

The PROJECTOR

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

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The Christian Philosophy Of Education

By Dayton Hobbs

In order for a school (pre-school, elementary, secondary or post-secondary) to be Christian, it must have the Christian philosophy of education. Just because a school wears the name "Christian" doesn't make it so, any more than a European becomes American simply by waving an American flag. The Christian philosophy of education must be the Bible philosophy of education. I am afraid that many are not aware that the Bible expresses a definite philosophy of education. Many seem to feel that as long as the Bible is taught in the school and the boys and girls are won to Christ, they have a Christian school. If this were true, the old "release time" idea where children were allowed to be released to attend a session on religion in the church of their choice, would be the perfect answer to today's educational dilemma. However, such is not the case; the whole modern institution of education, from nursery schools through universities, is "sick unto death" from one and the same disease, Humanism! A few aspirin; a new wonder drug; fresh and new prescriptions from the same "doctors" who have attended education in the past, is not the answer; we must have a complete "heart" transplant.

The Word of God has our answer in education as in every other area of life. The Christian or Bible philosophy of education must permeate methodology, classroom discipline and procedures and every area of curriculum in the school. It affects how you approach History, Geography, Reading, Spelling, Mathematics, English, Music, Art, Languages and Penmanship, as well as Science. We will search in vain in the child centered experience oriented, godless philosophies of today's education for "worthwhile" ideas that we can use. There are none. Anything that you would stumble across that is of value in the world's philosophy of education would be found better stated and far less tainted in the Bible oriented educational philosophies of other days. What I am saying is, "Stop trying to salvage something good from the educational philosophy of our day; you are wasting your time." If we are going to do the job in education, we are going to have to lead, not follow. After all, this country was made great with a Christian philosophy of education, and if we raise up any great citizens for the future it will be with the same Bible approach. Let's make our schools really Christian, in every area.

Most educational philosophies can be summed up under one of these headings: (1) Content Centered Education, (2) Child Centered Education or (3) Christ Centered Education.

CONTENT CENTERED EDUCATION

The Content Centered philosophy has about passed off the scene today. It was simply learning for learnings' sake; knowledge for knowledge's sake; the end and aim of education was the attainment of knowledge. It stated no view of the child, or necessarily of God, although many of the teachers and professors were indeed God-fearing men. In Proverbs 1:7 we read "...the fear of the Lord is the beginning of knowledge" which means that whatever it is that the God-hating, Christ-rejecting men in education have today is not knowledge, in the Bible meaning of the word. Teachers who were God-fearing and who encouraged learning for learning's sake were often capable men and very often did an excellent job of educating students in basic knowledge and skills, even though the students' education was far from complete without a knowledge of the Word of God and personal faith in the Lord Jesus Christ. This approach to education is often called

SEE PAGE 2



DR. HOBBS

Bill Gothard Series To Continue Next Month Read Dr. George Dollar's Evaluation

The Conflict

By Norman H. Wells

"War a good warfare." — "Weapons." — "Warfare." — "Fight." — "Put on the Whole Armour of God." — "Adversary." — "Pull down the enemies stronghold." — "Good Soldier of Jesus Christ."

It is amazing how casual, and complacent the individual Christian can take these fiery Bible calls to battle. The tendency is, to nonchalantly accept this as a condition, that has always existed, will continue to exist, and there isn't really much to be done. Another thing is, the battle has always existed, the battlelines are

blurred, and there never seems to be a clearcut victory or defeat. Christians are lulled into an acceptance of a status quo condition that in reality is a crushing defeat.

It is difficult to get fired up for battle, when there are no distinct areas of combat, and the enemy is unknown and undefined. It is also difficult to get concerned about defeat when it has been so gradual as to be almost imperceptible. Most Christians have experienced a real challenge to be a good soldier of Christ and were ready to do battle only to find out they couldn't find the



DR. WELLS

battle and didn't know the enemy.

God vs. Satan! Good vs. Evil! Truth vs. Error! Right vs.

SEE PAGE 3

Preach The Word

By The Late Howard Crosby

One of the latest injunctions of the aged Paul, just before his martyrdom, was that to Timothy, which constitutes the text of my address, "Preach the Word." Thirty years of Christian experience, fifteen years of apostolic survey, and the inspiration of the Holy Ghost, all spoke in those words. It was a command from heaven itself, not to Timothy only, but to all who fill the office of evangelists or preachers in the New Testament Church. The order, thus succinctly given, is a condensation of all that Paul has said to Timothy or to the Church on the subject of preaching.

The sounds or healthy doctrine on which he lays so much stress, and the avoidance of

fables and the world's wisdom, are both included in this curt command. There has been a tendency from the very beginning to conform the doctrine of Christ to the philosophy of man, to fuse the two together, and to show that all religions have the same Divine element at their roots. This was seen in gnosticism, in the Alexandrian school of Clement and Origen, and in a score of heresies that sprang up within the later Church.

The distinctive character of Christianity has displeased the philosophic mind, and men have sought to explain away many of its features from the standpoint of the human consciousness and by an appeal to the teachings of nature. These efforts have certain marks in common. They

diminish the heinousness of sin, they exaggerate the powers of man, and they suggest a uniformity of destiny. Sin is a defect, perhaps a disease. The defect can be supplied, the disease can be cured by human applications. The Divine help being valuable as encouragement to the human effort. High civilization and moral reform are what man needs, and these can be obtained by the use of general principles common to our race, of which Christianity is only one of the forms.

It is natural and inevitable that, with this teaching, the written Word of God should be neglected, if not ignored. No one can study that Word and then

SEE PAGE 4

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EDITOR'S DESK

The March issue of the PROJECTOR is a special CEA Convention edition. The Christian Educator's Association of the Southeast is the largest and has been the most conservative Christian school convention in America. There are area associations in several other parts of the U.S. that have sprung up in recent years and most of these have been designed and influenced greatly by the CEA of the Southeast. The American Association of Christian Schools, under the able leadership of Dr. Al Janney, has had a tremendous influence in the organization of many of these area associations.

There are difficult days ahead for Christian Education, but God has opened the door and man cannot shut it. The real hope of our country lies in the product of our Christian schools. If Christ carries more salt will be needed in the next generation than in this present one. Thank God for Christian Schools!!!

FROM PAGE 1

The Christian Philosophy Of Education

"traditional" and is still used to some extent today. The good things of "traditional" education, however, are taken from the Christian philosophy. Everything that is "Christian" in "traditional" education is good, but everything in "traditional" education is not necessarily "Christian."

CHILD CENTERED EDUCATION

Any philosophy that is not theistic, or God-centered, must of necessity be humanistic or man-centered. According to the first chapter of Romans, man "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." (v. 25). Man's worship of God in education, as in other areas, has been replaced by man's worship of man. In modern education this is called "child centered" education. Everything revolves around the child. Education is "experience" oriented, concerned only with the world of the child and the environment in which he lives. The three Rs are de-emphasized. History is debunked, distorted or outright destroyed. The classics of literature, art and music are unnecessary baggage of an archaic culture and not relevant for today's child. The "group" replaces the "individual." The child must learn to respond to the desires, the mores, the standards of the group. Personal convictions must give way to the wishes of the group. Any attempt on the part of the individual child to oppose or take a course of action contrary to the group is looked upon with the same disdain that a "squealer" or "pimp" is by the other members of the "gang."

In standing for his personal conviction he has violated the conscience of the group. The Child Centered philosophy has no place for the God of the Scripture, who is the God of the individual, and to whom the individual, not the group, must give an account. The basic problem of the child centered approach to education is that it starts with a false premise. The foundation stone of all progressive, humanistic, socialistic, education is: — The child is basically good. This concept of the child is the one expressed by Hemming and Balls in their book, "The Child is Right." "We adults hold in our hands the future happiness, character and achievement of our country. The child is not 'born in sin', it is not 'full of the old Adam', it is a ball of living, willing, thinking, sensitive flesh, neutral as to good or evil and it is utterly in the hands of grown-ups." This idea that the child is "good" or "neutral as to good and evil" has permeated every area of life. How often have you heard people speak of how "innocent" children are? The truth of the matter is, although children are not accountable to God until they are old enough to know right and wrong, they very definitely are "born in sin" and "full of the old Adam." To refuse to recognize this is to build upon a completely erroneous principal, and the "wrong road" never will lead out at the "right place." Man, created innocent and in the image of God, nevertheless rebelled, disobeyed the explicit command of God

and became a fallen creature. Our children need to be "born again" by recognizing their sinful, fallen condition and putting their faith in the Lord Jesus Christ who died in their place on the Cross, bearing their sin in His body on the tree in order that they may become "new creatures."

CHRIST CENTERED EDUCATION

True Christian education only takes place when everything revolves around the Lord Jesus Christ. Your child needs a Christ Centered education. This is not to say, I tell you sadly, that every school that bears the name "Christian" is indeed Christian or "Christ Centered." This is far more than a public school curriculum with the Bible and prayer thrown in. In order for a school to be Christ Centered, certain things must be true: 1. All things must be done "decently and in order." I Cor. 14:40. God is not the author of confusion but of order. I put this verse on the top of the blackboard in chalk in the country school seventh grade classroom where I began my teaching career. This expressed my educational philosophy at that point of beginning, and it hasn't changed since. I taught in that school only one year, but when the school was completely renovated 14 years later, that verse was still on the blackboard. Teachers and students had washed around it for fourteen years! I've learned a great deal about children and teaching since then, but that verse of Scripture was sufficient to do the job. Setting up everything in an orderly manner, keeping control of every situation, planning ahead; these things set the stage for a good learning situation. Order and good discipline go hand in hand and discipline is basic to learning. Remember, God is the authority of all authority; the devil is the one who hates authority and revels in disorder and confusion.

2. The School Board, Administration, Faculty and all others who have a part in the school program must be "born again" Christians who are sold on Christian education and whose lives are dedicated to the Lord Jesus Christ.

3. The emphasis must be on reaching the boys and girls to personal faith in Christ. Until the child is won to Christ you will be limited in what you can do for him. A child rightly related to God with the Holy Spirit living within is the one who can really benefit by the Christian School.

