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23  
M. Blackwell

March 2, 1983

President Ronald Reagan  
The White House  
Washington, D.C. 20500

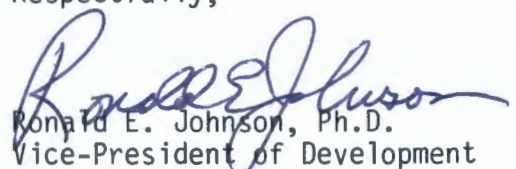
Dear President Reagan:

Many American's already contend that Ronald Reagan is the most characterized president since Abraham Lincoln. Indeed your recent speech to the National Religious Broadcasters verifies similarity with words of Mr. Lincoln, whose speeches, documents, and letters demonstrated the same moral fibre of which you are made.

Perhaps you will be interested in giving audience to a thirty minutes presentation entitled, "Our living Heritage." In this musical/dramatization, Mr. Fritz Klein realistically portrays Abraham Lincoln. He quotes the 16th President who addressed issues identical to those facing you today. The program has been proclaimed as one of the outstanding perspectives in current America; It would encourage you to exercise your burden to stabilize turbulent America as did Mr. Lincoln.

If interested, please refer to Mr. Morton Blackwell who is knowledgeable of the suggestion.

Respectfully,

  
Ronald E. Johnson, Ph.D.  
Vice-President of Development

REJ:jo

P.S. Your speech to the NRB has been included in the famous speech category of the International Student Convention (a week-long gathering of 6,000 students in competition like the World Olympics).



# Accelerated Christian Education, Inc.

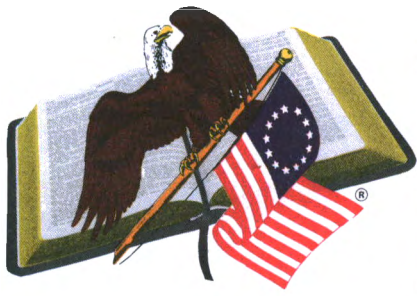
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**Accelerated  
Christian  
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**Donald R. Howard, PhD**  
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**Lewis Bridges, LLD**  
Vice President  
Extension

February 9, 1983

Mr. Morton C. Blackwell  
The White House  
Washington D.C.

Dear Mr. Blackwell:

Thank you for your letter of February 1, 1983 and the copy of the President's message to the National Religious Broadcasters Convention at the Sheraton Washington Hotel. Your efforts to keep us informed are deeply appreciated.

Thank you again, Mr. Blackwell, for your correspondence.

Because of Calvary,

Dr. Donald R. Howard, Ph.D.

Dictated in his presence/Signed in his absence

DRH/th

2600 Ace Lane

Lewisville, Texas 75067

(214) 462-1776



✓  
**Accelerated**

**Christian**

**Education,**

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April 25, 1983

Mr. Morton Blackwell  
Special Assistant to the President  
White House  
Washington, D.C. 20500

Dear Mr. Blackwell:

With much encouragement, the Christian fundamentalist community has observed the manner in which President Reagan has overtly promoted passage of Tuition Tax Credit legislation. It seems appropriate to share with you that during May 21-27, more than 6,000 fundamentalist teens and pastors/sponsors from almost every state will be convening for the 11th Annual Christian School Leadership Training Convention (like the International Olympics in that they compete in more than 109 events in academics, athletics, art, and platform).

I can think of no greater opportunity for the President to have a more effective forum from which to address the national media on the benefits of private education: He would be addressing the top students - the product of church schools. The entire nation could see (via media) the clean cut, well dressed, disciplined, respectful, and academically equipped youth who can demonstrate hope for America's future.

Even though the convention schedule is planned, it could be adjusted on any evening between May 21-27, the morning of Sunday, May 22, or Friday May 27th to accommodate the President's appearance.

Air Force One can land at Carswell Air Force Base in Ft. Worth, Texas and a military helicopter could transport the President to the Convention site parking lot at North Texas State University in Denton. Security can be very easily maintained.

Please let me know if you want to make arrangements.

Your servant,

Ronald E. Johnson, Ph.D.  
Vice-President of Development/Convention Director

REJ:jo

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# Accelerated Christian Education, Inc.

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Lewis Bridges, LLD  
Vice President  
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*Ed.  
write  
schedule  
proposal.  
[Signature]*

April 26, 1983

Mr. Fred Ryan  
Special Assistant to the President  
The White House  
Washington, D.C. 20500

Re: International Student Leadership Conference  
May 21-28

Dear Mr. Ryan:

This is to invite President Reagan to visit the International Student Leadership Conference at Denton, Texas at any convenient time, May 21st thru May 28th (inclusive), 1983. In attendance at the conference will be 5500 Christian students from all across the United States and Canada. It would without a doubt represent the most enthusiastic and supportive group before which the President could appear this year.

The students having won out in competition in 4100 schools across the country will be participating in academic and physical competition.

As a former Governor of the State of Indiana who served at a time when President Reagan was Governor of California, I am dedicated in my support of our President and I feel that his appearance at this conference would be very much worthwhile.

Very truly yours,

*E. D. Whitcomb*

E. D. Whitcomb

EDW:pa

cc: Mr. Morton Blackwell



**Accelerated  
Christian  
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Inc.**

**Donald R. Howard, PhD**  
President

**Ronald E. Johnson, PhD**  
Vice President  
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**Daniel Maddalena, LLD**  
Vice President  
Finance

**Lewis Bridges, LLD**  
Vice President  
Extension

March 15, 1983

Morton Blackwell  
Assistant to the President  
White House  
Washington, D.C.

Dear Mr. Blackwell,

Thank you for taking time to listen to and give advice about the material presented by Dr. Donald Howard. The relationship among politics, economics, and education is acute, but not understood by most public officials and business executives. We are at your disposal to share the material with Congressmen and aides in April. Please notify us directly or through Bob Billings, Jr. if we can be of assistance. Printed material can be made available in April.

Appreciatively,

Ronald E. Johnson, Ph.D.  
Vice-President of Development

REJ:pa

cc: Bob Billings, Jr.

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April 4, 1983

TELEPHONE  
AREA CODE 717  
232-8731

*File  
Accelerated  
Christian  
Education*

Mr. Albert Angrisani  
Department of Labor  
200 Constitution Avenue  
Room S2307  
Washington, D.C.

Association of Christian Schools International:  
Unemployment Compensation Tax on "Category III" Schools

Dear Mr. Angrisani:

I greatly appreciated your consideration in meeting to discuss this problem on March 17. Since that date the threat to the schools in question has increased. State officials are simply moving ahead to enforce the tax program against the religious schools in question. The Oregon case has become delayed due to the fact that the State has sought a 30-day extension of time for the seeking of review by the Oregon Supreme Court.

Secretary Donovan's ruling at this time is greatly needed.

Can you please let me know the status of the matter?

Kindly give my best to Mr. Duross.

Very truly yours

*William B. Ball*  
William B. Ball

cc: Mr. Morton Blackwell  
Dr. Paul A. Kienel





# Accelerated Christian Education, Inc.

Donald R. Howard, PhD  
President

Ronald E. Johnson, PhD  
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September 20, 1983

President Ronald Reagan  
The White House  
Washington, D.C. 20500

Dear President Reagan:

Thank you for giving audience to Dr. Donald Howard and me on September 16, 1983. Your endorsement of, and commitment to pressure Congress to pass, a Tuition Tax Bill is appreciated.

Parents have for many years sought financial relief from double taxation for education of their children. Our staff has already put into motion an aggressive package designed to place some "heat" on congressmen and senators to pass your Tuition Tax Credit Bill in conjunction with a "must pass" revenue bill.

Most of the 5000 church-schools with which we have close association are intensely supportive of Tuition Tax Credit, and would like to see its passage. However, recent I.R.S. encroachment into, and Social Security tax of, church staff have anguished fundamentalists: your administration has simultaneously injured and encouraged Christians. There are thousands who are distraught at the pending January 1st, 1984 date for their compliance with or defiance of the Social Security Commission edict that all church staff must pay the Social Security Tax. For such church staff, it is very difficult to get excited about supporting your measure for prayer and/or tuition tax credit. Both issues seem irrelevant if Christians are in jail which, by the way, is their fate if conscience disallows payment of the pending Social Security tax.

Is it possible for you to instruct the Social Security commission to stay prosecution pending further consideration of the constitutionality of the questionable tax? It is an awesome thing for your administration to be credited with imposition of America's first compulsory tax on her churches. History substantiates that the power to tax is the power to destroy. I know you do not desire such an ominous reputation.

The enclosed "white paper" (Defiance) is submitted for your consideration of the overall aspect of religious freedom and family rights.

Your appreciative servant,

Ronald E. Johnson, Ph.D.  
Vice-President of Development

REJ:jo



DEFIANCE:  
A  
POSITIVE  
STEP  
TOWARD REFORMATION  
(through Christian Education)

Ronald E. Johnson, Ph.D.

*Addressing the spirit of meekness that compelled Bunyan, Calvin, Knox, and Luther to  
defy officials who attempted to suppress exercise of faith in Christ.*





Dedicated to pastors, parents, and students  
who are compelled to defy government  
encroachment into their faith.



"Fearing prosecution and harassment, a large but uncertain number of parents simply hide their children in defiance of the law."

REASON/April, '83

"These disparate groups have two things in common: a rejection of the ideal of the U.S. public school as melting pot and a willingness to defy the Law in the interests of their children."

PHI DELTA KAPPAM/Oct. '82

"We believe this movement must be broadened and directed toward reform and excellence throughout education."

A NATION AT RISK, April '83

## FOREWORD

Ed Whitcomb, Governor of Indiana

Every Christian parent should read this book. It certainly puts into focus the issues of defiance and reformation. I had no idea conditions were as serious as presented in *DEFIANCE*.

David Gibbs, Attorney

If every pastor and parent would read and follow the suggestions of this book, the Christian community would more clearly understand why they have no choice but to exercise their faith.

Donald R. Howard, President  
Accelerated Christian Education

Pastors who teach church members the concepts presented in *DEFIANCE* will be supported when faced with litigation. Congregations can do no other than practice their Biblical convictions after reading this excellent capsule of the issues.

## CONTENTS

	Page
Introduction . . . . .	1
Chapter	
1. OPPRESSION MAKES A WISE MAN MAD . . . . .	3
2. DEFIANCE FOR A QUARTER . . . . .	8
3. BOOK BURNING - A BACKWARD STEP . . . . .	11
4. THE STEP TO BE DIFFERENT . . . . .	13
5. TO BE DIFFERENT MEANS CONFLICT . . . . .	22
6. ENCOURAGED BY MEN WHO WERE DIFFERENT . . . . .	25
7. MORE THAN AN EDUCATIONAL ISSUE . . . . .	28
8. THE REAL ISSUE COMES INTO FOCUS . . . . .	32
9. THE SUBTLETY OF APPROVAL . . . . .	35
10. A PASTOR'S FAITH GOES ON TRIAL . . . . .	39
11. MOVE OVER JOHN BUNYAN . . . . .	43
12. WHILE TIME PERMITS . . . . .	47
13. REFORMATION AND CHURCH BUSINESS . . . . .	50
14. GUIDELINES FOR DEFIANCE . . . . .	56
RECOMMENDED STUDY. . . . .	69
ABOUT THE AUTHOR . . . . .	70



## INTRODUCTION

Reformation results when men assume responsibility for correcting wrong practices. In context, "defiance" is Christian resistance of practices harmful to society. Christianity is a distinct way of life. Reformation is the refocusing of society back to the biblical principles of life upon which America was founded. The very fiber of America's constitutional law is based on Christian ethics. Any attracting alternative to humanism's record (of failure to meet the needs of society) must champion a set of values at the opposite end of the societal spectrum. The antithesis of humanism is fundamental Christianity. Every law system is based on religion. The current lawlessness of the religion of humanism explicitly demonstrates the futility of its continuation. Change is essential. A general guide for change is necessary to avoid perpetuation of mistakes and poor judgement.

Reformation historically resulted from the law of harvest: planning, sowing, and reaping. Reestablishment of society governed by principle rather than consensus requires a plan of action. It requires sowing of seeds of righteousness if there is to be reaping of the same. The core of truth around which Christians build their value system and program must be scriptural. Society does not understand, and in fact cringes in alarm at, the advocating of defiance of government. The public does not comprehend the scope of truth that embraces fundamentalists' unction to proclaim and live the gospel. Bewilderment (and even alarm) is expressed by media and public officials when Christians contend they would rather die than practice false worship.

Therein, though, is the secret to reformation. Christianity is a way of life that focuses on eternity rather than temporal values, circumstances, or experiences. The effectiveness of a reformation movement will be measured by the steadfastness of believers to persuade society that Christians have a better way of life. God allows people with convictions to have an influence on culture. Their convictions and standards of righteousness not only affect their own groups but also invite others seeking an example by which to meet the needs of society. The only way society can hope for a better way of live is to witness that "hope" demonstrated in the lives of people obviously committed to Christ. Believers are to be so obviously different from practitioners of worldly values that society sees the difference as something that will meet their needs. The time has come for Christians to say, "We will assume responsibility for training our children because that is the only reasonable course of action we can take."

Convictions, which require parental training of children, must of necessity be steadfastly exercised even in the face of prohibitive social practices. Resulting confrontations between parents and social law create an arena in which the world focuses on Christian convictions. Defiant response to opposition demonstrates the Christian way of life that gives purpose to existence. Christian families have more than a cause to which they affiliate and devote their lives. They have accountability to God. That fact may not be forfeited even in the arena of Caesar's dominion. Thus is set the stage for defiance. It must be exercised for reformation of society and as a matter of accountability to God.

## OPPRESSION MAKES A WISE MAN MAD

Pastors and parents are summoned to court almost daily for exercising their faith. And the cause is intensifying. Oppression of Christian practice demands reaction. But it is no slight thing to propose defiance of government. Surely it is not done herein with a flippant attitude. The matter is serious.

For many years Christians participated in their church affairs but avoided controversial issues that could lead to court or civil confrontation. A form of social passivity characterized churches. But publication of works such as The Christian Manifesto, Battle for the Mind, and Compelling Belief have initiated a renewed awareness that correction of America's social ills may rest squarely on the shoulders of Christian activists. But should defiance be exercised? And to what degree? Is it justified?

Could our nation's maladies be the product of government education? Many publications indicate believe they are: Elmer Towns, Have the Public Schools Had It?; Tim LaHaye, Battle for the Public Schools; Donald R. Howard, Educational Reform of the 80's; Paul Kienel, The Christian School: Why It Is Right for Your Child; President Reagan's 1983 report, A Nation at Risk.

Those bold publications graphically expose the blights of government education. Some basic conclusions can be made from their observations: (1) state standardization of all educational programs removes the competitive element that inspires quality production in the free enterprise system; (2) schools staffed by government trained, certificated, and salaried teachers (who are admonished to teach a standardized, humanistic curriculum) can not meet the needs of either the Christian community or society at large; (3) educators protected by tenure and compulsory attendance legislation are not held accountable to any public element. Parents, thus, have no choice in the quality or quantity of education their children receive in government schools; therefore, government teachers have no external pressure to produce a quality product. Competition begets quality. If parents have no choice of the product they purchase through taxes, the educators have no compulsion to produce high academics or quality human behavior.

America is indeed plagued by low academics, financial instability, teacher strikes, V.D., crime, political strife, and narcissism. Are the basic reasons chaptered in government school materials and programs? Do Christian schools provide a viable alternative?



