

CHALCEDON *Report*

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Christian Home Schooling **Victory** in the New Millennium



R. J. Rushdoony on Dominion

P. Andrew Sandlin on Genuine Christianity

Samuel L. Blumenfeld on the Importance of Home Schooling to America

Douglas Phillips on Vision Forum

.... plus much more

The Current Crisis of Cultural Leadership, and Our Way Out

We Must Create a New Kind of Christian

by P. Andrew Sandlin

There will always be an establishment. The only question is whether it will be Christian or anti-Christian. There will be either a Christian establishment with Christian cultural leaders or (as today) an anti-Christian establishment with anti-Christian cultural leaders. What there will not, and what there cannot, be is a Christian culture without a Christian establishment and Christian cultural leaders.

But Christians have been culturally disenfranchised for so long that they now see culture as an enemy. In this learned, provocative statement, P. Andrew Sandlin throws down the gauntlet to a Christian right wing whose principled opposition to cultural leadership has laid the groundwork for the very evils they so loudly decry. It is a ringing manifesto for all Christians who want to recapture today's pagan culture for Jesus Christ.



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Chalcedon

Report

*A Monthly Report Dealing with the Relationship of
Christian Faith to the World*

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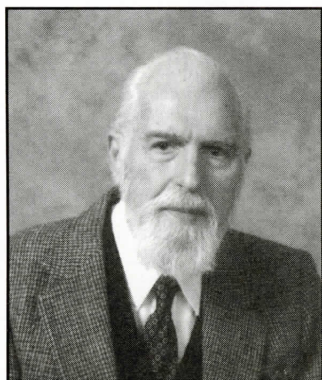
Chalcedon Staff:

Rev. R.J. Rushdoony is chairman of the board of Chalcedon and a leading theologian, church/state expert, and author of numerous works on the application of Biblical Law to society.

Rev. Mark R. Rushdoony is president of Chalcedon.

Rev. P. Andrew Sandlin is executive vice president of Chalcedon and editor of the *Chalcedon Report* and Chalcedon's other publications. He has written hundreds of scholarly and popular articles and several monographs.

Susan Burns is Chalcedon's executive assistant and managing editor of the *Chalcedon Report* and Chalcedon's other publications.



Dominion

By Rev. R. J. Rushdoony



Dur theological position is known variously as Christian reconstruction, theonomy, or dominion theology. All three terms are accurate.

The requirement of dominion appears first in Genesis 1:28. It is God's command to man to make the world God's kingdom by bringing everything under God's rule and purpose. Eden, an enclosed area, was to be man's pilot project towards this worldwide goal. The whole earth, everything in it, *and man* were to be under God's dominion. In Genesis 1:28, God *commands* man as his only rightful Lord, *i.e.*, He lays down the law to Adam and to all mankind in and through him.

The second *great* occasion of God's summons to dominion comes to and through Moses in the giving of the law. Law is a key means toward dominion. The giver of law is the lord of that people and society. In the modern world, either the state is the law or, as in anarchism, the individual. By denying the validity of God's law for all time, antinomians have denied the lordship of Christ. Logically, many of them deny His lordship.

A lawgiver simply says, by enacting laws, *I am Lord*. In early America, the Bible was the lawbook used by courts and juries, and constitutions simply governed procedures of operation. The U. S. and various early state constitutions simply set forth procedures of operation, not laws in the historic sense.

The fundamental test on this in the New Testament is Matthew 6:33, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." God's righteousness (or, it can be translated, "justice"), His law, must be sought first by His people.

But today, those who claim to be His people commonly deny His law and see this as a moral stance! They deny morality in the name of morality!

Humanism substitutes man's law for God's law because its god is *man*. Humanism vilifies those who adhere to God's law because it is a threat to man's claims to sovereignty.

Because most churches are antinomian, Christianity is in retreat. In the twentieth century, U. S. church membership increased dramatically while its influence decreased phenomenally. Antinomian churches, churches which bypass God's law have, whether or not they admit it, another god than Jesus Christ. And so, with full churches, Christianity so-called is in retreat. In fact, it hates dominion theology quite commonly.

The state, with its man-made laws, seeks false dominion, or domination. The Son makes us free, but the humanistic state makes us slaves. Only when the Son makes us free are we free indeed, according to Scripture. The modern state defines freedom in terms of its lordship, not Christ's.

By denying, avoiding, or revising God's law, the modern church has transferred sovereignty and dominion to man and the state, the prerequisite to slavery. It sees God's law as bondage rather than evidence of God's sovereignty and our freedom under God. Law is not for us salvation, but for the redeemed of God, it is freedom under God. Or do we wait for Christ's lordship until heaven?! If so, we may wait in vain. How can Christ be our Lord in heaven if He is not now our Lord?

