

The PROJECTOR

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

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THE PILGRIM ECONOMIC MIRACLE

AND THE FIVE PRINCIPLES
THAT MADE IT POSSIBLE

A Talk By Charles Hull Wolfe
The American Economic Foundation

Presented November 22, 1974, before a Seminar for administrators and teachers in Christian Colleges and Christian Day Schools, under the auspices of The Plymouth Rock Foundation, Plymouth, Massachusetts.

When you look at the economic problems this country faces today — the nation's worst peacetime inflation combined with a disturbing recession and unemployment — you can't help but ask: How is it that one of the world's best-educated countries — where almost everybody goes to high school and so many go to college — doesn't have a smart enough citizenry to resolve its economic difficulties?

Surveys, which measure the economic understanding of high school and college students, and of the public at large, make the answer plain: the people who have the voting privilege in this country simply do not have the economic comprehension to prevent such catastrophes. They do not realize how the economic mistakes they make as workers and as citizens, and how the flagrantly mistaken actions they allow their political leaders to take, make economic disasters virtually inevitable.

ECONOMIC EDUCATION NEEDED

The need for a more economically literate citizenry is obvious. Thus thoughtful educators are urging that more attention be given to the teaching of economics — not only in college but in high school, and even in the lower grades, where many of the basic economic attitudes are formed.

But economics is a controversial subject. How do you know you are teaching the right kind of economics? How do you know you are presenting authentic economic truths? Professor Friedrich von Hayek, co-



Recreation Of Pilgrim Settlement
At Plymouth

winner of this year's Nobel Prize in economics, recently had a piece in *The New York Times* in which he said that responsibility for current world-wide inflation, rests to a considerable degree with economists, especially those who have embraced the teaching of Lord Keynes. And there is a lot of evidence that Hayek is right.

TEACHING SOUND ECONOMICS

As I see it, the best assurance that you can have as Christian educators that you are teaching your students sound economics is to check out the entire system of thought of which any economic teaching is only a part. Professor Thomas G. Rose, former economist for Christian Freedom Foundation, has correctly said that economic systems are the product of political systems, which in turn are products of political philosophies, which in turn are the result of people's philosophy of man, which finally, is the product of

people's theology.

Thus it seems to me that you, as a Christian educator, would want to be sure that the economic principles you are teaching are the natural and logical outcome of a sound, Bible-based view of God and man — a Christian theology which has given rise to an implicitly Christian political system which in turn has made possible an inherently Christian economic system — by which I mean a method of ordering economic affairs consistent with the framework supplied by authentic Christian values. Also, I think you would want to know whether such a system had actually worked in the affairs of Christian men and women.

FIVE BIBLE-BASED PRINCIPLES

Without laboring the point, it is my view that the Pilgrim Fathers and Mothers did hold such a sound theology, that it logically appeared in

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The Martyred Saints

Dr. Ian R. K. Paisley

As preached June 20, 1976 at the Covenanters' gravesite in the Greyfriar's Cemetery, Edinburgh, Scotland. It was an annual Memorial Service in memory of the 18,000 Covenanters who were martyred for their faith from 1661 - 1688 A.D.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

Rev. 6:9-11

I would like to tell you seven great things about the Christian martyrs. First, we have their Secret. It is interesting to note that it was "when He opened the fifth seal," and I am going to talk about that in a moment or two. Secondly, we have their Shelter. Where were they? They were under the altar, and what a blessed shelter it is — to be under the altar. Then thirdly, we have their Stand. They stood for something! The curse of today is nothingirianism — standing for nothing. Thank God these people stood for something. What did they stand for? For the word of God and the testimony which they held. Fourthly, we have their Suffering. They were slain; they suffered unto death. Fifthly, we have their Supplication, — their praying. Today in this love-dovey age in which we live if the modernist were writing



this portion, he would be saying that they would be praying for mercy. Not so. They're praying for vengeance! Judgement is strangely forgotten today, and I tell you it is forgotten because God's law is not honored the way it should be. When God's law is honored, then when it is defiled and broken, the saints of God pray for judgement. They pray. We have their Supplication.

And then we have their Sanctity. There are many

writers today in Scotland who don't put white robes upon the Covenanters, and they don't put any white robes upon us Fundamentalists who are in true succession to these Covenanters, but thank God, the Lord put white robes upon them. He honored them! We have their Sanctity.

Last of all we have their satisfying. God said, "Rest for a little season." That word occurs again in the Book of the Revelation. The devil must be loosed a little season. Thank God the saints of God have rest even though the devil is loosed, they're satisfied with this rest, and they rest until the martyr roll is made up, and then the whole redeemed host stands united before the everlasting throne of God and of the Lamb.

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Thanks,
THE PROJECTOR
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EDITOR'S DESK

From Page 1

The Pilgrim Economic Miracle

October and November have been busy months for Mrs. Hobbs and myself. We have been exhibiting and doing workshops in several of the state and area Christian Educator's Associations. We had the privilege of attending the Christian Schools of Ohio state meeting and hearing lawyer David Gibbs tell of the victory won for the cause of Christian education in the state of Ohio. We praise the Lord for that victory and hope that it will discourage opponents of the cause of Christian Education all over the United States from trying to bring action against either parents or schools.

We went from the Ohio convention to Atlantic City, New Jersey for the Eastern Christian Educators Association Convention. This association under the leadership of Rev. John Macon has taken tremendous strides in recent years, and we were thrilled to participate in the conference and renew fellowship with many old friends.

From Atlantic City, we went to Virginia Beach, Virginia to the Baptist Congress on Fundamentalism held at the Tabernacle Baptist Church under the capable leadership of Dr. Rodney Bell. Dr. Bell has a tremendous ministry that is felt throughout this country, and the days we spent at the congress were times of blessing and spiritual refreshment. We praise the Lord for the congress and its firm stand for militant, separatist fundamentalism.

From Virginia Beach, Mrs. Hobbs and I went to Walkertown, North Carolina for the convention of the North Carolina Educators Association. This convention was held in the beautiful and extensive facilities of the Gospel Light Baptist Church. Rev. Bobby Roberson has built a tremendous ministry in the Walkertown area, and it was a joy to see the blessing of the Lord not only on this individual church and school but also upon the Christian Schools of North Carolina as a whole. Dr. Henry Brown has given great leadership in the schools of North Carolina along with other men like Dr. Ed Ulrich who is the Executive Secretary of the North Carolina Christian Educator's Association.

There are certainly problems in the Christian Education movement. Any movement that has grown as rapidly and to the size that this movement has grown in the short time it has been in existence is bound to have growing pains. However, God has raised up wonderful leadership in every area through the country and I believe the impact and the fruit and the growth of the Christian School movement is yet to be realized. Don't forget to pray for Christian Schools and for those who make them go by the grace of God.

Mrs. Hobbs and I just got home last night from the annual Principals Conference at Bob Jones University. There were some 180 principals attending and, of course, all vying for the services of those students who will be graduating this year from Bob Jones University. It was a tremendous conference, and we appreciate more than we can say the hospitality of Bob Jones University and the opportunity to meet and interview their prospective graduates. Bob Jones University has stood in the forefront of the Christian Education movement, and I doubt if there is a quality Christian school in America that doesn't owe a great deal to the University for the men and women that have come from the halls of this great institution to provide leadership.

The Mid-South Convention, under the leadership of Jerry Tetreau, Thriftaven Baptist School in Memphis, Tennessee, will have its first convention on November 18 and 19. Jerry informs me that they already have over 400 registered and that the attendance in this initial year could reach as high as 1,000 participants. Mrs. Hobbs and I are looking forward to helping them kick-off what I am sure will be another great association.