4. The curriculum must be Christ Centered. Every subject must be approached in this manner. Every area of study will take on new meaning with Christ at the center. History becomes His-story. Geography lives afresh when the spread of the Gospel is seen in the light of the shape, climate and transportation of a given country. The unaltering and never changing God is seen as we study mathematics, and science is studied as the handiwork of an all powerful God.

The emphasis in Christ Centered education is not upon the child and his "rights," but upon Christ and his "claims" upon our lives.

COMPARISON OF THE "CHILD CENTERED" AND THE "CHRIST CENTERED" PHILOSOPHY

These two philosophies, the Child Centered and the Christ Centered, are not parallel philosophies. They do not run along side by side with good points in both, making it our responsibility to pick out the best of the two. There are no good points in the Child Centered philosophy of education. Any "good points" you may find there were, of necessity, taken from the "Christ Centered" approach. Can you get bitter water and sweet water from the same fountain? Does a fountain yield salt water and fresh water. (James 3:11,12) The Christ Centered philosophy has all we need, all the good methods, all the right methods for teaching our children. The following chart will give you some idea of the difference in objectives of these two philosophies. These two philosophies are diametrically opposed one to the other.

CHILD CENTERED

The child is basically good
Life adjustment
Self expression
Environment ruins man
Everything relative
Group responsibility

CHRIST CENTERED

The child is basically evil
A new creature
Self denial
Man ruined environment
God's principles unchanging
Individual responsibility

We are instructed to bring our children up in the nurture (discipline, education, training) of the Lord. (Eph. 6:4) This cannot be done today with your child in a school, regardless of whether it bears the name Christian or not, that is built upon a Child Centered approach to education. Parent, you are responsible for your children. God has put the responsibility squarely upon your shoulders. You can't shift the responsibility or blame the public school system. The responsibility to see that your child gets a Christian education is yours!! Proverbs 22:6—"Train (educate) up a child in the way he should go, and when he is old (mature of age) he will not depart from it." That is God's promise, and He will keep His part. Any failures in the lives of our children are our fault, and we must take the blame.

Mrs. George Wallace Addresses Charismatics In Alabama

GULF SHORES, Ala. (EP) — Mrs. Cornelia Wallace revealed here that when her husband, Alabama Gov. George C. Wallace, was recovering from the attempt on his life in 1972, she "prayed in tongues" with evangelist Oral Roberts.

She described the experience in an address to a luncheon of the South Baldwin Charismatics International Prayer Fellowship.

In praying with the United Methodist evangelist and charismatic leader, Mrs. Wallace recalled, "I knew what was meant by the baptism of the Holy Spirit. Maybe I needed that visit worse than George did."

She added, "I can't tell you how relieved I was to feel that I had a direct line of communication with God without the barrier of language and without the barrier of my own self. I didn't talk about this. I didn't tell anybody about it."

Mrs. Wallace, whose autobiography will be published early next year, said her faith was "kind of childlike," and that it sustained her when her husband was shot by Arthur Bremer at a Maryland shopping center.

"I threw my own life away at that moment," she recalled, "but because I had given my life to Christ I had no fear because I had the promise of eternal life."

Red China

Nixon and Ford Deserve Medals. "Eventually the whole world will be turning Red. Nixon should be awarded a gold medal and Ford a silver one for our victory in the Indo-China Peninsula War . . . Our success in the Indo-China war depended completely on the help of the Americans, i.e. Nixon, Ford, Senators, Congressmen, and Military leaders. They should each be presented with a gold, silver and bronze medal." These remarks were made by the Chinese Communists regime's "Foreign Minister" Chiao Kuan-hua in a close-door speech on May 20 in Tienching. It was learned by the Republic of China's intelligence. The speech was specially delivered to high ranking cadres of the regime. This speech ought to be appraised in the light of Nixon's visit to Red China and all that he said about peaceful coexistence. He was simply used by the Reds. Now President Ford is scheduled to go to Red China to be used in the same manner.

The PROJECTOR

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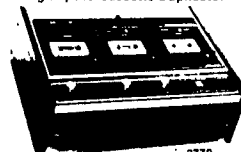
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20,000 Mormon Missionaries Active. Some 20,000 Mormon missionaries baptized more than 70,000 converts around the world last year, according to Spencer W. Kimball, president of the Church of Jesus Christ of Latter-day Saints (Mormon). While most of the missionaries are young American men, young women and married couples also serve the increasing number of Mormons in foreign countries, Mr. Kimball said.

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FROM PAGE 1

Conflict

Wrong! Heaven vs. Hell! This is the warfare but these terms are so vague in our present world they almost lose any meaning and the average Christian gives up before he finds the war.

There is a striking paradox in existence in America today. The influence of Christianity is at an all time low and defeat seems at hand, yet, at the same time the possibility for a tremendous Christian victory is brighter than ever before in our history. The main reason for this is the enemy has overextended himself. He has become visible and thus is vulnerable. The enemy can be identified, the battle located, and now is the time to send in troops!

The challenge of the Bible can be literally applied to a real battle, in a real world, with the possibility of one of the greatest victories. The war threatens our souls, our lives, our children, our country, and our entire future.

We are going to be dealing with specifics, not generalities, with particulars, not abstracts. We are naming the enemy and locating the battle for each Christian. This is a call to battle!

Each soldier has the assurance that the specific battle plan for today is spelled out in God's Word. The conflict is, as it has always been, between revelation and reason, only today, as never before, the conflict is out in the open.

REVELATION! This simply means the act of revealing or communicating divine truth. It is the truth as revealed by God. **REASON!** This is the manner in which man explains or accounts for any fact, act, proceeding or event. It is the truth as arrived at by man apart from revelation.

One of the marks of inspiration is that the conflict between these two is spelled out in God's Word.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3:5)

"Trust in the Lord." This is the admonition to accept revelation. "Lean not unto thine own understanding." This is man's reason, his "own understanding," apart from revelation. It is clearly spelled out; revelation is to be accepted over man's reason.

"That your faith should not stand in the wisdom of man, but in the power of God." (I Cor. 2:5)

The wisdom of men vs. the power of God. There is no doubting the instructions that are given here concerning the Christian. Our trust is not to be in the "wisdom of men," but rather in "the power of God."

"There is a way that seemeth right unto man, but the end thereof are the ways of death." (Proverbs 14:12)

"A way that seemeth right unto men." Man's reason! This Scripture clearly defines the disaster of man's reason apart from God's revelation. It seems right, it ends in death.

The first two chapters of I Corinthians are given to an exposition of the clash between God's revelation and man's reason.

"For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the

power of God." (I Cor. 1:18) God's revelation ("the preaching of the cross"), is foolishness in the eyes of man's wisdom. This is the conflict of the ages.

"...hath not God made foolish the wisdom of this world?" (I Cor. 1:20)

This kind of language gives undeniable evidence of the conflict between God's revelation and man's reason. Note the expressions used in this passage.

"The world by wisdom knew not God"

"The foolishness of God is wiser than men" (1:25)

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (2:4)

"That your faith should not stand in the wisdom of men, but in the power of God." (2:5)

"the spirit of the world, — the spirit which is of God." (2:12)

God's revelation vs. man's reason — this is where the battle rages. We need to recognize that today this conflict is at its all-time peak and is more devastating than ever before. Man, by his own wisdom, can never know God. Everyone either trusts in the wisdom of men or in the power of God. It is the spirit of the world vs. the Spirit of God.

We are at an extremely important time in this battle because like never before, the enemy can be identified and the battle located. The enemy has overextended himself. It seems as if he is so anxious to move in for the kill, he has lost his subtlety. He has become visible and vulnerable. He blatantly shouts forth his challenged. The enemy has allowed his activities to become so visible that they can even be identified by name — Humanism! Right here is a critical point in this call for revolution. God's people have become so conditioned to only thinking in abstract generalities, it is almost impossible to accept the fact of particular definite names. Remember, the enemy is being named, located, and the battle position of each soldier pinpointed. Don't shy away from the name, "Humanism" because as we will see, it is definite, and definable.

Humanists have given a definition of themselves. Recently a representative group of a hundred and twenty religious leaders, philosophers, scientists, writers, and social scientists throughout the world have signed a new Humanist Manifesto, updating a 1933 document. Humanist Manifesto I, whose signers at that time included John Dewey, the philosopher. In the preface of this Humanist Manifesto II it states:

"As in 1933, humanists still believe that individual theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear, and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting a people with false hopes of heaven hereafter. Reasonable minds look to other means for survival."

Later it states: "humanism offers an alternative that can serve

present day needs and guide human-kind toward the future."

Let us look at this definition of Humanism as given by Humanists.

1. "Individual theism" is a belief in a personal God and the Humanist declares this is "an unproved and outmoded faith," and is "harmful."

2. "Salvationism" is the believing and teaching of salvation as taught in the Bible and the Humanist says this is, "diverting people with false hopes of heaven hereafter."

3. "According to the Humanist, 'reasonable minds,' do not look to the Bible."

4. "Humanism offers an alternative," to "individual theism." In other words, man's reason is offered as desirable alternative to God's revelation.

5. "Humanism — can guide humankind toward the future."

Again, be reminded, this definition of Humanism is given by the Humanists themselves! This is what they say. Listen to it!

According to the Humanists, belief in a personal God is unproved, outmoded, and harmful, diverting, and is a false hope. Reasonable people do not believe God's revelation. Humanism should be accepted rather than God's revelation because it is better equipped to guide mankind toward the future.

The first reaction of most people is to pooh-pooh the idea of Humanism as being some kind of crackpot fringe. Remember — the representative signers of this Humanist Manifesto II are, "religious leaders, philosophers, scientists, writers, and social scientists." These are the people who are in the position to exert the influence on modern thought — particularly on your child.

Humanists are an organized, world-wide group. Listen to an ad soliciting support for the Humanist Magazine with a national circulation.

"There are millions of people in the world who are humanists. There are probably many additional millions who are humanists without being aware of it. Do you fall into this group? That is, do you reject belief in the supernatural or authoritarian religion, and do you feel that the basic concerns of man should be directed toward fulfilling the human potential."

