

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32570

VOL. 6, NO. 10

OCTOBER 1977

United States and Canada — 1 Year \$4.00
Foreign — 1 Year \$6.00

Why Christian Education?

By Dr. Joseph Henson

This article first appeared in THE PROJECTOR as a three part series in May, June, and December of 1972. It is reprinted here in its entirety. Reprints are available for 25¢ each.

Within the past five or six years we have seen a tremendous growth in Christian Day Schools, particularly on the elementary and secondary level. The fact of the growth would seem to indicate a definite need, at least to the minds of a growing number of concerned individuals. The changes in the average public school in the last few years almost stagger the imagination. Who would have thought five years ago that drugs would be a problem in the elementary schools today? Who would have thought that vulgarity and pornography would be commonplace as classroom assignments today? The list goes on and on. All of this gives pause to any thinking parent and particularly to Christian parents mindful of their God-given responsibilities. What is the proper attitude of the Christian toward public schools today?

I am well aware that some of the things I am about to say are going to cause strong disagreement on the part of some, antipathy on the part of others, and disregard on the part of still others. Will the reader please be aware that these expressions are simply my own considered opinions and that I am willing to be convinced that I am wrong. I am also perfectly willing to admit that I am biased in my opinions

about these matters. I am a teacher in a Christian school and have been for 14 years. I am concerned about the training of Christian students, having taught more than 10,000 in that period of time. If I have not learned enough during these years to entitle me to some rather strong biases, then I have been wasting my time.

It is my considered opinion that public schools have deteriorated both spiritually and academically to the point that no born-again person ought to have anything to do with them either as a student or as a teacher. Before too many tailfeathers get ruffled, let me hasten to add that I am not trying to be anyone's conscience nor am I trying to dictate to anyone the Lord's will. If the Lord has called you to a public school as a student or as a teacher then you must be faithful to His leading. Some years ago I made a similar statement during a Bible-Science Seminar in Pontiac, Michigan. After the session was over, I was accosted by an exceedingly and understandably irate, born again public school teacher. I said, "Before you get started, let me say two things and then I will listen to whatever you have to say. First, if you can present any sensible reason to support the idea of a Christian teacher spending his life, talents

and influence in training young people, who are going to do everything they possibly can to destroy everything the teacher believes in, I would be interested to hear them. Secondly, you are going to argue that you have a tremendous opportunity for witness in the public school where most of the students are unbelievers. My response to this is, "How many of these students have you won to the Lord this year?" There was a rather strained silence which for practical purposes ended the conversation. The best analogy I know of a Christian teacher working in the public schools is that of an individual polishing brass on a sinking ship.

There are at least two aspects to this argument, one is spiritual and the other is academic. In the space left for this article, I would like to deal briefly with the spiritual side and if I have the opportunity for another article, I will deal with the academic side.

Most Fundamentalists, I hope, are able to give sound arguments for not belonging to a modernistic church. It is my contention, that most of these arguments are applicable to the matter of today's public school. Unfortunately we are going to have to

See p. 3



Christian Schools Are American Schools

By Dr. Robert E. Sanders

During this period in our history when we are stressing our American heritage and the freedom we enjoy, it is most fitting that we consider our educational heritage. It is important that we recognize our Christian heritage in the schools that were begun in the early years of our American history.

The appearance of Christian schools on the American educational scene is not a recent phenomenon. In fact, the Christian school is as American as the American flag, the Declaration of

Independence, and the Constitution. Christian schools were the only schools during the early years of our country, and form a very important block of our American heritage. During those early years, some deep roots were established which, if they were uprooted, will cause our country to decay and die. I refer primarily to the moral and the spiritual values upon which our educational system is based. The winds of unbelief, relativism, violence and anarchy are exerting great pressure on these roots. It is our prayer that

the great tree will not falter and fall.

The rapid growth of private Christian schools indicates that there are many who are greatly concerned about the American educational system. They are willing to start and support schools that are dedicated to the restoration of these values -- even to the point of experiencing financial hardship.

There are many today who will loudly sing, "God Bless America," and

See p. 2

EDITOR'S DESK

Back in the 40's there was a popular song written by Johnny Mercer, I believe, entitled "It's Gotta Be This or That." Now this song was not intended to be a Christian song, but it put forth a truth that, I believe, it would do well for some of our Fundamentalist brethren to meditate upon. In part, the words went something like this:

"If you're not wrong . . . you're right!
If you're not sure . . . you might!
If it's not dark . . . it's light!
It's gotta be this or that!!"

Dr. Bob, Sr. used to say that in our day there is no black or white; everything is gray. It used to be relatively easy to identify God's crowd, but today most of the methods of identification have been corrupted by the lack of separation of God's people.

We need to redraw the lines; call right -- right and wrong -- wrong! We need to be sure of where we stand and what we support. We need again the clear cut lines dividing and identifying the people of God. You can't be for God and for the Devil. We need to remember the words of that old popular tune - - - "It's gotta be this or that!"

Letters To The Editor

Dear Dr. Hobbs:

I have been most impressed by your expose' of Basic Youth Conflicts and the ACE movement. I was wondering when you plan to take a stand against the "compromise" of Jerry Falwell, John R. Rice, Bob Jones University, Pensacola Christian, and Walt Disney World?

According to your self-declared, hyper-dispensational standards, who (aside from yourself) is good enough to be considered fundamental, much less Christian?

