

The PROJECTOR

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

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Institute in Basic Youth Conflicts A CRITIQUE

By

CHARLES J. WOODBRIDGE, Ph.D.



Part II

CONCERNING SIN

And what about the matter of sin?

Here Mr. Gothard's presentation, from the standpoint of the Bible, seems totally insufficient. He appears to have been swept off his theological feet by the book "Captivated by Christ," by Wesley Nelson. This is the volume which Mr. Gothard has cited ex-

tensively, and in which the Scriptural quotations are taken from the iniquitous Revised Standard Version of the Bible.

The Word of God is painstakingly explicit in its teaching concerning sin. "Sin is the transgression of the law" (1 John 3:4). It is "any want of conformity unto, or transgression of the law of God."

The Word of God makes it plain that man is born in sin. In his Penitential Psalm David writes: "Behold, I was shaped in iniquity; and in sin did my mother conceive me" (Psalm 51:5). When Adam sinned, he, as the federal head or representative of the human race, plunged mankind into sin. Adam's sin has been imputed to his descendants,

put to their account, charged legally to them. (Study Romans 5:12, 15, 18, 19).

But men are sinners, not only by inheritance, but also in conduct. They have all, without exception, failed to measure up to, or actually broken the holy law of God.

I believe that Mr. Gothard's failure to portray the heinous nature of sin is due to the fact that he appears to have no idea of the real nature of the law of God. Apparently he does not see sin as related to the law, which the apostle Paul describes as "holy", and the commandment of God as "holy, and just, and good" (Romans 7:12).

Instead, Mr. Gothard writes: "Man's sinfulness consists in his refusal to honor God as God Our sinfulness consists in that God is not given His rightful place at the very center of all existence."

It is true that the egocentric nature of the natural, unregenerate man seems to esteem self more highly than God. It is also true that a disobedient Christian seems to desire the dictates of his own will rather than the mandates of God's will.

But sin, as the Bible describes it, is far more than that. It is invariably associated with the law of

God, which man has failed to keep or has actually broken. existentialism!"

Mr. Gothard seems loath to speak of the "law of God". He writes rather: "God has established basic principles of life for successful living."

But the law of God is not primarily a divine device to insure man's successful living! That is what I would be constrained to term "Gothardic ethical existentialism!"

The law of God is a reflection of the divine attributes of the Almighty, totally apart from whether or not this man or that lives successfully!

The law of God is the revealed expression of the will of God.

The law is a mighty instrument in the hands of the Lord of hosts to reveal sin (Romans 3:20). It is man's schoolmaster, pointing out ruthlessly his defects, threatening him with judgment, bringing him, under the direction of the Holy Spirit, to the border of despair, and leading him to Christ, that he might be justified by faith. (See Galatians 3:24.)

Moreover — and here Mr. Gothard appears to be inexcusably weak — violation of the law brings guilt (Romans 3:19), spiritual ruin and, apart

from the gracious intervention of the Son of God on the cross and His glorious resurrection, the pains of death and of hell forever!

Man is not only a sinner. He is a condemned sinner. He is a ruined sinner. He is a sinner who faces the prospect of death and the yawning abyss of hell.

"Basic Youth Conflicts". This is part of the title of Mr. Gothard's movement. Does Mr. Gothard not realize that youth's really basic need lies in the tragic fact that, standing as a helpless, defiled, guilty, ruined transgressor of the law of God before the august tribunal of the Almighty, he be judicially, forensically acquitted on the basis of his faith in the shed blood of the Lamb of God?

I am aware of the fact that scattered here and there through Mr. Gothard's volumes are swift and all too brief intimations that forgiveness is need; and that one must accept Christ as Savior.

But the thing that appalls me is that he seems to give no detailed, Biblical exposition of precisely who the Lord Jesus Christ is; of the nature and awfulness of sin; and of the true meaning of justification by faith alone.

It is not enough in this doctrinally chaotic day simply to refer to Christ as "Savior". Is Mr. Gothard not aware of the fact that such unbelievers as Mary Baker Eddy, founder of Christian Science, and Harry Emerson Fosdick, noted Modernist minister, called Christ "Savior"?

No, young people, and old as well, need to be told exactly who Christ is, how He saved, from what He saved, how His salvation was

Self Destruct

BY NORMAN H. WELLS

America has veered so far from its Christian course that it is about to self-destruct! America has gone from being a Christian nation to a non-Christian nation in one lifetime and is now one step away from becoming Satan's Society.

Today's Christians are living with a haunting memory of America when it was a Christian nation. They know that it should be today — and it is not. This haunting memory brings an awareness that the future is charged with urgency and danger. This is it! But what is it? It's the eerie silence just before the roar of the tornado. It is hearing the screech of the brakes and waiting for the crash. It is the faint memory of a terrible warning that can't quite be recalled. Christians, with a good memory, are aware that something is about to happen and the time is now! This is it! Is it the return of the Lord? Is it judgement? Is it something not yet known or experienced? This con-

temptation has brought a swelling tide of excitement. The one area of certainty among Christians is the urgency itself. Whatever it is, in America — it's now or never.

Urgency and anger is there but we don't really know why. It is the fatal disease that no doctor can diagnose. Christians know that they are the light of the world, yet at this moment, in America's darkest hour, that light is flickering at its lowest. Will it go out?

It seems as though all the brakes have been applied, all the shouts of warning given, all the tears shed, and yet America continues its death slide towards destruction. Will America heed one more warning? Words like this, in general, are labeled "calamity howling." America laughs and goes on — like a baby crawling over to play with the coiled rattlesnake.

Along with the urgency and danger there is a sense of loss. It is like the sorrow and emptiness felt when

turning to walk away from the graveside of a loved one. We have lost America! All that Christians have left is the memory of a Christian nation and that memory is growing faint. We are even failing to pass the memory on to the young who have no knowledge of a Christian America.

This memory of a Christian America is not to be exaggerated into thinking that there was ever a time when a majority of Americans were born-again Christians because that condition never existed. America, however, could have been called a Christian nation because Christian teaching and influence molded a Christian conscience that produced a Christian society. Just one lifetime ago America could have been described as a Christian nation with a Christian culture produced by a Christian conscience brought about by an effective teaching of the Bible. Let us try to refresh our memo-

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NEXT MONTH
The Place Of
CONSCIENCE
In The
CHAIN OF COMMAND

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EDITOR'S DESK

I am sure the students and possibly many teachers would disagree with the statement I am about to make, but I think many of you will agree with me. I am always glad when the holiday season is over and school is back in session and things are normal once again. It is good to turn the corner and get started with the challenge of 1977.

The Christian Educators Association of the Southeast Convention is scheduled for February 23 - 25, 1977 in Tampa, Florida. This convention is really the granddaddy of them all, and of course, has by far the largest attendance. Even though new associations both state and regional have been formed, and I think that is good, the C.E.A. Convention in Tampa continues to be best attended.

This year the convention will feature Mr. David Gibbs, the lawyer who handled the recent Christian school case in Ohio. He will be telling "The Ohio Story". Mrs. Roland Rasmussen will be coming from California to do several workshops, and Mrs. Dick Murr from Bob Jones University will also be a featured workshop speaker. The Convention kicks off Wednesday night, February 23, at 7:30 with "Tremendous" Jones. If you have never attended this convention, it would be worth your while to get away for a few days and come to sunny Florida and enjoy the spiritual blessing of this great convention.