Dr. and Mrs. Hobbs are available for meetings as their schedule allows. If you are interested in Christian Education workshops and seminars, Revival Meetings, or youth or adult retreat speakers, they would be glad to work with you. Contact Dr. and Mrs. Dayton Hobbs, at Santa Rosa Christian Academy, Box 643, Milton, Florida 32570.

Christian self-government as articulated in the Mayflower Compact, and that it in turn permitted and encouraged an intrinsically Christian approach to economic activity — a dynamic essentially free economy that worked. In fact, it worked so well, under extremely difficult circumstances, that the result can properly be called an "economic miracle."

To make those broad generalizations as real as I can, I am going to emphasize what I consider to be five of the most important Bible-based, inherently Christian principles of economics that are illustrated in the experience of the Pilgrims.

1. The Lord cares about the economic needs of men, but He wants men to put Him first, to put the practice of Christian worship and Christian character before anything else, and then to trust Him to help men meet their material needs. Jesus summed up the principle perfectly when he said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

I believe the Pilgrims lived and demonstrated this principle. As a result, they ultimately experienced a spectacular triumph — a veritable economic miracle: after more than a decade of grinding poverty in Holland, and almost three years of near-starvation in the New England wilderness, they produced an abundance, never went hungry again, and established the first self-supporting European colony on the American East Coast, without a penny of government subsidy. And their economy was marked by freedom and justice. Yet economic achievement was never the Pilgrim's primary goal.

As you know, their chief aim, from the time the Pilgrim band began to form in Scrooby in the early 1600's, was to worship the Lord in the way revealed in Scripture. This they did even though it led to separation from the Church of England, and persecution by townsmen and neighbors so severe that they could no longer make a living on English soil. They willingly gave up comfortable lives and economic security in England for an unknown future in Holland.

ENDURING ADVERSITY IN HOLLAND

To the Pilgrims, Holland was, of course, a foreign land, in language, customs and manners. At first they had little money and no employment. They neither sought nor received any subsidy from the Dutch. Enemies lied about them, no one trusted them. But they were willing to take all kinds of jobs — as printers, cloth

workers and so on — and they were diligent in their tasks.

Hard work and honesty built confidence, and they were sought after as workers. But again they left economic security, this time for the uncertainty of the American wilderness, largely out of concern for their children — out of fear that their English heritage and Christian Separatist worship would be swallowed up, in succeeding generations, by the worldly Dutch culture.

Once in the New World, the Pilgrims continued to put God first. For example, even though it was already late December and freezing cold, they delayed their arrival at Plymouth where they would start their settlement — and thus held back the building of urgently-needed shelter, in order to devote an entire Sabbath day to worship.

Even though the Pilgrims were frequently hungry and sometimes near starvation during their first two years in the New World, the prevailing spirit was not one of complaint about economic lack.

Elder William Brewster, their spiritual leader in Plymouth, a man who had studied at Cambridge, served Queen Elizabeth in the diplomatic service, lived in a grand 40-room manor house in Scrooby, and feasted in the company of royal ambassadors, wrote: "Here in new Plymouth at first I had no roof at all over my head; the only ambassadors I dealt with were emissaries from the Indians; and many a day when the larder was empty and my stomach likewise, I went seeking shellfish at Plymouth Beach or digging clams at Squah Head. But I did it gladly for Christ's sake, and even when there was nothing on my table but a meagre bowl of boiled clams and a pot of water from the spring, I gave hearty thanks to God Almighty that I was still allowed to 'such of the abundance of the seas, and of the treasures hid in the sands.'"

Certainly there was a mentality that knew how to seek first the kingdom of God and His righteousness, and to let "all these things" be added in God's due time. And added they were, in bountiful measure; and not by some mere happenstance of luck, but because the Pilgrims were faithful to Christ and practiced God's principle of abundance.

CONTRASTING EXPERIENCES AT JAMESTOWN

By contrast, consider what happened to a more worldly group of settlers, Englishmen who arrived on the American East coast 13 years before the Pilgrims — the merely nominal Christians who settled

Jamestown.

Failing to understand or practice Christian self-government, they revolted against their leaders and in turn were subjected to an autocratic rule which restricted their economic activity. Failing to practice Christian love, the Jamestown settlers abused the Indians instead of trading with them, and many were massacred. Seeking quick riches, they were reluctant to build shelters or to farm but went off in search of gold. They loaded a whole ship with worthless mica, thinking it contained precious ore.

No wonder the Jamestown settlers suffered terrible hardship, including starvation, cold and disease that killed off, in the colony's first seventeen years, 13,000 of its 14,000 settlers! In the process, the Virginia Company, a private English joint stock firm, invested and lost the tremendous sum of 200,000 pounds — which could have represented as much as a billion dollars in today's money.

EXPERIENCING GOD'S PROTECTION

While the Pilgrims did lose about 50 out of 100 men and women the first winter in Plymouth, after that they were marvelously protected. Practicing the Christian self-government agreed to in the Mayflower Compact, they maintained an orderly, lawful society which left them free for productive economic activity. Having no thought of acquiring sudden wealth through finding gold, the Pilgrims quickly settled down to building snug cottages and cultivating the fields.

Showing the Indians Christian love and trust, they were treated with kindness in return. The Indian Squanto taught them how to plant corn in the thin, sandy soil, and how to fertilize it by setting up a small herring-like fish with the seed. This corn was the only crop that came in sufficient quantity the first year to keep the Pilgrims alive.

Frequently, during the first three hungry years, the Pilgrims were convinced that their conscious faith in God kept them from starving. As Governor Bradford wrote, "Just when famine began to pinch us sore, the Lord (who never fails His own) presented us with an occasion beyond expectation. A captain on a fishing voyage to Maine spared us what food he could. It filled our bellies for awhile; yet, it arose but to a little. But, then another providence of God! The ship Discovery came, laden with English beads and knives, which we bought to trade with the Indians for beaver, corn and beans." Later in 1623, when drought almost destroyed their first good

crop, they prayed for rain — and the rains came.

But, other Christian principles of economics also are illustrated in the Pilgrim experience.

2. To release men from human tyranny, injustice and poverty — to give men the liberty, opportunity and prosperity they need and deserve as God's children — men should have a free economy, one based on private property and individual enterprise.

The Pilgrim leaders — John Robinson, William Brewster and William Bradford were students of history, and no doubt knew that from earliest times, the selfish tyrannical strains in human nature, or misguided paternalistic impulses, had deprived men of economic freedom. We see it as far back as the ancient Egyptians, who ran a state-controlled economy and enslaved the Israelites.

Why should men be free — in their economic as well as civil affairs? Moses gave Pharaoh the answer when he cried out, "Thus saith the Lord, 'Let my people go, that they may serve me.'" When Moses declared, "Proclaim Liberty throughout the land, unto all the inhabitants thereof," (quoted on America's Liberty Bell), he was the first national leader in all history to declare that all citizens deserve to be free.

Moses laid down the basis for economic freedom in the Ten Commandments, which declare the importance of private property rights, in the insistence that Thou shalt not steal, and Thou shalt not even covet anything that is thy neighbor's. In turn, Christ Jesus endorsed the Decalogue, and implied that the amount of property one should own should bear relationship to his personal effort — "As ye sow, so shall ye also reap." Jesus also implied in his parables that there could be merit in the profit motive, and that men should be free in making economic exchanges. And why not? After all, "where the spirit of the Lord is, there is liberty."


The Pilgrims, as serious Bible students, knew these things.

BACKGROUND OF FREEDOM

They also knew that various philosophers — Plato, for example — advocated communal or state ownership, and Governor Bradford made it plain that he rejected these socialist views.