According to this ad there are millions of acknowledged "Humanists," and many additional millions more who are Humanists without knowing it! This is hardly a handful of crackpots! This is a formidable army that is, as of now, marching victoriously right over a fallen Christian America.

What is this alternative Humanism offers? Let's look again at its own statements in Humanist Manifesto II.

"We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species."

Read that Humanist statement again! Are you listening? Do you care? This statement in fact is saying that Christianity is the enemy and is doing disservice to the human

species. Their purpose is to stop those who believe in the traditional God and revelation. They have declared a war on Christianity and the average Christian, sleeping in his cushioned pew, doesn't even know there is a fight!

LISTEN AGAIN!

"We reject all religious, ideological, or moral codes — individuals should be permitted to express their sexual proclivities and pursue their life styles as they desire."

They have successfully propagated this creed in America that it is so obvious as not to have to be proven. The majority in America today have rejected the religious moral codes of a Christian America. Sexual perversion, condemned in the Bible is, according to the Humanist, to be accepted as just another lifestyle. Are they winning the war? Is Christian influence dying? We better hear the call to battle before it is too late. Again we quote from the Humanist Manifesto II:

"Ethics is autonomous and situational..."

Now! Let's really examine this. Ethics means our philosophy of morals — what we think is right and wrong. Autonomous simply means self-governing. Situational means the place and time. Paraphrasing the expression, "Ethics is autonomous and situational," comes out like this, "What is accepted as right or wrong is determined by each individual to fit any given situation."

Is this beginning to sound familiar to you? It is today's philosophy in America. The Humanists have been successful in turning America from the influence of Christian morality to moral anarchy — everybody do your own thing. The Bible, long ago, condemned, "Every man doing that which was right in his own eyes."

Think about it! One lifetime ago, Christian teaching was the dominant influence in the moral standards of America. Today these standards have been reversed by the influence of Humanism. What will another lifetime bring?

The total emphasis of the Humanist, is to destroy faith in God, and His revelation, and to give as an alternative man's reason. Listen to what they say: "As nontheists, we begin with humans, not God, nature, not deity."

Humans, not God! Nature, not deity! Could anything be more of a challenge to God's people, pastors, and churches. Here is the enemy; he is attacking in full battle array. If you, as a Christian, are not stirred by these things, that within itself, reveals how successful the Humanist indoctrination has been.

"...no deity can save us; we must save ourselves."

Revelation says only God can save us, while the Humanists say, our only hope is in ourselves. The Bible concept of salvation is not just rejected or ignored, but is declared to be the enemy of man. Listen to one more quote:

"Promises of immortal salvation or fear of eternal damnation are both illusory and harmful."

The lines have been drawn, the challenge given. The enemy of Christ has been named, the battle located. If God's people are not aroused to battle — what alternative is there?

Where do we stand today? We need to be aware of the following facts:

By far the larger percentage of Americans are dominated by this Humanist philosophy. It is the predominant influence on our country today.

The greater percentage of pastors, Christians, churches, believe and teach the Humanist philosophy.

Our public school system is dominated by the Humanist philosophy. If you have a child in school, this is what he is being taught.

Television, the movies, our music, literature, and all forms of communicating information are Humanist dominated.

What is the answer in the face of so gloomy a picture? Revolution! The rebirth of a nation! HOW? Under God, it can be done.

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FROM PAGE 1

Preach The Word

use it for so broad and indiscriminating a purpose. No one can study that Word and then be contented with a superficial polish of society, and a universal brotherhood founded upon such a scheme. Paul saw this tendency in his own day, and he warns the Church earnestly against it. "Beware," is his language — "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). The evil principle is ever at work. Human nature is ever the same. The Church is always subject to the same efforts of human nature within itself to remove the foundations of grace and substitute the inventions of pride. Whether it appear in the form of hierarchical assumption, or in the character of rational inquiry and scientific research, the evil principle hides, mutilates, or contradicts the Holy Scripture. The scriptures, as they are, with their divine claim and their uncompromising teachings, it cannot endure, and the appeal to Scripture it counts as a mark of credulity and exhibition of ignorance.

One of the saddest sights in the Church of Christ is the yielding to this spirit of pride on the part of the ordained preachers of the Word. Many modern Timothys use the pulpit for discourses on art and literature; others take the opportunity for the display of rhetoric and oratory; others proclaim an ethics of expediency; while still others seek only to tickle the ears of an audience that desires to be amused. In all this you look in vain for the Gospel. Plato or Aristotle, and in some cases Lucian, could have said it all. Churches are filled by appealing to carnal desires and aesthetic tastes. Brilliant oratory, scientific music, sensational topics and fashionable pewholders, are the baits to lure people into the churches, and a church is called prosperous as these wretched devices succeed. The preacher delights to get himself into the newspaper and he accommodates his preaching to the newspaper level. Such churches will, of course, have worldly-minded officers and a worldly-minded membership, while godly souls either flee from them, or else mourn in secret, if they are not themselves chilled by the lack of Gospel heat.

It is directly against all this that the holy apostle utters his clarion cry down through the ages, "Preach the Word." What is the Word? It is not man's philosophy nor man's rhetoric. It is the Divine revelation. It is called the Word of God, because it is not of man. As God's it has both authority and power — authority to demand attention, and power to convert and save the soul. It is not to be pounded in man's mortar, nor run into man's mould. It is not to be twisted and fitted to man's preconceived ideas. It is not to be filtered through man's Strainer, nor mixed with man's conceits. It is God's and as God's let no man dare add to it, or take from it, or alter it in any way. The Lord Jesus stands by His cross, where He offered up the sacrifice for sin, and points backward to the Old Testament, and forward to the New, as alike the Word of God. Of the former

He cries, "Search the Scriptures"; of the latter He tells His apostles that the Paraclete would come and teach them all things, and they should bear witness. This Old and New Testament is one revelation of God — one Bible — one unerring rule of faith. God has not given us a doubtful and deceitful light for our path. He has not given us a bundle of truth and fable tied up together. He has not left us to our weak and discordant reason, and thus made revelation superfluous. He has given His people a "sure word of prophecy" as the only reasonable guide for our weak reason and our sinful natures; and on this sure Word is His Church built. The doctrines of grace have neither human origin nor human support. They are altogether divine, and are received only by the soul that becomes partaker of the divine nature. To go, therefore, to human philosophy or to man's inner consciousness for their confirmation or explanation, is to go to the sentenced criminal to understand the excellences of criminal law. The error of errors is the seeking for the truths of religion from man. It is but the adaptation of religion to the carnal heart. It is the essence of pride and rebellion against God. Thousands of tomes have been written by men who called themselves Christian scholars and Christian philosophers, which are but volumes of confusing metaphysics and specious rationalizing from the basis of natural experience, and which have undermined faith in the Word of God, and utterly perverted the Gospel of Christ. Students of Christian theology waste precious time in studying the works of these conceited thinkers, whose names are lauded as those of giants in the Church, while they are corrupting the pulpit and secularizing the pew.

It is a favorite charge of the advocates of this looseness that they are worshipping a Book. "Bibliolatry" is the formidable word that they cast at us. But we worship no book. We do worship God who sent the Book, and it is no true worship of God that slights the Book which He gives. If we honor God, we shall honor the Word He has sent, and we shall be jealous for the Word, that not one jot or one tittle of it be disturbed by the vagaries of dreamers or the impious hands of boasting critics. It is the Word of God, and, as such, we shall not allow, for a moment, the speculations, imaginings, and guesses of men, ever so learned, to weigh a feather's weight against it. They have been convicted over and over again of grossest fallacies in their hot endeavor to detract from the influence of the holy Word, and their criticisms have returned upon themselves to their confusion. What gross absurdities have been promulgated by these learned enemies of Revelation! Myth, romance, the fiction of poetry, a patchwork of traditions, contradictory records, pious fraud, these are some of the labels that the strutting pride of man has affixed to the books of the Bible, while not one of his sneers has been sustained in the light of honest criticism. No scientific truth has been found opposed, and no historic truth mistated, in all the sacred writings, from Moses to John.

The most microscopic investigations have been made by the most eager and learned enemies of the truth in order to find some inaccuracy, but not one has been discovered, except those necessarily resulting from the process of transcription, and those imaginary ones which are perfectly resolvable by ordinary common sense. Apply these tests to the Vedas, the Avesta, or the Koran, and the contrast is overwhelming. These fairly bristle with error and falsehood, but the Bible comes out from the crucible without spot, as the pure Word of God. Men just as learned as the imical critics, and just as thorough in their investigation, men known and revered in the world of letters, have accepted the Bible, the whole Bible, as the inerrant truth of God. If the verdict of the imical critics can be thus set aside in an equally learned court, the result shows that their learning goes for nothing in the matter.

But far above all this testimony to the letter is the witness of millions who have found the joy unutterable and the peace which passeth all understanding in the sacred volume, and who are drawn to it as a child is drawn to its father, without question regarding his worth and authority. They never suppose (and the position is a right one) that the fountain that refreshes their soul is defective or corrupt, but they value its every drop as a gift of the divine grace. They go constantly to its blessed waters and always derive strength from the draught. To such the carping critics are as unworthy of regard as those who would argue against the sunshine. The knowledge of the heart is a profounder thing than the knowledge of the head, and, in the Spirit-led disciple, can correct and rebuke the errors of the latter. Now, it is this holy Word, thus spotless and thus powerful for righteousness and a comfort, that the Christian preacher is to preach. The preacher is a proclaimer, a herald, not a college professor or an originator of theories. He has the Word given him, and that he is to proclaim. He is not to draw from the wells of human philosophy, but from the stream that flows directly from the throne of God. He is to tell the people what God has said. He is to hide himself behind his message, and to receive it equally with those he addresses. Nor is the preacher the mouthpiece of a Church to issue ecclesiastical decrees and fulminate ecclesiastical censures. This is as far from preaching the Word as the other. As a herald of Christ, while there is nothing before him but human hearts and consciences to appeal to, there is nothing behind him but the revealed Word of God to utter and enforce. All Church commands laid upon him as to his preaching are as nothing except as they are conformed to that Word. He is responsible as a herald to God and not to the Church. He is God's herald and not the Church's. The same reason that forbids him from making the people's approbation the guide to his preaching will forbid him from making Church authority the guide. He will be happy to please both people and authorities, but he cannot make that pleasing a criterion or standard. His duty is above all that. His allegiance is higher.