We have had a tremendous response from Dr. Woodbridge's article concerning the Bill Gothard Seminars. In the March issue, there will be another article concerning Bill Gothard's Chain of Command. The title will be "The Place of Conscience in the Chain of Command". I believe this article will answer questions many have had concerning the fallacies in Bill Gothard's Chain of Command.

Letters

Dear Brethren:

The December issue was fabulous especially the article by Dr. Woodbridge on B.Y. Conflicts. Keep up the good work.

Enclosed is \$3 for our renewal, 4-77.

Respectfully,
Frank Thompson

Gentlemen:

Have just read the December issue of the Projector and want to congratulate you on all the topics you cover and most especially "An Uncertain Sound and "The Other Side" by Dave Johnson. As I am a G.A.R.B. have been concerned too about the Southern Baptist movement for some time — I have been very concerned that so many fail to notice it — Just last week there was an article in our Seattle paper saying that Billy Graham had said that it was alright for Jimmy Carter to, as he put it, "hoist

a few." Now I ask you. Is it any wonder that dear Jesus said "I will spew you out of my mouth."

Do hope that many will also read Mr. Johnson's article on the programs our children are being fed really every day in the week one way or the other.

I have always called television a pipeline from Hell and it is the thing that Satan used to take our people away from the church and the Book of all books. If you removed every television from the homes, the people would crawl the walls. As it is now in the day of Noah, so it is now. Idols of every kind one can imagine are being worshipped. Why, I do not know — All I can say is the people don't want the truth because it would make them free.

Enjoy your little paper so very much and ask God's greatest blessings fall on you daily — Thank you so much.

Your sister in Christ,
Julia Jo Widman

From Page 1

Institute in Basic Youth Conflicts

guaranteed by His resurrection from the dead (Does Mr. Gothard have much to say in his textbooks about our Lord's resurrection? No!), and to what believers are saved. I am not suggesting that Mr. Gothard found a Bible School. But I am persuaded that, if he truly desires his "Institute" students to know the solution to their "basic conflict," i.e. their everlasting separation from our holy God apart from the perfect sacrifice of Christ, he must be both specific and detailed in his presentation of the old-fashioned gospel of the grace of God.

CONCERNING SOTERIOLOGY

Mr. Gothard is, in my judgment, confused in several areas of soteriology (doctrines of salvation).

He does not, for example, seem to understand the meaning of the "grace of God." The Bible makes it plain that divine grace unto salvation is the unmerited favor which God bestows upon believers. When this undeserved boon has been granted to them they then "have success by faith," as the apostle Paul puts it, "into this grace wherein we stand" (Romans 5:2).

Mr. Gothard's definition of "grace" is different from this. Ever mindful that his goal for youth is "successful living," he writes: "The energizing power to live the entire Christian life is called in Scripture 'the grace of God!'" And again: "Grace is the desire and power to do God's will."

So far as the atoning work of Christ upon the cross of Calvary is concerned, Mr. Gothard makes a statement which should be shocking to every Protestant Bible believer. I want to emphasize this statement.

He indicates that men have all violated "eternal principles"; that they therefore deserve an "eternal penalty," which "can only be satisfied by an eternal payment: God's Son."

I am aware that, after years of teaching this sort of material, Mr. Gothard, under strong external pressure, has revised some of his phraseology. But the fact that it took him so long to alter the words in his textbooks, and the fact that he has made no public repudiation of his remarks, so far as I am aware, — these are rather convincing evidence that his initial, unrevised statements reflect his personal convictions.

Notice, if you will, the words "an eternal payment." Christ's death upon the cross, according to these words, represents an everlasting penalty for sin! This is an explicit denial of the finality, the "once-for-

all" nature of our dear Savior's death for sin. It flatly and openly contradicts, in my judgment, the teaching of the Epistle to the Hebrews (Study Hebrews 10:10,12,14,18). Observe the words in Hebrews 10: "The offering of the body of Jesus Christ once for all" (verse 10); "one sacrifice for sins for ever" (verse 12); "one offering" (verse 14); "there is no more offering for sin" (verse 18).

How different all these passages of Scripture are from Mr. Gothard's reference to an "eternal penalty." His words smack of the Roman Catholic mass, which purports to be a "bloodless repetition of Calvary", and which Bible believers may legitimately regard as blasphemy!

As I have pondered the pages of Mr. Gothard's textbooks the thought has repeatedly occurred to me that his "Institute" could give great comfort to Roman Catholics who adhere tenaciously to their hierarchical, sacramental system.

May I be specific? Not only do we find in Mr. Gothard's writings words which might well be interpreted to condone the Roman Catholic mass, but we also come across expressions which seem quite alien to historic Protestantism.

Baptism. This, declares Mr. Gothard, is "beginning life on a new basis." I ask, "Is that description adequate? Does it not smack of excessive emphasis on works?"

Confession and Absolution. In discussing the matter of confessing one's faults to an individual one has wronged, Mr. Gothard raises the question: "What if the person I wronged has died?" He continues: "Many who have faced this problem have discovered a full freedom from guilt by confessing the offense in the presence of a mature minister and hearing him reaffirm God's forgiveness which is assured in Scripture" (I John 1:9).

Incidentally, Mr. Gothard refers to "a mature minister" rather than to a Bible believing minister. An eternal payment, baptism, confession to a minister and absolution!

The net, cumulative impact of these thoughts appears to be such as to encourage Roman Catholics in some of their religious beliefs and practices.

Mr. Gothard seems in general unwilling to offend false religionists. In his official publicity he has issued a sweeping statement, — one which should make his intelligent disciples sit up and take notice. He writes: "These principles," referring to the

"Institute's" teachings, "apply to all: Jews, Christians and Atheists."

Think that through. Do you and I really want to support a movement of such an all-embracing, broad, inclusive nature?

Before we leave the subject of soteriology, there is an additional remark of Mr. Gothard's which deserves close and critical scrutiny.

He raises an extremely important question and answers it in astonishing fashion.

Question: "If I were standing before Heaven, what one reason would I give God as to why He should let me in?" I shall not pause to debate what I regard as the sheer irrelevance of such a query. Who is man that he should tell the Almighty what He should or should not do?

What is the Biblical basis of the believer's assurance of entrance into Heaven? It is the finished, consummated, glorious sacrifice of Christ on Calvary, the empty tomb, and the changeless Word of the living God that "whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

But what is the basis of assurance which Mr. Gothard seeks to inculcate in the minds of his vast audiences?

His Answer: God should let me into Heaven because "Jesus Christ must not be kept out of Heaven, and He is living in my heart." Nothing about the glorious transaction called "justification by faith alone"! Nothing about redemption through Christ's atoning blood! Nothing about the actuality and finality of regeneration!

Let it not be said by way of rebuttal that Mr. Gothard, when under pressure from external sources, does occasionally mention, albeit in cursory fashion, these sacred themes.

The sober fact is that he has raised a solemn question about one's entrance into Heaven. His reply, in my judgment, is lamentably weak, if not woefully misleading.