Like an awakening giant, parents are defying bureaucratic control over children. Aroused by the obvious inadequacies of secular education to meet the needs of the Christian community, church-schools open at the rate of more than three per day. Additionally, many parents are assuming what they consider to be scriptural responsibility to training their children at home. Christians are shaking off bureaucratic arguments that only state schools can properly train America's future generations. But the state is not willingly relinquishing its control over Christian children. Distraught and threatened, secular teachers are fighting to restrain assertive parents. The Nebraska Department of Education sponsored publication of a teacher's manual, Combatting the New Right. The publication focuses on techniques for neutralizing and, if possible, eradicating fundamentalist church-schools. A recommended tactic is court confrontation to intimidate parents into submission to state authority. Some judges have accommodated that objective. A Nevada court ruled "as dangerous" the possibility that parents could educate their children without some form of state control. The bench told the author, "There are people out there who will have your blood because the things you believe are a real threat to their lifestyle." Observers can reasonably conclude that bureaucrats and government school teachers will be determined to oppress the Christian life-style that requires parental custody of the souls of children. However, even in the face of secular opposition, Christians continue their questioning of state authority. Of what value is belief in Christ if, under oppression, believers must submit to government-imposed restrictions and guidelines? Such renders faith to a set of socially acceptable values and practices. Defiance of government seems unalterably essential for survival of the Christian belief. Believers are confronted with the choice of obedience to God's biblical commands or submission to arbitrary bureaucratic statutes.

Parental conditions for rearing children are woven as a thread throughout scripture, which admonishes believers to conform their children in the character of God. Parents are commanded to identify and refrain from practicing those things that separate their children's souls from a holy and just God to whom man is accountable.

For the Christian, scripture provides both an admonition to righteousness and a promise to receive blessings based on the central condition of removing oneself from evil and wrong:

"The fear of the Lord is to hate evil," Proverbs 8:13a.

"Forsake the foolish, and live; and go in the way of understanding,"  
Proverbs 9:6.

"Go from the presence of a foolish man," Proverbs 14:7a

"A wise man feareth, and departeth from evil," Proverbs 14:16a.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord," Psalm 1:1,2a.

". . . Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding," Job 28:28.

To fundamentalist Christians, secular education has become an evil for their children, and secular authorities have confirmed the Christian conclusion. A Harvard University professor, speaking for secular humanist educators, drew the lines of confrontation when he said, "Every child in America entering school at the age of five is mentally ill, because he comes to school with certain allegiances toward our founding fathers, toward our elected officials, toward his parents, toward a belief in a supernatural Being, toward the sovereignty of this nation as a separate entity. It's up to you teachers to make all of these sick children well by creating the international children of the future." (Institute in Basic Youth Conflicts)

The January/February 1983 issue of The Humanist set forth their explicit approach: ". . . The battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith. . . . The classroom must and will become an arena of conflict between the old and the new--the rotting corps of Christianity . . . and the new faith of Humanism." Punctuating the point is a statement attributed to Charles F. Potter, a signer of Humanist Manifesto I, "Education is thus a most powerful ally of Humanism, and every American public school is a school of Humanism" (Institute in Basic Youth Conflicts).

### **"A NATION AT RISK: THE IMPERATIVE FOR EDUCATIONAL REFORM"**

So states the title of President Reagan's 1983 report by the National Commission on Excellence in Education. The eighteen member panel appointed by Secretary of Education Terrel Bell examined the American educational system for a year and a half and recommended "reforms." The panel reported critical observations:

The educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a nation and as a people.



Average achievement of high schools students on most standardized tests is now lower than twenty-six years ago when Sputnik was launched.

Each generation of Americans has outstripped its parents in education, in literacy, and in economic attainment. For the first time in the history of our country, the educational skills of one generation will not equal, will not even approach, those of their parents.

More and more young people emerge from high school ready neither for college nor for work.

Our findings and testimony confirm the vitality of a number of notable schools and programs, but their very distinction stands out against a vast mass shaped by tensions and pressures that inhibit systematic academic and vocational achievement for the majority of students.

More quotes could be listed, but such is not necessary for the reader to understand the point: America is ready for educational systems that meet the needs of families. The commission's recommendations, which when assessed from a social or religious perspective, substantiate parental demand for alternative educational programs:

We have come to understand that the public will demand that educational and political leaders act forcefully and effectively on these issues. . . . What lies behind this emerging national sense of frustration can be described as both a dimming of personal expectations and the fear of losing a shared vision for America . . . We believe this movement must be broadened and directed toward reform and excellence throughout education.

We should expect schools and parents to support and encourage their children to make the most of their talents and abilities.

At the heart . . . is the commitment to a set of values and to a system of education that affords all members the opportunity to stretch their minds to full capacity. . . . At the same time, the public has not patience with undemanding and superfluous high school offerings.

But even more important is the role of parents and students, and to them we speak directly. You know that you cannot confidently launch your children into today's world unless they are of strong character and well

educated in the use of language, science, and mathematics. They must possess a deep respect for intelligence, achievement, and learning, and the skills needed to use them; for setting goals; and for disciplined work. That respect must be accompanied by an intolerance for the shoddy and second-rate masquerading as good enough. You have the right to demand for your children the best our schools and colleges can provide. Your vigilance and your refusal to be satisfied with less than the best are the imperative first step. . . . Moreover, you bear a responsibility to participate actively in your child's education . . . Finally, help your children understand that excellence in education cannot be achieved without intellectual and moral integrity coupled with hard work and commitment.

Our present plight did not appear overnight, and the responsibility for our current situation is wide spread. Reform of our educational system will take time and unwavering commitment.

The Christian community fears disobedience to their holy God. Bureaucratic agencies and government educators are committed to the philosophy of humanistic control of educational programs. These two opposing beliefs can not coexist in the educational processing of Christian children.

Thus is put into focus the condition for defiance. But there is still the question of how it should be done. Who does the defying: pastors or Christian parents? Ironically, the first to defy are children. And they do so by the thousands every day.

\* underscores added by another for emphasis



## DEFIANCE FOR A QUARTER

City officials and school administrators meet to consider the problem: kids again. The topic isn't vandalism, even though that is still a multi-million dollar plague. It isn't the more than 230,000 teenage runaway cases each year. Nor do the relevant subjects of narcotics, V.D., or teenage abortion dominate the conversation. An entirely new symptom has emerged: electronic computerized games in store fronts. The problem: kids ranging from age six and up skip school in favor of a buzzing, binging, zipping sound accented by flashing lights and accumulative scores. By the thousands they boldly violate compulsory school attendance laws every day; so much that major cities are considering 8:30 a.m. to 3:30 p.m. curfews with stiff penalties imposed on store proprietors and parents of truant children.

Why do children prefer to buzz and zing away every quarter they can earn, borrow, or steal rather than attend government school? Recently my wife and I experienced an interrupted restaurant noon meal when a boy (about age 11) began "to talk" to his electronic friend harbored in the corner. We observed his excited responses. Illiterate expletives punctuated broken sentence patterns as he "carried on" a lopsided conversation with the computerized partner. His verbal communicative skill level was noticeably limited by ignorance of subject-verb agreement. Crude word patterns in the present tense seemed to be the extent of his ability to express concepts.

It dawned on me why those fascinating electronic gadgets compel youth to indulge in hours of non-verbal based entertainment during school hours. Children, as do adults, must routinely experience a certain degree of self-esteem--moments of success. Dr. James Dobson (DARE TO DISCIPLINE, and HIDE OR SEEK) contends that American youth suffer from a national disease of inferiority--low self-esteem. Admittedly, causes stem from such things as rejection by divorced or busy parents and inability to measure up to media's continuous implication that only sexy and beautiful (or handsome) people are happy. However, the government school system may contribute heavily to youth's underlying emotional compulsion to experience thrilling moments in front of electronic mesmerizers. The President's report on education documented that graduates from accredited government schools read at a dismal junior high level. The minimum reading comprehension level required of high school graduates in Los Angeles and Miami is far below par. The literacy level of U.S. Army troops requires

expenditure of millions of dollars. America is teetering on the brink of mass illiteracy in the midst of a highly computerized society: more than 23 million illiterate adults.

Children are caught in a trap. On the one hand, their mental well-being necessitates that they daily experience some form of success. On the other hand, their limited communicative skills prohibit them from establishing an academic base for normal achievement in school. Failure confronts them in every English class. Embarrassment torments them in group reading circles. Science and social studies concepts elude them as minnows in a pond.

Ah! But that electronic slot machine at the corner quick-stop rewards and stimulates without requiring proper use of pronouns and adverbs or the "right" answer in front of peers poised to ridicule ignorance. To academically deficient children who repetitiously fail to succeed in school, a few exhilarating moments with mechanical partners justifies every quarter the machines eat.

The observation here is not to justify patronage of electronic games, but to flash a warning to parents and educators. Placing curfews on machines circumvents the real problem. Removing youths' self-imposed therapy only thwarts fulfillment of need to experience accomplishment. Frequent trips to computerized games are perhaps their only routine experience whereby they can be rewarded without application of sophisticated communicative skills.

Appeal of the game is a subconscious ointment that stimulates and exercises the non-verbal portion of children's minds. The brain is divided into two hemispheres. The left side stores and processes verbal communicative skills (phonics and sentence patterns) These essentials ostensibly are provided by teachers. The right side stores and processes aesthetics (graphics, music, and space-object relationships). These are the things encompassed in computerized electronic games. The forsaken left hemisphere becomes anemic from lack of academic training and is incapable of providing mental exercise sufficient to meet youths' needs for self-esteem. Such frustrated children are literally forced to find some experience of a non-verbal nature to feed their floundering egos. Thus is presented a parallel: children who can-not operate in a highly academic school environment based on pronouns, adjectives, abstract reasoning, and quantitative analysis must search out viable alternatives to feed their naturally inquisitive minds. Computerized games "talk" to them, reward them, challenge their non-verbal skills, and don't castigate them for wrong responses.

When the game ends, their time and money are spent--perhaps even wasted. But to them, it was worth it. Whereas many parents do not want their children to drop quarters in those buzzing and flashing mechanical therapists, they are empathetic with

the sense of hopelessness that grips millions of youngsters who daily trudge off to government schools with a nagging thought that they probably will face more failure and ridicule. And at the end of the day they still will not know how to live or how to make a living. What is their hope? Parents want their children to receive a good education. But what can they do? Many become involved with government school policy. Then they realize the futility of their efforts. To persuade secular educators to adopt Judeo-Christian principles of discipline and morality is impractical and unreasonable.



## BOOK BURNING - A BACKWARD STEP

"Ban those vulgar books!" "You can't; that violates academic freedom!" So goes the dialogue among distraught parents and educators. Attempts have been made to "clean up" the textbooks, making them more acceptable to the Christian community. But teachers decry the efforts as "right wing book burning."

According to a Gallup Poll in 1982, more than 78% of all American parents prefer that their children receive some form of moral training. There is, however, much public disagreement among state educators, legislative bodies, courts, and parents about the selection of values to be taught in government schools. The problem is that every educational program identifies with some particular philosophy; thus, social confrontation is inevitable whenever a common school system is charged with the responsibility to educate all children representing the entirety of community philosophies and values.

Compulsory school attendance laws force children to enroll in state financed or approved schools. Curriculum therein, moreover, is state-designed supposedly to process students into productive citizens. In each classroom, though, is a teacher whose particular philosophy either concurs with or opposes the moral standards and philosophical values of many community families.

Teachers provide curriculum which tends to substantiate their particular code of ethics, values, and life-styles. What they teach can not be separated from what they believe. Thus parents, whose convictions about biblical principles are at variance with secular teachers, must either oppose and censor offensive classroom and library material, or defy compulsory school attendance laws by withholding their children from secular schools. Many parents are reluctant to take such a drastic step of defiance as withdrawing their children. They prefer to work within the established school system. However, the matter of book selection and curriculum content will increasingly become a government school board agenda item as frustrated parents attempt to protect the souls of their children in an environment based on academic freedom.

Secular teachers, too, are caught in a bind. They desire to exercise their concept of academic freedom (to teach whatever they consider appropriate to enlighten students' minds) and/or submit to restrictive parental censorship of class-

room material. They face an impossible task. State legislation compels all children to learn only from state approved school programs. Yet to teachers, the U.S. Constitution encourages, if not demands, freedom of speech--even to captive audiences of children. State teachers feel compelled to exercise that freedom by teaching on such subjects as abortion, values clarification, birth control, and parental authority.

But then there is the aspect of parents' rights to perpetuate their biblical lifestyle through their children. Such adults have two uncomfortable choices: (1) they can comply with state compulsory school attendance laws and permit secular educators to practice academic freedom to teach values parents consider inappropriate, or (2) parents can defy the state by withdrawing their children from the state educational system. This act forces parents either to teach their children at home or enroll them in a church-school. To these decisive parents, it is a question of academic freedom for humanists to perpetuate their values versus parental accountability to God for abdicating responsibility to protect the souls of their children.

The issue has already escalated to courtroom confrontation in cities like Warsaw, Indiana, and Levitown, New York. Tranquility for secular teachers and Christian parents can not exist if state educators exercise absolute control over an educational process charged with the responsibility of standardizing all children. Parents with strong biblical beliefs will either attempt to censor or remove themselves and their children from the government school process. Confrontation then becomes inevitable as both sides (parents and educators) practice their beliefs. They can not function harmoniously under guidance of different principles.



## THE STEP TO BE DIFFERENT

I left the school board meeting perplexed and agitated. For several years, I had directed an Arizona government school district's policy from a biblical premise of morality and discipline. But that night the board president issued revised policies that forbade prayer, dress code, corporal correction, religious books in the library, and production of a Christmas play. A few hours later, while glancing through a magazine in my office, a statement by Teddy Roosevelt arrested my attention: "To train a child in his mind and not his heart is to train a menace to society." That statement jolted me out of government schools in 1969 and into private, Christian education.

But then I had probably the second greatest shock of my professional career. I soon discovered that most church-schools were mere blueprints of secular institutions. That is, they had some good teachers, but they duplicated government school policies regarding dress standards, textbook selection, athletics, yearbooks, and courses of study. Student behavior, academic problems, and staff perplexities seemed identical with those of my previous government school program. I began to question the appropriateness of policies, curriculum, and procedures. Shouldn't there be a marked difference between secular and sacred education?

The concept of distinctively Christian education, regarding values and morals, seemed to be appreciated by relatively few men of insight and forethought in 1970. Many Christian educators and parents believed their children would "turn out all right" if they attended a government or private school which practiced no religious distinctives, as long as the family participated in a fundamental, Bible-believing church. This naive concept of Christianity resulted in establishment of but a handful of good church-schools prior to 1970. Christian children and their parents thus were naively perpetuating secular life alien to scriptural principles. Rather than training children to strengthen the values upon which America was founded, the foundations were being eroded through secularism in both government and church-schools.

There exists the misconception that ability to cope with future secular conflicts and experiences is based on exposure to a "little sin" in order to recognize and shun it (if it is considered bad). Consequently, many Christian children have been conditioned consciously and/or subconsciously not only to accept certain secular policies as "okay,"



but also even to try them in small doses, which hypothetically inoculates against future abuse.

Statistics in the early 1970's began, however, to shock Christian parents into awareness that secular-based schools were not adequately preparing youth to cope with issues in life. Parents began to seek morality teaching that would perhaps heal the nation as it produces youth whose lifestyle is not controlled by appetites expressed in violent pursuit of satisfaction. News media headlines substantiated cause for concern as they documented that suicide ranked among the top killers of teenagers; abortions exceed one million per year; nudity was an accepted practice on public beaches; government teachers demanded protection clauses against student assault; welfarism replaced free enterprise investment; and millions of teens were identified as functionally illiterate.

It is accepted that adults reflect moral or immoral character based on conditioning during childhood training. A person's operational values simply reflect what his mind has stored consciously and/or subconsciously while growing up. Character training requires teaching of specific positive traits into the life of a child while protecting him from harmful aspects. In effect, he is what his parents, pastor, teachers, and peers make him.

Many high school students currently attending church-schools or doing home study programs have transferred from secular institutions. They have already experienced a number of years of indoctrination in humanistic philosophy at home, at school, or at church youth departments. Many such children have not been quided away from "little sin" and have not received instruction in righteousness. Their parents did not recognize the importance of "protective" training.