IN THUS LIMITING HIMSELF TO THE PREACHING OF GOD'S WORD THE

PREACHER IS NOT CIRCUMSCRIBING HIS POWER, BUT ENLARGING IT. By the jealous use of that Word alone he will accomplish far more for the kingdom of Christ and the salvation of men than by mixing human expedients with the Word. Human expedients are very specious and attractive, and, alas! many preachers betake themselves to them. They think they will attract the multitude and fill up the pews and produce a larger rental; and so they may, but these are not the objects for which the Lord sent out His heralds. Success is not to be reckoned by full houses and popular applause, but by convicted and converted hearts, and by the strengthening of the faith and

piety of God's people. A holier life, a more pronounced separation from the world, a stainless integrity in business pursuits, a Christy devotion to the interests of others, a more thorough knowledge of the Word — these are the true signs of success which the preacher may justly seek, even though he wear homespun and his people meet in a barn. These are the glorious results which the consecrated soul will pray for, and in them he will rejoice with a purer, holier joy than that which comes from numbers, wealth, or popular admiration.

IF THE PREACHER PREACHES THE WORD ONLY, THEN HE WILL

SEE PAGE 8

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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.



Abigail's Wisdom

"Miss Abigail, Miss Abigail, come quick!"

What ever is the matter? Be still and tell me what is wrong! The servant fell at her feet and began to cry, "Please, Miss Abigail, we're in trouble, we're in terrible trouble!" "Hush and tell me what this is all about."

"Oh, that Nabal . . . my master . . . I know he's my master, but he's so proud, and contemptuous and drunk. Nobody can talk to him."

The servant was obviously shaken and frightened. "Would you be still, and tell me what in the world is wrong!"

Between deep sighs of exhaustion and sobs of fear the story poured out. Well, there was trouble boys and David and his men had been up in Carmel for weeks. He had protected that evil Nabal's sheep and cattle. Nabal was a wonderfully rich man with three thousand sheep and a thousand goats, and David and all his army of 600 men had been up there in the mountains where Nabal's flocks and herdmen were and for many nights he had protected Nabal's shepherds and the herds from robbers, rustlers and vandals that would harm the flocks. When sheep shearing time came, and Nabal and his herds and all of his herdmen were down close to home for the sheepshearing, it was like harvest time. When the shearing was all done they would estimate how much money the wool crop would bring in and then there was a great celebration and merriment over the good crop and fortune. Nabal gave no thanks to God for blessing him and making him prosperous. He gave no thought to tithing and returning to God some of what God had given him. He was proud and boastful and selfish. He demanded a great banquet. There was singing and dancing and drinking and drinking and drinking, until Nabal was drunk and was not fit or able to talk to anybody.

Then it was that David sent his men to Nabal and said, "Our master David sends his greetings and blessings to you. We have protected your men and your flocks and we've been in the mountains with them, and your men haven't missed one sheep, not one goat, not one stick of bread but rather we have fought to protect your men and possessions. Now we are in need. Would you please send us something to eat? Meat? Fruit? Bread? We would greatly appreciate whatever you would send!"

This was Nabal's opportunity to be gracious to those in need as well as to repay David for his goodness to him, but Nabal only looked at them red-eyed and said, "Ha, who is David? Who is the son of

Jesse?" Now Nabal knew very well who David was. Everyone in the country knew that David was the appointed king of Israel, and when Saul was gone, David would rise to the throne. Everyone knew that David was that wonderful man who had killed the giant Goliath, that he was a man of strength and honor but Nabal mocked and said, "Who is David? Why there are many servants who run away from their masters these days. This David may be a worthless runaway slave! Who do you think I am? I'm not going to give my stuff to somebody I don't even know!" And he closed his ears and heart to David's request and need.

Discouraged and hungry the young men took that message back to camp, but when they told David, he was furious! "So that's Nabal's response! So that's the way we get treated whenever we do him good! We help him and he pays us with evil! . . . Well, I'll tell you what we'll do. We will go fight him! Yes, I said we will go fight him, we won't leave one of his men alive! We will destroy the whole bunch of them." Immediately David gave the orders to 400 of his men, and they started the march. He left 200 to guard the camp, and the rest headed down toward Nabal's plantation. Their orders were to take it by storm and wipe out every living thing and destroy the goods! The march was on. Judgment would be swift and sure!

Nabal's servant trembled in fear that fateful day out in the field when he looked up and saw David's troop coming in a cloud of dust. He left his herd and went running to Nabal's wife. Now, Abigail was a wonderful woman. She was not only beautiful, she had good sense. That's a wonderful gift! The Bible says she had good understanding. What a blessing it is to have a good head on your shoulders, just to be able to think when the count is down and you are faced with a crisis. When the servant fell at her feet and spilled out the whole story of how Nabal had treated David's servants, Abigail thought fast and said, "Wait a minute, don't even bother Nabal. He's drunk and it would only cause more problems to disturb him. Just hurry up and bring me some bread. Quickly she gave orders to the servants to bring 200 cakes of figs, 200 clusters of raisins, 200 loaves of bread, wine, corn, and meat and as much good food as she could load on those donkeys.

Soon the caravan was organized and all those little donkeys loaded with good food started out across the wilderness with Abigail coming alone separately. Sure enough; up in the hills she looked, and there was David and all his army

coming like a storm. Oh, what would she do? Well, besides being sensible and level-headed she was a brave woman. She got off her donkey, and when David came riding, she fell at his feet. In great humility she said, "Oh, sire, let all this evil that my husband has done fall on me. Don't blame him, just blame me; just let it be as though I had done the wrong. Please don't go kill him; please don't make war against my husband and all of his servants. He deserves whatever you would do to him, but, oh, David you are going to be king someday. You are a wonderful man of honor; you are the one who the people have said is full of great strength and honor. Oh, don't carry out your orders against Nabal. I know you fight the Lord's battles and God will establish you as king. Do not take this vengeance in your own hands because you will regret it later. She spoke so urgently and sincerely that she calmed David down, and David said, "That's the truth. What you say is so. If you had not come Laurely would have killed Nabal and all his servants, but go home in peace. I've hearkened to your voice." Then he took his army and went back to camp, and he blessed the woman for having good sense and using good judgment at a time of such crisis. He accepted her gift and rewarded her for being such a fine woman of honor and integrity. Thankful, Abigail returned home, but she stayed quiet about the whole incident that night. Oh, her heart must have been heavy as she realized how wicked and evil her husband's heart was, but she knew not to bother with him when he was in such a drunken state.

The next morning she went in and said, "Nabal, do you know what happened yesterday?" and slowly and quietly she told him the whole story. When that evil man realized what a close call he had, and how near to death he had been, and how his honorable wife had been through it all, the Bible says that his heart became as stone. He had a severe heart attack! For ten days he lay there between life and death and then the Bible says that God smote him and he died! "Vengeance is mine; I will repay saith the Lord" (Romans 12:19) God saw that man got what he deserved and received the punishment for his sin. Oh, what destruction and punishment Nabal brought on himself, when he could have repented and had forgiveness. And yet the woman, who through faith realized that David was God's man, stood in the gap between them. She actually laid her life on the line for Nabal, her husband's sake.

That is just what Jesus did for you. Jesus loved you, and He actually laid his life down for

The Sower

Rev. Lamar Guyton
Administrator Jackson Christian Academy

"The Sower soweth the word." Here is presented the great principle which should underline all educational work. "The seed is the word of God." But in too many schools of our day God's work is set aside. Other subjects occupy the mind. The study of infidel authors holds a large place in the educational system of today. Skeptical sentiments are interwoven in the matter placed in school books. Scientific research becomes misleading, because its discoveries are misinterpreted and perverted. The word of God is compared with the supposed teachings of science, and is made to appear uncertain and untrustworthy. Thus the seeds of doubt are planted in the minds of youth and in time of temptation they spring up. When faith in God's word is lost, the soul has no guide, no safeguard. Thus many of our youth are drawn into paths which lead away from God and from everlasting life. To this cause may in great degree be attributed the wide spread iniquity in our world today. When the word of God is set aside, its power to restrain the evil passions of the natural heart is rejected. Thus, men sow to the flesh, and of the flesh they reap corruption.

And here, too, is the great cause of mental weakness and inefficiency. In turning from God's word to feed on the writings of uninspired men, the mind becomes dwarfed and cheapened. It is not brought in contact with deep, broad principles of eternal truth. The understanding adapts itself to the comprehension of the things with which it is familiar, and in this devotion to finite things it is weakened, its power is contracted, and after a time it becomes unable to expand.

All this is false education. The work of every teacher should be to fasten the mind of the youth upon the grand truths of the word of inspiration. This is the education essential for this life and for the life to come.


And let it not be thought that this will prevent the study of the sciences, or cause a lower standard in education. The knowledge of God is as high as heaven and as broad as the universe. There is nothing so

ennobling and invigorating as a study of the great themes which concern our eternal life. Let the youth seek to grasp these God-given truths, and their minds will expand and grow strong in the effort. It will bring every student who is a doer of the word into a broader field of thought, and secure for him a wealth of knowledge that is imperishable.

The education to be secured by searching the scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the Soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a co-worker with Christ in His mission of mercy to the world. It will make him a member of the heavenly family, and prepare him to share the inheritance of the saints in light.