There is every possibility that Mr. Gothard will reply to these criticisms: "Perhaps in my textbooks I am somewhat vague. But in my Seminar teaching I am more specific and detailed."

To this possible reply the response is obvious. What a man says passes away with the wind. What a man writes abides. The Critique which I am now writing is based, not upon shifting verbal expressions of Mr. Gothard's opinions, but upon his written statements.

CONCERNING THE HOLY SPIRIT

One of the weakest parts of Mr. Gothard's treatment of

holy subjects is, in my judgment, his relative lack of emphasis upon the gracious ministry of the blessed Holy Spirit of God.

I have just gone through the pages of one of Mr. Gothard's textbooks again. What a vast assortment of subjects he discusses: family relationships, dating, friendships, concupiscence, finding "creative alternatives" when one is ordered to disobey the Word of God, the development of maturity, wrong attitudes, how to deal with irritations, rebuilding thought structures, — and so the list continues. The entire discussion appears to me to be a strange alchemy of human psychology and Biblical quotations.

"Basic Youth Conflicts." Crucial Question: Who is the ultimate clue to the resolution of all conflicts? The Holy Spirit of God.

It is true that Mr. Gothard mentions the Holy Spirit repeatedly. But in my view he does not make it crystal clear that every Christian problem resolved and every Christian victory won is due solely to the ministry of the Holy Spirit of the living God, the third person of the Trinity, who convicts of sin, exalts Jesus Christ the Son of God, regenerates and indwells the believer. Intimations of some of these glorious truths are given in Mr. Gothard's textbooks. But I am afraid that his tens of thousands of listeners will deduce from their reading that making detailed lists of family members who have been unkind to them, and of their own pitiable inadequacies, is as vital as their keeping yielded from moment to moment, if they are believers in Christ, to the Holy Spirit of God.

CONCERNING ECUMENICITY

At the outset of this Critique I raised the question: Does a new religious movement contribute, or does it not, to the spread of the deadly ecumenicity which threatens to engulf Christendom today?

In my opinion Mr. Gothard's "Institute" does encourage the ecumenical movement of our day. One of the methods in which it encourages ecumenicity must be boldly emphasized.

This method is described in Mr. Gothard's textbook "Advanced Leadership Guide." I believe that a careful examination of this section of the "Institute's" material reveals, not only Mr. Gothard's misunderstanding concerning an important part of the ministry of the Holy Spirit, but also his willingness to promote, rather than to

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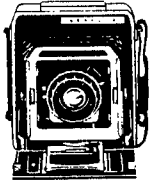
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FOCUS ON RELIGION



BY
PETER J. FOXX

Please send documented information concerning news from the religious world to The Projector, Attention Mr. Peter Foxx.

GRAHAM ENDORSES SOCIAL DRINKING

The election of Jimmy Carter as President has not been all bad. It has forced Southern Baptists and other New Evangelicals to admit to areas of compromise that are alien to historic American Christianity.

Billy Graham was recently put on the spot when a Miami Herald reporter asked him if it was wrong for fellow Baptist, Jimmy Carter, to drink an occasional highball. To the horror of true Bible

believers, Graham replied, "I do not believe that the Bible teaches teetotalism..."

There was a time when faithful evangelist would preach the Word in such power that beer halls were closed and drinkers were converted. Not it seems we are supposed to have the liquor crowd conducting the crusades. Read what Graham says of Carter: "We are friends, and I

have spent several nights with him, and he was Chairman of two of our crusades, and I am very much for him."

As if he hadn't done enough damage, Dr. Graham also reported that he has a "benevolent" attitude toward legalized gambling. All of this serves the purpose of proving an old fundamentalist truism—"That which a man tolerates, he will eventually embrace."

THOSE "DANGEROUS" CHRISTMAS CAROLS

In the state of Washington the constitution reads, "All schools maintained or supported wholly or in part by public funds shall forever be free of sectarian control or influence."

An assistant attorney general in the office of the state superintendent of public instruction thereby declared that any mention of Christ during the Christmas season was illegal for public schools.

The little children at Pioneer Elementary School really had a problem on their hands. Have you ever tried to celebrate Christmas without any reference to

Mary or Joseph or wisemen or shepherds or the Christ-child?

It was certainly fortunate for these children that the State government was around to issue guidelines. They advised that songs such as, Frosty the Snowman or Jingle Bells would be permissible. If they so desired, cardboard Santas were even okay. However:

"Dangerous are nativity scenes or the traditional Christmas carols that might be interpreted as prayers or contain phrases adoring Christ."

Associated Press writer John White informs us that

Pioneer Elementary School avoided the "dangerous" phrases. However, they did take one risk of incurring the wrath of Washington. The children sang "Silent Night."

Pioneer principal, Bill Bowman had this to say:

"Christmas is the celebration of the birth of Christ. Whether you believe in Him or not, it's still the celebration of Christ's birth, and it doesn't seem right not to have traditional observances."

I suppose that it is not required to be a complete imbecile to be a government official, but surely it must help.

A CATHOLIC ON WHEATON COLLEGE FACULTY

At one time Wheaton College in Illinois was known as "a Fundamentalist island in a sea of unbelief." For years the sea has been

getting the best of the island. We are sorry to report that now the island has sunk completely out of sight. On the Wheaton faculty sits a

Roman Catholic professor by the name of Robert Webber. Professor Webber teaches in the division of Biblical studies.

Self-Destruct

(Continued from page one)

ries as to what it was like in a Christian America. In the first place it was generally accepted that truth existed and that the Bible was the truth. It is hard to remember but it hasn't been so long ago that this fact was hardly questioned. It seems strange now and a little difficult to understand but even those who did not believe nor obey the truth accepted the fact that it was truth and it was there. And what seems even more difficult to understand now is, that in the Christian America of yesterday, truth was accepted as absolute. It was truth that was perfect, complete, unconditional, and

unchangeable. It was hard to recall the kind of difference this made in America. There was always the assurance that there was something sure and safe to fall back on—something that would always be there. It was something that was fixed and established and that could always be relied upon in any circumstance. There was a foundation—a final appeal. This gave a cohesion to the whole nation: this acceptance of the fact of an absolute truth is what held it together and gave all a common bond. There was truth in the Christian America: a truth that had been proven in every conceivable situation and

thus gave a real assurance for solving all of tomorrow's problems.

Again it must be said, our memory of a Christian America is not to be interpreted that everyone in America ever lived by the truth: but it does mean that nearly everyone accepted the fact that absolute truth was there and that is what made the difference. It was there—even if it wasn't always used.

Another thing about a Christian America that is a little difficult to explain to today's generation is that, not only was it accepted that absolute truth existed but anything that denied, or was contrary to the truth, was error. Now to an older Christian, with a good memory, this might bring a smile—the idea that it has to be said that there is truth, that which is opposite or contrary is error, seems so simple. Why, surely, everyone knows that. Back in a Christian America only a few intelligent philosophers would have challenged this fact—and no one listened. The difference is that today we have a whole nation of intellectual philosophers and things like this have to be explained. Truth—error. Right—wrong. Pure—impure. The Bible spells out this fact in one verse.