Consequently, Christian educators and parents are faced with the awesome challenge to not only train the current generation of youth, but also to refocus their own conditioning by twelve years of government-taught humanism. That is sometimes awkward. The transition from humanistic to Christian values requires rethinking about life.

Issues that once were considered non-essential are taking on greater significance. As the Christian community moves to be different, parents question practices heretofore not considered important or were at least viewed in a rather oblique relationship to training of young people. Parents are asking such questions as: "Is long hair on boys just a fad, or does it reflect a negative attitude toward authority?" "Are Santa and Easter bunny just innocent cultural traditions or do they teach a subtle mocking of Christ?" "Is corporal correction old-fashioned or does it help a child

accept responsibility?" "Is a female track team 'OK,' or does it subconsciously break down feminine inhibitions against immodesty?" "Are adult Christians unconsciously teaching secular values because of programming which occurred during their own formative training years?" "Are we, in fact, bringing into church and home schools humanistic values which we are unwittingly imposing on the next generation?"

America is currently in a reforming stage as parents step into court to challenge humanism practiced in secular schools. Parents are identifying what they consider important for rearing their children to be distinctively Christian in character. Their concern is two-fold: (1) to apply scriptural principles for those factors, which, when placed in the mind of a child, focus his character and life on Christ, and (2) to abstain from exposing a child's pliable mind to negative character drains--things that focus attention on aspects of society that are alien to Christ.

Court cases highlight basic differences between secular and sacred philosophy as Christian training programs focus on reformation principles. Parents who want a uniquely scriptural education for their children insist on liberty to provide a distinctively Bible training program free from secular influence or control. Prosecuting attorneys court rooms have, however, raised some vital points. Testimony under cross-examination has revealed seven primary questions. Parents who "defy" must be able to answer in a persuasive manner similar to the following.

I. Why do pastors start church-schools?

Preachers have traditionally been at the forefront of awakenings, reformations, or revivals of foundational principles. They regularly observe the behavior of society as they counsel, preach, and visit in homes, jails, and hospitals. They have noticed during the past decade that many Christian youth are spiritually anemic and philosophically floundering. The pastors have come to realize that a 45-minute Sunday school class and Friday night youth activity do not counteract a week of secularism in government school classrooms.

Pastors are aware that continuation of the Christian faith means biblical truths must be identified and deliberately taught to children. Neglect to teach Christian principles of responsibility, morality, and accountability causes harm to children as they are placed on the threshold of adulthood unprepared for life. Alert pastors and parents realize that children can attend school where students read scripture, pray, sing in chapel, and learn academic skills, and somehow still do not necessarily "turn out" okay.



Perhaps negative results stem from not identifying goals aspired for children in adulthood, then structuring a training program designed to take them there. An educational program that does not deliberately address character-building techniques cannot produce a vibrant, effective, and confident Christian. Pastors realize reform just doesn't happen that way. Thus is needed a "different" program to produce Christian character in young people.

Pastors also operate under conviction that secular humanists are not able to teach Christians to look at life from God's point of view. The things of God are spiritually discerned and are not appreciated by non-Christians. Pastors realize that placing a child at the mercy of non-believers is to opportune negation of God's Word. Evolution, for example, is usually an integral aspect of science and social studies in secular schools. To a pastor, the concept is intolerable: it teaches children there is no God to Whom they are accountable, thus leaving children with justifiable excuse to disobey biblical principles.

Most of all, pastors fear God. They firmly believe they must answer to Him for the manner in which they custodian the souls of children. They dare not allow children to be drawn away from God-consciousness through false teaching at the feet of secularists. Deuteronomy 6:1-7 issues a clear outline for parents and pastors to follow. It admonishes that children be taught biblical principles each morning, during the day, and each evening. Secular educators cannot fulfill that command. Nor can pastors rest well at night when meditating on Deuteronomy 5:29--"O that there were such an heart in them, that they would fear me, and keep all my commandments, that it might be well with them, and with their children forever."

## II. Why do Christian parents send their children to a church-school or educate them at home?

Concerned parents basically share the same persuasions of their pastors'. They also have experienced the failure of government schools to meet the needs of their children in three basic areas: spiritual, physical, and emotional. God has been legislated out of the secular classroom; prayer and Bible study are prohibited. Both are vital daily ingredients of the Christian faith.



A Christian boy attending government school asked his pastor-father, "Daddy, do I have to go to school again today?"

"Why, son?" He asked.

The tearful lad responded, "Dad, I just hate going there. Everything they tell me opposes what you teach me." Such an atmosphere forms the basis of defiance. Testimony submitted in *North Carolina vs. Columbus Christian Academy et al.* argued that the most dangerous identifiable place in America is within the walls of "approved" government schools. Christian parents have related that their children go to secular school in turmoil wondering, "Will I have to defend God's Word again today?" "Will I lose my lunch money in the restroom?" "Will I have to avoid another fight on the playground?"

Parents believe they disobey God if they do not maintain responsibility for directing their children's educational program. Malachi 4:5-6 promises family tranquility when fathers purposefully turn the hearts of their children toward God. Galatians 4:1,2 instructs fathers to determine who teaches their children. Hebrews 13:17 reminds fathers that "they watch for" the souls of their children "as they must give an account." The greatest motivation of a man is the protection of his wife and children--their bodies, souls, and spirits! Parents want their children to live godly. They believe Christian teachers, using Christian curriculum and practicing Christian characteristics, must be at the helm that steers their children toward adulthood. Such parents are willing to sacrifice financially to protect the souls of their children. For them, there is no alternative to a Christ-centered educational program that perpetuates the Christian faith through their children.

Finally, parents want their children to be provided a quality academic program that enables comprehension of not only linguistic skills but also biblical principles and concepts. They want scholarship as well as Christian-based peer interrelationships. They want their children "rightly to divide the Word of God" and to hide its truths in their hearts. Social promotion and identification with secular peer values are not priorities over acquirement and mastery of fundamental academic skills.

### III. Why do Christian educators serve in church-schools?

Bible-believing teachers desire to accomplish something lasting for time and eternity. They disdain the thought of punching a clock just to put in eight hours. Each day is opportunity to share "one more" Bible truth that will bring joy and comfort to children who do not just pass through their class-rooms as numbers on a roll card. Staff thrill at the moments in which Christ becomes real and personal to children. Christian teachers understand that secular education is futile for believers in Christ. It is directed toward the "here and now," rather than toward eternity with accountability and rewards. To them, important things result from adherence to God's Word and yielding to Holy Spirit guidance. They believe the next generation really can be trained to be distinctively different from and leaders of the world. Their conviction is that the Christian life-style is a matter of upbringing, not accidentalism in environment.

The conscientious Christian educator wants to have a part in the reformation of his country. He firmly believes he can train young people to be the bench marks of tomorrow's society. So committed is he to that hope that he sacrificially spends his time and professional career to train children in biblical values.

#### IV. How is Christian education different?

The location is usually in a local church facility or at home. This setting identifies the school as a place in which children focus on studies based on biblical principles. Children in attendance at home or in their church facility expect something different in the curriculum and program; so much attention devoted to their education contributes to a greater sense of personal accountability and responsibility.

The pastor and church staff normally exercise a vital part of the weekly agenda. Even in home study settings, religious training is important. Whatever the pastor preaches on Sunday is reinforced Monday through Friday, and vice-versa. For Christian parents, childhood education is a joint venture between home and church.

Another basic difference is curriculum that is distinctively Christian in its content: creationism, biblical principles, and scriptural references. The content points children Godward. It reinforces the authority of parents. It requires mastery of academic skills. It measures learning and demands



achievement. It stresses that principles of life are more important than rules or facts. Humanism (justifying anything that feels good) disdains the concept of rules for behavior governed by Biblical principles. But characteristics of past decades have demonstrated ineptness of secular humanism to provide a stable society. Perpetuation of the humanist religion requires indoctrination of youth with secular principles leave children with a sense of hopelessness. Such is national suicide.

Christian parents do not want their children to suffer from the maladies of secular schools. Thus, they exclude non-believers from the academic environment. This practice enhances opportunity for children to learn biblical concepts and principles without distractions (negative character drains). This isolation protects their children from the human elements that form the disadvantages of secular education: profanity, violence, drugs, ridicule, lack of discipline, crude language, anti-God conversation, and promiscuity. Joshua 22:25 summarizes parent-protection of their children: "We don't want your children to associate with our children because they will teach them not to walk in the ways of God."

This practice is radically different. Secular education accepts the false premise that children should be exposed to all information and be given a choice as to acceptance, rejection, or experimentation. Christian persuasion is that children should be controlled and motivated toward distinctively biblical character by exposure to positive traits, information, concepts, and experiences at the explicit exclusion of negative input. Through curriculum design and implementation, Christian children are trained "up in the way they should go." Parents reference the Bible for identification of goals for their children, and set forth a program that will fulfill parental objectives.

#### V. Why do children have learn to live from God's point of view?

Children become Christian in behavior when they are taught to be identified with Christ, thus, parents place them under biblical authority, which basically does four things:

- It defines the direction of life for the child, showing him the joy and security of eternal focus, which enables adjustment to this temporary life.



- It controls the behavior of the child while he grows up, helping him abstain from experiences that would distract his life through grief, sorrow, ill health, or civil punishment.
- It provides a favorable environment that enables him to concentrate on responsibilities that mark him with maturity and confidence.
- It provides examples of the Christian life-style which the child emulates, protecting him from identification with peers or social heroes whose temporal value system usually reflect personal disaster.

Christian parents really are not concerned that their children "adjust" to society. The term "adjust" means to "do what they do." Perpetuation of "what they do" is no cure for America. Something different has to be brought forth as an example. The world is looking for leadership in which firm convictions are evident. Nowhere does either scripture or logic suggest that emulation of a problem will offer solution or remedy. Thus, Christian parents know rationally and intuitively that they must give their children an educational program distinctively different from and at a higher level than that practiced in secular institutions. Children programmed in righteousness stand as a beacon on a hill illuminating the path for floundering society.

#### VI. Aren't Christian parents unreasonably concerned about government control?

Parents and pastors realize that continuation of current social trends mark the future as very oblique for Christians. Intensification of government control over parental affairs will undoubtedly demise the opportunity for public or private worship. Humanism is already practiced in excess. Christian tolerance of anti-Bible legislation is to witness prohibition of free worship. Government control over children means compliance with man-established principles and values that, when practiced, neutralize and void Christian distinctives. The life-style for believers cannot be prescribed and established by non-believers. For Christian parents to ask non-believers to approve church educational programs is to subject the Christian faith to humanism's yardstick. Both the private and public sector know that government approval, accreditation, or licensure of Christian educational programs separates practicing of belief from perpetuating that belief. Moreover, government-enforced criteria imposed on approved or accredited secular schools has produced millions of illiterate adults in America, racial confusion, social conflict, and a host of other maladies.

Those characteristics are alien to the Christian way of life and if allowed to permeate it, would in one generation so neutralize Christianity as to reduce it to a mere set of social values and guidelines.

Parental training is an American tradition. The first schools were in churches with the Bible as the principle text taught by parents and/or preachers. Government schooling is an assumed concept usurped by humanists who oppose Christian principles. Pastors and parents realize that whenever God's people abandon scriptural principles, God raises up governments to judge believers. They have come to recognize their sin of voicelessness against unrighteousness in their land and now purpose to return to a sense of God-awareness, trusting God to restore His presence in the affairs of society. "Judgment must begin at the house of God" (I Peter 4:17). Christians have begun to judge their unwitting practice of humanism and now want no part of it for themselves or their children. Parents believe they must surrender unto "Caesar" the things that are his but to God the things that are God's. Children, though, do not belong to Caesar (the state). They belong to God. Parents act only as stewards. Nowhere in scripture or the United States Constitution is there the slightest hint that government has the responsibility to train children. But throughout the Bible are multitudes of verses that admonish parents to prepare their children to serve God and honor Him: Deuteronomy 6:1-9, Psalm 78, Galatians 4:1,2, Malachi 4:5-6, Luke 1:16-17, Ephesians 6:1-4.

Parents have been able over the past decade to see the results of Christian training in the lives of young people. They see girls and boys who radiate purity. Manners mark social interaction. Commitment to high ideals and objectives give purpose in life. A sense of God-awareness monitors personal behavior. Academic skills equip them for personal achievement. Loyalty to principles rate them as outstanding soldiers or citizens. Such children are not perfect. They, too, have faults, but their placement at the feet of Christian educators has enabled them to surpass in measurable increments the unstable and insecure life-style of children trained under principles of humanism.



## TO BE DIFFERENT MEANS CONFLICT

Why are Christians allowed to evacuate government schools? Can they defy established state educational practices?

Church-schools begin at more than three a day! In excess of a million Bible believing school-age children do not attend government schools each day, and thousands more will undoubtedly join their ranks in the future. They trudge off to church buildings every Monday morning and, in the name of religious freedom, open their Bible-based curriculum to study life from "God's point of view." Most of these children are taught by non-certified teachers, use textbooks not yet approved by the state, and meet in unlicensed church buildings--and study to be different.

Is there any public guarantee that such children will get a good education? Will they become responsible adults? Are they secretly being cloned into replicas of dangerous persons? Without government regulations to standardize all schools, these children will undoubtedly be different. But is different better or worse?

At least twenty years ago, a few Christian fundamentalists began to cry out in alarm against trends developing in government schools. Such men often were accused by their associates of having unfounded concern. However, the passage of time evidenced rampant parental dissatisfaction with state accredited and licensed schools, which were marked by declining academic levels and rising crime. The alarmists' cries of half a generation ago were based on "smoke" they smelled. By the spring of '76, "fire" was seen by large segments of the population. By 1979 media substantiated that one of the most dangerous places for America's teens was the premises of approved government schools. Conscientious educators tried to salvage the secular educational system through increased financing, return to basic education, and more policemen in the corridors. Fundamentalist parents, however, began to exercise their own system of improvement. They pulled their children from government buildings before another generation was neutralized by association with secular humanism's loose morals, situation ethics, ineffective curriculum, and undisciplined peers. For them a defiant alternative was justified.

Most turned to their pastors for guidance. Upon inquiry, they became aware of other churches whose congregations were seeking Christian education for their children. A literal movement emerged when curriculum, expertise, and training were



made available through several professional Christian organizations: Accelerated Christian Education, Alpha-Omega Publishers, A-Beka Book Publications, and Bob Jones University Press. In essence, they turned their backs on established educational practices and set out to operate their own "Bible-approved" church-schools. This alternative action raised the ire of secular educators.

Consider the confrontation. Insecure government teachers see their domain threatened by diminishing enrollment. They join administrators who are perplexed over staff inability to cope with crime, rape, drugs, bond failures, and low academic achievement. Both groups, gleeful at the opportunity to turn public attention from state schools, label fundamentalists parents as unreasonable, radical, extremist, and dangerous. Christian schools become scapegoats. Thus arises the association with "religious" fanatics who also have separated from the mainstream of society. Accusers have a problem, though, substantiating conjectures of probable wrongdoing. The current church-school movement is producing students whose social productivity leaves no crime record. Secular critics can only speculate that children being taught in non-approved schools will somehow turn out bad for society.

But federal and state guidelines are being revised to thwart the epidemic spread of non-government schools. Supposition is that government monitors can cause church-schools to conform their programs to state established criteria, practices, and values and thus protect children against "religious nuts" who might destroy the next generation. Suppose fundamentalists' schools are forced to conform to secular practices. Will America be the better? Government schools are in trouble; however, eliminating church schools won't improve the quality of state educational programs.

Perhaps well-intentioned, but shortsighted, legislators have overlooked the fact that almost all government schools are licensed and approved by a multitude of state agencies—none of which subscribe to the basic biblical concepts of virtue, parental authority, personal responsibility, and accountability to God. State licensure proves irrelevant to any guarantee against unapproved social behavior: illiterate, undisciplined roughnecks stalk the corridors of accredited government schools.