But the teacher of sacred truth can impart only that which he himself knows by experience. "The sower sowed the seed." Christ taught the truth because He was the truth. His own thought, His character, His life experience, were embodied in His teaching. So with His servants: Those who would teach the word are to make it their own by a personal experience. They must know what it is to have Christ made unto them wisdom and righteousness and redemption and sanctification. In presenting the word of God to others, they are not to make it a supposition or a may-be. They should declare with the Apostle Peter, "We have not followed

SEE PAGE 6



1976

John 8:36; 20:31

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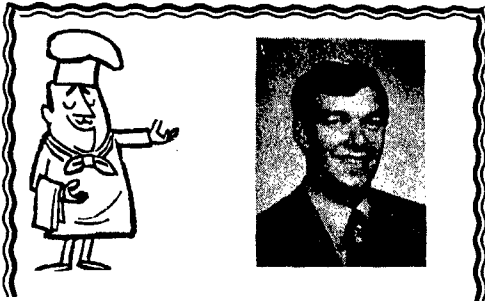
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Educational Potluck

by Dr Jim Biddle

THE MASTER'S METHOD NOT THE MASTER METHOD

The consistency and productivity of one's Christian life may well depend on the ability to distinguish that which is "in the world" from that which is "of the world." Jesus prays, in John 17, that believers avoid alignment with the world's system; the Christian is to pass through the world without becoming entangled with its affairs (II Timothy 2:4) or being spoiled by its philosophies and traditions (Col. 2:8). To make the fine distinctions between that which is of the world and that which is in the world, the Christian must ultimately rely on the discriminating keenness of the Word of Truth (Heb. 4:12; John 17:17). If Christian education is to function in this world while remaining apart from it, Christian Education must be distinctly and thoroughly Scriptural. Every aspect of education — teachers, methods, subjects, pupils, and purposes — must be Biblical.

Although Christians readily proclaim Jesus as the Master Teacher, His teachings rather than His methods usually receive the attention. Certainly this priority is proper. However, whenever Christian educators do discuss methodology, their discussions often degenerate into criticisms of general methods rather than analyses of Christ's methods. Rather than spending time arguing about methodology, Christian educators must begin to analyze the methods of our Example — The Master Himself. If ever an answer can be found concerning the "best" methods or the "Christian" approach to teaching, it will be found through a study of the manner of Christ's teaching. Though the necessary limits of this article render thorough analysis impossible, an initial critical instrument can be suggested. Implicit in Christ's methods are a clear awareness of what He taught, to whom, for what purpose.

Through even a cursory reading of the gospels, the wide variety of Christ's teaching strategies become apparent. (The word strategy is more appropriate than method for Christ certainly planned and utilized the precise means to accomplish His end.) Christ used lecture and discussion, directive and non-directive, and inductive and deductive techniques — the particular technique always being determined by the interaction of the three factors of what was to be taught to whom, and why.

The words "Jesus, knowing their thoughts" preceded many teaching sessions. Acknowledging that the Son of God knew men's minds, we should find it instructive to inquire into the meaning of this

phrase. It suggests that a dimension of Christ's methodology was that of understanding not just the generic mind of man but the specific thoughts of His student; He knew that what they needed to know must be taught in relation to these thoughts. For example, the disciples, Mary and Martha, and the rich young ruler were unique individuals with different thoughts due to different backgrounds, experiences, and abilities. Jesus' teaching accommodated these differences appropriately. Indeed appropriateness is the key to Christ's strategies — He always used the most appropriate technique to reach His desired end.

It has been said of the medieval Jesuit schools that the method determined the pupil; that is, only a particular type of pupil could function well under the methods employed. What a tragic indictment! What an awesome warning! Christ's compelling desire was to communicate the Truth to those who desired it. As manifested by His attitude toward His disciples, Christ was not satisfied to merely speak the truth — He wanted them to comprehend it. Therefore, He adapted His methods according to their minds.

One of the most rewarding studies for any Christian teacher is to study the Gospels' accounts of Christ's teachings. By studying His methods in light of the what, who, and why of each situation to determine the strategy behind the method, a truly Christian approach to methodology can begin to grow. Without appealing to God's principles of teaching, arguments over methodology can be little more than "vain talk." The challenge is ours; it is found not in criticism of the master method, but in analysis of the Master's methods.

NOT FORMALIZED BUT FORMULARIZED

We hear much about formalized education but little about "formularized" Christian education. There is no simple way of discussing Christian education. Although complex, we can plot five basic components of education: T teaches X to P so that Y. Summarizing education as a teacher (T) teaching something (X) to someone (P) for some purpose (Y), this formula represents the crucial elements of the educational process: a teacher, methods, subject matter, pupils, and objectives. Although any type of education will include these elements, the character of that education will be imprinted on each facet of the total process. To be Christian, therefore, an education will have to be thoroughly Christian in each of the five components. Falling

short of this has produced the illusion of Christian Education rather than the substance of Christian education. Merely having Christian teachers and Christian pupils is insufficient. Though this produces a sense of security, it often results in Christianized education rather than Christian education. Also, many Christian schools have adopted a secular framework and then made certain Christian adaptations. Contemporary Christian education, therefore, often substitutes a form of godliness for the substance of God.

Since God's Word is singularly capable of identifying that which is Christian, the substance and procedures of Christian education must grow out of theology. Christian education must start with the Word and work its way out to educational practices — we cannot begin with educational practices as givens and then work back to the Word. This merely promotes rationalizations. To the detriment of godliness, too many Christian schools exist because of sociological reasons — they are either a reaction against current social issues or they are a reincarnation of old social practices. In both cases, education has been simply Christianized — biblical garments have been tossed over secular bones. Any education which is unable to provide specific Scriptural justification for its practices cannot be totally Christian. Because of these grave spiritual oversights, I will begin a series of articles examining each of the five educational components from a biblical perspective. What more important place to start than with the teacher.

"FOR EZRA HAD PREPARED HIS HEART TO SEEK THE LAW OF THE LORD, AND TO DO IT, AND TO TEACH IN ISRAEL STATUTES AND JUDGMENTS" (Ezra 7:10). This verse clearly states three prerequisites for any Christian teacher. Christian teaching demands a heart preparation involving not only submission to Christ as one's Savior, but also yieldedness to Him as Lord (John 13:13). Such a preparation will lead to the second requirement — a serious and steadfast study of the Word. Any Christian teacher who is not a devoted student of the Word is unfit to teach in a Christian school. One of Peter's condemnations of the false prophets was that they were "wells without water" (II Peter 2:17). Shall Christian teachers who are vessels of the living water (John 4:6-14) escape a similar judgment if they fail to tap continually the source of their refreshment? And finally, before one is qualified to be a teacher he must be a practitioner: "DO IT"! How empty the teaching if one's life is not full; how absurd and dishonest is the cry "do as I say and not as I do." The Scriptural prerequisites, then, are preparation of heart, study of the Word, and application of the Word. These prerequisites, however, deal primarily with the person of the teacher. What about the teachings of the teacher?

Notwithstanding the spiritual primacy of these three requirements, each has an academic application as well. How unethical it is for one to pretend to "teach" material that he has not prepared to teach, studied to master, and sought to implement. Ezra had

to know before he could teach. Without a thorough academic and educational preparation, Christian teachers mistakenly assume that their spiritual preparation is both a necessary and a sufficient condition. Only the naive could believe that the complex and awesome responsibility of developing children's mind could be accomplished by sincere but unlearned "teachers". The Christian approach to service is that even though our best is unworthy of God, nothing less than our best is acceptable. A Christian teacher must combine the excellencies of both spiritual and academic lives. Then and only then can one qualify as a CHRISTIAN TEACHER.

FROM PAGE 5

The Sower

cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." (2 Peter 1:16; Every minister of Christ and every teacher should be able to say with the beloved John. "The life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us." (I John 1:2).



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ACE BOOKS

by Dr. Dayton Hobbs

ACE CONTROVERSY

This booklet has been compiled to answer questions many have asked concerning our knowledge of the Accelerated Christian Education program, generally known as ACE. The material contained in this booklet is in chronological order as much as possible and should answer many questions folks have asked and should reveal the often unethical way in which the leaders of ACE have attempted to promote their program. This attack has from the beginning been leveled at the philosophy and methods of ACE. However, the correspondence will reveal that these men have dealt in a very questionable manner in their attempt to disqualify our objections to the program.

This booklet includes letters from Dr. Bob Jones, Jr.; Dr. Bob Jones, III; The Foundation for American Christian Education; Dr. Norman Wells and others. \$1.00

Accelerated Christian Education — An Honest Look

Four reprints which appeared in the PROJECTOR beginning in February 1972. Dr. Hobbs points out the fallacies in philosophy as well as methods, explaining why no Fundamental Church should incorporate ACE into their program 25 Cents

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The Looking-Glass

'Teach 'em How to Read, Professor'

Max

Rafferty



AS A JUICY example of what's wrong with learning to read in many American schools, take a quick look at a recent New York Times story on Wayne State University's education professor, Kenneth S. Goodman. According to him, if a child "clearly understands" the meaning of a sentence, it doesn't matter if he gets some of the words wrong.

Example cited: "The boy jumped on the horse and rode off." Instead of reading "horse," the child substitutes "pony."

Question: Should the teacher correct him?

Goodness gracious no, frowns Prof. Goodman. After all, the child hasn't made a nasty old "mistake"; instead, he has made a perfectly healthy "miscue." The professor, incidentally, has been researching said "miscues" for 10 long years, surfacing at last with the — alas! — perfectly predictable finding that most of them are "quite logical" and "reflective of sophisticated reasoning."

Let me pause here to assure you that I'm not putting you on. Prof. Goodman is all too real, not something out of "Through the Looking-Glass." In that Lewis Carroll tribute to the absurd, you'll recall, Humpty Dumpty stated that a word meant whatever he intended it to mean, no more, no less. When pushed literally to the wall on the matter, he quashed further questioning about his tyranny over terminology by saying firmly: "The question is which is to be master

— that's all."

Similarly, Prof. Goodman doesn't care if the child reads "pony" where the word is really "horse." I presume he would be equally unconcerned if the child

he calls it a pony.

Thus, in the example quoted above, the child predicted "pony" from "jumped on" and it doesn't matter to Dr. Goodman that the character in the story ended up atop a Shetland when the author intended him to be galloping away on a stallion.

Flapdoodle, professor.

The story writer is trying to tell you his story, or am I on the wrong side of the looking-glass? If you let the reader substitute his own words for those of the author, pandemonium and old chaos quickly become the order of the day. Hopalong Cassidy rides off into the sunset on a dogie, and King Arthur's knights thunder into action on burros. Sense becomes nonsense; art becomes grotesquerie.