I know of people who have left your glorious organization because they were sick of the promotionalism and dictatorial practices. When you finish printing

From p. 1

Christian Schools Are American Schools

do not bless God. America must turn back to the "God of her fathers," in new repentance and return to principles of righteousness if she expects to receive blessing.

your personal edition of the "Gospel According to Dayton Hobbs" with Notes by Paul" please do not send me a copy. I gave up reading comic books a long time ago.

I realize that you are sincere in what you are doing, but that doesn't make it right. I hope someday someone will feel "led" to do an expose' of you and your organization. Every frog in the pond has warts if one looks close enough. Sometimes, the one with the most warts croaks the loudest.

Yours truly,

Mickey Crowe
Faith Independent
Methodist Church

Reply:

Dear Mr. Crowe:

I am enclosing a copy of a letter I received from some crank who obviously stole some of your letterhead and signed your name. I am sure that you would want to know that somebody was writing hate mail over your signature.

I feel sure that a minister of the Gospel could not have written this for the following reasons: (1) He would know that Walt Disney World is not a Christian organization, and therefore would not be subject to compromise in the Christian use of the word. (2) He would not have lumped Bob Jones University in the same class with the other organizations listed (3) The element of love is quite obviously missing from the letter. (4) He would certainly have done better scientific research and discovered that warts have nothing to do with how loud a frog croaks.

I do hope that if you can discover who has maligned your name in such a fashion you will properly reprimand him.

Yours truly,

Dayton Hobbs

Projector:

Enclosed is \$4.00 for 1 year subscription of THE PROJECTOR. I hope you will excuse the cash.

Articles, especially sermons, from THE PROJECTOR will be a part of our college curriculum this year at Fairhaven.

Thank you
In Him,

Frank Terry

Education in New England

First of all we consider the educational program of the Puritans. Everything they did was for Christian purposes. They began in the home with the establishment of family worship. Children were instructed in Biblical truth and civil law. As the children grew older they were taught spiritual truth from the catechism. They soon saw the need to establish schools primarily for the Scriptures. In 1635, the people of Boston requested a school master for their children. In 1636, Harvard College was started for the preparation of ministers. Grammar schools were started for secondary instruction for college preparation.

However, as today, the members were not always faithful in discharging their duties. The Massachusetts law of 1642 made it mandatory for such duties to be performed. Fines were levied against the offenders. In 1647, a law was enacted demanding that every town with fifty householders must employ a teacher, and that every town of one hundred householders must provide a grammar school to prepare students for college.

The Preamble of this law supports the belief that the purpose of Puritan education was "Christian."

"It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, so in these later times by persuading them from the use of tongues, that so at least the true sense and meaning of the original might be clouded by false glosses of saints seeming deceivers, that learning might not be buried in the grave of our fathers, in the church, and commonwealth, the Lord assisting our endeavor . . ."

Turning now to education in Connecticut, we note that this colony followed Massachusetts in its legislation on education. In 1701, Yale was

See p. 4



A LOOK AT THE BOOK

BY DR. BOB JONES, CHANCELLOR
BOB JONES University

No man can question the deity of the Lord Jesus Christ and not at the same time question His goodness. What good man would falsely claim to be One with the Father? What good man would discuss with a Samaritan woman the Messiah Who was to come and then falsely state, "I that speak unto thee am he"? What good man would falsely declare of Himself, "I am the bread which came down from heaven"? But our Lord was a good Man, a perfect Man; and He leaves no doubt as to His person and origin. He makes clear declaration that He "proceeded forth and came from God" and that "he that hath seen me hath seen the Father." Not only did our Lord claim to be God; He also allowed Himself to be worshipped as God. On an occasion when He healed a blind man, He asked, "Dost thou believe on the Son of

God?" The healed man answered, "Who is he, Lord, that I might believe on him?" Immediately the answer came back, "Thou hast both seen him, and it is he that talketh with thee." And Scripture says that the man believed Him and worshipped Him. Finally, our Lord's life proved His deity. He lived a life that was completely free of sin. He performed miracles that only God could perform. He foretold future events which were locked in the knowledge of God. He applied to Himself the Old Testament prophecies which spoke of the coming Messiah. And today He does for poor sinners that which God alone can do; that is, He cleanses them from their sin, He gives them power to live lives of victory, and He assures them of eternal happiness with Himself.

The PROJECTOR

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The PROJECTOR is published monthly by Gospel Projects, Inc.
Post Office Box 443, 411 Chestnut Street, Milton, Florida, 32570.
U.S.A. Subscription rate is \$4.00 per year. Copyright 1977 by Gospel Projects, Inc.

From p. 1

Why Christian Education?

continue to pay taxes to support them and we are going to have to be concerned enough about Christian Education to pay whatever is necessary in addition to the taxes, to provide the facilities and teachers for Christian schools. Many parents get very concerned about air or water pollution and display little if any concern about their children's brain pollution. They are ever so careful about cavities in their children's teeth but are not at all cautious about the cavities in the child's mind. I am afraid that all too many parents in this day are ignorant of the content of the public school curriculum and the battles that their children fight there each day.

Historically, education began as an arm of the church. The reason being that a person had to be able to read in order to study the Bible for himself. I would point out in passing that when you teach a child to read, you make him a prisoner of the printed word. The sort of material made available for him to read becomes exceedingly important. It is not accidental that the communist countries are very much concerned about teaching everyone to read. Once this happens, the leaders just happen to have a basketful of books available which just happen to be communistic propaganda. As we trace the history of education down to the present in our country, we discover that there were at least two major religious groups that never fell for the idea of allowing outsiders to educate their children. I am referring of course to the Catholics and the Jews. Why do you suppose this was?