It seems ironic that a nation founded on fundamental concepts of morality, honesty, self-control, work ethic, and belief in God would rationalize that church-schools, which indoctrinate children in biblical values, will produce social degenerates. The mania to close down, or at least control church educational ministries, is in itself a degenerate move. It would take American families back to Lexington and Concord where predecessors faced the established practice of state control and said, "No more!"

Several problems arise when the state attempts to control churches: the traditional and historical separation of church and state becomes obscured; the right to religious freedom is subject to curtailment; parental custody of children transfers to the state. Most proposed church-related legislation is designed to protect society but in effect encroaches upon the very fiber of liberty that released America from the grip of a despotic monarch in 1776. Taking no time to verify alleged danger to children (or society), politicians draft legislation that chokes the breath out of American freedom. With a cry, "Help! The Fundamentalists are coming!" federal and state legislative bodies react. Demands are made that something be done before a whole generation is "lost" to the Bible believers.

More state rules are not needed. America was founded on a free-market system. Today, product quality still determines public acceptance. The free enterprise concept rests on the liberty of industry to place in the economy a new item and then let the consumer determine its market value. Parents pay for private church education. They will not invest their money in a bad product. If church education is no better than government education, the movement and its alarmists will fade. If it produces a quality product, America will be the benefactor. But there still exists two basic questions. (1) Will the state permit parents to exercise their convictions to train their own children? and (2) Will parents have sufficient faith to obey their God?



## ENCOURAGED BY MEN WHO WERE DIFFERENT

Periodically, several government educators issue secular humanist declarations in which they warn that the reappearance of "dogmatic authoritarian" religions threatens intellectual freedom, human rights, and scientific progress. They join other humanists who for at least four decades have attempted to eradicate the possibility of God-consciousness from the minds of future generations. The judicial bench lately joined the humanistic chorus by forbidding display of the biblical Ten Commandments in government schools. According to law, children in government schools can neither pray to nor read about God. How absurd is the now defunct national motto, "In God we trust" stamped on the coins collected from citizens to support their now "Godless" government educational system.

Secularists are currently mounting a major attack against anyone who publicly displays a fundamentalist Christian banner. "Suddenly" the men who teach those same principles upon which America was founded and gained world prominence ("scientific method," "intellectual freedom," and "human rights") are declared "warmongers," "authoritarian dogmatists," and "dangerous." For some undetermined reason, fundamentalists are supposedly dangerous to the welfare of man. Facts and historical evidence seem irrelevant to humanists. They keep clamoring that "the narrow thinking" of fundamentalists prevents the establishment of a world order in which intelligent men supposedly can experience freedom. A look at history dispels such irresponsible thought. From where did mankind get concepts of "scientific method," "intellectual freedom," and "human rights"? Such thoughts were not born in the minds of secularists whose premise is self-gratification. Although humanists have used the benefits of science to espouse their own values, freedom and science were born in the bosoms of God-fearing men. Hope for social reformation rests in men who emulate great thinkers of yesteryear.

Johannes Kepler in the 1600's pioneered the development of calculus and studies of planetary motion. He is considered one of the outstanding thinkers of history. His scientific mind was able to operate with "intellectual freedom" because of his deeply spiritual life dedicated to the study of God's laws. His burden was to free minds of superstitions and ignorance, consequently, Mr. Kepler devoted as much time to biblical studies as he did to mathematics. He spent long hours in fellowship with the God



Whose universe he charted. His intent was mathematically to prove the exactness of creation and the fallacy of evolution's "happenstance" approach.

Isaac Newton, standing in the shadow of Kepler studied mathematics to verify the order of God's universe. His fundamental acceptance of the authenticity of the scriptures was the basis for his scientific method of mathematically developing proof of gravity and differential calculus. His Christian concern for human rights motivated him to establish an equitable monetary system for English common people when government officials were noted for corruptness. Today, the development of mathematics is divided into four stages: Babylonian, Greek, Newtonian, and recent. Inclusion of Newton's name in the stages is a notable honor for a Bible believer!

Michael Farady, discoverer of the dynamo and its electrical power, was a devoted Sandemanian (fundamentalist Christian group). He regularly preached the gospel of Christ throughout his many years as England's greatest practitioner of the scientific method. He was also a creationist! He, too, is acclaimed as one of history's greatest scientists.

Benjamin Franklin, even though he was not a practicing Christian, is noted as one of our Constitutional architects and leading scientists. He invented the parlor wood stove and pioneered elementary principles of electricity, yet he admonished Congress to lay hold of God in the establishment of America's structure.

Jonathan Edwards, America's foremost colonial preacher, was extremely interested in science, yet he became so concerned about the spiritual and personal welfare of man that his total energy was channeled from science to preaching the gospel to free man from bondage of sin. As president of Princeton University, he declared the necessity of mixing theology with intellectual pursuit. (Princeton, founded as a fundamentalist school of theology, was the refuge for scientist Albert Einstein who fled Germany's humanistic authoritarianism to pursue science.)

Samuel F. B. Morse, son of a famous New England Congregational preacher and geographer, and inventor of the telegraph and the Morse code, recognized the hand of Diety on science when he transmitted his first message on the instrument he had invented: "What hath God wrought?"

What have humanists provided to society? Hitler offered us the Third Reich; Communism has enslaved over two thirds of the world; and America's Supreme Court and medical associations have systematically aborted the human rights of 14 million babies during the decade of the seventies and early eighties. Government educators, openly claiming to be humanists, authoritatively declare that children may not voice a prayer of appreciation to God; the Internal Revenue Service dogmatically declares

church educational ministries to be illegal and some judges condemn Christian parents to jail for assuming responsibility for the education of their children.

While Christians have given their lives to science and human rights, humanists have repeatedly eroded the very foundations which allow them to practice freedom. Fundamentalists have always been at the very core of man's quest for knowledge and human rights! Their cause is just, even if some misguided officials declare church schools to be illegal. Christian parents know they are scripturally correct; they should also be encouraged from history. Perhaps the confrontation, though, is rooted in more than educational matters. Is there a "hidden" reason why some secularists disregard historical scriptural evidence that supports justification for Bible training?

## MORE THAN AN EDUCATIONAL ISSUE

According to some tough-minded persons, teenagers and toddlers are wards of the state. Parents, contend such persons, should provide food, shelter, and finances, while trained government officials should determine social values, mental health, and educational achievement. Their argument is straightforward: parents are not considered capable of adequately preparing the next generation of citizens to adapt to changing social practices and technical complexities.

For years it has been said that youngsters are our nation's most valuable natural resource. Surely there is a ring of truth in that. Moreover, government funding of children's health, education, and welfare programs substantiates the point (largest budget classification in Congress). Where, though, does the concept of parental responsibility enter the American scheme of life? Are children simply another "form" of forest, coal, or water to be allocated, cultivated, and harvested by protective agencies?

Ostensibly the family unit has been an American bench mark--the central core of society. It is the fiber that binds one generation's strengths to the next generation's achievements. It is also cherished by parents as a biblically and Constitutionally permeated concept. Until recently, it was generally assumed that parents are responsible for providing the necessary means through which their children become productive citizens capable of continuing the free enterprise Judeo-Christian lifestyle. But apparently that assumption is not accepted by some bureaucrats -- the Bible and Constitution notwithstanding!

Article Twelve of the Constitution stipulates that all powers not expressly given to the central government are reserved to the states or "to the people." The fifth article particularly recognizes the sanctity of family unity and privacy. Family rights and liberties are protected by the supreme law of the land. Christian parents dutifully assume responsibility inherent in that document when they attempt to provide training consistent with constitutional principles: nowhere is there the slightest hint that government - whether local or federal--is to replace parents in the rearing of children. Government simply is not charged with the task of standardizing America's youth.

Even the Supreme Court substantiated the basic role of parents to train and care for their own children stating in Pierce vs Society of Sisters, 1925, that "the child is



not the mere creature of the state: those parents who nurture him have the right, coupled with the high duty, to recognize and prepare him for additional obligations." These inferred "additional obligations" encompass more than academic skills. Nurturing connotes standardization: the setting of children's behavior and value patterns for adulthood. Therein is the root of parental concern. They feel an absolute obligation to Deity to assume the constitutionally implied responsibility for rearing their children to be God-oriented citizens.

That is why many (such as Yoder vs. Wisconsin, Whisner vs. Ohio, Sileven vs. Nebraska, Dyck vs. N. Dakota, Johnson vs. Iowa, Roloff vs. Texas, and Wallace vs. Nevada) defied welfare agents and government school officials who seemed bent on standardizing all children to comply with bureaucratic notions about "proper" preparation for adulthood. But those parents ended up in court, charged as common criminals! In all of their cases, there appeared a central implication: that parents cannot be trusted to rear children.

How alarmingly similar to Nazi Germany and Soviet Russia! In 1936 Adolf Hitler abolished every Christian school in Germany and required all children to be enrolled in government schools. His motive was to eliminate parental influence on children. Currently in Soviet bloc nations parents are denied jobs or even jailed for teaching Christian principles to their children. The State there condemns the Bible as indoctrination in moral corruption and alien philosophy considered harmful to the objectives of Soviet Russia.

A judge in Nevada, U.S.A., came dangerously close to practicing that same totalitarian philosophy when he ruled against a Christian couple who wanted to provide a distinctively Bible-centered education for their children at home. His decision upheld accusations from the local government school board that the parents were incapable of providing an "equivalent" education. When national achievement test scores verified their children had actually learned more at home than at school, the court ruled the evidence irrelevant and inadmissible. Equivalent was implied to necessitate peer and teacher interpretation. Ruling from the bench, he quipped, "I believe from testimony that there is an inherent danger in the utilization of these materials Christian curriculum . There are no controls. There is no diagnostic testing, if you will, of the parent or parents who are administering this method. There is a danger as to what kind of help a student or students can get. . . ." He additionally discarded religious convictions by stating ". . .that the First Amendment argument, the freedom of exercise of religion, does not apply in this case." (Winnemucca School Board vs. Wallace, 1982).

Other State educational agencies and teacher organizations contend that a compelling interest, based on *Parens Patriae*, require state control over the upbringing of all children. Motivated by a concern to protect the innocent, self-appointed government guardians of society demand that only professionally trained educators can "properly" rear children. The Texas Department of Human Resources has overtly attempted to close identifiable unlicensed church and home study programs. Their attorneys vehemently contend supremacy of the state over educational programs, religious convictions notwithstanding. Parents in Pampa, San Antonio, and Amarillo, Texas, have found themselves in court, fighting for custody of their children. The same is happening in New York, Iowa, Michigan, West Virginia, and a host of other states.

Confrontation comes not only from state agencies backed up by the bench. Now the National Education Association, through its state affiliates, seems to be encouraging a concerted effort to neutralize parental involvement in the educational process. Their most recent thrust has been in the form of their manual, Combatting The New Right\*. In that omnibus publication, government school educators call for the absolute abolition of parental influence in childhood education. Their point of view is explicit: only state trained and licensed teachers have the ability to train children. The insinuation is that parents are incompetent to provide adequate training - that they should not be involved with or have any part in what or how children are taught.

This apparent orchestrating is evidenced by the fact that in almost all of the recent court cases involving Christian families initial charges have ensued from local government school officials, (as in Kentucky State Board of Education vs. Rudasill; Winnemucca School Board vs. Wallace; Austin Independent School District vs. Rocky and Julia Ramirez). Educators in the Texas Teachers Association endorse bills designed, in effect, altogether to outlaw church and home education. The Plano (Texas) School District has already conducted a staff inservice workshop designed to equip teachers to ostracize parent groups from involvement in the educational arena. Recently graduates from "unlicensed" church-schools were denied classification as high school graduates when inquiring with the U.S. Air Force, Stephen F. Austin College (Texas), Tyler Junior College (Texas), and the Texas Board of Corrections. Justification: a child is not classified as educated unless he is "processed" by the state.

How absurd! How ridiculous! How dangerous for America! Framers of the Constitution would be appalled. They knew that freedom to believe but not to practice religious convictions is tyranny. Of what value is freedom to worship if its

perpetuation is forbidden to children? Abdicating children's souls to government imposed values is to reduce their faith to a set of societal-established peer values. Such is not religious freedom. It is not protection for the innocent. It is statism cloaked in protectionism. It is a blueprint for destruction of the American Christian family.

\*Compiled by Western States Regional Staff of the National Education Association.



## THE REAL ISSUE COMES INTO FOCUS

The Iowa court was attentive to the testimony that somehow seemed logical, yet very wrong. It was not identifiable until the state's chief witness began to talk about cognitive learning. Little by little the real issue began to draw into focus. Even though the Iowa state prosecutor was arguing that church educators must acquire state certification or be approved to teach in their church-schools, the testimony centered on alleged deficiencies in individualized Christian instructional material. Then I recalled similar accusations from secular officials in Nebraska and Georgia where I had given court testimony. It really wasn't just the curriculum they opposed.

State witnesses continued quoting leading secular educational authorities such as Benjamin Bloom, John Dewey, Jean Piaget, and Edward L. Thorndike. They contended that self-instructional material prohibits a child from experiencing the full scope of Bloom's taxonomy through the cognitive level. Additionally, they stressed that children must be able to react to academic material in a teacher-pupil relationship in order to apply inductive reasoning. Their quotes sounded scholarly. They obviously impressed the judge who seemed to countenance agreement.

Something inside kept agitating me. I could not quite identify a seemingly blatant, yet ambiguous error in their logic or reasoning. Then I saw it. The basic issue was not educational methodology. It was philosophy.

Individualized programmed instruction is based on the premise that academic material presented in an organized scope and sequence with computer controlled vocabulary can be learned in spite of a teacher's presence or absence. It does not contend that the presence of an adult is unnecessary. It simply contends that children can best learn when they are able to command a vocabulary appropriate for their performance level and when not subjected to unfair comparison or competition with other children who may be more or less gifted. Further, it is based on the biblical foundation that children should learn spiritual and social "absolutes" line upon line, precept upon precept, and in a context in which their minds are exposed to that which is biblically right and sheltered from that which is evil or wrong. It establishes confidence in foundational absolutes upon which children structure further learning. Student comprehension of the content is monitored through frequent check-ups, self-tests, and chapter tests in which 80 percent comprehension of presented data must be demonstrated before progressing to subsequent concepts and information.

This method of learning is supervised by staff whose Christian life-style exemplifies appropriate biblical social behavior. Such staff is trained to ask questions and make suggestions designed to encourage and stimulate student learning of the prescribed material. Its greatest strengths can be summarized: appropriate for each student's vocabulary in every subject, scoped and sequenced in a spiral manner to reinforce learning through repetition and review, and noticeably absent of secular humanistic values.

This latter distinctive is the point of contention with state educators who poke fault at Christian curriculum. Secular humanists who accept as their premise the tenets of progressives John Dewey and Edward Thorndike disdain any curriculum which omits the element of teacher-controlled discussion of "relative" values. They want education to serve as a change agent. Individualized Christian instructional material, of necessity by its format, precludes opportunity for a teacher to present various views or information purposefully injected to provoke student questioning of data. Dewey and Thorndike were Hegelian in philosophy, and both were collectivist in politics; both were admitted humanists who proclaimed that nothing is absolute. They and their followers classify good education as that which exposes children to various opposites or alternative values, then through supervised dialogue allows students to arrive at an attitude or belief which seems reasonable for their socialization and life-style. Education, to them, is for adjustment and should not be a dogmatic perpetuation of a given set of values or principles.

Such proponents regard any limitation on discussion of "right or wrong" as miseducation or, at best, poor education. They stress that theistic-oriented programmed instruction teaches absolutes of right or wrong, truth or falsehood. To a humanist, this position is archaic and unprofessional in an era when social values and academic data are obviously in flux - that which was held sacred or true in past years is now discarded as socially inhibiting or unproveable. Ethical do's and don'ts, according to them, depict rigidity, preventing a child from inquiry, thus stifling "education" - or acquisition of acceptable socialization skills. Humanistic demand for inquiry into alternatives obviously requires a teacher who can "throw in" data, causing students to doubt, question, discard, or accept the material under discussion. The ultimate purpose is to teach students to question the accuracy of all input. Theoretically, the net result is graduation of children void of preferences toward or against practiced social values, philosophical principles, or scientific data. In other words, children would emerge into adulthood open to acceptance of values to which the majority adheres. Translated, it is situation ethics, or "doing that which is right in one's own sight."