"Hereby know we the spirit of truth, and the spirit of error." (I John 4:6)

In a Christian America truth and error could be defined. Truth was being faithful to fact and reality. Truth was true in relation to being, knowledge, or speech. Truth was right according to divine revelation. In a Christian America the Bible was the accepted truth. It made this claim for itself and was accepted as such.

"Jesus said unto them I am the way, the truth, and the life." (John 14:6) Jesus spoke as one having authority when He said, "I am the truth." The Bible speaks of a God that cannot lie. (Titus 1:2) What God says in the Bible is truth, absolute truth. He cannot lie. How strange this sounds in today's babel of confusion.

"Sanctify them through thy truth: thy truth is truth." (John 17:17) Here is no uncertain sound. The Bible just plainly says that it is the truth and you either accept it as such or are forced to reject it as fraudulent. We are told to "obey the truth." (Galatians 3:1) It doesn't take much to recognize that the truth can be known if it was to be obeyed.

"And ye shall know the truth, and the truth shall make you free." (John 8:32) What a tremendous promise! "Ye shall know the truth."

The acceptance of the fact of truth and error made a noticeable

mark upon a Christian America. The knowledge, belief, morals, laws, customs, and opinions of America were predominantly Christian. Let us start at the very beginnings of our nation. One only has to peruse lightly the history of early America to see that at the beginning this country was thoroughly saturated with the influence of Christian teaching. This influence continued strong until about one lifetime ago. The men who wrote the documents upon which the government of America is founded, publicly and repeatedly sought the blessings and guidance of God through the Bible. Their philosophy of government and law came right from the pages of the Bible. No nation was ever conceived that so publicly and openly accepted the Christian guidelines as set forth in the Bible. That this is fact can easily be established by all who care to read what these men wrote.

In early America there was the struggle of different religions and the differences of opinions but because there was the acceptance of the fact of truth and error there emerged the nation that was so blessed of God.

Because it accepted the fact of absolute truth a Christian America found it easy to accept the fact of a truth giver—God. The fact of God's existence was accepted by a Christian America. Challenges to this fact were rare and treated as

suspect. Even those who made no pretense of religion would vigorously proclaim their belief in God and the "good Book." In the days of a Christian America man made no attempt to deny what his intuitive knowledge cried out was fact. As strange as this sounds today this also gave a cohesiveness and unity to the nation—they all had the same God. This was true in the abstract if not in particular application.

The Bible concept of the nature of man dominated the thinking of Christian America. It was accepted that the nature of man was evil, inclined to sin, and was getting progressively worse. No one particularly had to spell this out—it was just generally known, maybe because man was inclined to be more honest with himself in a Christian America. And then, no one was trying to publicly deny the obvious: they didn't do that in those days.

Because it was believed that man was a sinner a Christian America also accepted the fact that he needed a Saviour. Jesus Christ was the Saviour. Even those who did not accept this in a personal way did not deny the fact. Even in the conflict that existed among different kinds of churches over the necessities of salvation—none denied that salvation was necessary on a personal basis. And certainly none denied that Jesus Christ was the Saviour.

The moral teachings of the Bible were accepted as the basis of determining right and wrong in conduct and character. The fact that right was to be rewarded and evil was to be punished was never seriously questioned in a Christian America. The laws of our land re-

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Stars of the Morning

By "Aunt Carolyn"

A corner nook of hints and tidbits for folks who love boys and girls and want to win them to the Lord Jesus Christ.



Victory On Mount Carmel

Tongues were stuck to the top of the people's mouths! Young folks looked old and dried out. Grass once lush and green, turned brown and died. Trees that had given fruit and shade for many years were now dying, and animals lay writhing and dying in the fields. What a miserable plight the country was in. The Israelites were supposed to be God's people — folks who loved and worshipped Him, but now they had turned their backs in rebellion and had even gone so far as to worship the false god, Baal. Finally God had taken their sin, rebellion, and pride long enough, and in order to make the people come to their senses He sent a terrible famine. For three years it had not rained. Animals, crops, even people, were dying, and the water supply was nearly gone. In fact, it seemed hope itself was gone.

Then one day God spoke to His servant, "Elijah, go down and see King Ahab. Tell him to get ready, because I am going to send rain!"

Well, I'm sure the news of rain was wonderful to Elijah, but to go face the wicked King Ahab when he was already raging over the drought and famine was no pleasant task. Yet, Elijah was a fearless, obedient servant to God. (Oh, that we had some young men and women, boys and girls today who would stand, even put their life on the line, if need be, for the Lord Jesus Christ.) Elijah took his orders from God — not the King or anyone else — so he went straight to the King and said, "Oh, King . . ." but the King interrupted in a rage, "Ah ha! So you're the one who has caused all this trouble!" Well, that was some greeting!

Elijah said, "Wait a minute, King! Not I! I'm not the trouble-maker. You are! You have caused your people to sin and worship Baal. You have turned your back against God YOURSELF, AND THAT IS WHY ALL THE TROUBLE IS UPON YOUR COUNTRY. But tell all your people to meet me. Tell them to come to Mount Carmel, and be sure that all the 450 prophets of Baal and those 'pet prophets' that eat at Jezebel's sumptuous table very day are there, too!"

So, the crowd gathered. People came from all over

the country, and leading the mob were the prophets of Baal — four hundred and fifty of them! All of them came intent to praise and honor their false god, while only one man, Elijah, was there to stand for the true God of Heaven. But, do you think Elijah was afraid? Not on your life. He spoke directly to the people. "You folks have been trying to straddle the fence too long! Make up your minds! If the Lord is God, follow Him; but if Baal is right, follow him!" But the people were silent — too weak and spineless to take sides. In that crowd of thousands, the silence was deafening.

"All right!" Again brave Elijah took the initiative. "I, only I, am the only prophet of the Lord here, but there are 450 prophets of Baal. I challenge them to a contest! Let each of us build an altar and lay the sacrifice upon it. Then they will call to Baal, and I will call upon God. The God that answers by fire, let Him be God!"

Well, that was certainly fair enough. The people agreed, and the contest was on!

Elijah was a real gentleman and gave the prophets of Baal first chance. He said, "Why, there are four hundred and fifty of you. You can go first." So they built that huge altar and laid the dry wood on it. Then they killed the big bullock, laid it up on top of the wood, and then they began to pray to their god.

"B-a-a-l, B-a-a-l, hear us!" they called. "B-a-a-l, hear us!" They started early in the morning, and by the afternoon they had prayed and cried and screamed until they had worked themselves up into a frothy sweat. But, do you think they had received an answer? No, sir, not a sound!

Well, Elijah watched for quite a while. He did pity those prophets in their darkness, yet the people had to see for themselves that Baal was false and to worship him was sin. Those wicked priests seemed so determined that Elijah finally mocked them a little. "Call him a little louder. Maybe your god's busy talking. Perhaps he is in a conversation, and he can't hear two people at once. He can't hear you and whoever else he is talking to at the same time. Call him a little

louder! Maybe you can get his attention!"

So, they called and cried. They worked themselves into such a fret that they were leaping up onto the altar and jumping down the other side. They slashed their wrists until the blood spurted out. They screamed! It was a horrible sight!

Pretty soon Elijah taunted a little more. "Maybe your god's gone hunting! That's it! I imagine he is gone pursuing an enemy, and he doesn't have time to waste with you." Well, that only made matters worse, you know, and they screamed and cried the louder.