I have no right as a fundamentalist to go into the public school and force my religious views on the students there. The idea of "bootlegging the gospel" into the public schools is at best unethical. In a Christian school on the other hand, I have not only the right but the responsibility to present the claims of Scripture to the students. There was a time when a youngster could go to the public schools and receive a Christian education from Christian teachers. That day has long since passed.

In my opinion the crux of the school busing farce which we have been witnessing is simply a ploy to increase the control over what is being taught. The supposed reason is to aid integration. I suspect that the real reason is to get the children away from their neighborhoods into schools where the parents have no knowledge or care about what is being taught, and that integration is simply the red herring to cover this up. At least the result is that there is an increasing control over the subject matter placed in the hands of "experts" and taken out of the hands of parents and the local school boards. About the only prerequisite for an educational "expert" these days is that some other likeminded "expert" passes on his qualifications. When we begin to delve into the philosophy and practice of these individuals, we find that many of them are academically unsound and religiously heretical.

All I am suggesting is that parents begin to give some serious consideration to their responsibilities of training their children in the nurture and admonition of the Lord. If your children can sit in public school classrooms without violating such scriptural admonitions as I Corinthians 10:31, then those schools are most unusual in this day. If the Christians teaching in public schools would begin to get concerned about the matter of Christian Education and devote their time and talents to the training of students in Christian schools, it would not be long before the public schools would stand revealed for what they really are—godless, state churches teaching the atheistic claptrap of a state religion. Isn't it about time we stop cutting bait and begin to fish?

Part Two

In the last issue we discussed some of the reasons for Christian Education. We suggested that there were both spiritual and academic reasons for having Christian young people educated in Christian schools under Christian teachers using a Christian Philosophy of Education. When young people are educated in state schools under unregenerate teachers using methods and philosophy which are anti-biblical we ought not be surprised when they begin to act in accordance with their teaching. Let us note some very plain differences between Christian



and non-Christian methods of education and some spiritual reasons for choosing the former.

There are several comments involving the spiritual necessity for Christian Education which need to be made. The chaotic floundering in the purposeless, senseless, directionless morass of human subjectivity which we observe on every hand today are the result of refusing to heed the signposts of moral absolutes. Many writers have commented at length about this difficulty. Rushdoony observed that every man will ultimately accept God and His Word as the final authority or he will accept man and his word as the final authority. This is a rather simple proposition but it is quite true. If we are going to have Christian Education we must begin with God and His Word as our absolutes. Christian Education is not a matter of taking a child out of the public school, plopping him down in a Christian school classroom and then giving him a public school education with a few scripture verses thrown in. Christian Education necessitates a

different philosophy and in at least some instances different methods from those that are used in public school education. Are Biology, Mathematics, History taught differently in a Christian school? I think the answer should be a definite and unqualified "yes."

In public schools the basic approach is to assume the reality of "brute facts," that is, that nothing makes any sense until man gives it sense. Man structures and gives meaning to all facts. This may seem on the surface to be plausible but it is in reality not possible from a Christian viewpoint. God does not sit in heaven and gaze down into a scientific laboratory and note some scientist's discovery with amazement and say, "Why you smart little rascal, you have just discovered something I never knew before." The concept of "brute facts" is at heart anti-biblical. Regenerate man's study will simply lend perception in thinking God's thoughts after Him. A teacher's position with respect to "brute facts" will

See p. 6

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BY
PETER J. FOXX



ON RELIGION

"The Plight Of Pleitz"

The Park Cities Baptist Church in Dallas, Texas has a new pastor. He is Dr. James Pleitz, who has been the pastor of the First Baptist Church in Pensacola, Florida for the past 18 years. The pastorate of this 8,000 member church has been called, ". . . one of the most important, if not the most important leadership positions in the Southern Baptist faith."

Why has this been labeled a plight for Dr. Pleitz? Simply because Dr. Pleitz has knowingly and purposely walked into the heart of Southern Baptist liberalism. What man calls a step up is often a step down. Dr. Pleitz will have little chance to "do right" in his new position.

Park Cities Baptist is infamous as a wealthy, liberal church, She has a reputation for being extremely active in the civil rights movement. The former pastor of Park Cities Baptist, Dr. Herbert Howard, is now with the Biological Research Foundation of the Masters and Johnson sex-research team. That should tell you something!

I fear that Micah's charge against preachers is as true as ever: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountains of the house as the high places of the forest." (Micah 3:11-12)

Who Was Jesus?

The following true-false quiz appeared in a recent article of a local newspaper:

1. Jesus did not regard himself as God made flesh and probably did not call himself Messiah.
2. Jesus did not rise bodily from the dead.