This approach is, of course, anathema to a Christian who accepts as absolute the creationist view, the Ten Commandments, and the Pauline epistles' admonitions unto Godwardness, righteousness, purity, and obedience to parental authority. Christian parents stand in respect of scriptural admonitions that they are accountable for the manner in which their children interact. They further believe that a child becomes what is allowed to enter his soul (mind) through the educational process: corruption begets corruption, honesty verifies honesty, purity enhances purity, sensuality stimulates sensuality, and meekness spawns meekness. Thus, they stand firm on their convictions that children cannot mature as Christians and good citizens if allowed and encouraged to question, doubt, and ultimately reject biblical absolutes such as: "Thou shalt not commit adultery;" "Honor thy father and mother;" "Obey those who have the rule over you;" "There is one mediator between God and men, the man, Christ Jesus;" "As a man thinketh, so is he." Such, then, is the bench mark of Christian individualized instruction: expose a child only to that which would cause him to think as pleasing God - that which is true, honest, just, pure, lovely, of good report. The result is a child who shows the fruit of such training - one who has "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Philippians 4:8).

Ironic, isn't it? The state is perplexed at the blights now plaguing society: murder, strife, envy, seditions, adultery, covetousness. All are the result of education that indoctrinates a child's mind with doubts about biblical-based absolutes in economics, government, and interaction which can guide him into real self-acceptance and positive social productivity. A child who is forbidden to establish his behavioral motives on a sure bench mark is in constant emotional, spiritual, and mental flux, darting from one experience to another in search of something about which he can be sure - something that will give him confidence and purpose. The absence of a sure foundation casts him adrift in society.

Hegelian Deweyism or Thorndikeism is a sham, propped up in the cloak of "good" education and fostered on society as academically sound. Its fruits (splashed as headlines on daily news media) verify its ineptness to meet the needs of society. Its questioning, doubting, scoffing methodology is likewise indefensible.

The judge accepted testimony. The state rested its case. I left the courtroom wondering whether the real issue had even been understood: mind control and humanization of the next generation through "approved" and "certified" educators. Had the judge even understood? Couldn't he see that state approval means government control of religious exercise?



## THE SUBTLETY OF APPROVAL

Some government officials and professional educators want to license the educational ministries of fundamentalist churches. But throughout America, Christian educators are rejecting government approval and accreditation. They do so with meekness but without apology or regard of criticism by local and state officials. Parental defiance has resulted, however, in litigation initiated by government blatantly opposed to a people who want to serve their God. Some conscientious and some calloused bureaucrats argue, "Those people are indoctrinating their children with beliefs which cause them to be at variance with secular society. Isn't that bad? How shall the public benefit from the presence of peculiar people who do not want to do what the secular majority practices?"

America never has required a regimented people. Diversity has plied the crosswalks of America's education from its inception. This "melting pot" of the world teems with cultural distinctives. Peculiarities are not counted dangerous to general national strength unless they are at variance with civil tranquility. A standard benchmark is applied: do their practices violate the physical life or property of others or undermine the foundations upon which freedom rests? Unless they do, the people are free to practice their beliefs. Or are they?

Today there seems to be judicial, legislative, and humanistic confusion about what is good for society. Most lawmakers of yesterday were guided by a sense of perspective resulting from exposure to biblical principles set forth as absolutes for human interaction. Scripturally based teaching was required in all law schools prior to 1900. Thus, for almost 150 years, lawmakers and judges intuitively knew what was "right or wrong" about social conduct: parents who taught biblical concepts were regarded as patriotic citizens; men who stole property were hanged or punished; men who killed earned that same penalty; moral perverts were incarcerated away from children.

The federal Constitution was penned by men whose insight into human nature seems unparalleled today. How did they spring forth such concepts theretofore unexperienced by the cultural world? From where did they draw the idea of checks and balances against branches of government? From where did they understand that justice and judgment need a swift and fair trial? From where did they garnish the

thought that from God men have certain inalienable rights? They did not have to form those concepts from scratch. They sprung from the souls of men whose bosoms had received seeds of righteousness, judgment, and equity through biblical training.

The majority of those men who framed the Declaration of Independence, the Constitution, and the Bill of Rights were men who sat under the influence of Christianity's way of life. Grandmothers, fathers, and elder siblings practiced before them a sense of awe and adherence toward God. While these men grew up, they were familiar with the basic biblical principles which any casual observer can identify permeating the founding laws of our land.

What has happened since then? Justice seems so very slow if at all practiced; crimes of violence are unchecked in every community; national educational institutions are plagued with distractions which impede instruction; legislative bodies flounder in abstract complexities that thwart establishment of equity among industries and consumers.

Now back to the first paragraph, last sentence: "How shall the public benefit from the presence of peculiar people who do not want to do what the majority practices?"

Emerging are peculiar men and women who seem to understand human nature. They know that social tranquility demands general public adherence to some sort of code of conduct. They believe a yardstick must be displayed for public application against civil action. This is not a new thing. All societies adopt guidelines for interaction and correction of those who do not respect life and property of others.

But these same Christian people understand that their particular code of conduct is not practiced in general. They know that society basically does not appropriate personal bench marks set forth by scripture. Understanding this condition, Christians do not attempt physically to gain control of society; that would violate their code.

What they are quietly doing is placing into their children a set of values identical with those which gave foundation to America. They believe foremost that God requires their obedience to His laws. They both fear and rejoice in the realization that God will direct lives according to His grace, mercy, and judgment over the affairs of men. They are aware that their life-style is at variance with many aspects of society. They purposely conduct themselves differently for two reasons: (1) they believe God is not pleased with people who disregard Him as judge of their conduct, (2) and they observe and reject the results secular practices have effected on society. They conclude from history and personal conviction that America currently needs the Christian life-style for survival, and that it will be accepted if observed as effective in the lives of those who are peculiarly Christian.



Thus, they purposely set out to train their children to be leaders who will practice distinctively Christian values. They do so with a sense of exclusion of activities and assumptions accepted by non-Christians. Their justification is founded in biblical commands to train up a child by exposing him to those entities which will characterize his life as an adult. Drawing from commandments in scripture, they do not want to force their beliefs on others who may be offended by them. Likewise, they do not want the beliefs of non-Christians forced on their children.

Their reasoning is simple: "Let us alone to teach our children to fellowship with the Lord and we will let you alone to reject Him." At the same time, these peculiar people are persuaded that the only safe future for their children and grandchildren is reemergence of men and women who are adherents to the values which gave birth to the Constitution.

Their fear, though, is that society will slowly seek to strangle their way of life. Concern is not without precedence: history records that Christians have been persecuted and even killed for practicing their faith. Foxes Book of Martyrs documents that fact. Some well-intentioned and some maliciously motivated elements disdain the Christian value system of moral restraint, absolutes, and justice. For some reasons, often difficult to identify, many government educators, civil authorities, and sociologists reject the concept that Christians ought to be able to train their children to carry on the Christian life-style. Legislative and bureaucratic efforts are being made to prohibit removal of children from established government educational institutions in favor of enrollment in church-schools. Government use of physical restraint usually is not evoked, at least right away. Persuasion to conform is applied in the form of legislatively enforced educational standards prescribed by secular government agencies. Usually standards are in the form of requirements that all children be taught only by teachers who are certified and approved by the state or that children be educated only by materials approved by government.

Therein lies what Christian parents contend will be the death knoll to the faith as a practiceable life-style. They are doomed to oblivion under such restraints. How can a secular non-Christian impart values about which he knows very little or openly rejects? To place children under tutorship of Christ-rejectors is to persuade those children away from biblical values so dear to them and the souls of their parents.

America has not suddenly rejected the biblically based values on which she was founded. Erosion came in increments. A doubt here. A question there. A scoff. A ridicule. Little by little imputers of knowledge affected the next generation until



today the general public scarcely (if at all) accepts or even understands the scriptural-based Constitution and its foundational concepts.

Imposition of secular educational and social standards on all children disregards the value of individualism. Rigid state rules lockstep all future generations into the patterns currently practiced. What a paradox. Men are crying out for solutions to economic, educational, political, and moral perplexities yet reject the remedy history has demonstrated effective: to train a new generation which thinks creatively as did the founding fathers.

To impose on future leaders the seeds of today's maladies is no remedy. Seeds bear forth their kind. Christian children forced to accept secular beliefs and practices of grownups and peers will bring to fruit those same beliefs and practices in adulthood. Current non-biblical educational standards and guidelines formulated by government agencies can do no more than continue the same perplexities now plaguing society. What is needed in America cannot come from "approval" by educators steeped in their own life-style - a life-style void of the scriptural bench mark for social conduct.

Teacher certification, state licensure of church-schools, approval of curriculum--all are futile efforts that only bring further conformity to current social problems. To impose on all children the absence of biblically founded bench marks is to render the nation lame, invalid, and emaciated. How can she endure? Death stalks a nation when it forbids a people counted peculiar because they accept as absolute the values on which their culture was founded.

The most dangerous thing bureaucracy can do is forbid practice of the Christian life-style. Few secularists will outright advocate that, but the result of bureaucratic approval is identical. Forcing all children to sit at the feet of only state "approved," "certified," or "licensed" teachers is slowly to strangle the breath from Christianity, the fiber of America. Christian adults who must attend secular "certifying" institutions are forced to accept and voice agreement with non-Christian values and then agree to expose their children to such values. Each such exposure is as a wild seed that would sprout in the minds of the once-peculiar children, causing them to become "hybrids." They in turn would share those "hybrid" concepts one with another until their peculiarity is no longer evident. They would be assimilated until their life-style is identical to the culture that "approves" them. And so would be passed on the plagues of society. Gone would be the Christian bench mark that could guide America out of her self-imposed perplexities. Thank God, some pastors and families realize the seriousness of the matter. They steadfastly set their faith in Christ and defy the government that asks them to disobey God's commandments. But they end up in court, with their faith on trial.

## A PASTOR'S FAITH GOES ON TRIAL

"Surely, I am dreaming; this really could not be happening." Tears welled in my eyes and my body racked with emotion as I heard the state prosecuting attorney accuse Pastor Dyck with criminal charges for violating the state's compulsory school attendance laws. Light emotion rose to anger as the prosecutor began to unfold his arguments that the state has authority to determine the educational program of all resident children and that religious convictions are irrelevant to the law. Determined to exercise the law, the accuser methodically presented evidence designed to condemn the pastor and his children--a condemnation that, if effected, would place the pastor in jail, his children in a guardian's care, and his expectant wife without income and protection.

The prosecutor's stalking accusations seemed to belong in another era or nation. What turn of historical events has led to the condemnation of this godly man? The Bible clutched by Pastor Dyck reminds me that the first American schools were in churches where the teacher was the local pastor using his only textbook, the Bible. Today a gospel preacher sits in court next to his anxious wife, the mother of his seven children. He and his church are on trial for obeying God's command to train their children: Deuteronomy 6:6-8, Psalm 1, Proverbs 22:6, Philippians 4:8-9, and other verses. With steadfast determination that he has done no wrong to God or nation, he listens as a state attorney rails criminal charges at him. The charges: he does not have his children in a school "approved" by state educators. My experience as a government school educator suddenly becomes embarrassing--almost nauseating and repugnant--for it is local government school administration pressing charges against Pastor Dyck.

The government school principal takes the stand to present evidence that the Dyck children have been truant for several months. He refers to attendance records to verify his testimony. The prosecutor finishes: "No further questions, your Honor." Turning to the defense, the judge quips: "Does counsel wish to cross-examine?" A drama begins to unfold. The heretofore confident principal begins to squirm uneasily as the defense attorney directs pointed questions about school activities to which the Dyck children were subjected while attending the local government school.

Soon it is obvious to the court that there is stark conflict between the convictions practiced by the Dyck children and those promoted in the secular school.



Even to the casual observer, it is evident that Pastor Dyck's children cannot freely exercise their religious convictions in an environment where textbooks promote profanity, humanistic philosophy, and evolution, and where school officials are unable to prohibit student and staff indulgence in pornography, tobacco, narcotics, and physical abuse. Like any realistic person who has been recently involved with government schools, I have to admit that a Christian father of deep religious convictions would have to remove his children from the secular school or violate scriptural commands regarding the godly rearing and training of his children. Pastor Dyck's countenance marks him as a man of convictions. He contends, "I seek no state aid, assistance, or approval. My authority is the Bible; my degreed wife is the teacher; a fully Christian curriculum is our course of study; my church building is our facility. I merely want to be left alone. But, the state says, 'No.' "

I cannot help reflecting on a conversation several years ago when I asked the philosopher-statesman Dr. Rousas Rushdoony, "When does a Christian man resort to action to defend his convictions?" After a moment of pensive reflection, he calmly replied, "When they come for your wife and children." Such words are pounding my mind as I search the countenance of the pastor. A touch of anxiety periodically flickers across a face of character that reveals to the court a man of no shallow conviction - a man who is fighting for his family.

Like Pastor Levi Whisner (Ohio vs. Whisner) and Pastor Roy Forrest (City of Concord vs. Forrest), Pastor Peter Dyck (State of North Dakota vs. Dyck) is on trial for exercising scriptural admonitions to train his children to love and serve God. Being pastor of a local fundamental church, he represents other Christian families who share his persuasion. The opening of Wells County Christian Academy in his church was a natural consequence of their deep-seated beliefs - beliefs which could not be practiced in a secular educational environment hostile to Christian principles and practices.

Sitting at the prosecutor's side is an educational expert from a state university, ready to prompt the prosecutor in terminology and interpretation of the law. What is he scribbling on a note pad and passing to the prosecutor? Each note seems to stir the state attorney to increased determination to put the pastor behind bars. What motives prompt such callousness?

Have secular pedantics become so obsessed with their zeal to influence children that the preciousness of the home is threatened? What has America gained if her homes have no sanctity? If her fathers have no opportunity to train their offspring in the ways of God? If the free exercise of religion is subject to the restraints of public pedagogues?

Is this expert among those secularists who have hoped for and promoted restraints on the home and closure of churches? Is he as adamant as the professor in a leading state university who recently told his class of future teachers: "It is a teacher's duty to undo all the religious and political training which the child has had at home." Could Theodore Brameld's reconstructionism (Education As Power) be coming to fruition? He and others (following the philosophy of John Dewey and Horace Mann) have for several years advocated changing the American society away from Christian ethics to one of humanism - the philosophy of restraints by social sanction. Is that the direction America wants to pursue? Apparently. Where does that leave a man of religious conviction - a man whose entire way of life is biblically grounded? He is forced to fight or give up. Pastor Dyck grips his Bible and whispers to his counsel, "I must obey God. It is sin to turn my children over to a system which has evicted God!" For such a man, accountability to God is more consequential than accountability to a state attorney with all his threats of incarceration.

The courtroom is the only recourse. And yet it takes on the appearance of a bully brutally pounding a helpless victim. A Christian attorney pleads innocence on the constitutional issue of religious convictions; the prosecutor methodically exclaims, "Objection, your Honor, counsel for the accused is interjecting irrelevant argument." Irrelevant? Waiting to take the witness stand in behalf of Pastor Dyck are preachers who also have felt the crunch of state officials in Texas, Virginia, Alabama, Michigan, Minnesota, Nebraska, and other states. Before the trial, they could be heard expressing words of encouragement to Pastor Dyck. Many said they would reopen the school in his place even if they too were threatened with jail sentences.