"Well, let's see," Elijah said, "Ah, let's see — Maybe he's gone on a journey. Why, that's it! He's gone on vacation! He has taken a few days out of the office. He probably needed a little time off."

They screamed and leaped and cut themselves all the more. Then Elijah added sympathetically, "Perhaps he's sleeping! Your poor old god has to take a nap and rest a little while!"

The poor people cried and screamed and tried to get their god to answer, but by evening time not one sound had been heard. The prophets of Baal were completely exhausted! They could do no more! In fright and terror the people had shrunk back from the scene as far as possible. Yet they felt limp, empty, and destitute as they realized the god they had been following was no god at all and was helpless to aid them or answer their prayers.

Then the strong, stalwart Elijah moved forward, stood quietly before the people, and spoke, "Now, all of you, draw near to me." (Yes, that is always Jesus' call, too. He says, "Come unto Me." He's not chasing anybody off, but inviting folks to come.) Elijah said, "Come near to me," and as the people moved silently forward, Elijah rebuilt the altar with twelve huge stones. He laid the wood and the bullock on top. Now the people thought he was ready, but then Elijah said, "Get me four barrels of water and pour it on the sacrifice and on the wood."

"Elijah — four barrels of water when we're all dying of thirst and famine? We can't afford it!"

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A CRITIQUE

withstand the dreadful onslaughts of ecumenical infidelity.

Mr. Gothard raises the subject of the modern speaking in tongues movement and suggests its "beneficial" effects in the encouragement of ecumenicity.

Before stating his exact position I deem it wise to give the view of Christian orthodoxy concerning the

modern speaking in tongues movement.

In these days of doctrinal confusion the suggestion is often made that speaking in tongues is an evidence that one has attained a higher level of spirituality; and that thus the gift is earnestly to be sought.

What is the Biblical teaching in this area? A classic passage of Scripture dealing with speaking in tongues is First Corinthians, chapters 12, 13 and 14.

First, it is clear that the apostle Paul spoke in tongues (I Cor. 14:18). Therefore we cannot deny the possibility of this phenomenon.

But second, the question must be raised: "When did Paul's speaking in tongues occur?" In the first century A.D. This was before the New Testament writings were completed, i.e. before the New Testament canon of Scripture was in its final, definitive form.

This was an interim period. During this period the Holy Spirit dealt with the early church through the means of nine spiritual gifts. One of these gifts was speaking in tongues.

Nine interim spiritual gifts, or charismata, — all listed in the writings of the apostle Paul. Note carefully, please: **Similar laws apply to all these nine gifts.** If one of the nine gifts is valid and to be coveted today, then by the law of logic all the other

and then blessings. First we must realize who the true God really is, and we must come to Him in His Way. We must come to God the Heavenly Father through Jesus Christ, His Son. We must accept Jesus Christ's atonement on the cross as the payment for our sins. We must receive this gift by faith. Any other way for salvation is false. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) And we must not wait for signs or fire to fall from Heaven as it did in the day of Elijah, because we now have the completed, perfect Word of God to read, believe and follow. We must take God at His Word. So accept Jesus Christ as your personal Savior. "The blood of Jesus Christ, His Son, cleanseth us from all sin." (I John 1:7b). Let Him clean out the sins, the pride, the false gods in your life — and then, oh, what joy and blessings will follow as you stand up for the Lord Jesus Christ and are faithful to Him. You, too, can serve the God of Heaven, and God can use you in a wonderful way to do His will!

In awe, in fear, in wonder the people fell on their faces and exclaimed, "The LORD, He is God, The LORD, He is God!" They didn't need any more preaching, or pleading, or convincing. They knew now who the true God was! They knew now who had real power! They knew now to whom they had to answer! They knew now whom they must serve!

But the meeting wasn't over. Before they left that day all the wicked prophets of Baal were destroyed! Then it was that Elijah announced to Ahab that there was a sound of abundance of rain! That's always the order in which blessings come — cleansing

eight gifts are also valid and to be coveted today. Please bear this in mind.

Read I Corinthians 14:26 and you will discover that one of the nine spiritual gifts was revelations, — direct prophetic revelations.

If speaking in tongues is normal today, then direct prophetic revelations are also normal today. There is no escaping this logic.

Let us see the consequences of this.

A faithful minister of the gospel, for example, is preaching a sermon based solidly upon the Scriptures. Suddenly a man arises in the congregation, interrupts the message and declares, "Wait! I have just had a prophetic revelation from the Holy Spirit!"

The minister pauses, lays aside his Bible, and gives heed to the voice from the pews.

Lays aside his Bible. It is exactly at this point that the danger inherent in the modern speaking in tongues movement becomes crystal clear. Direct revelations would tend to replace the Scriptures. Thus they would become a potential threat to the exclusive, final authority of the Word of God.

A faithful under-shepherd of Christ, who warns his flock against the ravening wolves of Modernism, Neo-orthodoxy and the New Evangelicalism, must also warn his flock against this threat to the Scriptures.

"But," the ardent advocate of speaking in tongues may declare, "my direct revelation does not contradict the Word of God." To which rejoinder the Bible believer's answer is obvious: "Then your 'revelation' is not a 'revelation' at all. It is simply a 'review'. And this is not what the apostle Paul was describing.

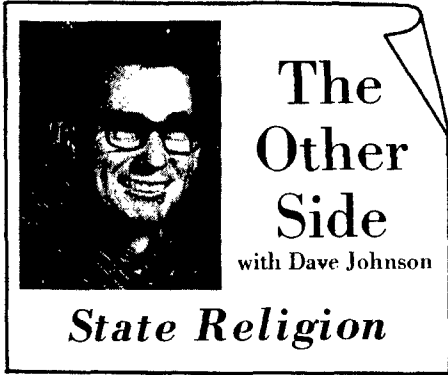
May the people of God keep alert and discerning. The devil is cunning. He will do anything in his power to get our gaze away from the dear face of the Son of God. He is delighted when in our thoughts spiritual "gifts" replace the divine Giver.

A further word of warning. The Holy Spirit of God never contradicts the Holy Word of God. In many apostate churches today people claim to be speaking in tongues. If these claims were genuine, the people in question should at once obey the Spirit of God speaking through the Word of God, leave their apostate churches and assume the position of Biblical separation (see II Corinthians 6:17). This is precisely what they, for the most part, refuse to do!

How does all this relate to Mr. Gothard? Does he take a clear Biblical stand against this obvious challenge to Scriptural orthodoxy? In my view he does not. Instead he

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The separation of church and state, which we as Christians support, is for the purpose of keeping the state out of the pulpits of our land. Another reason for Christians to favor this separation is to keep from paying taxes to support a religion.

In theory, separation of church and state is a noble ideal; however, in practice, church and state are opposite sides of the same coin. The religion of a people always determines their political philosophy and their economic logic. With this in mind, my students are taught that we, in the United States, do in fact have a state religion which is taught to all students who attend tax supported schools. That religion is called by different names but it is always based on the un-scientific theory of evolution.