According to John Dart of the Gannett - L.A. Times news service, "If you said false you are in step with popular understanding of the New Testament but out of step with prevailing views of most promi-

Antichrists And The Antichrist

John through the Holy Spirit, clearly distinguishes between antichrist and the Antichrist. He says that even in his day there were many and he gives us the tokens by which they may be known. The Word itself seems to declare its meaning with sufficient clearness. The Antichrist is one who opposes Christ. He may oppose Him by raillery and superstition, or he may oppose Him by blasphemy. Both of these forms of Antichrist are come in our day. Take the lodges of our land and of the world, professing to teach morals and to show the way of salvation, and at the same time rejecting Jesus Christ in whom alone salvation is possible. Note the false Christs who have risen in so many places declaring themselves to be some great ones, - people like Joseph Smith; like John Alexander Dowie; like Mary G. B. Eddy; like Mr. Russel, whose movement has had three distinct names, The Watch Tower, Millennial Dawn and The International Bible Students Association, the name changing while the thing remains the same: each of these systems is characterized by the utterance of many truths associated with deadly, harmful error. Is it to be expected that these many antichristian systems will go forward in their present disjunction, rivalry and confusion or that they will be at last united under one head? Whatever men may think, the teaching of Scripture is clear that the latter event is what is to take place. As John said, Antichrist is to come and even now there are many antichrists; that is many antichrists are ultimately to be consolidated under the lead of one powerful demonic spirit, who will not hesitate to attempt to overthrow Jesus Christ and His hosts. No Christian doubts, of course, what the end of this struggle must be. Our Lord comes forth upon the white horse, His eyes like flaming fire, on His head the many crowns, with a name written that no one but He can know, clothed in a white vesture, His name called The Word of God, and the armies of heaven following Him upon white horses, clothed in white linen, white and clean. Thus He goes forth to the great conflict in which the beast and the false prophet and those who follow them are defeated and cast into the lake of fire burning with brimstone.

- Charles A. Blanchard

ment biblical scholars."

Dart had no trouble locating these "scholars" who place their word above God's Word. Rev. John Burke of the World of God Institute declared he did not know of "any credible biblical scholar who would hold for a bodily resurrection." Rev. John Hick, a theology professor at Birmingham University, said the concept of Jesus as God in the flesh "is a mythological or poetic way of expressing his significance to us."

By the standards of these theological experts I flunked the quiz. I hope you did too.

From p. 2

Christian Schools Are American Schools

founded to prepare young men for college.

During the early days in New England the first step in elementary instruction was for parents to teach their children to read and write. Soon Dames Schools were organized in which ladies brought children into their homes for instruction in the three R's. After 1647, elementary instruction was given in town schools under a teacher employed for that purpose. The teacher was, first of all, a spiritual leader capable of leading children in worship and teaching the Bible. The catechism, psalter, and the Bible were the main sources of instruction. The earliest book was known as the Horn Book because of its covering of a transparent horn. It contained the alphabet, Lord's Prayer, and the Apostolic Benediction, and was used to teach reading.

Following the Horn Book on the educational scene, came the New England Primer. It contained selections from the Bible, Proverbs, poems, the Lord's Prayer, the Apostle's Creed, an illustrated and rhymed alphabet, prayers, Advice to Children, the Shorter Westminster Catechism, and other selections with moral and spiritual teaching. It was found in every home and the main source of reading matter in colonial schools until 1750.

We have already referred to the fact that grammar schools were started to give secondary instruction for college preparation. A list of rules for the operation of these schools shows their Christian orientation:

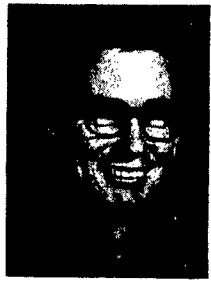
"That the scholars being called together, the Master shall every morning begin his work with a short prayer for a blessing on his labors and their learning."

"That the scholars behave themselves at all times, especially in school time with due reverence to their Master, and with sobriety and quietness among themselves, without fighting, quarreling, or calling one another or any others, bad names, or using bad words in cursing, taking the name of God in vain, or other profane, obscene, or corrupt speeches which if any do, that the Master forthwith give them due correction. . ."

"That if any of the school boys be observed to play or behave themselves rudely or irreverently, or be in any way disorderly at meeting on the Sabbath Day, or at any time of the public worship of God that upon information or complaint thereof to the due conviction of the offender or offenders, the Master shall give them due corrections to the degree of the offense."

"That all the Latin scholars and all other of the boys of competent age

See p. 8



The Other Side

with Dave Johnson

Strings Attached?

Every few years the Federal government makes a subtle attempt to give aid to private (Christian) schools in violation of the principle of separation of church and state. This year a new bill is before the House in a bill (H.R. 3403) submitted by Rep. James J. Delaney (D-NY) and a similar bill is also being authored by Senator John Tower (R-TX). These bills, if passed, would provide either a tax deduction or tax credit to parents of children attending private and church-related schools.

At first glance this type of legislation seems like a blessing to the Christian school movement. After all, we pay taxes for the public schools and then pay tuition for a private school. We should not have to pay twice for the education of our children.

This new legislation is similar to other measures which have been suggested in past years. The bill would allow up to \$1,000 as a tax deduction for tuition paid to elementary, secondary, or post secondary institutions for a taxpayer, his spouse or his dependents, or the taxpayer could choose to take a "tax credit" of no more than \$250 per person under this proposal.

The purpose of this type of legislation is, according to Rep. Delaney, to give equal opportunity to the poor and middle-income families for the education of their children. (Please note that Rep. Delaney is admitting that public education is inferior to private education.)

When the government claims that it is doing something to help me, I get suspicious -- particularly when the Republicans and Democrats both come up with the same idea. I automatically think that they are going to do something to me instead of for me. Let's take a closer look at the issue of Federal aid to private schools.

All of the proposed plans to help parents who send their children to Christian schools or help Christian schools to keep tuition down etc. are basically designed to either close Christian schools or control them in some way.

Consider the possibilities of what could happen if this bill becomes law. A parent would receive payment (in the form of a credit or tax deduction) for sending a child to an approved private or religious school. This would make

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the parent happy but would also make the parent dependent on the extra money. This would be particularly true of poor and middle-income parents who live on 100% of their income. (Inflation makes savings almost impossible.)