Christian Law Association represents Pastor Dyck and these other pastors who contend that "the matter of religious freedom is as critical as the issues that catapulted Patrick Henry's famous words into the annals of history. If a pastor's beliefs are irrelevant, then the Constitution stands as a worthless document." I shudder at the thought of America trying a man who believes in the very essence of that which gave birth to our nation. Have we gone mad? Where shall it end if the very foundations upon which our courts are established be removed? Hollow sounding are the words "Do you swear to tell the whole truth, so help you God?" The pastors have been asked to take the witness stand to repeat the above words and then are expected by the state to denounce allegiance to the God to Whom they have sworn fidelity. Absurd! Hypocritical! Sinful!

Fight? Pastor Dyck is, for he is made of the "stuff" that cut America out of a wilderness that carried missionaries over the Rockies, that built churches in prairie



towns and frontier communities and that propelled a great general to bow his knee to God at Valley Forge.

The judge waits for closing remarks. Voices hush as the state attorney rises to rest his case calling upon the court to declare, "Guilty." Every eye turns to the defense attorney. With pathos in his voice, the counsel pleads for acquittal: "How can the court do less when the state has not established evidence to condemn the pastor? Counsel for the state has not addressed the very issue: constitutional rights to exercise religious beliefs." Unexpectedly, the judge recesses for one hour to confer with counsel in his chamber. Murmurings are exchanged as the audience reacts. "What is happening? Why is the judge talking with both attorneys?" Some whisper while others gather in what appears to be muffled prayer meetings.

"Please rise," the bailiff commands. After resuming his seat, the judge cautiously rules: "Defense counsel has asked for acquittal, and the court rules in favor of the defense." Tears mingle with sobs of joy as the pastor's wife embraces him. His children rush to cling to their father. Order is restored as the gavel sounds, refocusing attention on the judge: "Future proceedings may follow as the state seeks to establish a proper relationship with those who practice religious convictions. Attempt will be made to get the issue before the state supreme court."

Acquittal! A precious word to a pastor faced with criminal charges for doing what he had to do: train his children according to scriptural commands. But what about next time, or in some other state? Will the "state" continue to put on trial those Christians who must obey God? Probably. And Christians will fight because they are right! Like a beacon on hill, such conviction draws attention. Others see. Some applaud. Some ridicule. Some even condemn. But little by little men of principle gradually force society to change -- to move from one position to another.

## MOVE OVER JOHN BUNYAN

He stood by the dusty road with his Bible. With eager hearts farmers and merchants—the common people of England—listened intently to what Rev. Bunyan was telling them about the truth of God. Previously disappointed and distraught over legalistic practices of the approved state church, his followers sought a more clearly presented Gospel. They wanted instruction that would turn the hearts of their children to Christ. John Bunyan's messages did that and more. His bold and concise presentation of Scripture was appealing and practical for youth and adult who thirsted for fellowship with the eternal God.

But they were taught in secret. English believers in 1638 could assemble only in ecclesiastically and governmentally-approved edifices and under the teaching of licensed clergymen who followed the state prayer book program. John Bunyan's followers met neither condition: their pastor was unlicensed and they disdained the stilted government prayer book.

Though a brilliant scholar of the Bible, Bunyan abhorred clerical ritualism which kept the Gospel cold and made it something remote to the populace. His heart went out to honest hard working peasants whose spiritual needs were unmet by learned priests with their academic vocabulary and Latin chants. Such teachings found no lodging in the common man's soul.

Forbidden to assemble in state-approved churches, Bunyan and his followers went to the countryside; there they met with God. But for this act of worship they were labeled dissenters, heretics, and outcasts of organized religion. They became fugitives from public officials. They assembled anyway. They could do no less. They had sincerely tried the approved ecclesiastical method and had found it apostate, cold, and removed from the biblical truths they had received during personal study of Scripture. They knew what they were doing, for they followed in the steps of Martin Luther, John Calvin, and John Knox—men who chose to serve God when the accepted practice was to obey only approved procedures.

So, on that day by the roadside, "approved" clergymen pointed the sheriff to Bunyan. They arrested and jailed him. Shocked believers gaped in disbelief as their preacher was shackled and taken to prison. His crime: preaching without a license.



For the next twelve years, he resided in the Bedford jail. He was accused of being a heretical rabble rouser. The clergy mocked him for his defiance of the magistrate's "reasonable" rules for church worship. Public officials abhorred his determined boldness to obey God rather than man.

The common people adored him and considered him a resolute man after God's own heart, a man who would rather remain in jail with a view on eternity than bow his knee to temporal conveniences which violated biblical truths.

His body ached on the cold stone floor. His heart wrenched each time his blind daughter Mary tapped her way to his cell to bring food and to cling tearfully to his neck. His flesh pricked in anger when the guard denied permission to kiss and hug his small son. His confinement broke the health of his wife: she died. Life was cruel!

Why did this intelligent author of Pilgrim's Progress and sixty additional publications on Christianity refuse offers to accept a state license? He could have been released from prison within an hour of his capture. Why did he stay in jail? Because he saw things on which normal Christians could not focus: an accountability to a just God, and a sense of obligation to demonstrate that "dissenters'" fellowship must rest in Christ whether or not organized clergy or the demanding magistrate approves. He realized quite vividly that future freedom to assemble in Christ's name, to worship or to teach children rested solidly on the shoulders of himself and other non-conformist leaders. He was not a man of civil disruption, as accused, but rather a leader who clearly understood the impact of his testimony to God. Others would follow his footprints, and he felt he dare not lead them in error or compromise for the sake of temporary comfort. His commitment to fellowship with God allowed no room for even the slightest entanglement of government in his worship of Deity.

When pulpits were closed to him, he meekly met outdoors. When the state prayerbook was declared essential for all churches, he quietly refused and taught as directed of the Holy Spirit. He obeyed where conscience permitted, but resolutely refused to shelve the Bible in place of civil format and procedures required of preachers who would accept a license. He knew God, not man, established the manner of worship demanded of Christians. So, he remained in jail.

American history has begun to repeat this same drama. Preachers after the pattern of Bunyan have glimpsed a view of eternity and concluded that the price of civil approval to practice their convictions is too high; they wrestle with the agony of wanting to be law-abiding Christians while being confronted with the horror of knowing that state-imposed procedures on worship will eventually produce spiritually and morally emaciated children—for whom the pastor and parents must give an

account at judgment day. They make a decision: quietly and meekly they withdraw from the state "prayer book" (curriculum and guidelines) and assemble their believers in fields (unapproved church facilities) by the roadside. Persecution begins. Government educators invoke compulsory attendance laws; other pastors call them law breakers and heretics; local civil authorities castigate them as belligerent radicals; neighbors petition to close the church; finally, sheriffs emerge with summons to appear before magistrates to justify defiance of "reasonable" rules and regulations.

More than 2,000 pastors and several thousand parents have in recent years received notice that their religious practices violated civil codes and that adjustment in worship was necessary to avoid charges of criminal action. Many have gone to court. Some have spent time in jail: Yoder (for teaching his Amish children); Roloff (operating a girls' home); Dillabaugh (operating a church-school); Voegtlin (defying welfare department); Yingling (spanking a teenage boy); Sileven for operating a non-certified church-school. Others would have parted the covers on jailbunks if legal counsel had not effected "not guilty" or "acquittal."

But alas, some modern clergy have joined the secular community in castigation of would-be Bunyans. Pressure is mounting to conform, and some are. They have taken all they can and have decided the cell floor is too hard, the food too bland, and the solitude too severe: a major denomination sent witnesses to offer testimony against Roloff during his trial to keep open his church-operated girls' home in Texas; the state prosecution successfully summoned key denominational witnesses who testified against sixty fundamentalist church schools on trial in North Carolina; a fellow Baptist pastor offered chief witness against other Baptist pastors on trial in Kentucky for allegedly violating unemployment compensation regulations. Focus has moved from eternity to expediency, from Scripture to security.

The ecclesiastical view is that state conditions when reconsidered seem not too restrictive: reasonable state entanglement is not really a violation of Scripture because it guarantees a society free of ignorance and civil turmoil. They further contend that some government controls are necessary for protection against religious fanatics. Such rationalization reflects a weakening of Christian perspective on fundamental scriptural truths. Authors of such words have forgotten that when Christian dissenters and nonconformists refrain from practicing their convictions, the unrighteous gain another entrenched foothold in church and civil affairs. Had not Bunyan stood firm to his convictions his followers would have disbanded in bewilderment and confusion at such a weak faith that was not focused on eternity. And his critics would have increased efforts to thumb their noses at God.



Move over John Bunyan. You have company: some of which will break and begin to cringe at the sound of your quill as it scratches out God's demands for a people of conviction; they will whimper "reconsideration" of state requirements and mumble apologies to you as the cell door clangs behind them. But others will resolutely remain to hand quill and ink as you write their determination to serve God rather than man.

### WHILE TIME PERMITS

"The timidity of the Christian community must, in this desparate hour, be abandoned for the spirit of Peter and John and Stephen, and all the others in the New Testament who stood so firmly. The spirit of compromise with evil and death must be abandoned for the strength of purpose found in Wilberforce, Shaftesbury, Luther, Bonhoeffer, and the others who have withstood the undermining of truth in the their moment of history." (Franky Schaeffer, A TIME FOR ANGER, pp. 57-58) During this past century, Christians have sat meekly in church pews and whispered prayers for God to intervene in the affairs of state -- to establish a spiritual and moral awakening. But during that century, fundamentalist pastors accepted the false assumption that the church and society should not mix. Spiritually anemic churches neglected God-given responsibility to reinforce the conscience of the state and to temper influences of secular humanism. Consequently, the twentieth-century church is choking under the stranglehold of bureaucratic rules that not only limit church ministries but also force believers to violate scripture. The church has been lulled into a suicidal complacency which, if not reversed, is about to witness the death and burial of religious freedom.

One hundred years ago, statesmen understood the responsibility of the church toward society and actively sought the views of local pastors before proposing legislation. In fact, politicians seldom even candidated without wooing the clergy. To do so would be a wasteful expenditure of time and money. But the gradual erosion of fundamentalism in the church cleared the way for a steady flow of humanism into politics and education.

Periodically a "fire and brimstone" preacher would rise from his knees and, with passionate concern, thunder at the evils plaguing society: Billy Sunday fought booze; Bob Jones opposed the social gospel; J. Frank Norris hammered away at corruption in city government. Their motivation was not to control a political party, but rather to effect a change in the attitudes and hearts of people so that politics would reflect the values of a moral electorate.

Those early opposers of evil in high places were identified as "dangerous fanatics and demagogues." Arrogant politicians and a demeaning press brow-beat pastors back to their pulpits. Most preachers meekly retreated to parsonage chambers and hung up their involvement in politics and civic affairs. The Mayflower Compact's strict



observance of God's principles in government was replaced by a welfare security philosophy. A once God-dependent church became, in effect, a man-dependent body. Humanism and its sundry forms of restrictive legislation replaced biblical statesmanship. And today, bureaucracy has become the entity from which believers are commanded to seek approval for practice of their faith: racial quotas, unemployment compensation, tax exemption, social security, and licensure.

Followers of those few "fire and brimstone" pastors of a century ago stopped short. Perhaps believers today should take a look at history. The government structure of Geneva, Switzerland, of the 1550's was characterized by fiscal responsibility, absence of alcoholics, and demonstrated Christian interest in spiritual and moral conditions. Geneva children attended schools where they learned of God, righteousness, responsibility, and control of personal appetites and behaviour. The citizenry participated in public affairs. Such had not previously been the situation. But a young man named John Calvin began to preach vehemently against corruption in the church, home, and government. His arguments from scripture pierced the conscience of the private and public sector until, at last, there arose men of like character and courage who assumed responsibility. Calvin and his ardent followers required an accountability of civil authorities: the result was the Reformation in Switzerland!

John Knox (1536-63) was driven from Scotland by corrupt civil authorities. A reign of horror covered Scotland during the absence of that fiery preacher-activist. While in exile he studied under Calvin and later returned to Scotland where he actively led a reform movement that set decency and civil responsibility as bench marks in government.

When Patrick Henry's passionate plea for "liberty or death" was emitted from a church pew, it was just after he had witnessed the public beating of a Baptist preacher who dared to proclaim truth without a state license; it was after farmers had cried under the burden of excessive taxes and after citizens had cowered under oppressive edicts from civil magistrates: the same conditions now facing fundamentalist parents.

As early as 1975, some pastors realized that their local ministries were, for all intents and purposes, directed not by God, but by bureaucrats to whom they had tacitly given the authority to sanction and approve church operation through certification of staff, approval of church-schools, imposition of guidelines for racial quotas, taxation of property, and social security payments. These and a host of other entanglements have given government controlling authority over church ministries, reducing New Testament Christianity merely to singing, prayer meeting, and benevolence to the poor.

Pastors realize with alarm that once-free churches are now engulfed in oppressive conditions. But the backlog of noninvolvement has reduced Christians to the status of novices in a highly sophisticated political arena encompassing such terms as lobbyist, subcommittee, amendments, floor manager, and filibuster. Conventional involvement for believers now is awkward and characterized by repeated defeat of efforts to restore biblical concepts. Alternatives to defiance are nonexistent. The time is ripe for, and survival is dependent on, believers' insistence on worship without government oppression.

A statement by Sir Winston Churchill clearly expresses the believer's position in the battle for his faith, "Still, if you will not fight for the right when you can easily win without bloodshed; if you will not fight when your victory will be sure and not too costly, you may come to the moment when you will have to fight with all odds against you and only a precarious chance of survival. There may even be a worse case. You may have to fight when there is no chance of victory, because it is better to perish than to live as slaves." Defiance is necessary even if it means legal confrontation. But each court victory signals hope for the Christian faith. Defiance? It is essential for survival!



## REFORMATION AND CHURCH "BUSINESS"

It is historically accepted that skills, philosophy, and religion are to be "schooled" into the heart, mind, and life-style of children while they grow up. As European society emerged from a basically agricultural to technical climate, two types of "schools" developed: business schools and church-schools. The more affluent parents sent their children to the recognized "state" church (Catholic, Anglican, or Lutheran) where they received instruction in academics and religion from a clergyman. Other children were apprenticed to shop owners who "schooled" boys in specific trades. As a shop owner's reputation grew, his business became a popular "school" to which to apprentice young men. Moreover, if clergymen were capable, they added to their instruction such disciplines as mathematics, grammar, geography, Latin, and other subjects to equip young men to tasks and occupations they would face as adults.

The addition of such disciplines, though not deliberate, tended to disassociate academic instruction from religious beliefs. The European church instructional program subtly became secularized as Christian teaching was replaced with an emphasis on quantitative facts, theories, and occupational skills. Distinctively Christian training gradually was adapted until it became a replica of secularized government institutions throughout Europe. Early colonists left Europe (and its educational system) to establish homes in a land where they could freely teach academics, and biblical principles to their children.

Today, American education is considered to be both a concern of government agencies and parents. The fact that education is currently a major topic in courtrooms, political campaigns, legislative chambers, and public hearings raises the question of appropriate responsibility: Who is responsible for educating America's youth? Government? Business? Parents? All three? To what extent?

American schools began as an extension of the family unit. Emerging colonies had no central school system. Parents were held responsible by community officials and a commonly held sense of obligation to teach their children to read scriptural passages, recite moral codes, and perform numerical exercises. For 210 years (1630-1840), 96 percent of America's children attended private neighborhood, parent-controlled schools. [ The concept had been brought from England, where there were then (and are today) two types of schools: "public" and "government." "Public" schools

in Britain are local, privately owned and operated. The term "public" school is a direct carry over from early English culture. It means citizen control as opposed to government control. "Government" schools are those financed and totally controlled by government education officials. Control is not local. ] As population increased in Colonial America, communities established political wards from which each family appointed a representative to a local community school. Thus two basic institutions conducted schools: (1) parent-operated private schools and (2) community-operated public schools. Both were, however, under direct control of local citizens. In 1840, Horace Mann, who had studied government-controlled education in Prussia, introduced to America the concept of statism in schools. As communities grew, common law required schools to be directed by publicly elected citizens. By 1870 the idea of government involvement in education was thoroughly introduced in schools.