Besides, the Pilgrims were accustomed to considerable economic freedom in England, where men were free to own and farm their own land, keep the fruits of their labors, and make investments in the hope of profit. As Darrett B. Rutman says in his excellent little

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The PROJECTOR

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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.



Indian Josephs

(Reprinted by popular request)

In a time of great crisis in Jewish history Mordecai told Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?"

Joseph reassured his fearful brothers with the words, "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life . . . God sent me before you to . . . save your lives by a great deliverance."

If the Pilgrims could speak today, they would surely

testify to God's providential care. They had trials and hardships too great for us to know. They suffered loss too great for lesser men to bear, but God's grace was sufficient, and in a miraculous way He went before them and preserved them through hardness.

One visible form of God's preparing the way before them was in a solitary Indian who came walking into the Plymouth settlement, naked except for a fringed leather girdle around him, with straight black hair, no

beard, and only a bow and two arrows for weapons. To the amazement and relief of the settlers he welcomed them in broken English. His name was Samoset. He was not from that territory but was chief of a tribe on an upper island. He had learned English from men on English fishing vessels. He had come to Cape Cod with a Captain Dermer and remained for several months. He told them of Massasoit's people on the west and of an unfriendly tribe on the east. He also told

of the tribe who had lived where the Pilgrims settled and how they had been wiped out the year before by plague. This meant there was no one left to dispute the Pilgrim's possession of the place. He promised he would soon return with other Indians and some beaver skins.

Samoset was as good as his word. He returned the next day bringing with him five tall, powerfully built Indians. Their faces were painted in many colors and styles, but as a sign of peace, they left their bows and arrows a quarter of a mile from town and brought back the tools they had taken in the woods a month before. They were treated well by the Pilgrims and returned the favor by offering to exhibit Indian songs and dances. They also offered beaver skins for sale, but the Pilgrims refused all this since it was Sunday and not a day for trade or exhibition. The main object of the whole trip though, was to prepare the way for a visit by the great Chief Massasoit himself.

The following week Samoset came again, this time bringing another Indian who proved to be an invaluable friend to the settlers. His name was Tisquantum, whom the Pilgrims called Squanto. Fact might seem stranger than fiction, but the colonists found out that this Indian had lived more than three years in London and knew the streets of London better than most of themselves. He had been kidnapped with 24 other Indians to be sold as slaves in Spain. He managed to escape, worked his way to England and finally came back to Plymouth with Captain Dermer, only to find himself the sole survivor of his tribe. It was Squanto and Samoset who brought advance announcement of the approaching visit of Massasoit and his warriors.

The colonists were anxious to have friendly relations with Massasoit, but no one knew what to expect from this mighty chief and his braves. The air was tense. It was a daring venture, but John Winslow volunteered to meet the chief. Wearing armour and bearing side-arms he went to the ford of the stream and soon disappeared from sight surrounded by a crowd of the chief's body-guards.

Winslow presented gifts to the chief but soon found himself the center of attention. Massasoit was so fascinated by his armour and sword that he wanted to buy them. So began the formalities which led to the meeting with Governor Carver and Standish and other leaders. Grave proceedings followed, but a treaty was formed that stood for more than half a century. Samoset returned to his own tribe in the north, but Tisquantum (Squanto) stayed with the colonists as their valued friend. It was an eventful and memorable week for which to be very thankful. The Pilgrims were

quick to say, "The Lord hath done great things for us, whereof we are glad."

Spring came. Provisions were nearly gone. The land had to be worked and crops grown for the coming winter. Strangers to this soil, the Pilgrims knew very little about what would grow best or how to produce it. Here again, Squanto proved to be an invaluable friend, telling them that Indian corn should be sown "when the young leaves on the oak tree were as big as the ears of a mouse." He showed them how to put fish in the planting and also when these fish were best caught. How gracious God was to send this Indian "Joseph" before his faithful few to "preserve life."

One time an expedition was sent out in search of a settler's son who had got lost in the woods. For five days the searchers scoured the area and hope for his safety waned, when word came from Chief Massasoit that the lad was in the hands of the Nauset Indians. Finally reaching the camp of the Nausets, the searchers found the boy surrounded by hundreds of Indians and thoroughly covered with Indian bead decorations, but he was safe and soon handed back to his countrymen.

Other even more remarkable stories of the Pilgrims' protection from hostile, enemy tribes because of Squanto or Massasoit mark the history of our Pilgrim fathers.

In the autumn of their first year in the colony, the Pilgrims looked back with much gratitude. Heavy sorrows and losses had befallen them. Friends, England and finally came back to Plymouth with Captain Dermer, only to find himself the sole survivor of his tribe. It was Squanto and Samoset who brought advance announcement of the approaching visit of Massasoit and his warriors. The colonists were anxious to have friendly relations with Massasoit, but no one knew what to expect from this mighty chief and his braves. The air was tense. It was a daring venture, but John Winslow volunteered to meet the chief. Wearing armour and bearing side-arms he went to the ford of the stream and soon disappeared from sight surrounded by a crowd of the chief's body-guards.

The festival lasted three days, and the Pilgrims put on record that they had "found the Lord to be with them in all their ways, and to bless their outgoings and incomings, for which let His holy name have the praise forever to all posterity."

Indian friendship meant much to the Pilgrims; however, in the fall of 1622 their faithful friend Tisquantum died of a fever. He left what little property he had to his English friends and asked William Bradford, who had nursed him with great care, to pray for him that his soul might go to heaven.

The following March news reached Plymouth that their friend and ally Massasoit lay dangerously ill. Edward Winslow, a colonist leader, took Hoamok, an Indian interpreter, and led a small party to visit the dying chief to show the Pilgrims' concern. When they finally arrived late at night, the Chief was still alive, his wigwam crowded with people, and the whole camp was filled with outlandish noise of the prayers and dances and charms of the Indians seeking the healing powers of their gods for the Chief. Winslow said the terrible noise was enough to make a well man sick and surely not likely to ease a sick man. The Chief had not slept for two days and had gone blind, but he was able to understand that Winslow had come to see him and was glad. Winslow expressed good wishes on behalf of the governor of Plymouth and told him of gifts he had brought in the hope that he would get better. Finally amidst all the commotion and noise, Winslow took the situation in hand. He made all the loud crowd leave and began doctoring the Chief himself. His medicine was simple as were all the medicines and helps the Pilgrims had, but in time the Chief began to show improvement. At last he was able to sleep and rest. Gradually he got better and was able to get up from the bed he thought would surely be his deathbed. When he recovered he gratefully declared, "Now I see the English are my friends and love me, and while I live I will never forget this kindness they have shown me."

This opportunity to show his gratitude came soon in Massasoit's warning and help against hostile Indians which saved the Pilgrims from massacre.

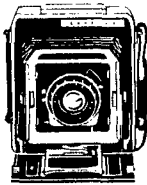
God was truly good to us in calling our forefathers to pioneer and found this great nation and in sending before them these Indian men to help "preserve life" . . . This was no accident. God's providential hand paved the way for our freedom. May Thanksgiving Day for you be one of true thankfulness and gratitude of the Lord for His great salvation through the Lord Jesus Christ and for the blessings He has provided in our nation.

Historical information taken from The Pilgrim Fathers of New England by John Brown, 1970, Pilgrim Publications, Pasadena, Texas.

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ON RELIGION



BY
PETER J. FOXX

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

NEW EVANGELICALISM

New Evangelicalism or Neo-Evangelicalism is a term frequently used by fundamentalist preachers but rarely understood by their listeners. It is essential that Christian people know what New Evangelicalism is so that they can avoid it like the plague. The following article explaining New Evangelicalism came to my attention recently and I want to share it with you.