An author usually derives precious little remuneration from his toil, and I speak as one who knows. Up to now, however, he has at least had the satisfaction of knowing that the words he commits to paper mean what he and Noah Webster say they mean, not what each individual reader "predicts" they ought to mean.

Let me sum up.

Words are important, confound it! So are individual letters and syllables. We simply must not raise a generation unable to distinguish between a laser and a loser, or between critical mass and criminal mess, and this for a horribly obvious reason.

Sound familiar? It would if you were a computer programmer, and of course that's the newest, shiniest "avant garde" hobbyhorse the professor is riding, even if confused "Ford" with "Chevrolet" or "professor" with "jackass," for that matter. All he wants is for Junior to get the main thrust of the written thought; the details and specificities he leaves to time and chance.

Here's his reasoning:

Reading isn't a process of looking at individual words and deciding what they mean. Instead, it's a process of taking in data, making informed "predictions" about what will follow, checking these predictions as you go along and if necessary making revisions.

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FROM PAGE 4

Preach The Word

TEACH HIS PEOPLE TO HANDLE THE WORD — to follow him in his reading and expounding — to study over the Scripture lesson at home, and to pray its blessed truths into their souls. A people will, in this way, become mighty in the Scriptures; and he who is mighty in the Scriptures is a mighty power for Christ and salvation, and in his own soul will have a full experience of the power of Divine truth, deriving it directly from its source, and proving how the entrance of God's Word giveth light.

STILL AGAIN, IF THE PREACHER PREACH THE WORD ONLY, HE WILL HIMSELF BE A DILIGENT STUDENT OF THE WORD. He will bathe in God's revelation and be permeated by it; and so be proof against all the shafts of ignorance and conceit. He will become familiar with every detail of the sacred history, chronology, ethnology, geography, prophecy, precept, and doctrine, and will take nothing at second hand. He will not go to Pope or Council, nor to Calvin or Schleiermacher, to know what to preach, but his delight will be in the law of the Lord, and in His law will he meditate day and night.

It is a lamentable fact, that in too many of our seminaries where preachers are prepared for their work, the Word of God is not taught, but in its stead the philosophic schemes of so-called "fathers" and great divines are given as the basis of doctrinal belief. It is true, that these schemes are brought to the Scripture for support, and texts are quoted in their defense. It is true also that some of these schemes are consonant with Scripture more or less. But, with these admissions, the mistake still exists, that the Word of God plays a secondary part in the instruction. It is not taught; that is, it is not made the authoritative textbook. It is even sometimes introduced as subject for criticism, and men like Reuss and Robertson Smith are brought in as the critical guides or, at least, helpers. As if a school of the prophets was intended to examine the credentials of God's Word, and not to take it humbly and gratefully for personal use and for use before the people.

Some theological schools might without exaggeration be called "schools for turning believers into doubters." The excuse, that men who are going to be preachers should know all that is said against the credibility, genuineness, and authenticity of the Scriptures, is a flimsy one. If that were the object, these objections would be considered only by way of parenthesis, and the overwhelming evidence of the Scriptures would be the main current of thought; but this is not the

way it is done. On the contrary, the objections are magnified, and their authors are commended to the students for their perusal, and the hint is often thrown out that conservative views of the inspiration of God's Word are antiquated, obsolete, and marks of ignorance. We have thus, in the very places where, most of all, we should expect to see the profoundest reverence for God's Word, and its faithful study for the understanding of the divine will, the machinery for undermining

the doctrine of Scripture inspiration and authority, on which all Christian truth rests, and that, too, in the young minds which are being prepared to become Christ's preachers to a sinful and dying world. It is a most painful thought, and it becomes the Church of Jesus Christ to arise to a sense of the evil, and to correct it before the whole Church is poisoned by this insidious influence.

We wish our young Timothy's to go out to their work with the one controlling desire to put God's Word before the people and to avoid questions and strifes of words which do not minister to godly edifying, knowing that the power to convert and edify is not the wisdom of man, but the power of God.

In these days when so much is made of science, let them leave science alone. All the knowledge of the material world, which science deals in, has nothing to do with the soul's salvation. That is in a different sphere altogether. While it is in accordance with propriety that a preacher should have a general acquaintance with life and things about him, which would include the main principles of natural science (which is simply to say that he ought to be an educated man), yet it is not through material science that he is to teach heavenly truths, nor is he to waste his time on protoplasm, bathybius, and natural selection, into which and like subjects Satan would gladly draw him, that he may not present the subjects of sin and the cross of Christ. If a preacher illustrates Scripture doctrine from facts in the natural world, it is well. He follows the Master's example. But if he puts the natural world in its scientific aspects forward as the text of his discourse, he is using a Bible of a very weak and uncertain sort, and of which he knows very little, and he is making the Word of God subordinate to his own inferences and guesses from nature. Science and religion are too often spoken of as if they occupied the same plane. Both those who say they are antagonistic, and those who say they are at one, equally talk of the two as on a level. You might as well talk of bread-baking and religion as if they were co-ordinates. Of course there is a connection between science and religion. So there is between bread-baking and religion. The scientific man ought to be religious. So ought the bread-baker. Science can furnish examples of God's wonders in nature. So can bread-baking. But such connections cannot put the subjects on the same level. Science is merely the study of

The Only Way To Raise Real Wages

Over the past two decades, as the rate of inflation has advanced from a creep to a trot to a gallop, American workers have been asking themselves, "How can we keep up? How can we maintain, and hopefully increase, our living standard?"

How the work force has answered that question is a matter of record. For more than a generation, Opinion Research Corporation has asked a cross section of U.S. workers, "Which do you think is the most practical way for workers to increase their standard of living — by all workers producing more, or by all workers getting more of the money companies are already making?"

For twenty-two years, the percentage saying "Get more of what companies make" has greatly increased, from 23% in 1953 to 43% now, while the percentage saying "Produce more" has rapidly declined, from 44% in 1953 to only 24% currently.

Understandably, these attitude changes have contributed to an extremely disturbing trend: a large increase in wages accompanied by a scant increase in productivity. Since payroll represents about 90% of a product's price, inevitably this combination has led to higher prices which wiped out apparent wage gains.

What is the secret of raising real wages? What must be done to increase actual purchasing power?

The respected economist, F. A. Harper, made a major study on the subject, reported in his book, "Why Wages Rise" (The Foundation for Economic Education, Irvington-on-Hudson, N.Y. 10533).

First, Dr. Harper compared the growth of real wages in the U.S. since 1860 with the growth of labor union membership, and found

no noticeable relationship. For workers as a whole, wages have been rising steadily ever since the 19th Century, before there was any significant union membership, and the sudden increase in union members did not have any real effect on average wage rates. (Admittedly, unions can push up wages for the favored few who are members, but not for workers as a whole.)

Then Dr. Harper compared total goods produced per year since 1910 with real wages, and found a very close relationship. By and large, real wages have paralleled productivity, confirming the basic economic truths that wages can be paid only out of what is produced, and that higher real wages come from increased output per hour of work. In turn, that increased output, Dr. Harper found, came largely from the increase in the power tools available per worker.

Since employees already are getting (in payroll plus benefits) about nine dollars to every one that goes to owners in profits, and since profits are urgently needed to buy the modern tools that are indispensable in boosting productivity, this should be obvious: to fight inflation and boost everybody's real income, we must reject raises that merely raise prices, encourage corporate profits, and greater investment in efficient up-to-date tools.

And since three out of five workers acknowledged, in the Louis Harris Survey conducted for the National Commission on Productivity, that they might be able to increase their personal productivity with the tools already available to them, they should be encouraged to do so — with the reminder that this is one practical thing they can do now to increase their own buying power.

matter an examination into natural sequences; but what has that to do with man's immortal soul, and the Word of God to that soul? Who dares to bring the latter down to the level of the former? What has the analysis of any body and its division into carbon, oxygen, and hydrogen to do with my eternal relation to God as a responsible and sinful being? Why mingle things so utterly diverse? And yet this babble about science and religion (where science is always ever put first) is heard ad nauseam from those who are commissioned to preach the Word. Is this Paul's way? Is this John's way? Is this Christ's way? Then why should it be the way of our modern Timothy's? Science at its utmost reach can never touch the sphere of the soul's pressing wants. All its truth together can make no impression on a guilty conscience needing the divine pardon. Nature is as dumb as any of its own stones in the matter of the soul's salvation. Then why meddle with it in the pulpit? Why bow to it as a teacher? Why be guilty of the

blasphemy of putting it on a level with the Word of God?

It is as preachers depart from that Word that their preaching becomes barren and fruitless. The Divine Spirit will only accompany the Divine Word. His mighty power will act only in His own way and by His own means. The Word is supernatural, and woe to the preacher who leaves the supernatural for the natural; who sets aside the sword of the Spirit to use in its stead a blade of his own tempering!

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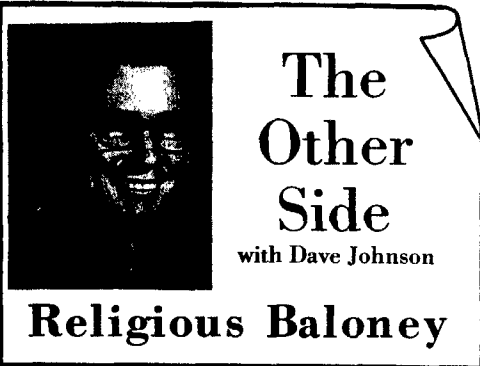
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The Other Side

with Dave Johnson

Religious Baloney

A few months ago this column was dedicated to the abundance of secular Bicentennial Baloney which is being presented in the name of Americanism. Since that time, I have come across a tabloid newspaper which is published and distributed by the Department of Publication Services, National Council of Churches, 475 Riverside Drive — Room 552, New York, New York, 10027. The name of the newspaper is "Bicentennial Broadside" and the content is revolutionary to say the least. A 20 page companion piece entitled, "The Light in The Steeple" is also available from the National Council. The companion piece gives equal space to George Whitefield and Thomas Payne as great Christian leaders.