During the 1900's, a consolidation movement swept across America. It was a period when public (parent) schools evolved into government (state) schools. By 1970 there were relatively few private schools remaining in America. Education had been abdicated (in the mind of the public) to a responsibility of the state.

Recent reemergence of parental concern for education has refocused public attention on government schools. Conflict has developed from the central concept of statism verses parental responsibility. Government schools can only effectively operate as a means of teaching and building statism. Local government-funded schools, commissioned by legislative bodies to standardize students, must encompass curriculum and philosophy which perpetuate the concept of statism -- government responsibility for educating children.

Survival of the concept of government controlled education necessitates enactment of a statism philosophy. By its approach of supremacy over parents, statism excludes the concept of a free-market alternative in education. Statism makes no allowance for, nor does it compliment, the free enterprise system in which quality is a major factor determining acceptance.

Christian educators are attempting to provide a viable alternative to government education. However, they often emulate secular curriculum, methodology, and practice. Their "copy" of secular schools has created a rather awkward situation for the American judicial system which traditionally has practiced a distant "hands off" approach to the church. Moreover, as Christian schools emulate secular society, the courts force themselves into the affairs of a secularized church.

In an effort to train their children scripturally, parents have assumed that a church can operate a Monday-through-Friday school which will adequately meet the



objectives of the Christian community. Numerous court cases, however, have refocused a piercing light on this matter of a Christian school. Our constitutional preoccupation with fairness, equity, and legality of institutions has created legislation, backed by the courts, which stipulates that "schools" must be approved by society's legal system. Many church leaders have generally accepted the concept of government approval and have adopted a basically secular view of what constitutes a "school" therefore, throughout our nation, the courts are attempting to help define the difference between a "school" and a church.

Webster defines the word "school" as "an institution for teaching children, a session of an institution of instruction, any place or means of learning or discipline." As a transitive verb, "school" means to teach or train. The Bible admonishes parents to "train up a child in the way he should go . . . daily in the Temple, . . . when he walks by the way . . . for correction, reproof, instruction . . . under tutors and governors." Many scripture verses are commonly used to justify the operation of a Christian school. Church leaders, though, ought carefully to consider Webster's reference to "school" as that of training conducted in an "institution."

God established three institutions: home, church, and government. The first two are the only institutions ordained and commissioned of God for the purpose of training children. Yet Christian men have allowed the courts to define government school or its equivalent as the only appropriate educational institution.

Secular encroachment into education has been permitted by the church, but not without allowing deterioration of Christian values. Government justification for defining Christian education is not compatible with scripture. God never intended for Christian children to be trained under government, but rather under the institution of the home with parental liberty to delegate some educational responsibility to the church. (Deuteronomy 6, Malachi 4:5-6, Galatians 4:1-2, Ephesians 6:1-4)

The historical posture of government to churches is one of recognition that a local Christian fellowship (church) performs certain activities considered beneficial to society, thus relieving government of the burden and expense. Christians historically practice taking care of widows, orphans, and disabled members. In times of national crisis, for example, Christians rally to the needs of citizens who are unable to care for themselves: vagabonds, disaster victims, and the needy at Christmas.

In an attempt to be equitable toward all aspects of society, government has established the policy that churches or other charitable organizations which perform the same types of function as local government should not be taxed - the "argument" being that these organizations relieve citizens of the burden to assume financial

responsibility, thus serving a public interest. Churches perform their services from a motive of obedience to scripture and a benevolent attitude toward people in need. Government, however, views its tax-free services as an "allowed" or "permitted" practice.

Christian citizens who perform services under the umbrella of their local church still pay taxes as private citizens. However, their legally constituted church (charitable organization) pays no taxes on items and services which are negotiated for the benefit of others in need. Thus, the American churches are habituated to a practice of transacting benevolent services tax-free, while individual members of the churches continue to pay general taxes levied on citizens.

Local churches are theoretically supported by the tithes and offerings of participating members. Denominational churches, however, have become quite sophisticated in stewardship practices, using business management techniques of investment and "profit" returned to the treasure for future needs. It is not uncommon for churches and denominational headquarters to own entire businesses, cash crops, and real estate property. But government officials who are not necessarily sympathetic toward fundamentalists realize that some religious organizations are computerized big business conglomerates which are "stretching" the concepts of thriftiness, resourcefulness, or stewardship by investing in stocks, real estate, and marketing. Unlike George Mueller, who "prayed down" his needs to care for orphans, most large tax-free foundations or institutions rely on shrewd businessmen who wheel and deal with available resources that are tax-exempt and have little, if any, direct relationship with services provided by their charitable organization.

Government is both skeptical and outwardly hostile toward such practices. Thus government tends to become involved in the "profit" aspect of educational business affairs practiced by religious organizations. Legislative bodies currently debate the matter of tuition tax credit, tax deductions, and exemptions. Bureaucrats contend that any business transaction ought to carry its full share of taxes, regardless of incorporation as tax-exempt or charitable. Churches contend that all business related to charitable activities is directly tied to the general ministry services provided and thus exempt from government taxation.

Parents who want to place their children in a local church-school are caught in the debate. They pay taxes to support government schools which they do not use and pay tithes and offerings to support the school arm of the multiple church ministries. In essence, they are "double taxed" in order to fulfill a scriptural commandment to train their children in biblical principles. They want some government recognition



that parents who solicit the educational services of their local church in place of tax-supported government schools relieve other citizens of the responsibility of educating Christian children. To them exemption from public school taxes is no direct government aid or financial benefit to parents. It is, however, relief from double taxation and saves local tax-payers bundles of education dollars (more than \$2,400.00 per child annually). Christian parents who choose to place their children in tax-exempt church-schools are not asking for government aid. They request equitable relief or exemption from local government school taxes. Their request for tuition tax credit has caused some believers to become alarmed that such legislation would place the church in the uncomfortable position of dependency on government. Perhaps it could.

The danger, though, to Christian parents (and churches) is not filing for exemption credit on their annual local school tax form or federal income tax form. The danger is that churches which operate a school as a separate enterprise may become dependent on government subsidy of their church-school "business." There would be less threat of government entanglement were church educational ministries considered an integral part of the local church supported by active, tithing members who are not required to pay tuition. Parents thereby would relieve government of the financial burden to educate Christians.

Plausible considerations:

- (1) Christians should encourage tax-exempt charitable organizations (and churches) to get out of "profit" businesses so as to eliminate temptation to ascribe to entangling government edicts;
- (2) Legislative bodies should be encouraged to permit government to tax the "profit" aspect of business transactions conducted by "tax-free" institutions (the sale of a crop raised and placed on the open market, real estate bought and sold specifically as investment, and stocks and bonds);
- (3) Parents of children enrolled in church-schools should be exempt from paying local government school taxes, and when their children are no longer in school parents should be permitted to make a contribution (equal to the local government school tax) to a church-school operating in their local government school district;
- (4) Parents of children enrolled in church educational ministries should be able to claim an exemption credit on their annual income tax form without requirement to submit confidential information or compromise biblical commandments; and
- (5) Federal and local government agencies should be prohibited from stipulating how church-schools are to conduct their educational programs (Parental satisfaction or dissatisfaction will monitor the effectiveness of such educational programs).

What is the role of government in education? It best can serve America's interests by promoting the concept of alternative educational systems directed by the privatized sectors. Existing state and federal education agencies could apply currently collected tax monies to promote parental responsibility for educating children. Passage of tuition tax credit legislation and closing of the Department of Education would be two primary forms of positive action. These two decisive acts of educational reform would convey to parents that education is their responsibility. Government could do no better than to acclaim and champion the cause of parental rights and responsibility to train America's children.

Entrenchment of education as a state responsibility makes conflict inevitable as parents attempt to arrest control from bureaucratic officials and place it back in the hands of parents who are compelled to provide alternative Christian instruction.

Such parents are persuaded that educational reform in America cannot happen (as deemed essential by the President's April, 1983, report on education) if only government controls the educational process. More federal money and legislative-established curriculum cannot remediate the maladies which currently characterize government (state) schools.

Minimum standardization of all children has no acceptability in a free market. Competition demands quality. Pressure for survival of the home and business economy will require church-schools to promote a first rate product. Mediocrity cannot exist in the open market arena. The key to educational reform is to return schooling to local enterprise - to turn government schools back to public (family) schools. A biblically based free enterprise, open market system will produce educational reform.

Christian objectives can best be obtained when the church avoids emulating secular "school" and begins the operation of distinctively Christian training programs structured for the purpose of perpetuating the Christian way of life. The courts can more readily understand Christian convictions when "church business" is not part of a distinctively church educational ministry.



## GUIDELINES FOR DEFIANCE

*The Proper Attitude*

God ordained the institution of government. But every society gets the type of government it deserves. The public conditions which currently constitute the need for reformation resulted from Christian abdication of responsibility to be the salt that flavors society.

Typically, the word "defiance" connotes a belligerent, fist-shaking attitude. But that is not the need of the hour. Needed is demonstration of Christlikeness in the lives of believers. It begins with an inward attitude toward those who minister as public officials. A spirit of meekness and humility is the only viable public demonstration by which Christians can effectively relate to authorities. Officials may or may not ascribe to Christian principles. But they need to see meekness with purpose demonstrated in the format of convictions that depict commitment to God. Defiance, then, is perceived as Christian opposition of wrong toward God rather than "fist-shaking" at officials.

Reformation is essential for survival, but defiance of wrong is justified only in people whose lives demonstrate consistent, unchanging convictions. Their life principles and patterns of behavior must reflect a uniqueness in Christ. Those who are defied must be able to see that the issue is not belligerence, but rather a deeply felt commitment to a holy and righteous God to Whom the Christians are obedient. That commitment can best be kept in focus when Christians embrace some basic biblical attitudes:

1. Recognize that God establishes and ordains Government (I Samuel 15:23).
2. Offer prayer for officials (II Chronicles 7:14; I Timothy 2:1-5).
3. Assume responsibility for demonstrating a consistent and righteous testimony that allows no accusation to be legitimately made against those who defy wrong.
4. Ask, "Have I caused confrontation through
  - a. Arrogancy about the law,
  - b. Neglect of safety matters,
  - c. Carelessness in choice of words to officials,

- d. Ignorance of the law, or
  - e. Lack of creativity to offer alternatives that meet the law without violating convictions?"
5. Study, learn, and delight in God's Word so as to conform to the heart, wisdom, and image of Christ -- thus being enabled to live outwardly the inner convictions of godliness.
  6. Practice fasting for personal insight about God's perfect will regarding authorities.
  7. Learn to hate evil, thus avoiding violation of God's intricate laws about cause and effect, and sowing and reaping. (What parents allow their children to practice in moderation, their grandchildren will abuse in excess, and God will judge and correct through government.
  8. Make no provision for worldly practices. Be alert to detect and forbid the presence of those things which contribute to the need for reformation.

#### *Preparing for Court*

- I. Lawsuits will be common in the next few years as government schools:
  - A. Notice the absence of students due to the annual abortion rate of more than one million babies and parental choice of alternative educational programs: home study and church-schools;
  - B. Respond to humanistic pressure to neutralize or eradicate the morality sector;
  - C. Join other secular agencies which sometimes reject Christian school and home study programs and graduates (varies among states):
    1. Military branches (Air Force, Army, Marine Corps, Navy)
    2. Social security administration (relating to dependent children in school),
    3. Immigration/naturalization authority (relating to foreign exchange students),
    4. Colleges and universities (concerning acceptance of applicants),
    5. State departments of education (committed to licensure, accreditation, and certification), and
    6. Health and safety departments (concerning facilities used for "school").

Some of the above now officially reject graduates from nonaccredited church-schools. Their motive is to force parents to subscribe to state



educational standards. Their objective is to close church-schools and home study programs by exerting pressure of exclusion of the students from socially acceptable institutions or standards.

- II. Christian schools must operate top quality programs that produce high academics, characterized students, and distinctively Christian families. They must know areas which make church-schools vulnerable for court action, such as the following:
  - A. Enrolling children from unchurched or non-believer families that may become dissatisfied or upset over discipline, dress codes, and policies thus often filing complaints to welfare agencies;
  - B. Hiring teachers whose lack of spiritual discernment allows them to embrace humanistic principles thus reducing Christian staff effectiveness, and offering damaging testimony on the witness stand;
  - C. Allowing secular practices in the church-school (immodesty, accreditation, and secular materials); thus providing a weak base for substantiating court demands to demonstrate cause for defiance of state compulsory attendance laws;
  - D. Tolerating unclean or unsafe facilities thus making facilities susceptible to fire, health, and safety inspectors;
  - E. Being indiscreet about corporal correction (no written policy or inappropriate application) thus unnecessarily provoking the anger of parents who feel staff have been abusive;
  - F. Incorporating the "school" as a separate institution from the church thus setting the "school" apart as a business venture and making it vulnerable to taxation and state education codes;
  - G. Omitting a deliberately Christian training program designed to perpetuate the Christian faith thus not preparing church families to articulate their faith when questioned in court;
  - H. Failing regularly to preach biblical commands and admonitions about parental responsibility toward scriptural child training; and
  - I. Failing to formulate written policies and standards to which parents sign agreement before enrollment.
- III. Pastors and parents should contact a constitutional lawyer immediately when asked to:
  - A. Sign any government form or document regarding the education of their children (Forms are issued by welfare agencies, county school superintendents, zoning boards, etc.);

- VI. Church and parents should support a "watchdog" lobbyist at the city council, zoning board, state legislature, and Washington, D.C. to guard against passage of encroaching or restrictive statutes that impede or prohibit free practice of the Christian faith.

#### *Responding to Bureaucrats*

- I. Be prepared for public officials by having a tape recorder available in the church office.
- II. Greet public officials cordially when they call or appear on the premises. Do not offer information that is not requested. Ask them to give their full name, position, and department they represent. Write down the information. Ask them to state the nature of their visit. Offer refreshments if available. Inform officials that you will be recording their entire conversation with a witness present.
- III. If they demand your signature on a document, inform them that you will turn it over to your attorney for his counsel, but that he will need a copy of the ordinance or statute on which the document is based.
- IV. Mark each form with the date it is received. Attach the corresponding statute letters from the initiating/enforcing agency.
- V. Make copies for your files and mail a complete set to your attorney along with a copy of the recorded conversation and a copy of your letter about the material and visit.

#### *Relating to Media*

- I. Basic church policy should consider the following:
  - A. Only the pastor conducts press interviews;
  - B. Media personnel should make appointments before appearing with cameras;
  - C. Media personnel should state the reason they want an interview ("rumor about abuse," "complaint from school superintendent,") so the pastor can contact his attorney and make appropriate preparation;
  - D. Reporters should be escorted through the building by the pastor, especially just prior to or during litigation, to make sure media inquiries are appropriate and professionally conducted; and
  - E. Worship services and offerings normally should not be open to filming. (Inevitably film footage is "used" against the church: media often does not



- B. Produce church-school records for any agency;
  - C. Appear in court or before a civic body,
  - D. Respond to a warrant or official document to which parents are to adhere, or from which they must justify exemption; or
  - E. Subscribe to safety rules, counseling services, licensing procedures, accreditation standards, and health programs, etc.
- IV. Pastors should inform their congregations that court action is possible and that families should be prepared (through sermons and studies) to articulate their faith in court testimony. They should be informed that more than 2,000 pastors and several thousand parents have already faced litigation over the issue of education and that some of the congregation may go to jail for their faith.
- V. If court action is initiated, parents and pastors should consider the following:
- A. Identify a favorable and knowledgeable attorney who understands constitutional and religious issues, and who is willing to go to court rather than compromise a settlement that jeopardizes the Christian faith;
  - B. Send all government documents to the attorney for his review and advice. (Do not sign them without counsel's approval);
  - C. Issue no press releases without counsel's consent;
  - D. Appear before magistrates only with legal counsel present;
  - E. Be courteous and discrete, meek and humble, but firm to your faith in the presence of magistrates and media;
  - F. Instruct staff or family members not to conduct or permit the following at home or at church:
    - 1. Press interviews,
    - 2. Conferences with public officials
    - 3. Access to student or staff files without you and your attorney present; and
  - G. Ask your local attorney to contact a nationally-known constitutional lawyer, legal defense organization, or Christian lawyer association for expert advice on religious education cases. (Cases have been won on such issues as "due process" at school board hearings, 1st- and 9th-Amendment application, "equivalent program"--based on "achievement" rather than "socialization," application of statutory law over constitutional law, jury trial in place of a district judge decision);

understand how offerings are willingly given and discretely administered to meet the needs of the ministry.)