"NEW EVANGELICALISM" Is Dangerous — Watch Out For It!

In every age there are always those who profess the name of Christ but who do not want to bear the reproach of the cross. They cannot stand to be looked down upon by the wise of this world. They are more concerned with making the gospel "respectable" than in declaring the whole counsel of God. They have made a complicated system of "gears" so as to "gear" the gospel to youth, to the athlete, to the politician, to the movie star, etc. The whole program is deceptively dangerous for it appeals to the flesh in the name of the Spirit and invariably glories in size rather than in fidelity to the truth.

Some of the symptoms of the "New Evangelical" disease are:

1. Placing love above sound doctrine as a basis for Christian fellowship. (There can be no true love without sound doctrine) I John 5:2,3.
2. Re-thinking, re-investigating and keeping an "open mind" regarding the "fundamentals of the faith" including the Inerrancy and inspiration of the Scriptures. Faith in the Word of God and the Son of God is a matter of revelation, not investigation) II Tim. 2:15.
3. Twisting the Scriptures in an effort to accommodate so-called Scientific discovery and theory including evolution. (If man knows more than his creator, God is indeed dead!) Gen. 1:1, John 1:1-3.
4. Seeking to develop lines of thought and argument which would "Christianize" pagan ideas and systems founded on unbelief. Glorification of psychology, psychiatry, astrology, etc.) there is nothing better for modern man than the Word

of God. Col. 3:16.

5. Preaching only a so-called "positive message" as often expressed by the statement, "God called me to win souls to Christ, not to criticize others," (God calls all believers to win souls but he also commands them to contend earnestly for the faith.) Jude 3,4.

6. Finding more fellowship with apostates than with fundamentalists. (This suits the devil just fine for it confuses the battle lines.) Eph. 5:11, I Cor. 15:33.

7. Making the church more and more an instrument of social change by programs of humanitarian concern rather than emphasizing our responsibility to the great commission and the eternal welfare of man. Cooperation with apostates most often starts with united welfare, mission or evangelistic programs. (God made only one set of rules regarding fellowship with false prophets.) II Cor. 6:14-18, II John 10.

NEW EVANGELICALISM IS WRONG BECAUSE IT IS UNSCRIPTURAL. THIS FACT IS IN NO WAY MODIFIED BECAUSE SOME HIGHLY RESPECTED CHRISTIAN LEADERS EMBRACE AND PROMOTE IT. DON'T YOU BE DECEIVED BY IT! — Fundamental Evangelistic Association.

STRANGE BEDFELLOWS

The BLUEPRINT has exposed some strange goings on at the "Fourth Annual Pastor's Conference on Church Growth" being held at the new evangelical Van Nuys First Baptist Church in southern California. Among the participants are Dr. Charles Allen, a member of a United Methodist Church in Houston; Dr. Ed V. Hill, associated with Billy Graham Crusades; and Dr. Malcolm R. Cronk, Pastor of the new evangelical Church of the Open Door.

One would expect the likes of men of this caliber to be a part of such a gathering. The fact that Dr. W. A. Criswell of

Dallas is also featured should shock no one. What is disturbing to fundamentalists is the presence of Dr. Jerry Falwell of Lynchburg, Virginia and four more national leaders of the Baptist Bible Fellowship!

The October 15th issue of the Baptist Bible Tribune exposed some additional shenanigans between Dr. Criswell and the Bible Baptists. This time, however, it was a self-exposure! They blew the whistle on themselves and were not even ashamed! During the recent meeting of the Baptist Bible Fellowship International, Dr. John Rawlings introduced Dr. Criswell and invited the noted Southern Baptist pastor to speak to the assembly.

Dr. Criswell has steadfastly refused to separate from the clearly new evangelical and sometimes apostate Southern Baptist Convention. There is no excuse for fundamentalists to openly fellowship with brethren who walk disorderly. Could it be that Dr. John R. Rice's insistence of endorsing Dr. Criswell in the Sword of the Lord has influenced this step backwards for the Baptist Bible Fellowship? Let us hope that somebody in the Fellowship wakes up and makes some noise before the this dangerous trend gets out of hand!

A NEW PRESIDENT

The people have spoken, or at least 51 per cent of them, and America has elected Jimmy Carter as the next President. We will have a born-again Christian in the White House who has open ties with the drug culture, identifies with rock groups, endorses obscene, pornographic magazines, and embraces liberal theologians. I am thankful our trust is in the Lord and not in men. Even Bill Carter says he doesn't trust his own brother. Billy claims he doesn't trust anybody who drinks scotch rather than beer.

Dr. and Mrs. Hobbs are available for meetings at their schedule allows. If you are interested in Christian Education Workshops and Seminars, Revival Meetings, or Youth or Adult retreat speakers, they would be glad to work with you. Contact Dr. and Mrs. Dayton Hobbs at Santa Fe Christian Assembly, Box 43, Miller, Florida 32185.

From Page 1

The Martyred Saints

THEIR SECRET

Having given you the skeleton, let's put a little bit of flesh and muscle on the skeleton. Let's look first of all at the secret. It was after the fifth seal the division was given. Those of you who studied Bible numbers will know that "five" is the number of Grace. That's the secret why these men were faithful until death. It wasn't their own courage or their own basic physical stamina. It wasn't because that within them there resided some physical force that made them defiant of governments and kings. No, it was the Grace of Almighty God! The grace of our Lord, Jesus Christ! What is grace? It is free, undeserved, unmerited favor. These martyrs didn't deserve a white robe, they didn't deserve an "honor", as Renwick said, "greater than angels to die for Christ." But the grace of God made them what they were. The mighty sovereign, free, grace of God! And in that grace is divine omnipotence. In that grace is divine mercy. In that grace is the divine Christ of Heaven! For He came, and we read the law was given by Moses, but grace and truth came by Jesus Christ. The poor sinner couldn't stand up to the truth, but thank God He gives the grace first, and when you get the grace of God then you receive the truth and the truth shall set you free. Our brother prayed, and he said, "Many here may be Protestants, but they don't know Jesus Christ." I would plead with you, receive the grace of God today. God loves you. Christ died for you. There's power in the blood of Jesus to cleanse you, and whosoever shall call upon the name of the Lord shall be saved.

So the secret of it was the grace of a mighty God. Thank God there's grace for me and grace for you. And some here, perhaps, in the coming days of darkening apostasy as the storm clouds are about to break over the Church of Jesus Christ, you in your vineyard and I in mine, will be called to witness a good confession, and perhaps seal it with our own death and bloodshedding. Thank God there's grace for us today to do the job, and I'll not be found wanting in the day when we need grace to stand true and uncompromisingly for the Lord Jesus Christ. That was the secret — the grace of God.

THEIR SHELTER

Let's look at their shelter. They were under the altar. Before they were under the altar in eternity, they were under the altar in time. What happened to them? They paid a visit, not to the confessional of Rome, but to the cross of Calvary. They knew that there was opened up in the House of God a fountain for sin and for all uncleanness.

I mentioned James Renwick, the last of the covenanting martyred preachers, young lad, 26 years of age. Some years before he had seen Donal Cargill done to death in the Grass Market, and, as a young man of 19, he said, "God give me grace to witness such a good confession for Jesus Christ." Here's what he said in one of his preachings; "Ye that are the people of God, do not weary to maintain the testimony of the day in your stations and places. And whatever ye do make sure of an interest in Christ for there is a storm coming that shall try your foundations." And I tell you, men and women, there is a storm coming that will try all our foundations. No other foundation can any man lay than that which is laid, which is Jesus Christ.

