how any realization of the democratic ideal as a vital moral and spiritual ideal in human affairs is possible without surrender of the conception of the basic division to which supernatural Christianity is committed.'"<sup>13</sup>

I have listed five men, who could be classified as Humanists, that history recognizes as important to the field of educational development. I could list many more. The list is staggering, and each successive educator of note adds additional fire to the flame of humanistic education. We have to go all the way back to the 17th century to find a man, Bishop John Amos Comenius (1592-1671), a Moravian, who was famous for his contributions to educational thought, yet at the same time was a genuine Christian.

### Comenius (1592-1671)

In a book written in 1881, simply titled, *John Amos Comenius*, S.S. Lowrie made the following comments about this man and his ideas on education.

"But the final aim of all this training is moral and religious. Comenius never lost sight of this. As the restoration of man to the Paradise which he forfeited, and to the image of God which he lost, is the aim of the Providence of God in Christ, so the aim of the school is a restoration--a bringing of its work and methods into a harmony with moral and religious aims, and subordinating the school to the Church as a spiritual society."<sup>14</sup>

"Let them learn to occupy themselves See p. 12

# Are Methods Neutral?

from the earliest years with those things that lead to God--the reading of the Holy Scriptures, the exercises of divine worship, and good works.

Let the Holy Scriptures be the Alpha and Omega of Christian schools.

Let whatever is learned from Scripture be referred to the three graces of Faith, Hope, and Charity; and let these graces be taught with reference to practice. These will be taught in relation to practice if the young be taught to believe all that God has revealed, to do what He commands, and to hope for what He promises.

Let boys be accustomed to the doing of those works commanded by Heaven, that by those works they may show forth their faith--the works, namely, of temperance, justice, compassion, patience, etc.

Let them be taught to see clearly the purposes of the benefits God confers, and of the chastisements He inflicts.

Let them be exhorted to keep the way of the Cross as the most secure way, and let care be taken that no vicious examples obstruct them in their path.

Finally, let them be taught that, since, because of the imperfections of their nature, they can do no good thing, they must rely on the perfection of Christ, the Lamb of God that taketh away the sins of the world.

The mode of dexterously doing all this in the different classes of the school

has to be carefully considered. Comenius maintains at considerable length, and with occasional eloquence, the necessity of either banishing Pagan authors from schools, or at least of using them with caution. Realists like Comenius discouraged purely classical studies, not merely because they usurped the place which ought to be assigned to the study of subjects having a practical bearing on this life, but also because they obstructed or at least did not promote, the true ends of a Christian school.<sup>15</sup>

## Christ's Divinity At Issue

When an educator rejects the fact of human depravity, he puts Christ on the level of man. His sinlessness is not worthy of note as we are all sinless. To them, Christ might have attained to a higher level of development, but He is not God. Progressive humanist educators may disagree in many areas but you can be sure they will always agree in these two areas: 1. Man is not a sinner in the Bible sense of the word and 2. Jesus Christ was not God manifest in the flesh.

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(article continued next month)

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