- II. During the interview the pastor (and appropriate staff with him) should:
  - A. Be courteous and gracious (smile) especially when on camera.
  - B. Answer discretely and with proper academic terms. He should be professional—he represents an academic program;
  - C. Use scripture to substantiate his convictions about Christian education, parental responsibility, and salvation through Jesus Christ;
  - D. State his convictions in firm but kindly worded terms;
  - E. Ask for an advance "off-the-camera" interview to get the "feel" of the reporter's attitude and motives. Find out the real issue behind his visit. ("What kind of questions will you be asking?" "Is that all you will ask?");
  - F. Think about the question before expressing thought-out answer. Remain pleasantly calm. Viewers often draw wrong conclusions about pastors or parents who show nervousness or anger;
  - G. While cameras are rolling, be alert to identify inappropriate and probing questions which, if answered carelessly, will harm his ministry or the reputation of another Christian (i.e. salaries, racial quotas, sexism, etc.);
  - H. Be prepared to refer some questions to his attorney for his counsel and response. (If beneficial say, "I prefer not to answer that question until my attorney is present."); and
  - I. Openly talk about the scope of his church-school ministry:
    - a. How it works (individualized, computer-controlled vocabulary, incentives),
    - b. Why it works (biblical content, discipline, motivation, quality curriculum, and mandated by the Bible),
    - c. Why parents enroll their children (concern about development of spiritual growth, biblical character, respect for authority,).
- III. Parents and pastors should realize that reporters are assigned by editors who want to sell news. Reporters will get as much of a sensational story as possible and their editor will "edit" the notes into a "story" that hopefully will generate follow-up reader interest (additional sales).
- IV. Media personnel probably will be naive about parental concern over biblical convictions, educational achievement, or humanism. They will most likely be philosophically at variance with Christian convictions about child rearing. They may even be provocative regarding your purposes, accusing or assuming



you have ulterior motives personal financial gain, cult practices, racial prejudices. Thus, most reporters are unprepared to ask questions about the real reasons underlying home study or church education.

*Answers to Questions Which Should be Asked by Media*

I. What is wrong with public (government) schools?

The Supreme Court has forbidden Christian practices of Bible study and prayer. These are two vital characteristics of the Christian faith. Additionally, government schools have assumed responsibility academically and socially to equip all segments of society with some level of competency. By being inclusive of all religious groups on philosophical persuasions, secular schools forbid Christians to practice their faith during daylight hours, causing the parents to violate God's laws about the training of their children.

II. Why is there a sudden fundamentalist interest in Christian education, when other groups have operated their parochial schools for a hundred years?

Protestants have historically been patriotic citizens, and the government school system grew out of a Protestant ethic of community involvement in local schools. Traditionally, Christians were involved with local school district policy and standards. Recently, the encroachment of secular humanism in government education (substantiated by court decisions) has diminished the ability of Christians to maintain the historical tradition of Christian principles in public schools. Pastors have only recently begun to preach on parental responsibility to teach their children; parents are now obediently responding to their new awareness of biblical commands.

III. If government schools taught creationism, permitted prayer, and did not teach sex education, would Christian parents send their children back to government schools?

Those topics are considered important but are not the principle reasons for Christian education. Secular teachers in government schools cannot provide Bible instruction. Their philosophy and life-styles hamper their effectiveness to meet the needs of Christian children, and the general environment of social permissiveness and lack of opportunity to concentrate on academics renders government schools unqualified for conscientious Christian children.

IV. Aren't church-schools and home study "white flight" sanctuaries?

Christians enroll their children under parental or pastoral care to receive biblical instruction. Almost all church-schools have nondiscriminatory policies, admitting any student whose biblical adherents are compatible with those of the local church. Race is not the determining factor.

V. Aren't most students in church-schools from wealthy upper-class white-collar families?

In most families, both parents work in order to afford private Christian education. Average family income is less than \$30,000.

VI. Aren't high academic achievement scores attributable to pupil screening to admit only above-average children to church-schools?

Christian education is commanded for all Christian children regardless of mental ability or aptitude; consequently, every school-age child of each participating family is welcome. Individualized Christian curriculum makes it possible to meet the child at an academic level where he can perform and advance. Through motivation and control, he is advanced according to his ability and performance.

VII. Why don't church-schools teach evolution, sex education, and other sociological values? Don't children need to see all sides of issues?

There are two basic philosophical approaches to education:

- a. The current secular approach directs children to exposure of pro-and-con arguments, sensual concepts, vulgar or crude terminology, and liberal philosophy. Supposition is that children will reject the negative input and adopt the positive, thus maturing into well-adjusted and socialized adults. Media headlines about drug abuse, abortions among teenage girls, illiteracy, and venereal disease, disprove the logic of such an approach.
- b. The Christian fundamentalist approach accepts the biblical position that children are to be trained in the way they are to become. Thus, Galatians 4:8 is a basic yardstick, forming children's minds to emulate the mind of Christ. Moreover, Christian parents believe that exposure to wrong will lead and/or stimulate children to adopt such values into their own life-styles.



Student assessment of social choices is permitted by Christian parents as their children enter mid-teens and have confirmed their Christian life-style; thus the Christian community is not plagued with rape, murder, robbery, venereal diseases, illiteracy, homosexuality, and suicide. The biblical philosophy (life-style) is vindicated by its product.

- VIII. Why is it considered wrong to comply with state requirements for teacher certification or school accreditation?

There is no empirical data to substantiate that standards and criteria for certification or accreditation embraces academic achievement. Accepting state entanglement in these areas provides no advantage for students, but does require Christian schools to accommodate secular values into their curriculum. Such compliance historically entices Christian schools into the secular education community, thus, perpetuating its obvious problems in spite of approval by the state.

- IX. How can home study or small church-schools really provide adequate education in science or mathematics?

The availability of individualized self-instructional material makes it possible for students to complete advanced technical courses. The presence or absence of laboratory equipment has proven insignificant for average students. Parents of gifted students are encouraged to purchase as much laboratory materials as necessary to conduct chemistry and physics experiments recommended in the courses. Parents of gifted music students purchase pianos, saxophones, or trumpets; parents of "science" students are encouraged to invest comparable funds for their children.

- X. Are the graduates from nonaccredited church-schools accepted in colleges and universities?

More than 382 colleges, universities, and military schools have accepted graduates from home studies and church-schools. (Statistics were compiled by Accelerated Christian Education Research Department in 1983)

- XI. Is there any empirical data to support Christian claims that church-schools produce quality education?

In September, 1982, the 1977 edition of the California Achievement Test was administered in 67 church-school in 30 states. One thousand four

hundred sixty-six students who had been in the Accelerated Christian Education program for at least three years were tested. Tests were scored by CTBI McGraw-Hill. The average student achieved at one year and six months above the national norm. The average high school student scored at the 91st percentile.

In May, 1983, the 1977 edition of the California Achievement Test was administered in 40 states to 428 students in 177 churches which had been using the A.C.E. program for four or more years. Scoring was done by C.T.B./McGraw-Hill-California office. The following charts reveal student achievement compared with secular school student scores.



## California Achievement Test Results Show A.C.E. Works

### Test Data

**Test Period:** May 2-13, 1983  
**Test Instrument:** 1977 California Achievement Test  
**Sampling:** 7,428 students using A.C.E. Curriculum  
 177 church-schools using A.C.E. four or more years  
 40 states  
**Scoring:** by C.T.B./McGraw Hill—California office

### Grade Equivalent Results

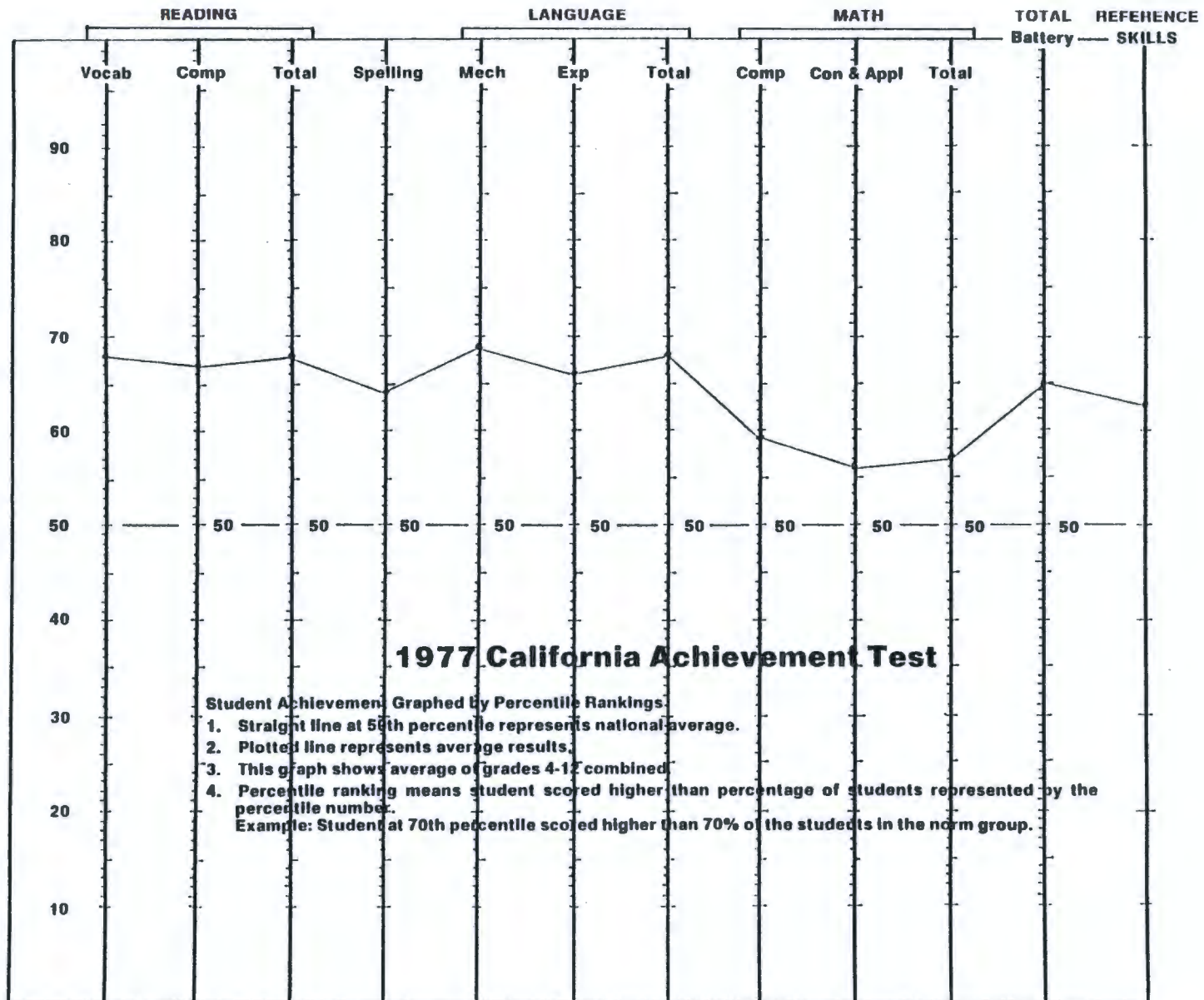
GRADE	READING		TOTAL READING	SPELLING	LANGUAGE		TOTAL LANGUAGE	MATHEMATICS		TOTAL MATH	TOTAL BATTERY	REFERENCE SKILLS
	Vocabulary	Comprehension			Mechanics	Expression		Computation	Applications & Concepts			
*4	4.5	4.4	4.4	4.2	4.6	4.3	4.4	3.6	3.8	3.7	4.2	4.1
*5	6.4	6.2	6.2	5.6	6.4	6.6	6.4	5.3	4.8	5.1	5.6	5.7
6	8.0	8.0	8.0	8.5	8.0	8.3	8.1	7.7	6.7	7.3	7.5	7.9
7	10.0	10.0	10.0	9.5	10.0	9.7	9.8	8.6	8.1	8.3	8.9	9.5
8	11.0	11.6	11.3	11.5	11.7	11.0	11.2	10.5	9.9	10.0	10.5	10.8
9	12.5	12.9	12.9	12.5	12.9	12.3	12.9	12.5	12.2	12.5	12.9	12.1
10	12.9	12.9	12.9	12.5	12.9	12.9	12.9	12.5	12.9	12.5	12.9	12.9
11	12.9	12.9	12.9	12.5	12.9	12.9	12.9	12.5	12.9	12.5	12.9	12.9
12	12.9	12.9	12.9	12.5	12.9	12.9	12.9	12.5	12.9	12.5	12.9	12.9

Highest possible score: Reading, Language, and Math Applications and Concepts, 12.9; Spelling and Math Computation, 12.5  
 \*Scores reflect major differences between scope and sequence of curriculum and C.A.T.

The evidence is available; the need is obvious; the time is appropriate for reformation through Christian leadership.

*"It is time for thee, LORD to work: for they have made void thy law." (Psalm 119:26)*





### 1977 California Achievement Test

Student Achievement Graphed by Percentile Rankings.

1. Straight line at 50th percentile represents national average.
2. Plotted line represents average results.
3. This graph shows average of grades 4-12 combined.
4. Percentile ranking means student scored higher than percentage of students represented by the percentile number.  
Example: Student at 70th percentile scored higher than 70% of the students in the norm group.

### Additional Recommended Study

1. Compelling Belief, Stephen Arons, McGraw Hill Book Company, 1982.
2. Who Owns the Children, Blair Adams and Joel Stein, Truth Forum, Grand Junction, Colorado, 1983.
3. Educational Reform of the '80's, Donald R. Howard, Ph.D., Accelerated Christian Education, Lewisville, Texas, 1982.
4. Under Tutors and Governors, Ronald E. Johnson, Ph.D., Accelerated Christian Education, Lewisville, Texas, 1980.
5. Battle for the Mind, Dr. Tim LaHaye, Revell Publishers, 1980.
6. Christian Manifesto, Dr. Francis Schaeffer, Good News Publishers, Westchester, Illinois, 1981.
7. Have the Public Schools Had it?, Dr. Elmer Towns, Thomas Nelson, 1974.
8. A Time for Anger; The Myth of Neutrality, Franky Schaeffer, Crossway Books, Westchester, Illinois, 1982.
9. Institute in Basic Youth Conflicts, Oakbrook, Illinois.



### **About the Author**

Ronald Johnson is married and has seven children. He and his wife, Nancy, have been active in church work and Christian education most of their married life. Dr. Johnson has earned degrees from the University of Arizona: B.A., M.Ed., and Ed.S. He has studied at Arizona State University, University of Illinois, Southwest Texas State University, and Baptist University of America. His Ph.D. was earned at the International Institute. He has a LL.D. from Baptist Christian University. While he served in secular education as a teacher, principal, and district administrator, he earned such distinctions as serving on the governor's committee to select textbooks, being named in "Who's Who in the West," and being recognized as one of sixty-six outstanding educators in America. Since 1971, he has served full-time in Christian education. He has authored numerous articles, manuals, films, and books on training children. His children are enrolled in Christian schools. He has spoken in seminars to thousands of Christian educators throughout America, Europe, Australia, and New Zealand. Currently, he is Vice-President of Development for Accelerated Christian Education in Lewisville, Texas.