Tell me, is your soul under the altar today? Tell me of your saving interest in Jesus Christ. I don't ask if you belong to the Church. I don't ask if you have been baptized or set at the Lord's table or sing in the church choir or work in the service of Christ. I ask you today, have you a saving interest in Jesus Christ? Are you born again? Jesus said, "Except a man be born again, he cannot see the kingdom of God." A preacher was preaching in Hyde Park to a great crowd of people in London. There was an Irishman there. He was a bit drunk and he kept shouting out, "What about the shamrock?" The old preacher stopped, and he said, "Yes, I will tell you about the shamrock. On Christ the solid rock I stand, all rocks are shamrocks!" He was right. Are you on the shamrock today or are you on the slid rock? That was

their shelter — they were under the altar. Praise God they were under the blood! We believe in the blood of the lamb. We believe that all the attributes of God flow in the bloodstream of Calvary. We believe there is omnipotence there. We believe there is wisdom there. We believe there is power there. Praise God, we believe there is pardon there!

If you ever get a man that despises the blood, you'll know he never has been washing in it, because if you're washed in the blood, you'll know its efficacy, and merit, and everlasting value, and you'll always honor the blood of the Lamb.

THEIR STAND

What was their stand? It was for the word of God and the testimony that they heard. Why are we in Edinburgh? We of this Congress are here for the Word of God. From the first "IN" in Genesis to the last "AMEN" in Revelation, we believe this book to be the eternal, inspired inerrant, infallible Word of God. And as such we preach it; as such we defend it; as such with the help of God, we would die for it! This is the Word of God! These covenanters had no question about the Mosaic authorship of the Pentateuch. They had no questions about the Mosaic authorship of the Pentateuch. They had no questions about David's writing certain of the Psalms. They had no questions about the integrity of the Gospel. They were Bible believers. They believed in the Word of the living God. I tell you the battle they fought is the same battle that we are fighting. We're standing today for the Word of God. We're contending for

See Page 5

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The Other Side

with Dave Johnson

Chains & Slavery

With the Presidential election now behind us, part of the suspense regarding the country's future is over. It will be just a matter of time to see how bad things are going to get under the leadership of what appears to be the biggest "new dealer" since FDR.

As I have pointed out once before, there is a price which we pay to live under a government and there is a price to pay to change a government. Jimmy Carter won this month's election because the people of America have been quite content to pay the cheaper of the two prices.

This principle, of course, is just exactly what Patrick Henry was making reference to in his famous speech of 1775 — "Is life so sweet and peace so dear as to be purchased at the price of chains and slavery?"

Mr. Henry had more Christian character than most of us. When he considered the price to live under the rule of King George (loss of liberty) as opposed to the price of changing that government (death), he chose the second alternative. It all boils down to the fact that liberty meant more to Mr. Henry than it does to most Christians.

I predict that the price to live in America is going to increase considerably during the next four years. As we lose more liberty each day, we must compare the cost of living under this government with the cost of changing it. Both prices seem to be constantly changing and most of the time we don't know one from the other.

Since the ultimate battle



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From Page 4

The Martyred Saints

faith once for all delivered to the saints. Brethren and sisters in Christ, we have a glorious heritage. Ours is not the heritage of doubters, ours is the heritage of shouters. Ours is not the heritage of skeptics, ours is the heritage of saints. We walk in an apostolic succession, we walk in the path of martyrs and as we stand here today, we can say, brethren we are treading where the saints have trod. May the Lord help us to stand faithful.

Word has something added to it; "and the testimony which they held." The Word was not a thing apart to these reformers, it was a thing within their inmost souls. They had experienced the transforming power of the Word within their hearts. Faith cometh by hearing, hearing by the Word of God. Hear and your soul shall live, and they heard to the salvation and the eternal living of their souls. It is a wonderful thing to have that testimony. It is linked with the blood of the Lamb. They overcame the devil by the blood of the Lamb and by the word of their testimony.

Notice the link between the Word of God in our salvation and the work of testimony in our service for Christ. The man truly saved will serve the Lord. You are justified by faith alone, but faith never remains alone. After you are saved, there comes the service of Jesus Christ. Their stand. Old John Knox said, "It is not a new and strange ensign which I have unfurled in Scotland but Thy noble standard, O, Lord." We haven't come to Edinburgh to unfurl a new standard. I see the BBC said that Ian Paisley had come to Edinburgh with a new religion. Of course, that just illustrates the ignorance of the BBC. I always knew they were ignorant, but they've certainly put it on the record. But let me say to you it is the old standard of God. It is the standard that Elijah unfurled that day on the top of Carmel. What day that was when God sent the fire, and God upset the prophets of Baal. May Elijah's God visit us, and may we unfurl that same standard — the standard that Jesus Christ unfurled at the cross, stained with the crimson from His pores at Gethsemane and His veins at Calvary. It was the standard the apostles held aloft counting not their lives dear unto themselves. It was the standard of the early confessors, and the reformers, and the covenanters, and the puritans, the men of the great evangelical alliance in those evangelical awakenings. It was the standard of our forefathers handed into our hands. Brethren, let's raise it up. Let's raise it up and let the world see that we're under

the blood-stained banner of the cross. Thank God it will never suffer loss.

THEIR SUFFERING

We come to their suffering. If you're going to stand for Christ, you will suffer. I'm an unrepenting jailbird myself. And I never intend to repent. I have no apology to make. Let me tell you this. We're going to suffer. I'll not be carried to the skies on flowery beds of ease while others fought to win the prize and sailed through bloody seas. We're going to suffer and some of us have suffered already. There are men here, and it meant sacrifice, farewell to denominations, farewell to party machine, farewell to the pocketbook, and the security, but thank God, they walked out. I remember the day when I was a boy that my father left the old denomination. He took my brother and me by the hand and said, "Sons, we're going out, we don't know where we're going, but we're not going to sell Christ for the party interest or for the hierarchy of the denomination." I will always remember that day when I walked out of that manse and walked out with my father. When I grew older, I learned what it was, the sacrifice that had to be paid but praise God, it's worthwhile. I want to tell you something the best time I ever had in all my ministry was in a prison cell. When the old warden locked the door in '66 and left me to some wooden boards and an old black blanket, I lay down and I wept, not tears of sorrow but tears of joy. Jesus was in that cell; I saw the Lord. And I praise God that I was counted worthy to suffer for the name of Jesus. There's joy in suffering. That's why the martyr at the stake, when asked what gave him the courage, answered, "Christ is all."

I think of Margaret Wilson, that young girl of 17, tied to the stake and the soul wept. And as the waves came up, they put the older woman farther than the tide so that the younger woman could witness her death. And as the old woman was dying and drowning, they said, "What faith do you offer now?" The young woman replied, "I see Christ wrestling in one of the saints, but He will get the victory." And so He did

And LET ME TELL YOU TODAY, THERE WILL BE SUFFERING IF WE'RE GOING TO STAND FOR Jesus Christ. I was reading what one of these great reformers, John Wesley, the son-in-law of John Knox said. He said, "All compromisers which have ever been made in the cause of God have always strengthened the enemy, done injury to the truth, and feeble the weak, and were never to this day joined with a blessing." How true that is of compromisers — all compromisers tend to

strengthen the devil's hand and not the hands of the people of God. Brethren, there is no discharge in this war. I have taken the sword, I have thrown away there is no discharge in this war. I have taken the sword, I have thrown away the scabbard. The only scabbard for that sword is the hearts of the Lord's enemy. Let's do the sword with power today.