Now, since the government decides what an approved school is, what will happen when the definition is changed to force a school to compromise a conviction in order to maintain their approved status. (Remember, the school has based its budget on the previous year's enrollment.) A school will have the choice of losing their approved status which means losing students of parents who have become dependent on their tax credit, or the school will choose to compromise its convictions to maintain the students who are dependent on their tax credit.

Don't be deceived! All money from the Federal government has strings attached. The problem seems to be determining the length of the strings and the thickness thereof. God will bless the Christian schools that refuse Federal money, for to accept these funds directly or indirectly is the first step in compromise.

By the way, if you feel sorry for yourself for having to pay twice for your child's education, perhaps they are in the wrong Christian school. My children are getting an education which is twice as good as the public school offers -- paying twice is only reasonable.

Mailing Lists

For the past year or two I have been receiving bulk mailings from many institutions and/or individuals. Since my name is spelled wrong on the address label I can easily trace the original source of the error. Several years ago

I ordered some books from Christian Crusade Weekly formerly edited by Dr. Billy James Hargis.

It has been interesting to see who Dr. Hargis is selling his mailing list to. Obviously, he has not been very discriminating.

If you have been receiving mail from Evangelist Don Stewart, you can thank Dr. Hargis. Mr. Stewart used the Word of God deceitfully as all false prophets do, and he appeals to the ignorant and uneducated with his false hopes of getting rich by giving to him. Stewart's most recent gimmick is a prayer cloth (would you believe a piece of his shirt). The little piece of cloth came in the mail with the following instructions:

1. Hold the shirt material prayer cloth in your hands and pray for God to show you 2 things--the request to ask for and the loved one to pray for.
2. Fill out the little envelope by writing these 2 things inside and your address clear on the outside.
3. Put the little envelope and your offering inside the envelope addressed to me.
4. Put this envelope under your pillow and sleep on it tonight. Mail it to me in the morning.
5. I'll pray over your prayer cloth and request for 3 days and 3 nights, then send THIS SAME CLOTH and ENVELOPE back to you.
6. You carry this prayer cloth with you as a sign of our united faith for your special miracle.

I don't know how much cloth Mr. Stewart had to cut up, but Dr. Hargis had a big following at one time and I'm sure that more "shirt material" was used than Don Stewart has shirts.

Incidentally, I wrote to American Christian College and was assured that they are not responsible for this type of chicanery.



Teaching Tips

by Alice Ann Smith

Famous W's



If you are tired of thinking of composition topics for your students and they are in a slump about creative writing this might be a refreshing approach.

On a small slip of paper write a brief answer to each of the famous W's of journalism -- who, what, where, when and why. Have a container for each W and allow the student to select one answer for each question. They will enjoy putting the information together to compose a somewhat far-fetched tale. This exercise will be exciting to them and will help them to include all the information they should in future compositions they do on their own.

300 Years Ago!

Thomas Manton, who lived from 1620-1677, was a Puritan divine. He wrote these words: *"We live in a frozen age, and cursed indifference hath done a great deal of mischief. Christian! is error grown less dangerous, or the truth of religion more doubtful? Is there nothing certain and worth contention, or are we afraid to meddle with such as shroud themselves under the glorious name of saints? We will not oppose saints, and so let the 'truth' go that was given to the saints, to be kept by them. Oh! my brethren, Paul withstood Peter to the face when truth was likely to suffer. Gal. 2:11. So should we withstand them to the face rather than make such sad work for the next age, and leave our poor babes to danger and seduction. What is become of our zeal? 'There is none valiant for the truth upon the earth.' Prejudices and interests blind men so that they cannot see, and are afraid to be zealous, lest they should be accounted bitter. In the name of God let us look about us. Are there not crafty thieves abroad that would steal away our best treasure, and in the midst of the scuffle cheat us and our posterity of the gospel itself? We have been railing at one another for lesser differences and now we begin to be ashamed of it. Satan hopeth that error and blasphemy itself shall go scot-free. Ah! my brethren, it is time to awake out of sleep."*

From p. 3

Why Christian Education?

have a very definite effect on the manner in which material is presented in the classroom.

Non-Christian education would teach that man is to begin from an unbiased, unprejudiced viewpoint. The scriptures make it plain that neither saved nor unsaved man is capable of viewing anything objectively. The saved man will view every subject in light of what the Bible says about that subject. The unsaved man will view every subject in the light of his own unregenerate mind. These very different starting points will undoubtedly affect a person's methods of teaching and his philosophy of education. The assumptions and presuppositions which a teacher brings to the classroom must color every facet of the teaching process. It cannot be otherwise.

Whatever else the scriptures teach they are abundantly clear that man is an individual responsible before God for his decisions and the consequences of those decisions. Progressive education stresses "life adjustment" and "group acceptance." I have often wondered what sort of a grade the Apostle Paul would have gotten in these subjects. This approach either denies or at the very least diminishes seriously the responsibility of the individual. It teaches that the individual is not really responsible at all for his decisions or the consequences of those decisions. Whatever the difficulty, the responsibility lies somewhere else. The fairy tale contends that either momma loved me too much or not enough; we had too much money or not enough; I was disciplined too harshly or not harshly enough. In any event, it is someone or something else's fault that I am like I am and not my own fault.