The following excerpts (slices of baloney) are presented in "The Light In The Steeple." Equality - page 9

— Some people are not able to live where they would like (and could afford) because of the color of their skin;

— Some children must attend inferior schools because the taxable resources of their district are small compared to others;

— Some people are able to avoid paying much in taxes, though wealthy, because of various loopholes, which many poor people pay a higher proportion of their income because of regressive taxation (such as sales tax);

— The median income of black people is rising, but not as rapidly as the median income of white people, so that the gap of economic inequality between the two is increasing.

Democracy — page 10

— The people who implanted democracy in this country believed that it needed certain conditions in order to flourish:

— a free market-place for the exchange of ideas;

— a system of common universal education;

— a political process in which the rulers are simple and well-known;

— a political arena in which the rights and powers of all citizens are equal.

While "The Light In The Steeple" seems to be the more conservative of the two publications it is also the most confusing and - or deceptive. The "Bicentennial Broadside" leaves little doubt as to the liberal slant of the N.C.C.

The most interesting bit of baloney is an article called "A Revolution in Church Schools". The author begins by quoting Benjamin Rush, "the American war is over, but this is far from the case with the American Revolution. On the contrary, nothing but the first act of the great drama is closed.

The author then proceeds to tell us that the Revolution has just begun and that Christian

schools are not in step with the "Continuing Revolution." The article continues, "The Role of the church school teacher is to provide new knowledge, new experiences, and encourage new actions that will allow students to question our national values and way of life. Only by questioning can people become active participants in the revolutionary democratic process. Obviously, teachers must subject their own beliefs and teaching methods to the same sort of rigorous questioning."

Here are some of the questions which are suggested for teachers in Christian schools to ask in an effort to ascertain whether or not they are keeping in step with the educational aspects of the Revolution:

1. — As a teacher, do you ever play the role of tyrant, or absolute ruler who makes decisions for the class without their permission? Is such a role necessary? Can you alter the way in which your classroom is governed?

2. — Must students raise their hands to speak? Must you? Does this mean that what you have to say is more important or true than what they have to say?

3. — How democratic is the physical setup of your classroom? Do you stand while students sit? Where do you stand or sit in relationship to your students?

4. — How do you communicate with students? Do you lecture? Is a learning process based primarily on lecturing democratic?

5. — Do you address your students by their first names and require them to call you Mr. or Ms.? If you don't require it, but they still call you Mr. and Ms., what does that mean?

6. — Are there any unnecessary distinctions made between you and your students? Is it just for teachers to have privileges denied to students? What would it mean to have equal rules for all in your church school?

7. — Do you encourage group work or the competitive efforts of individuals? Is competition a value you want to encourage? Do you provide students with their own paper and crayons or do you encourage them to share?

8. — Is your class run democratically, with free-flowing discussion? Are you a resource person or a leader? Can children move freely about the class and engage in activities that interest them?

9. — Do your students have a voice in what curriculum resources are used? Do you let students substitute their interests for what you feel is important?

10. — Do your students feel they play a role in deciding what they will learn, or have they resigned themselves to letting you decide?

Can The Hungry Nations Match Our Miracle?

As the final snows of winter are washed into the earth by the first rains of spring, farmers all over the hemisphere will take another crack at meeting man's primal economic need.

In the undeveloped lands, working with primitive methods and tools, most of the farmers will fail: an estimated 10,000 people will die each week from lack of food, and millions more will suffer from severe hunger and malnutrition. (In India alone, half of its 600 million people are usually hungry.)

While food production has increased on a global basis, it has failed to rise significantly in the poorest countries. In the so-called Third World nations—which generally have state-controlled agriculture, and undisciplined population explosions — per capita food production increased only 0.3 percent in the last decade, despite substantial American aid. Meanwhile, the U.S. has continued to boost its food output. (Just from 1940 to 1971, American agricultural production increased by about 83 percent.)

Shocked by these disparities, representatives of the Third World nations at the World Food Conference in Rome demanded that Americans tighten their belts, reign in their appetites, and feed the world's hungry. Ambassador John Scali, U.S. Representative to the United Nations, rejected this request, pointing out that the U.S. already exports 67% of its wheat crop, 22% of its corn and more than half of its soybeans. "The answer to meeting the world's long-term demands for food," the Ambassador said, "is not for

Americans to eat less, and give more away . . . America has no monopoly on fertile land, nor on agricultural skills. The miracles of agricultural production which the American farmer has achieved can be accomplished by others."

But how can others match these miracles? First they must understand that every nation which has abandoned private farming in favor of collectivized agriculture—Russia, China, India, Chile, Peru, Mexico etc. — has witnessed a decline in agricultural productivity. And countries which imposed price controls on agricultural products to provide "cheap food for the masses" have had similar dismal experiences.

Argentina, which 30 years ago was the world's second largest wheat exporter, and accounted for half the world's beef exports and as much as 80% of the world's corn, is no longer a food exporter of any consequence, and actually has to buy wheat abroad! The reason: to "protect urban dwellers," the government lowered food prices so much that Argentine cattlemen and farmers either refused to produce, or simply produced less.

Any hungry nation that would duplicate, even to a small degree, the American miracle will have to establish the incentive of economic freedom: a system under which each farmer is free to own his own land and his own tools, to keep the fruits of his labors by exchanging them on a free market—where prices are not set by government but by customers.

Only under the private system will farmers be motivated to make the effort and sacrifice needed to accumulate enough capital to provide the modern agricultural tools which allow a single farmer to feed up to twenty families, instead of just his own.

Horoscope

Jeanne Dixon & the 12 Apostles. A new horoscope fashioned by psychic Jeanne Dixon is said to link the 12 Apostles of Jesus and the 12 signs of the zodiac. "Each astrological sign has all the traits of a specific Apostle," Mrs. Dixon declared in the National Enquirer published in Lantana, Fla. "By learning the traits of your sign — and knowing the strengths and weaknesses of your Apostle — you can gain revealing insights into your own life," said the much-read columnist, a Roman Catholic devotee who sees her new chart as having "tremendous implications" for us all. The chart came to her, she said, in an "incredibly clear vision" last year.

11. — Do you require children to do what you have planned or read what you suggest? What would you do if students came up with their own plan for the year?

12. — What are your children learning about social, racial, and economic JUSTICE? Are racism and sexism perpetuated within your church school?

13. — Does your church school encourage children to demand human rights for all people? Does your church school equip your students to participate in a continuing religious, political, social, and economic revolution?

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Smoking 'Most Unnecessary' Cause Of U.S. Illness

WASHINGTON, D.C. (EP) — A federal government report on cigarette smoking was characterized here as confirming that smoking "remains the largest single unnecessary cause of illness and early death" and Congress was urged to halt the manufacture of high-tar and high-nicotine cigarettes.

In issuing its ninth annual report on smoking and health, the U.S. Department of Health, Education and Welfare summarized current research in four areas: cancer, cardiovascular disease, respiratory disease and "involuntary smoking," the effects of smoking on non-smokers.

Nonsexist Bible Planned. If humans are created "in the image and likeness of God," then the Creator must be both masculine and feminine, says a group of students at Duke University who want to take the gender out of hymns, Bible passages and prayers. The Rev. Robert Young, Duke chaplain, said his group is rewriting hymns, prayers and scripture not to "neutralize God," but to be more positive than that. Ultimately, he said, an entire "nonsexist Bible" may develop. The Duke group has converted John 15:13 to say: "Greater love has no one than this that one should lay down one's life for a friend." However, the ritual still reads, "Glory be to the Father and to the Son and to the Holy Ghost."

Campus Crusade And Tongues. Founder-president Bill Bright of Campus Crusade for Christ called for reconciliation in a Sunday service last month at Melodyland Christian Center, a large charismatic church in Anaheim, California. From its beginning, Crusade has had a ban on tongues-speaking staffers, and no change is foreseen in the policy. But at Melodyland Bright said it was time to put aside the barriers that divide Christians. "I've never spoken in tongues; I don't have that gift, but I love those who do," he said. (Bright's son Zachary is a student at LIFE Bible College, run by the International Church of the Foursquare Gospel, and he attends the charismatic-oriented Calvary Chapel of Costa Mesa, California).

IS THERE A PROPER MASCULINE-FEMININE BALANCE IN YOUR HOME?

by Dr. Paul A. Kienel
Executive Director of WACS



This past summer I was flying from Chicago to Los Angeles. As I boarded the plane in Chicago, I noticed two men ahead of me on the boarding ramp leading to our DC-8 jet. I, along with numerous other passengers, noticed them because they wore ponytails and held hands. They were as engrossed with each other as newlyweds of the ordinary masculine-feminine variety. The two times I observed them during the flight, they were in their seats locked arm in arm, enraptured by each other's presence. After touchdown in Los Angeles, they appeared again at the baggage carousel. Somewhere between the plane's unloading ramp and the baggage area, they were met by two more ponytailed fellows just like themselves. The reunion ceremony included an exchange of roses and a round of affection. By this time, the level of shock and disgust at the sight of them had risen noticeably among the passengers as they waited at the carousel. I, too, was shocked but I prayed for them as they left the airport. Only the amazing grace of God can reach out to confused mortals like these.

I am sure we need to have Christian compassion and pity for these gay persons but lest we be caught up in the world's growing tolerance for homosexuality, we would do well to read Romans 1:26-28:

For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire towards one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper. (N.A.S.B.)

As a general rule, homosexual tendencies are created when there is a masculine-feminine imbalance in a child's home experience. Because we have an exploding trend in our country, mothers playing a dominant role over fathers, we are producing a generation of effeminate boys. They are patterning themselves after their mothers instead of their fathers. When these effeminate boys become young men, most young ladies are not attracted to them, consequently their affections are diverted from ladies to other

lonely effeminate men who have the same basic problem.

On the other side of the masculine-feminine ledger, the effect of a dominant mother on girls is not as immediate and dramatic as it is on boys. Girls who pattern themselves after a dominant mother tend to marry weak, non-aggressive men over whom they can easily maintain control. As a result, the "imbalanced home" is perpetuated and boys and girls born to such a union are affected by this continuing cycle of imbalance.

The concept that marriage is a "fifty-fifty proposition" is not a Biblical idea. The Apostle Paul said,

For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.

But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; (Ephesians 5:23-25 N.A.S.B.)