THEIR SUPPLICATION

They suffered and now they're in heaven, and they're praying today. They're not praying for mercy, they're not praying the lovey-dove prayer of the ecumenist. Of course, we all know what the love of the ecumenists is like — it's only love for themselves. We have a saying in our country that the liberals are only liberal with what doesn't belong to them. And that's very true. But let me say to you this afternoon, they're praying for the day when Jesus Christ shall reign. Thank God he's coming. Thank God there will be a day when all

things will be put right. The man that slaughtered these dear saints of God, that wouldn't allow them to be buried in a proper grave will face judgement some day. They said, "We'll bury them among the murderers and the criminals." That's why they lie in a common grave today. But let me say there will be a day. Today truth is in the gutter, and falsehood is on the throne. But thank God that will be reversed. Truth will take the throne — falsehood will be trampled down, and the kingdoms of this world shall become kingdoms of our Lord and of His Christ; and He shall reign for He shall put down all authority and all dominion. What a day that will be? Christ our King, King of Kings, Lord of Lords! What a day that's going to be. And best of all we'll have a part in it — sinners saved by grace worthy of eternal hell, redeemed by the blood of the Lamb, lifted from the grip of

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Teaching Tips

By Alice Ann Smith

Compositions

Interesting topics for compositions are good for stimulating children's minds in their creative writing. A familiar idea is that of having the students begin with the same sentence and develop a story of their own choosing. An example of a beginning sentence is: If I owned a _____ I'd _____ This gives each student an opportunity to wish for something but at the same time requires an

evaluation on his part to tell how his wish would be of benefit.

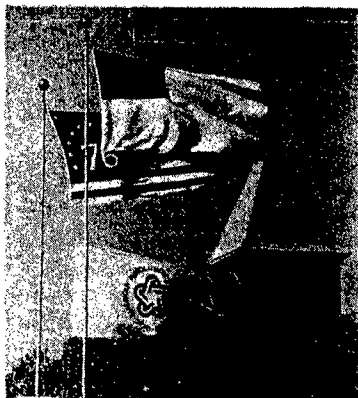
Another idea is to ask students to incorporate a given sentence into the middle of the composition. A sentence fifth graders have enjoyed is one suggested in our reading program: It was safe inside my pocket. Fifth graders are enthralled by mysteries and this gives them a chance to try their hand at one.

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From Page 5

The Martyred Saints

hell and made white in the blood of the Lamb. We'll have a part in that great day. I'm glad the prayers of the martyrs will be answered. And I want to say something — I'll not be shaking hands with the successors of those that martyred them. That hand of Rome that is stretched out today and calls us "separated brethren" is still the hand of that evil system. Romanism hasn't changed; her mass is still the same; her priesthood is still the same; her dogmas are still the same; and I can't take part with those who nailed Christ to the tree. We repudiate that hand, that blood-stained hand of Rome. We say we stand with the martyrs today! We call upon the God of heaven to come and give them a mighty vindication in their stand!

What a scene this will be in the Day of Resurrection. There's a crowd around here today, but there will be some crowd here in the Day of Resurrection as the saints come out of the tomb, what a day that will be. What a commotion in Grayfriar's Churchyard when the saints come forth. There will be a meeting in the air for the people of God. What an allegiance! What a day that will be!

THEIR SANCTITY

Then we have their Sanctity. When you read the books that were written about the reformation and about John Knox, how they deride the reformers. And you know when I read these books, I get encouraged, because they say the same thing about the reformers as they say today about the Fundamentalists. It is the same story. The devil's vocabulary hasn't changed. He hasn't created another filthy word since the reformation about the people of God. He is just repeating the same old slander, the same old lies, the same old falsehoods they've been repeating. But thank God, God says, "Blessed are ye when man shall revile ye, and persecute you and say all manner of evil against you falsely for my sake." What are you to do? Hang your head? Say, "Isn't it terrible what I'm getting?" No! You're to rejoice and be exceeding glad for great is your reward in heaven. "Woe unto you when all men speak well of you." Thank God, that's one of the curses that will never fall on me. That's the curse that will never fall on the Fundamentalist. There's always an evil tongue, there's always a trumpet blast of hell. Yes, their Sanctity. God puts white robes on you. God says, "James Henwick, step forward! A young man of 26, you fought a good fight, you finished the course, you kept the faith. I have a special robe for you, Henwick. I made it from all eternity. It

is woven in the fine linen of My Son's righteousness. Come forward til I honor you." Oh, I tell you the brightest diadems in heaven are worn by the martyrs. And when He puts those white robes upon them and puts the diadems in their brow, what do the martyrs do? They cast their crowns at His feet and unto the Lamb is all the glory! Let's not be afraid of the battle. Samuel Rutherford, the convenator, said, "You're to take the wind in your face for Jesus' sake." Let's turn our faces to the wind, brethren. Let's be prepared to face the storm for Jesus' sake.

THEIR SATISFYING

Then they're Satisfied. They're to rest awhile, the rest of the people of God. Their bodies rest; their spirits rest. What are they waiting for? They're waiting until God's martyr roll is made up. Some of that martyr roll has been made up in our generation — in the Belgian Congo, behind the Iron Curtain, in China and in other places. And there may be those today we are addressing, and someday they, too, will help make up that martyr roll. If we are not given that privilege, if ours is not going to be "an honor greater than angels," Like Renwick, let us at least, in

our day be faithful unto death. And Christ will give to us, as well, the Crown of Life.

The bride eyes not her garment

But her dear bridegrooms' face;

I will not gaze at glory
But on my King of grace.
Not at the crown He giveth
But on his pierced hand:
The Lamb is all the glory
Of Immanuel's Land.

May the Lord bless His Word and honor His testimony today for Jesus' sake. And the people of God said "Amen."

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From Page 2

The Pilgrim Economic Miracle

book, *Husbandmen of Plymouth*, "In England the yeoman worked his own ground for his own profit; the hired farm laborer, although working for another, worked for his own bread."

As it turned out, this English tradition of relative economic freedom (despite the fact that English mercantilism encouraged considerable government intervention in the economy), proved indispensable to the success of the Pilgrim expedition.

Do you know how the Pilgrims financed this costly undertaking? With a few exceptions, they were people of modest means. They certainly didn't have enough money themselves to rent and provision the *Mayflower* for its long ocean voyage. They did sell just about everything they owned, but they got only a small fraction of the sum they needed. And could they count on their government subsidy? Hardly. To the King and Parliament, the God-fearing Pilgrims were virtually outlaws.

PROFIT MOTIVE SERVED THE PILGRIMS

The only way the Pilgrims were able to obtain financing for their expedition was with the help of profit-seeking English businessmen. In their arrangement with these London merchants, the Pilgrims as a body were committed to work for the profit of a joint stock company consisting of themselves — investing their persons and their labor in the enterprise — and those merchants who invested their money.

Each of the Pilgrims was given a share of stock. Everything they produced for seven years was to go into a common fund. At the end of the seven years, they were to sell whatever was left, beyond the necessities of living. The remainder was to be the profit that would compensate the merchants for saving their money and taking the considerable risk of losing it, in order to finance the expedition.

Due to the hardships encountered in the wilderness, piracy of cargoes the Pilgrims shipped back to the London merchants, the burden of supporting later arrivals to the Plantation (non-Pilgrims also came without a penny to their name, without adequate clothes or supplies) — it was no easy matter to repay the debt, much less earn a profit.

Mismanagement of Pilgrim affairs by agents delayed the repayment, and unauthorized commitments by these agents incurred still more debts. Yet for over 20 years the Pilgrims labored to pay off these obligations, until finally they reached a financial settlement in 1645. A detailed account of the Pilgrims' conscientious effort appears in the book

"*Debts Hopeful and Desperate*" by Ruth A. McIntyre.