Today we hear the wail by progressive educators that Authoritarian or Traditional education has not given enough attention to individual differences and yet as we witness their solution to this presumed problem, we see the indiscriminate mixing of children with widely divergent abilities on every academic level resulting in the lowest common level of achievement. A bit of thought reveals this obvious though little recognized contradiction in modern progressive education. In this view, education is simply a tool for bringing about certain desirable social ends and not a method of education. Which philosophy really serves the individual best? The one which gives every student the basic tools of learning and then lets him attain the level which his abilities allow or the one which tells every student that mediocrity is excellence and thereby imprisons them in the whirlpool of underachievement.

It seems to me that there is also a spiritual question involved in the matter of teacher-directed activities versus student-directed activities. The Bible makes plain that man, the creature, is subject to the Creator. There are other God-given lines of authority such as the parent over the child, the shepherd over the flock, the man over the woman, the elder over the younger and others. This example ought not to be violated in the classroom. There is a Biblical precedent for the authority of the teacher over the student. All subject matter in Christian schools must be Christ-centered and Christ-honoring but this has to do with content not method. In the classroom, you are going to choose between teacher-directed or child-directed activities. Does this rule out self-study, or group discussions? Not at all, if this is the method deemed by the teacher to be the most appropriate or useful means of accomplishing the end which the teacher has in mind. Hopefully the teacher is going to be capable of directing the activities of the classroom much better than the students will be able to direct them, because of thorough knowledge of the subject matter and adequate training in teaching methods. Unfortunately, in some instances this may not be the case.

The foregoing examples do not exhaust the spiritual differences between Christian and non-Christian education but they should serve to demonstrate that there certainly are spiritual reasons for examining carefully the methods and philosophies which are used in Christian Education. Many of the individuals teaching in the classrooms of Christian Schools have received their training in public schools. Since this is true, it behooves such individuals to spend whatever time and effort is necessary to examine very carefully their approach

to teaching in order to be sure that they are consistently Christian in every aspect of their educational philosophy. Perhaps there are ideas and methods gained in public school training that can be used in the Christian School classroom but each teacher must examine these individually to be sure that this is the case. We must not be guilty of using anything in the Christian classroom which is inherently inconsistent with a real Biblical approach to education. We ought to use those approaches to education which have been intelligently examined and found to be consistent with a Christian Philosophy of Education and we ought to discard any approach which has been incorporated into our thinking simply by an indiscriminate process of accretion, if it is inconsistent with a Christian Philosophy of Education.

Part Three

This is the third in a series of three articles dealing with the reasons for Christian Education. In the first article we discussed some general reasons and in the second articles some spiritual reasons. In this one we will turn our attention to some ACADEMIC REASONS for Christian Education. Fully realizing that an attempt to define education is somewhat presumptuous and fraught with peril and that an attempt to define Christian Education is even more so, here is an attempt. Christian Education may be defined as a process involving man's recognition of his creaturehood under God, the development of discipline of mind and character through study and instruction, the acquiring of facts and skills, acquisition of the ability to make independent judgements and to suspend judgement, and respect for the right of another to his own point of view. It is not my purpose here to examine each of the facets of this definition but rather to call attention to one result of such a process. It is my opinion that this is perhaps the primary goal of education, namely, to get the student to the place where he can teach himself.

There is a saying that if the student hasn't learned, the teacher hasn't taught. I disagree violently with this statement. It is improved somewhat by amending it to say that if the good students have not learned, the teacher has not taught. The simple fact of the matter is that it is not possible for any teacher to teach any student anything. It is only possible for the teacher to get the student to the point where the student wants to learn. If the teacher accomplishes this, he has fulfilled his duty. If he fails to accomplish this, whatever else he may do, he has failed in his duty as a teacher. There are some problems involved in this approach because it demands that the teacher think. There is a good deal of prating about getting students to think but the average teacher does little thinking himself and therefore ensures the fact that his students will not do much. Most teachers assiduously avoid any situation in the classroom which necessitates their thinking probably because they do not wish to have their students discover how inept the teacher is. While this may be comfortable for student and teacher alike it is not education, and it defeats one of the primary goals of education.

The medieval system of learning involved a Quadrivium consisting of certain subject matter areas and a Trivium consisting of Grammar, Dialectic, and Rhetoric. The Grammar involved the learning of a language. The Dialectic involved the use of a language. The Rhetoric involved expressing one's self well in a language. These are the tools of learning. Once a student became adept in the use of the tools, the subject matter area which he is turned loose on is of little consequence. Education, then, ought to be a matter of providing some basic guidance as he begins to teach himself. Progressive education wants the student to teach himself without providing him with these basic tools.

At this juncture, may I suggest a definition for learning? Learning is a continuous, creative process involving changes in thinking, motivation or behavior resulting in new performance and the ability to meet new situations. Changes in thinking, motivation, and behavior all involve use of the mind. If a student is

See p. 7

From p. 6

Why Christian Education?

able to give a new performance or meet new situations, he must think. Education and learning are two sides of the same coin. From a teacher's standpoint, education is a matter of training the student to use his mind. From the student's standpoint, learning is a process of discovering how to use his mind. Any educational or learning process which leaves the student's mind unchanged is not, properly speaking, Education or learning.