How can we have Christ as our Savior if we deny His lordship? If the Lord has no dominion over us now, how can He see us as His people? If we want salvation without lordship, can we have either?

The subject of dominion, of *lordship*, is basic to the Bible. Should it not be basic to our faith and law? Can we truly "believe in the Bible from cover to cover" and deny dominion, law, and lordship?

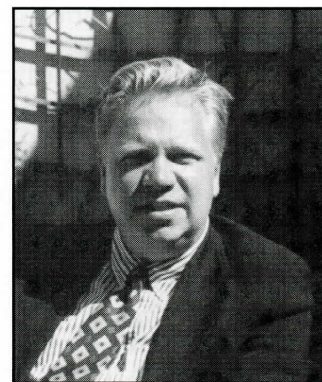
The fact of hostility to us for our dominion theology is a sad one. We must see a change soon; or else Christian churches will retreat into at least irrelevance. And true Christianity can never be irrelevant.

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Christian Home Schooling: Genuine Christianity

By Rev. P. Andrew Sandlin



In an April 2000 visit to Chalcedon, Dr. Samuel Blumenfeld commented to me: “The most genuine Christianity in America today is practiced in the home schooling movement.” After pondering this, I am obliged to agree.

I wish the most genuine Christianity were practiced in the churches. That is where it should be. Sadly, however, most churches, particularly in the major denominations, are apostate. There is no other word for it. The vast majority of the rest are formally orthodox but materially irrelevant. A handful of smaller denominations is holding aloft the banner of genuine Christianity, as are many thousands of independent churches. With notable exception, though, the most vigorous, energetic, world-conquering Christianity may not be found in the denominations or most institutional churches.

It is to be found in the flourishing home schooling movement and its offshoot, the home church movement. This assertion may gag and infuriate the denominationalists, but if they think hard about it, I believe most will be forced to agree. The fact that the home schooling movement is still in its infancy, and the fact that the home church movement suffers from serious defects, does not negate The Other Central Fact: this, in large part, is where the most vigorous Christianity is practiced.

There are several reasons for this.

Intense Dedication

First, parents of home schoolers have taken a decisive step in the direction of an uncompromising Christianity. They have declared by their actions that they are willing to make what is perhaps the most decisive, visible break possible with modern secular, statist culture. (This is true also of Christians who have placed their children in sound Christian day schools.) Public education is one of the leading state-financed gods of the Secular World Order. The head of the Michigan Department of Education virtually acknowledges this:

Rather than looking at public schools as a troubled business — or as an industry ripe for takeover — I look at public schools and see cathedrals.

Public schools, after all, are the institutions where we inspire our children. Where we help to shape their lives and transmit ethical values. Public schools are the hub of our communities. A sanctuary for our youth. They are a testament to our society's most tightly held ideals of democracy and opportunity. Like cathedrals in the past, public

schools are the resonant influence in our culture, in our daily lives.

When a cathedral was built in the middle ages [sic], it became the rallying point for the entire community. In towns like Chartres, most every citizen had a role in the construction — whether it was sculpting angels or polishing the bells. So much of the town's resources and attentions were focused on this single mission for the common good. The business people of the town contributed. The builders and artisans were unionized. As members of craft guilds, they trained each one of their apprentices and held each other to strict standards of excellence. The collective responsibility — and commitment — is largely why the cathedrals of 800 years ago endure today.¹

This is a frank, up-front admission that government schools must become the focal point of society just as the cathedrals of the institutional church were in the medieval era. Government schools are the new integrating factor of all of life. State-financed government education is the central breeding ground of its great religion of secular humanism: it is the West's long-term agent of religious dominion.

Parents who break with this mammoth institutional union of church and state are saying, in effect, “My Christianity is important enough for me that I will not surrender my children to the clutches of its avowed enemies.” They are affirming that they are willing to make any sacrifice necessary to protect their children from the false religion of modern statist secularism.

This requires a clear, unshakable devotion to their God. They have specifically chosen to take the difficult — and right — road. The easy road is to allow their property taxes to finance the primary and secondary education of their children. The hard road is to pay extra in textbooks and curriculum costs — and especially in labor, emotional, and spiritual costs — to educate their children at home in genuine, Biblical Christianity. The very act of Christian home schooling presupposes an intense devotion largely missing in the rest of Christendom.