While on vacation last month, I was reminded of a trip which I took a few years ago to the famous Paluxy River near the town of Glen Rose, Texas. What! You never heard of the Paluxy River? The Paluxy has revealed enough anti-evolution evidence to convert the most ardent evolutionist. But, as Luke 16:31 states, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Neither will they be persuaded though thousands of footprints are found!

The Paluxy story began in 1908 when a terrible flood uncovered both human and dinosaur tracks. For the next several years more tracks were found and the stories began to spread. In 1936 a trail of brontosaurus tracks were removed from the river bed by paleontologist Roland T. Bird. It was at this time that the first "defense of the faith" was recorded at Paluxy. Mr. Bird told one of the local discoverers that the tracks which looked like man tracks could not possibly be such because man had not yet evolved.

This brings us to a brief discussion of one of the many sacred writings of the tax supported religion of our country. The sacred writ to which I refer is called a "Geological Time Chart." Normally this chart appears in the encyclopedia without benefit of author's name. The reader must therefore presume that the God of this

The Other Side

with Dave Johnson

State Religion

religion (Lucifer) must be the author. According to the sacred chart, the world is about four and a half billion years old. The information which is of most concern to us, of course, is the time of the appearance of dinosaur and man.

The particular chart which I have before me claims that it was 200,000,000 years ago when the dinosaurs first came on the scene. Thirty million years later, these critters were huge and lived in western swamps. It was only 130,000,000 years ago when they grew horns and armor. But, alas, they began to die out for some reason and the next entry on the chart (60,000,000 years ago) says that mammals were common but "most of them were small, stupid, and rather clumsy." As for humans, they have only been here for a little over three million years.

To make a long story short, there is at least a 60-million-year gap between the age of the dinosaur and the advent of man. During this gap, there should be neither man nor dinosaur.

Over the past several years hundreds of tracks have been found in the Glen Rose area. Human tracks and dinosaur tracks in the same strata prove that man and dinosaur lived in the same area during the same time, but this evidence is in direct contradiction to a religious faith. The evidence must be explained away. How do they do it? It's quite simple. It goes something like this — Man Makes a chart. Chart is infallible. Anything which disagrees with chart is wrong! Only a religion would be defended with such blind circular reasoning.

A few years ago, when I was visiting the famous dinosaur park at Glen Rose, I asked the park ranger if he knew anything about reports that human prints were found along with dinosaur prints. His answer was, "Lots of rumors get started around here, but there aren't any human tracks that I know about."

Most folks have never heard of the Paluxy River simply because of the incredible cover-up by the evolutionists. "Professing themselves to be wise, they became fools.... Who changed the truth of God into a lie...."

Yes, there is a tax sup-

ported state religion in the United States. Some have sought to change this by forcing the state schools to teach creation along with evolution. These are the same well-meaning folks who want to clean up the text books and put Bible reading and prayer back into the tax supported state schools. I agree that the public schools are bad but there is another alternative. God has not given the responsibility of rearing and educating children to the state. This is the parent's responsibility. The public schools have a terminal illness. Let them die!

Why are the public schools so strongly defended by so many people? For example, the following statement appears on almost every Masonic news letter which is designed to promote membership in the lodge: "It enjoins on every brother the support of the American public school, non-partisan, non-sectarian, efficient, democratic; for all the children of all the people; equal education opportunities for all." I believe that public schools are supported by most folks because of evolution, not in spite of evolution as some would have us to believe.

As I mentioned already, the religion of a nation directly determines the political philosophy and economic logic of that nation. I submit to you that the best system of government which man can devise is tyranny and the best system of economics which he can devise is socialism. When man believes in evolution, he must also believe that some have evolved further than others — mentally as well as physically. This, of course, leads to the belief that some must, for the benefit of mankind, rule others. This nation in which we live began with a political system and an economic system which was not dreamed up by men. Our political and economic systems were the results of the Bible. No group of men sat down and thought up the industrial revolution and the free market. These things were a natural result of believing the Bible. Neither did men decide what liberty consists of. The Word of God tells us that life, liberty and property are from God.

When a group of men

seems to leave the impression in his textbook "Advanced Leadership Guide" that speaking in tongues may serve a useful purpose today.

Mr. Gothard writes concerning the continuation of the tongues movement in our century: "Because of the background of some believers there is a need for demonstrating to them that their spirit is alive. Tongues may be one means to do this."

Discussing the theme "Understanding your Spiritual Gift" Mr. Gothard declares: "Speaking in tongues requires an opening of one's spirit and soul."

How can earnest Bible believers, who believe in the glorious finality of the Bible, support this sort of teaching? But the worst is yet to come.

How do you feel about the modern ecumenical movement in the churches — the dreadful breakdown of orthodoxy in the interest of ecclesiastical amalgamation and ultimately of the "one church" aspect of the Babylon of the Book of Revelation?

Every believer in Christ who has an ounce of conviction and courage should oppose at every level the ecumenical monster which holds an ever firmer grip on modern ecclesiasticism.

Does Mr. Gothard share the view just expressed? Is he determined to throw the entire weight of his multi-million dollar enterprise against modern, anti-Biblical ecumenicity? The answer to this question is a resounding NO! Mr. Gothard actually goes so far as to suggest that the modern speaking in tongues movement may promote and further the broad spirit of unity — the very ecumenicity the steady advance of which multitudes of devout, informed Christians deplore.

Referring to the "Ultimate Achievement" represented by what Mr. Gothard terms "these New Testament needs," i.e. speaking in tongues, he affirms that a basic achievement will be "to unite all groups of believers with varying backgrounds and needs and ministries into a healthy and harmonious fellowship."

"Varying backgrounds and needs and ministries." Pentecostals, members of

honestly believes they are superior to other men, this is a natural result of evolution. Evolution leads to socialism and tyranny. How do I know this? I observe the direction which this country has taken since public schools have been supported by evolutionists and most particularly since public schools have received aid from the Federal Government.

Our children are either going to be conditioned to live in a world dictatorship or they are going to be taught to stand for the principles of the Word of God.

You may have to support the state religion with your taxes, but you do not have to send your children to their indoctrination centers!

A CRITIQUE

apostate Presbyterian churches, etc. cemented into a joyous unity as the result of the bond of speaking in tongues which they all, whether in unfaithful denominations or not, practise and enjoy.

There you have it! What further needs to be said? NETCONCLUSION

People who for years have been known as "evangelicals" are rising to the defense of Mr. Gothard. But in my opinion such people have either never studied his writings in detail, or else they are losing their convictions concerning the Scriptures.

I for one cannot recom-

mend Mr. Gothard's work. In this Critique I have pointed out what I regard as his errors in theology, Christology, Pneumatology, anthropology, the doctrine of sin, soteriology and ecumenicity.

My prayer for Mr. Gothard is, not merely that under pressure he will adopt new phraseology here and there in his textbooks, or that he will "screen out" objectionable phrases, but that, mindful of the eternal destiny of the souls to whom he ministers, he will rethink, solely on the basis of the unadulterated Word of God, his position from beginning to end.

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From Page 3

Self-Destruct

ject the acceptance of the moral teachings of the Bible. It could be said that a Christian America had a Christian conscience.

The books and literature of a Christian America revealed its Christian character. To establish this fact, take the best seller of 40 to 50 years ago and compare it to the one of today. Christian America shut down on Sunday—the Christian day of worship. It was accepted that it was the right thing to go to church and it was wrong not to attend. Even those who did not go, agreed!