From this experience comes one over-riding economic lesson: the private profit system made the Pilgrim voyage possible. It provided a tremendous opportunity, which otherwise would not have existed. It provided the only practical way for the financing of the Pilgrim expedition.

FAILURE OF COMMUNAL AGRICULTURE

Apparently, the London merchants saw no inconsistency between the fact that they operated as private profit-seeking businessmen, yet in their initial arrangement with the Pilgrims, they denied them private property rights — the right to own their own land and to work for the direct benefit of their own families.

Under the financial arrangements dictated by the merchants who underwrote the initial expenses, the settlers worked the soil in common and shared its products. When the Pilgrims' agent first announced these conditions, the Pilgrims, as I've explained, were incensed; they insisted on having their own property, but, the merchants demanded a communal arrangement with the intention of making a convenient distribution, after seven years, of the colony's collective earnings; and it was a "take it or leave it" proposition.

The Pilgrims reluctantly took it; but throughout 1621 and 1622 their crops were extremely poor. Much of the time the Pilgrims were hungry, sometimes near starvation. Governor Bradford became convinced that the communal system failed to motivate the people to produce up to their capacity, and caused a lot of agitation. As he put it, in his classic history, "Of Plymouth Plantation," "In this instance, community of property was found to breed much confusion and discontent, and retard much employment which would have been to the general benefit and comfort."

FRUITAGE OF PRIVATE AGRICULTURE

And so, as the Governor wrote, "at length after much debate" he "allowed each man to plant corn for his own household, and to trust themselves for that . . . So every family was assigned a parcel of land, according to the proportion of their number . . . This was very successful. It made all hands very industrious, so that much more corn was planted than otherwise would have been any means the Governor or any other could devise."

"The women," he adds, "now went willingly into the

field, and took their little ones with them to plant corn, while before they would allege weakness and inability; and to have compelled them would have been thought great tyranny and oppression."

How much did productivity actually increase in terms of acres planted? The first year in Plymouth, 1621, the Pilgrims planted 26 acres of corn, barley and peas; the second year, still under the communal system, almost 60 acres were planted. In 1623, under individual enterprise, the Pilgrims laid out 184 acres!

A DAY OF ANSWERED PRAYER

But, as the Pilgrims discovered, private enterprise and hard work, in and of themselves, provide no guarantee that man's needs will be met. After they had planted with so much industry and great hopes for a large crop, there was a terrible drought — from May till July without rain and with great heat, until the corn began to wither away and die.

In keeping with Pilgrim tradition, Governor Bradford set aside a day of prayer and fasting, a day, as he put

it "to seek the Lord by fervent prayer in our distress."

The Lord, Bradford recalled, was "pleased to give us a gracious and speedy answer, both to our own and the Indians' admiration. Toward evening it began to overcast and to rain with such sweet and gentle showers as gave us cause of rejoicing. It came without wind or thunder and by degrees in such abundance that the earth was thoroughly soaked, which did so revive the decayed corn as was wonderful to see. "Afterwards the Lord sent us such seasonable showers as

caused a most fruitful harvest, to our great comfort."

That was the harvest of 1623. It produced the Pilgrims' first really abundant crop. It ended the years of starving, it provided the first really carefree Thanksgiving; and the Pilgrims never went hungry again.

And that brings us to still another economic principle, which I believe to be implicitly Christian, also illustrated in the Pilgrim experience.

3. To allow man to meet his material needs and to express "dominion over the earth," God gave man the special ability to invent, make and use tools. One of the things that distinguishes man from all the animals, apart from his sense of reverence and his sense of humor, is that he was given the kind of creative intelligence that allows him to create tools that multiply his human energies. And man was given the kind of hand — the human, five-fingered hand — with four grasping fingers and a unique thumb in opposition — that allows him to hold and use the tools he invents!

It is this God-given capacity to make and use tools that has allowed man to continually improve his material welfare, his standards of living, to escape to some degree from the Adamic curse (that he must work by the sweat of his brow), and to gain increased leisure time in which, if he wishes, he can worship the Lord and study His word.

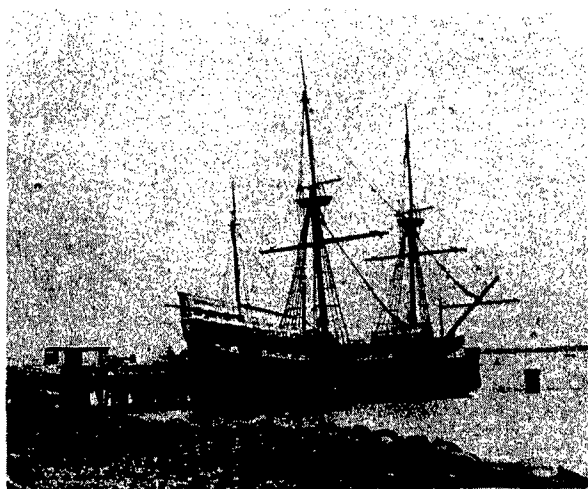
Why was it that soon after the Indians taught the Pilgrims how to plant corn, the Pilgrims were planting, harvesting and grinding far more corn per capita than the Indians?

One reason we have already seen: the Pilgrims, as believers in individual enterprise, were more highly motivated to be productive than the Indians, who believed in communal agriculture. Again, the Pilgrims believed that every able-bodied person should help with the farming, while the Indians in the male chauvinist tradition, saw their men as the brave hunters, and viewed farming as "women's work."

Thus the Pilgrims put more human energy per capita into their farming. And more important, the Pilgrims had better, more efficient farm tools — tools that did more to multiply their energies. As The American Economic Foundation's formula for man's material welfare explains, "Man's material welfare equals natural resources plus human energy multiplied by tools."

Darrett Rutman has written, "The men of the

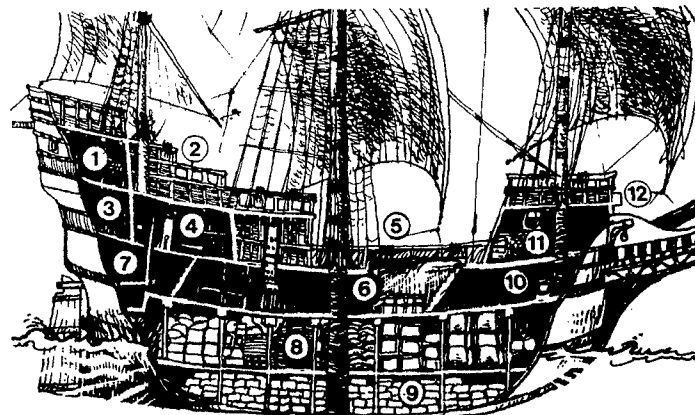
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MAYFLOWER II

This full-scale reproduction of the type of ship which brought the Pilgrims from England to America in 1620 is berthed at State Pier in Plymouth. Exhibits aboard *Mayflower II* show what life was like on that 66-day voyage on a vessel crowded with 102 passengers, about 25 crewmen, and all the supplies needed for the voyage and to start and sustain a colony until the first crops were harvested.

There is little technical information



- 1. Captain's Cabin
- 2. Quarterdeck
- 3. Great Cabin
- 4. Steerage
- 5. Main Deck
- 6. The Tween Decks
- 7. Tiller Flat
- 8. Main Hold
- 9. Ballast
- 10. Windlass
- 11. Fo'c'sle
- 12. Beakhead

From Page 7

Pilgrim Economic Miracle

Mayflower were not farmers. Yet the soil was never very far in the background of a 17th century Englishman.... They realized the necessity of growing food in order to subsist, even while looking to fish and furs for their profit. Consequently they loaded aboard the Mayflower hoes and mat-tocks with which to break the ground, and seeds to plant....