If we are not in serious disagreement at this point, we are in a position to see some of the academic differences between Christian Education and that product of unregenerate and atheistic men's minds known as Progressive Education. One of the catch-phrases of Progressive Education is "learning by doing." Is slinging fingerprint around the classroom really a method of learning art? Is building an igloo out of ice cubes really the way to learn about the eskimos? Is building a mud hut in the middle of the classroom floor really a valid procedure for learning about a native tribe in Africa? In each of these cases, I doubt it seriously. In each instance the activity is great baby-sitting, but I am not convinced that much is learned beyond the level of a certain amount of conditioning. Of course, if you adopt the view that man is simply an animal then conditioning is all there is to education, and this approach is fine. For a person who subscribes to the biblical view of the nature of man, this approach is woefully inadequate.

The approach to learning of experiencing through as many sense avenues as possible is great sport for the children but there is a basic shortcoming. We have previously established the point that education involves thinking. None of the above illustrations requires the use of the mind. If physical activity or sensory perception is substituted for the thinking process, then the result is not apt to be learning. The following comments may bring screams of pain from some wounded educators but the same line of reasoning may be followed about audiovisual aids. Some people apparently feel that a roomful of audiovisual aids is all that is necessary in order for the student to learn. The most tremendous audiovisual aid ever conceived of is a competent teacher. Without this, the other trappings are apt to be ineffectual. The audiovisual aids may become simply entertainment and as such, not only do they fail to stimulate mental activity, they preclude the possibility of it.

Any process may be substituted for thinking. In time, the processes are assumed to indicate learning. In the mind of the progressive educator, if certain processes are carried out, then learning is assumed to have occurred. This may or may not have been the case. Repetition of a process does not guarantee learning. The idea that if I just do something enough, I will learn is rampant but not usually correct. Certain processes are essential to learning. Most are essential as prerequisites to learning not badges of accomplishment. Undoubtedly, the best way to stimulate thinking on the part of students is to have them taught by teachers who are in the habit of thinking themselves. While lesson plans are necessary, it is possible for the person preparing the plans to use them as a substitute for his own thinking. And it is possible for the teacher to do all the thinking for the student in the process of preparing the lesson plans. It is not possible for a student to sit in the classroom and have English, History, Science, or Math poured over him like we pour honey over hot cakes and learn. Somewhere along the line, both teacher and student must be disabused of the idea that learning is just doing something a sufficient number of times whether it is memorizing, reading, taking notes, looking up terms or any of a variety of other processes. These things are essential but they are not a substitute for thinking. Learning is a mentally active process on the part of the student not a passive one. It is possible for a student to do any or all of the above-mentioned things and not learn if he fails to engage his mental faculties during these processes.

Under progressive education, memorization is considered a waste of time. Memorization does require the use of and the discipline of the mind. It is essential to provide a basic reservoir of facts from which the mind can select those which are pertinent in the solution of a particular problem. There are

some things which can be appropriated only by memorization. The multiplication tables and the names of the bones of the human skeleton to name two examples. A quote from J. Gresham Machen in a book entitled, *What Is Faith?*, is pertinent.

"An outstanding feature of contemporary education in these spheres is the growth of ignorance: pedagogic theory and the growth of ignorance have gone hand in hand."

"The undergraduate student of the present day is being told that he need not take notes on what he hears in class, that the exercise of the memory is a rather childish and mechanical thing, and that what he is really in college to do is to think for himself and to unify his world. He usually makes a poor business of unifying his world. And the reason is clear. He does not succeed in unifying his world for the simple reason that he has no world to unify. He has not acquired a knowledge of a sufficient number of facts in order even to learn the method of putting facts together. He is being told to practise the business of mental digestion: but the trouble is that he has no food to digest. The modern student, contrary to what is often said, is really being starved for want of facts."

Attempting digestion without any food results in rather severe gastrointestinal disturbances. If we may apply this illustration to mental activities of uninformed students without confusing metaphors unduly, we have a picture of the results of modern, progressive education, the motto of which is—mediocrity is excellence. If everyone is at the same level of ineptness, then everyone can be an expert.

Sensory perception, whether visual or otherwise, may or may not involve the functional use of the mind. The activities involved in experiencing sensory perception may be considered active from a physical standpoint but they are passive from a mental standpoint. Depending on the nature of the sensory perceptions, they may produce an hypnotic effect, guaranteeing that no learning can take place. The loud racket commonly known as rock and roll along with the psychedelic lights being an obvious contemporary example.

Experiencing everything is an exceedingly slow, wasteful, and sometimes fatal affair. If a student must experience everything in order to learn he is not apt to know much. In some cases, he may not live long enough to know much. Born-again Christians are forbidden to experience many things. (The attitude that I don't want my child in a Christian School because he needs to be exposed to the world makes about as much sense as the same attitude toward syphilis or sodium cyanide.) This wasteful approach to education can be avoided by the simple expedient of reading. Proper reading requires the use of the mind and it makes unnecessary the experiencing of everything. Since most victims of progressive education can't read, the experiential approach is mandatory.

The philosophical results of this approach in education are far-reaching indeed. If experience is the sine qua non of education then each person is an expert because he is the only one who knows what his experience is. If each is the authority then there is no need for biblical standards or absolutes. We find ourselves in the position described in Isaiah where every man did that which was right in his own eyes. The end result which we observe today of situation ethics and the so-called new morality is quite predictable.

One of the very strange inconsistencies of progressive education is its disenchantment with the free enterprise system. It would seem that an educational system which pretends to cater to the needs of the individual would support enthusiastically a system which allows an individual the freedom to develop to the limits of his abilities. Modern educators have taken the tack that either the scriptures do not teach a system of politics or that they teach socialism. The latter idea based on the arrangement in the early church at Jerusalem. I would point out first of all that this was a matter of choice with those who participated and secondly, it did not last very long. With respect to the idea that the Bible does not teach a form of government, there is really little need to have page after page of warnings and penalties about stealing if there is no ownership of private property. We discover that in the new heaven and the new earth, each man will sit under the state's vine and the state's fig tree, right?