To those who still have a memory of America as a Christian nation it doesn't take much jogging to bring that memory into clear focus. For those who do not have such a memory, it is already almost impossible to convey to them what it was like—even if anyone was trying.

For some it is easy to remember America as a Christian nation but it is difficult to face the fact that our nation has lost that Christian identity—in one lifetime. Too many are content to live on the memory and ignore the reality. It seems to be easier to contentedly remember America as a Christian nation than to face the fact of the continuing slide downward; from Christian to non-Christian, and now, one step away from Satan's Society.

The purpose of these pages is to scream out one more time for God's people to look at it as it is—not as they remember. **THE FACT MUST BE FACED THAT WE ARE NOW LIVING IN A NON-CHRISTIAN AMERICA.** It can seriously be said that children being born in America today could possibly have no more chance of being saved than if they had been born in China or Russia. Are you listening?

The pages of history are cluttered with the wreckage of nations that have followed the same downward spiral that characterizes America today. Our only distinction is that we are doing it faster. No nation has ever survived, which, after knowing God, turned from Him. This is the course that America has taken. A nation, which from its very beginning, was characterized by an acknowledgment of its belief and need of God is now engaged in systematically eliminating God from every aspect of its existence. No nation has ever taken the road now being followed by America and turned back. We are possibly less than one-half a generation away from the point of no return.

This is the terrible sense of loss being felt by born-again Christians. The urgency stems from the sure knowledge that this cannot continue without God intervening. And the time is now. The percentage of those being saved continues to dwindle. The influence of Christianity is dying at an ever accelerating rate.

To any honest observer it has to be recognized that on a world-wide

basis the same situation exists. There is no nation on earth today that can be called a Christian nation. In America there is the one last glimmer of hope. It will be the premise of this book that a turn around can be accomplished. It has never been done, but, under God, it can be done. The condition must be realized, the remedy applied, and God must be expected to work His miracle—now!

Again it needs to be said so it will be remembered throughout all these pages. In speaking of a time when America could have been

called a Christian nation it is not the intent to imply that there ever was a time when there was a popular acceptance of God, the Bible, Jesus Christ, etc. Neither is it intended to imply that there ever was a time of a real Christian majority in America. True Christianity, in America as everywhere else, has always been a small minority. In a Christian America, however, it was demonstrated that a faithful Christian minority could influence an entire nation and its culture.

All through these pages when

we speak of turning America around before it is everlastingly too late, it is not our intent to convey the idea that there is something that can be done that will automatically cause a huge, nation-shaking, movement that will suddenly "Christianize" America. There is no where in the Bible where the anticipation of the whole world, or whole nations, "turning to God" is held out. It can be hoped that America will be turned around so that the Christian influence will not be squelched and where souls can continue to be saved—more so, if God so desires, than ever before.

WHAT ARE YOU LOOKING FOR IN THE EDUCATION OF YOUR CHILD?

by Dr. Paul A. Kienel
Executive Director of WACS



The colonial law known as "The Old Deluder Satan Act of 1647" was passed to "keep youngsters out of mischief as well as to educate them." Keeping youngsters out of mischief and educating them is still a significant reason for establishing schools but education, especially Christian education, must have a higher purpose. And, quite frankly, education in early America had a higher purpose. Even a surface study of colonial education will show that it was profoundly Bible-centered and deeply religious.

For over 100 years, first-graders learned to read from *The New England Primer*. The 1762 edition taught the ABCs this way:

- A — In Adam's Fall, We Sinned All
- B — Heaven to Find, The Bible Mind
- C — Christ Crucify'd, For Sinners Dy'd

The *McGuffey Reader* series, which replaced *The New England Primer*, had a similar biblical emphasis. Liberal historian Henry Steele Commager acknowledged this in an introduction he wrote for a re-issue of *McGuffey's Fifth Reader*. He said:

"What was the nature of the morality that permeated the (*McGuffey Readers*)? It was deeply religious, and . . . religion then meant a Protestant Christianity . . . The world of the *McGuffeys* was a world where no one questioned the truths of the Bible or their relevance to everyday conduct . . . The Readers, therefore, are filled with stories from the Bible, and tributes to its truth and beauty."

Ellwood Cubberly, a prominent educational historian, wrote in his book *Public Education in the United States* (Houghton Mifflin): "The most prominent characteristic of all the early colonial schooling was the predominance of the religious purpose in instruction. One learned to read chiefly to be able to read the catechism and the Bible and to know the will of the heavenly Father. There was scarcely any other purpose in the maintenance of elementary schools."

Commager further points out in his introduction that education and educators have different goals today: "That our children, today, are better taught than were their luckless predecessors is generally conceded, though we are sometimes puzzled that we have not produced a generation of statesmen as distinguished as the founding fathers."

Even though the curriculum of early American education was limited primarily to reading, writing, arithmetic, and religion, and most of those who attended school went for only two or three years, the impact of the entire curriculum was Bible oriented. The Bible was presented as the infallible point of reference for the right way to live.

Why have we "not produced a generation of statesmen as distinguished as the founding fathers?" Is it because the American educational system over the past 200 years has lost its moral teeth? Now we are "gumming them" with man-made moral platitudes about "honesty is the best policy," implying that man's human behavior sets the standard, with no reference to God's eternal standard. This moral decline is evident in our textbooks. In 1800, it was revealed that spiritual and moral lessons accounted for 99 percent of the content. By 1875 the spiritual and moral content of the readers had been reduced to 50 percent and as of 1946 less than 1 percent of the material in the readers used in the public schools of Massachusetts had any moral or spiritual content.

The moral decline in public education has continued. On October 14, 1973, during a speech in Phoenix, Ariz., Dr. W. P. Shofstall, Arizona state superintendent of schools, said: "The greatest achievement of the devil in America today is the fact that a state superintendent of schools may not legally participate in any activity in a public school building for the purpose of overtly knowing, understanding, and doing the will of God. The atheists have, for all practical purposes, taken over public education in this country."

Today's Christian school movement is not a return to Puritan methods of education that were characterized by "much memorization and whipping," but it is an effort on the part of Bible-believers to provide an educational program in which Christ is honored and the teachings of God's Word are freely shared with a generation of youngsters who are reaching out for light in a dark world. Christian schools offer a philosophy of education that is refreshingly different from the secular world of education.

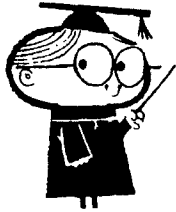
There is much more to the thrust of Christian school education than teaching your child the three "R's" and occupying his time so he will not "get into trouble." Theodore Roosevelt said, "To train a man in mind and not in morals is to train a menace to society." It is the sincere prayer of every Christian school educator that the

primary purpose of sending your child to a Christian school is the spiritual welfare of your child. Far more important than the academic success of your child is his spiritual relationship with Jesus Christ. Many Americans have placed too much faith in education alone and have looked to education as the ultimate goal in life. It is possible to have a Ph. D. degree and have no moral commitment. Morality is not a product of education. Morality is the product of an individual's declaration of faith in Jesus Christ as Savior and Lord. Dan L. Shedd, the principal of Brethren Elementary and Jr. High School in Whittier, where my daughters are enrolled, wrote in a recent newsletter to parents, "No greater assurance policy could be given to your youngster than a piece of 'The Rock,' Christ Jesus. On Him alone will the issues of life either stand or fall."