From the first year in Plymouth, the Pilgrims had iron hoes (one actual Pilgrim hoe blade is on display at Pilgrim Hall Museum). Actually they had several different kinds of hoes, a convention hoe and a forked hoe, as well as metal-seathed shovels, weeding tongs and sickles.

By contrast, to my knowledge, the Indians had only a crude clamshell, to scratch out weeds and cultivate the earth, and a stone mortar and pestle, to grind corn.

The disparity between the Pilgrim and Indian tools at the time of the Pilgrims' landing was soon greatly increased. A ship arrived carrying farm horses and horse-drawn iron plows, and an entrepreneur named Stephen Deane came aboard the ship Fortune in 1621. Deane had the capital, and the know-how to build the colony's first grist mill, which he erected a few years later. It was situated at the head of Plymouth Town Brook, powered by a big water wheel, which turned massive grinding stones. How amazed the friendly Indians must have been, as they watched at work this huge advance over their primitive mortar and pestle.

Between the Pilgrim work ethic, the private enterprise incentive, horse-drawn iron plows, and a water-powered grist mill, the Pilgrim economy was well on its way! In the process, no doubt capitalist Stephen Deane became relatively well to do, since he was receiving profits for having provided the magnificent grinding tool, in the form of the grist mill, as wages, for operating it.

But there is no sign that his fellow Pilgrims begrudged brother Deane his profit, which is never really added to the cost of anything but is an inherent component of manufacturing cost — specifically, the cost of using the tools of production.

Jesus said the laborer is worthy of his hire. By the same token, the Pilgrims apparently understood that the investor is worthy of his profit. He who saves his money and risks losing it in order to provide the tools that multiply man's productivity and reduce his costs, and increase his standard of living, is worthy of his reward — the reward called profit, which is simply payment for the use of tools. I am almost finished, but I

would like to point out one more implicitly Biblical principle of economics illustrated in the lives of the Pilgrims.

4. To maximize his prosperity, and to enrich the lives of his fellowmen, each one should find the specialized product or service which he can produce best, and then freely and openly exchange the fruit of his labors with others. In so doing, individuals fulfill their own distinct identities, and find their economic unity in the interdependent exchanges of the marketplace. Such an economic outlook results from self-knowledge, the desire to serve, a willingness to trust others, and faith in freedom and free exchange. These qualities follow naturally from an understanding of God's principle of individuality, and God's principle of Christian unity. The Pilgrims sensed these principles, and their application to their economic affairs.

In 1627 the Pilgrims built a trading post at Aptuxcel, in the town now called Bourne, along the edge of what is now the Cape Cod Canal and what was then a river leading into Long Island Sound. Here at Aptuxcel the Pilgrims happily engaged in three-way trade — a free and peaceful exchange between the Englishmen from Plymouth, the Dutchmen from Manhattan, and the Indians from Cape Cod.

Pilgrim prosperity grew, then it really took off in 1630, which marked the beginning of the great Puritan migration. In that year, Puritan John Winthrop led 700 settlers into the area immediately north of Plymouth, and newcomers arrived for a decade at the rate of 1000 to 3000 a year.

CUSTOMERS BRING PROSPERITY

To the Pilgrims, quite naturally, the Puritans were customers, and they understood that it makes good economic sense to do everything in one's power to win and hold customers. As Darrett Rutman has written, "The men of Plymouth were quick to take advantage of the market created by the new settlements. Over land and on small coasters they carried their agricultural goods north to Boston to be exchanged for tools, clothing, cooking utensils, candles — all the products which Plymouth had, for the most part, done without during the first decade."

"The prosperity was immediately in evidence. Land values jumped. In 1630 a house and garden in Plymouth were sold for 9 pounds sterling; five years later the equivalent home and garden were sold for 23 pounds."

But no matter how prosperous a community may be, there are always some in economic need,

which leads me to one more Bible-based principle of economics.

5. If some have prospered in a community, and others — perhaps through no fault of their own — are in want, the Christian way to meet their needs is to help them help themselves; and, to provide immediate relief, give them private charity — first, voluntary personal charity, then the charity of private institutions such as the church.

The ancient Hebraic Talmud declares, "The noblest charity is to prevent a man from accepting charity; and the best aims are to show and to enable a man to dispense with alms." James explains that to practice "pure religion and undefiled before God and the Father, one must not only 'keep himself unspotted from the world'" but must "visit the fatherless and widows in their affliction."

Speaking even more forcefully, Jesus taught that those who fail to give meat to the hungry and drink to the thirsty, those who will not take in the stranger, clothe the naked, and visit the sick and imprisoned will suffer "everlasting punishment." But to those who did such things, Christ said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

There is, of course, no Biblical justification for the modernist notion that in today's complex society one can justifiably transfer one's personal responsibility for charitable activity to the state. There is no logical defense of the idea that paying taxes is a modern day substitute for Christian love. For true charity is love, which is always personal and voluntary, and can never be political or coercive.

The necessity of meeting the economic needs of the less fortunate through personal charity was colorfully presented in the first Pilgrim sermon ever recorded in print. The Pilgrims believed in encouraging self-sufficiency. They knew that if you can give a man a fish, he can only eat for a day — that if you teach him how to fish, he can eat his whole life long. But they also realized there are times when the hungry should be given food, not just instruction.

DEACON CUSHMAN'S SERMON

In the early 1620's, Deacon Robert Cushman, preaching in the Plymouth fort-meeting house, urged his fellow Pilgrims "not to seek only our own interests, but to remember you have given your names and promises one to another, and covenanted here to cleave together in the service of God and man."

"What then must you do?" Deacon Cushman asked.

"You must seek still the wealth of one another, and inquire, as David did, 'How liveth such a man? How is he clad? How is he fed? He is my brother, my associate: we ventured our lives together here, and had a hard brunt of it; and we are in league together."

Is his labor harder than mine? Surely I will ease him. Hath he no bed to lie on? Why, I have two; I'll lend him one. Hath he no apparel? Why, I have two suits; I'll give him one of them. Eats he coarse fare, bread and water, and I have better? Why, surely we will part stakes."


Wrapping up his Pilgrim sermon, Deacon Cushman said, "It is now no time for men to pamper the flesh, live at ease, snatch, catch,

scrape and hoard up, thinking only of themselves. But rather, plant and reap well for yourself and your family, and when you have reaped your harvest and fed your own, say, 'Brother, neighbor, friend, What want ye? Anything that I have? Make bold with it; it is yours to command, to do you good, to comfort and cherish you; and glad I am that I have it for you.'

And so we have analyzed the Pilgrims' economic miracle and the system that made it possible — a beautiful microcosm or prototype for a national, Christian-based, free enterprise system. In the process, we have reviewed five basic economic principles practiced by the Pilgrims. Some of these

principles are explicitly Biblical; all, I think, are implicitly Christian.

Moreover, I believe all are still relevant, pertinent and useful here and now, in the 1970's — in the United States of America. And many of these principles, I am sure, can be effectively taught at every level from grade school through college, and to adults of all ages and backgrounds — especially to those who seek economic understanding, and who yearn to restore America to its traditional morality and prosperity, to all that is implied when our country is called, "land of the Pilgrims' pride."



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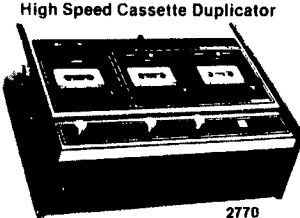
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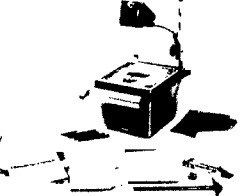


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