The fact that mothers all too often become the head of the household is not always the fault of mothers. Dads are often guilty of simply not accepting their responsibility as the spiritual head, husband and father of their household. Mother emerges as head because the family is leaderless. Perhaps we need a stronger dose of pulpit preaching that deals candidly with this problem.

Mother may also emerge as family leader because the father is deceased or perhaps the father is absent as a result of divorce. Today, the latter is more often the case.

Single-parent families function with a predictable disadvantage. All of the problems resulting from lack of proper masculine-feminine balance in the home are potentially present in the single-parent household. But with God's help and some basic understanding of the potential problem, the dilemma can be overcome.

Permit me to speak from experience on this point. My father, Paul Kienel III, a minister of the gospel, passed away when I was a boy seven years old. My mother was left as the leader of our family which included myself and my two younger sisters. Needless to say, those were difficult times for us. I was the only boy in our newly created single-parent family. As

you can quickly see, I was surrounded by a totally feminine environment. I am to this day grateful to an evangelist friend of ours. He suggested to my mother that I needed the masculine influence of some wholesome families that were complete with fathers and sons.

I needed, as every boy needs, a masculine model as a guide toward normal manhood. My mother went to great effort to follow the counsel of our evangelist friend. She initiated a crusade of friendship with wholesome Christian families in and around our community in northeastern Oregon. Our families were knit together in a wide range of fellowship activities. I was accepted as a brother and son in wholesome disciplined family environments that provided me and my sisters with the masculine-feminine balance we needed. I patterned my interests after the boys and fathers of these families. As time off from work, school and church permitted, we were camping, hunting, fishing, flying, skiing and generally having a good time. Many of the attitudes, convictions and personal standards I have today about family, church, integrity, work and friendships, I trace back to those marvelous families we affiliated with when I was a boy.

Seeking out wholesome family friends whose children are good models for your children is wise counsel for single-parent families and equally wise counsel for families who are blessed with both parents.

The basic unit of society is the family. As parents of the children God has given to us, we have the joyful responsibility of living our lives so that our children will look forward to the day they can live their adult years as we have lived ours. An important part of our parental responsibility is to establish a proper masculine-feminine balance in our homes or compensate by close family friendships with others who can provide the appropriate models your family needs.

Your Christian school is interested in the preservation of your family. Because it is a Christ-centered institution, its purpose goes beyond academics. The dedicated administrator and teachers of your Christian school are vitally concerned about the moral character and Christian commitment of your children. We are workers together in establishing, preserving and educating the next generation for Jesus Christ. □

Space Findings Disappoint Evolutionists

By Bolton Davidheiser, Ph.D.

THE BAPTIST CHALLENGE

(Notes from an article by Dr. Harold Slusher).

The geophysicists believed the moon had solidified before the earth even had a crust, but tests on the moon showed that it still is in a process of cooling and has a large temperature radiance at its surface.

Evolutionists were surprised that the moon has a magnetic field, indicating its core is liquid

instead of solid. With its small size, a liquid core indicates a young age.

Instruments set on the moon show it has frequent tremors, similar to earthquakes here. It was believed that due to its small size the interior would be "dead" and not seismologically active. This is another evidence of a young age.

In accordance with uniformitarian notions if the

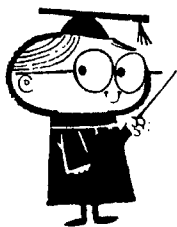
moon really were the age the nickel content of this dust, evolutionists believe — some measurements of nickel were 4,500,000,000 years, it would make in ocean water and be expected to be covered with sediments. The tests indicated an about fifty-four feet of cosmic age of somewhere around 8,000 dust. NASA spent millions of years.

dollars trying to find out if it really was there, as space toward the sun the temperature is high enough to melt lead. But trapped in this dust. But the first Mercury has an atmosphere and astronomer on the moon was able this atmosphere has some light to scrape with his shoe down to gases, which should have been solid rock. It later was found driven off by this time if the that even in depressed areas solar system were as old as the there is less than ten feet of evolutionists say it is.

dust. According to the Painting Because of the erosion taking Robertson effect, particles of place on the earth, it was matter in the space between the thought the cosmic dust which planets must, to maintain should be here had washed into equilibrium, move ever closer to the oceans. Because of the high the sun until eventually they are

consumed by the sun's heat. In accordance with calculations, all the dust in the solar system should be swept into the sun within several billion years. The evolutionists expected to find evidence that the moon is something like four and a half billion years old. If it were of such an age, all the dust would be gone from the solar system, but space probes reveal a great amount of dust between the planets.

Although the space program was initiated largely with the desire to gain information about the origin of the solar system and the origin of life, the findings have been largely disappointing to the evolutionists



Teaching Tips

BY ALICE ANN SMITH

Good Grammar



What would the subject be? That's right, The man. Now, the object of this sentence includes two words that tell what the man ate. Yes, his soup, would be the object. Now we need to find out what the verb will be. One word tells what the man did with his soup. That correct, ate would be the verb. By doing oral exercises with leading questions such as these the terms subject, verb, and object (abstract titles) become familiar to young students.

How do you get students to understand the meaning of the parts of speech, good grammar and correct sentence structure? The most effective means I've come across is diagramming sentences. Boys and girls can memorize the definitions of the parts of speech but until they can identify them within a sentence, the definitions are of little value. Second graders can be introduced to the fact that a sentence must include a subject and a verb and often there is an object in the sentence. Using the sentence, *The man ate his soup*, lead questions can be used to help develop the idea of subject, verb, and object. The subject of this sentence is made up of two words that tell who ate his soup.

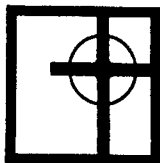
We have had a delightful time in sixth grade diagramming sentences which includes nouns, pronouns, adjectives, adverbs, verbs, prepositional phrases, and articles. We are beginning to undertake compound sentences which also include conjunctions. We began by working together as a class at the board. Then I began putting the skeleton or diagram lines and having the students fill in the lines on their papers while a student worked at the board. Now, most students can do their own skeleton and work independently. I choose the sentences carefully but try to include a good variety of modifiers and phrases. Students who were leary of this initially are eager to diagram now. We

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have practice on two or three sentences each day and this keeps the process fresh on their minds.

Though elementary in nature, this process could probably be helpful to new students coming into your school who have had a weak background in English grammar.



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"WHERE IS THE MAN FOR THE DAY?"

By C. H. Spurgeon

If Confessors, Reformers, Martyrs and Covenanters had been recreant to the name and faith of Jesus, where would have been the churches of today? Must we not play the man as they did? If we do not, are we not censuring our fathers? It is very pretty, is it not, to read of Luther and his brave deeds? Of course, everybody admires Luther! Yes, yes; but you do not want any one else to do the same today. When you go to the Zoological Gardens you all admire the bear; but how would you like a bear at home, or a bear wandering loose about the streets? You tell me that it would be unbearable, and no doubt you are right. So, we admire a man who was firm in the faith, say four hundred years ago; the past ages are a sort of bear-pit or iron cage for him; but such a man today is a nuisance, and must be put down. Call him a narrow-minded bigot, or give him a worse name if you can think of one. Yet imagine that in those ages past, Luther, Zwingle, Calvin, and their compeers had said, "The world is out of order; but if we try to set it right we shall only make a great row, and get ourselves into disgrace. Let us go to our chambers, put on our nightcaps, and sleep over the bad times, and perhaps when we wake up things will have grown better." Such conduct on their part would have entailed upon us a heritage of error. Age after age would have gone down into the infernal deeps, and the pestiferous fogs of error would have swallowed all. These men loved the faith and the name of Jesus too well to see them trampled on. Note what we owe them, and let us pay to our sons the debt we owe to our fathers. It is to-day as it was in the reformer's days. Decision is needed. Here is the day for the man, where is the man for the day? We who have had the Gospel passed to us by martyr hands dare not trifle with it, nor sit by and hear it denied by traitors, who pretend to love it, but inwardly abhor every line of it. The faith I hold bears upon it marks of the blood of my ancestors.

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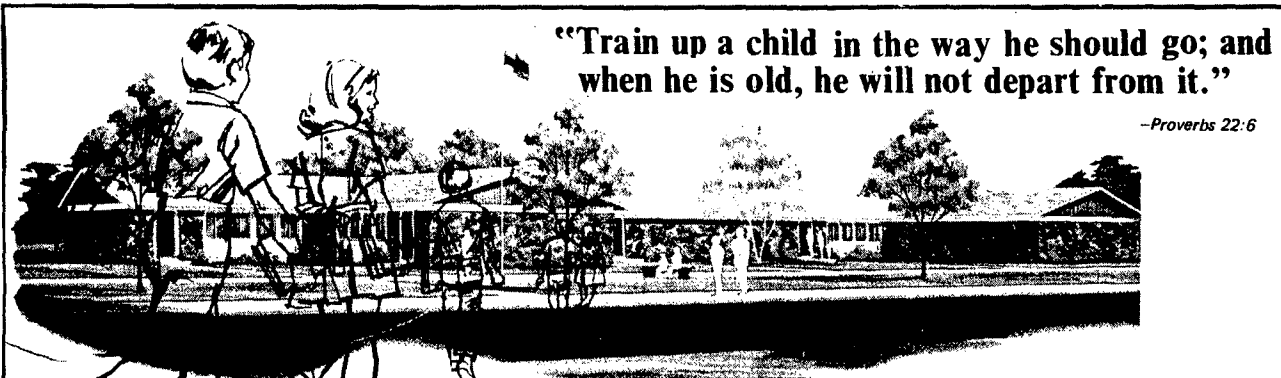
Faith Healers?

"Kathy Has Heart Surgery. Evangelist Kathryn Kuhlman has had a mitral valve replaced in open-heart surgery in Tulsa. As of Jan. 2, she was said to be "getting along well" although still under intensive care. Miss Kuhlman's secretary said that she had been hospitalized last July for a heart problem. She said the evangelist has had heart trouble since she was a child, when she had a serious case of rheumatic fever. What I want to know is, where was Rex Humbard or Oral Roberts during all this time. What's the matter with all these "faith healers." Can't they take care of one of their own?"

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