What are you looking for in the education of your children; prestige of a private school, revenge against the public school, better academics, better friends? Some of the above may be commendable motives, but none should be number one on your list of priorities. Colossians 1:18 says, ". . . that in all things *He* might have the pre-eminence." Christ must be pre-eminent "in all things" including your purpose in sending your child to a Christian school.

It may seem strange for me as a Christian school leader to make this statement—Christian school education in itself is not the answer to the basic need of your child. Christ is the answer. And Christian school education is one of the most efficient and effective means of offering His message to your child. To a large degree, the reception of Christ's message of love by your child depends on your parental attitude toward spiritual matters. As a parent, if you are not the spiritual leader you should be, I urge you to contact a Bible-believing pastor or one of the Christian school educators at your child's school. Talk with them about the full meaning of making Jesus Christ the pre-eminent force in your life and in the life of your family.

Indiana State Senator, Gene Snowdon, wrote, "More than half a generation of our youth have been virtually incapacitated to make moral decisions. If we lose the next half generation, the battle is lost." Christ pre-eminent in the lives of our children is the answer to the future of our country. The most patriotic thing you can do during this bicentennial year is to take a child, your child, by the hand and lead him to the Savior. □



Teaching Tips

By Doris Hobbs

Students need to be given direction in choosing good reading materials in addition to the normal drill in the fundamental reading skills. One way to help children appreciate good literature is for the teacher to read orally to them.

Every afternoon after lunch I read to my sixth grade class. We have read the junior versions of *Pilgrims Progress*, *Dog of Flanders*, *Swiss Family Robinson* and just recently during the Christmas season *Charles Dickens' A Christmas Carol*. This was my students' first experience with a Classic.

After reading, I asked the class to describe the main scenes, such as Scrooge's office, home, bedroom, the graveyard, Tiny Tim's home, etc. We finally decided upon 13 scenes. Different students drew and colored the scenes on 18 inch squares of paper. They each had a three inch border on all sides. After the drawings were complete we taped them together in the correct



order. Other students brought a large box, two empty foil rolls, and some wood-grained contact paper. These materials were put together to form a TV set. Two students wrote a script by describing what was happening during each of the 13 scenes. After recording the students' version on a tape cassette, we practiced playing the script and rolling the scenes.

The highlight of the whole activity was giving a premiere showing to the fifth grade class.

The Basic Laws Of Economic Progress

- 1 The Law of Freedom:** Of all God's creations man, alone, was endowed with free will. For this reason man does his best work in an atmosphere of freedom, freedom to choose his labor and to freely use the fruits thereof. Only freedom releases all of man's potential energies.
- 2 The Law of Cooperation:** Man cannot prosper alone in a modern economy because he performs only a part of the production process. His work is done as a member of a team, and, unless the team prospers, no member can prosper.
- 3 The Law of Inequality:** No human beings are exactly equal in mental and physical ability. To make the best use of its human resources an economy must accept this fact and must provide opportunity for each man to do what he can do best.
- 4 The Law of Compromise:** Prosperity requires harmony among men. Harmony requires compromise based on good faith and the Golden Rule. Without compromise man is confronted either with anarchy or government force.
- 5 The Law of Compensation:** Men being unequal, their potential economic contributions are unequal and there must, therefore, be inequality of reward. The natural way to arrive at the monetary value of any particular ability is through the law of supply and demand: *let the free market decide*. Perfect "fairness" is impossible, but the free market method is the closest that man has found.
- 6 The Law of Responsible Authority:** Responsibility without authority generates timidity, indecision, and caution to the point of inactivity. Authority without responsibility generates carelessness, arrogance, favoritism, and potentially disastrous decisions. Responsibility *with* authority generates balanced judgment, respect for the opinions of others, justice in personal decisions, and prudent planning.
- 7 The Law of Predictable Money:** Prosperity requires long-range planning. In a modern economy the results of long-range planning frequently depend upon the future value of money. *Unpredictable money is a major obstacle to economic progress.*
- 8 The Law of Enforceable Contract:** Economic planning in a modern society requires basing one's

actions on actions that other people have contracted to take. Because honor among men is still far from perfect there must be legal enforcement of contracts when violations occur.

9 The Law of Private Property: Private property is a natural extension of God's law of freedom. The natural desire for personal possessions is, aside from hunger and privation, man's greatest incentive to do his best work. Any society whose laws do not release the power of this incentive will never get maximum productivity from its members.

10 The Law of Production: Man produces goods and services by changing the form, condition and place of natural resources by applying to them his muscular and mental energy aided by tools. Tools being the only one of these factors that man has the power to increase, his progress in productivity depends upon his progress in tools.

11 The Law of Distribution: When anything is produced, sooner or later it must be sold, even as junk, if need be. The *normal* selling price of a product is the total of the costs shown below:

- Cost of Outside Goods and Services
- Cost of Human Energy (Payroll, benefits, etc.)
- Cost of Taxes
- Cost of Tools Wearing Out (Depreciation, etc.)
- Cost of Using the Tools (Profit)

This is the amount management *expects* to collect from the customer. If, however, events make the customer *willing to pay more or determined to pay less*, the selling price will change. *The customer always has the final word in distribution.*

12 The Law of Reasoned Fear: Had primitive man lacked the God-given intelligence to fear the dangerous consequences of his actions or his inaction, he would have been doomed to extinction. Modern man, although free from primitive dangers, should still remain fearful of at least two continuing (and sometimes hidden) dangers, 1) personal failure in his contribution to society and 2) the tyranny of other men. *Any philosophy that lulls these fears invites individual and collective disaster.*

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Sick Sheep

A Scottish shepherd was once asked if his sheep would follow the voice of a stranger. He replied, "Yes, when they are sick, but never when they are well. A sick sheep will follow anybody."

No wonder some sheep stray from

the church. No wonder they follow another instead of the real Shepherd. They have a disease and the disease is sin.

— Copied

She Knew Too Much Bible!!

A little girl, being asked by a priest to attend religious instruction, refused, saying it was against her father's wishes. The priest said she should obey him, not her father. "Oh, Sir! We are taught in the Bible to 'Honor thy Father and thy Mother,'" she replied.

"But you are to call me 'Father' was his answer. To which she replied, "No, for the Scriptures say, 'Call no man your Father upon the earth for

one is your Father which is in heaven.'"

The priest was not anxious to lose a religious discussion to one so young and he said, "You have no business reading the Bible!" "Then why did Jesus tell me to 'search the Scriptures?'" she asked. He replied, "But that is only to the clergy. You understand that a child cannot know the Scriptures." "Then why," she asked, "did Paul write to Timothy: 'From a child thou

hast known the Holy Scriptures?'" "Surely there was some way to get the best of this young upstart.

Said the priest, "Timothy was being trained to be a bishop and he was taught by the church authorities." "No, Sir," said the girl, "He was taught by his mother and his grandmother. At least that's what Paul wrote."

The priest turned away and it is said that he mumbled — "She knew enough Bible to poison a pariah."

— Selected

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