To summarize, it is very important that we do not incorporate anything into our educational philosophies or practices which conflicts with clear biblical teaching. We must be consistent if we are going to

experience the Lord's blessing and if we are going to do for our students what should be done for them. Does all of this mean that we may not use audiovisual aids, or laboratory procedures? Of course not. Come visit the Science Department at school sometime. It does mean that these procedures are an adjunct and not the core of education. They should be used judiciously and they should not be considered as the major or only means of learning. If we have to choose between celebration and celebration in the classroom, the former would produce students. The latter will not. It is essential that we provide our students with the tools of learning rather than the finished temple. We have seen that there are spiritual as well as academic reasons for providing an education which is really Christian rather than attempting to clean up a polluted product of unregenerate men's minds.

The Panama Canal



Dr. Bob Jones III

The signing of the Panama Canal treaty was called "a day of infamy" for America by Dr. Bob Jones III, president of Bob Jones University as he spoke to nearly 7,000 persons Sept. 7 at the opening of the school's 51st year.

Dr. Jones said that the United States has no business giving up the Panama Canal. "The canal was paid for by Americans; its operational expenses have been borne by America; it is our real estate; and we have no business giving it up."

The BJU president said that "as an example of modern society's perverse educational brainwashing effort, witness the propaganda barrage favorable toward the signing of the Panama Canal treaty. A public relations firm's services have been paid for by our State Department to convince the American public that the demands for the giving of the Canal to the Panamanians, made by its leftist dictator, should be met by our government."

The educator-minister went on to say that we call Pearl Harbor a day of infamy. "I call the signing of this treaty a greater day of infamy," he said. "Those who found our presence in Hawaii to be a threat had to blast us out, and even then we wouldn't move. We fought back. Now they are trying to get us out of Panama with the stroke of a pen, and we're falling all over ourselves to help them get us out. We've gone mad."

Dr. Jones stated that "sinful man considers sin normal. Without the Bible, we would not know that man's way was not to be considered normal and right. An education that does not use the Bible to uncover, properly define, and correct man's way is deficient and basically worthless. That kind of education will give people a false understanding of man and a false hope of man's future."

From p. 4

Christian Schools Are American Schools

and capacity give the Master an account of one passage or sentence at least of the sermons of the foregoing Sabbath on the second morning, and that from one to three in the afternoon of every last day of the week be improved by the Master's incatachising of his scholars that are capable."

From the grammar schools evolved the American academy which maintained the Christian emphasis but added new subjects of practical value. The academy marked the transition from the grammar schools of colonial days to the American public high schools today.

Education in the Middle Colonies

The story of early education in the Middle Colonies of New York, Pennsylvania, New Jersey, Delaware, and Maryland is the story of Christian education in parochial schools instead of the common schools in New England. Most of the early settlers in the Middle Colonies were Protestants who were committed to a church controlled education. For instance, in the case of the settlers of Dutch ancestry in New York, the Dutch government required that a pastor and a school master accompany each group of colonies coming to America. After elementary schools were organized, academies or classical schools providing secondary education functioned and were followed by Christian colleges. This same pattern was followed in all of the Middle Colonies.

Education in the South

The colony of Virginia was typical of the other southern colonies in its provision of the educational needs of its children. The southern colonists believed in the English practice of providing no education for the poor except as apprentices and of letting the rich educate their children through private tutors, grammar schools, etc., without assistance by the church and state.

The apprenticeship system was an important agency for education until the nineteenth century. Each person to whom a child was apprenticed was required to train those under their charge with a knowledge of Christian truth.

Parish schools were established by means of bequests and contributions and were available to the upper classes. They were regarded as agencies of the Church of England and were subject to joint control of church and civil officers. Elementary instruction included reading, writing and the catechism. On the secondary level, learned ministers taught small groups of advanced students to prepare them for college.

The Christian school is the truly

Book Review

Textbooks On Trial by James C. Hefley, Victor Books, 1976. Hardback, 212 pp., \$6.95.

Mr. Hefley has written the story of Mel and Norma Gabler's battle to oust objectionable textbooks from public schools. The Gabler story is exciting and thought provoking and Mr. Hefley tells it in such a manner that it is difficult to put down once reading is begun.

The publisher makes this statement on American school in the light of its early American heritage. Let us come back to the faith of our fathers by coming back to the God of our fathers. Let us not only rejoice in our Christian heritage, but let us take steps to see that the moral and spiritual values that our fathers introduced through our educational system are not lost.

the back cover: "Anyone concerned about evolution, socialism, violence, and raw sex being taught in public schools should read this book." I am concerned about these things because I am being forced to pay for it. I am not concerned because my children are in public schools. It is my conviction that Christian children do not belong in the public schools. Therefore, I have mixed emotions about the Gabler's battle.

On the one hand, I realize that my children have friends in the neighborhood who attend public school. The moral decay and corruption effects my family simply by effecting my community and my country. On the other hand, I realize that as the public schools get worse, the Christian schools grow stronger.

While I greatly appreciate the efforts of the Gablers, I am not sure that I agree with their philosophy.

Textbooks On Trial needs to be read by all educators. It is filled with valuable information. Perhaps the best part of the entire book is the appendix where helpful information is listed regarding textbook selection.

DJ

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