Paternal Leadership

Second, Christian home schooling has forced parents to resume their proper role (Eph. 6:1-4). While it is true that in too many Christian home schools, the mother has

become the strong spiritual leader and an unbiblical matriarchy has emerged, it is equally true that Christian home schooling has forced the father to take an extensive role in training his children. Mom may do most of the teaching, but Dad regulates the school itself. This means he probably catechizes his children, or at least leads them in family worship. *This is approximately 1000% better than the Dad who sends his children to the secular government school five days a week and takes them to the mild Protestant denominational church on Sunday with the hope that the 18-minute flannelgraph lesson will suffice to transform them into devout Christians.* The father also will likely take an active role in his children's courtship — and particularly his daughters'. The man who invests thousands of hours of his life training his children at home is unlikely to become derelict when it comes to finding a spouse for his children, whereas if he abandoned them to the Satanic government schools when they were five years old, he might find it hard to suppress an irresponsible yawn by the time they are poised to play The Dating Game.

Moreover, Dads who take an active role in their children's daily instruction are not likely to cede that role to intrusive church leaders. They may be willing to attend a church that reinforces their own strong commitment to the godly instruction of their children, but never one that considers them odd or radical for wanting to train their children at home, and that insists they turn their children over to the church for exclusive Christian instruction. Make no mistake: Christian parents who refuse to surrender their children to intrusive secularists for five days a week won't bat an eye at refusing to surrender them to intrusive ecclesiocrats one day a week. If godly fathers do not sense a cooperative church, they simply won't cooperate.

The great conflict between institutional churches and home churches is usually the conflict between pastoral (or elders') authority and parental (and usually paternal) authority. The fact is, there should not be a conflict. Christian families need the covenant community, the church, to gain proper theological instruction, Christian fellowship, and the sacraments. On the other hand, the covenant community needs strong families, including strong fathers. Never forget: *strong churches are comprised of strong families*; weak churches do not make strong families, and since churches cannot be strong unless the families who comprise them are strong, strong families come first. The covenant community is comprised of families, not of discrete individuals, and the sooner churches learn this,

the sooner Christian home schooling families will willingly cooperate with them.

Covenant Theology

Third, every act of home schooling is an implicit affirmation of covenant theology as it relates to the covenant seed. Covenant theology asserts, among other things, that the children of Christian parents are marked out by God for an objective, covenantal relation to Him. Covenant theology holds that, objectively speaking, our children belong to God from their mother's womb and, subjectively speaking, a vast majority of them are among God's elect.² This is why adherents of covenant theology baptize their infants. While most parents of Christian home schoolers might not baptize their infants, they usually treat their children as though they were baptized — members of the visible covenant of grace. They do not hold with most evangelicals that their covenant seed should be treated like little pagans until they are in their early teens, and then required to make a "profession of faith." No, home schooling parents are fully aware that they must *nourish their children in the gospel from the very womb*. They know, at least implicitly, that children are properly members of Christ's church (Eph. 1:1-2, 6:1-4). They know, at least implicitly, that their children belong to God in a special sense and that, therefore, their children should be trained up in the nurture and the admonition of the Lord. They know, at least implicitly, that God's preventive grace is greater than His restorative grace: a grace that saves a young man and keeps him from a life of degradation and sin is greater than the grace that saves a young or older adult that has immersed himself in a life of depravity. The vast majority of these parents are *procedural covenantalists*, no matter

They know, at least implicitly, that their children belong to God in a special sense and that, therefore, their children should be trained up in the nurture and the admonition of the Lord. They know, at least implicitly, that God's preventive grace is greater than His restorative grace: a grace that saves a young man and keeps him from a life of degradation and sin is greater than the grace that saves a young or older adult that has immersed himself in a life of depravity.

what their view of covenant theology or covenant baptism may be. This is a distinct mark of genuine Christianity: its dedication to *intergenerational faithfulness*. Wherever you see a strong emphasis on intergenerational faithfulness, there you see a powerful testimony to genuine Christianity.

Christian Instruction

Fourth, parents of home schoolers must necessarily immerse themselves in the Christian mindset in order to instruct their children in the Faith. The vast majority employ explicitly Christian textbooks, which, while of varying theological quality, communicate a distinctly Christian life system. The rub is this: *while many of*

these parents were trained in government schools, they are forced to absorb the Christian worldview in educating their own children at home! Christian home schooling educates the parents as much as, and in some cases more than, it does their children. Parents ordinarily teach every subject from a distinctly Christian perspective. Language is the means of communicating about God and His creation. Science is the study of God's created order. History is the study of God's sovereign acts in creation over time. Math is the study of God's precise order in numbers. And on and on. The very curriculum of Christian home schoolers is at war with the regnant secular ethos.

This means that the Christian home schooling movement, perhaps more than any other expression of modern Christianity, recognizes, at least implicitly, the Christianization of all of life. The premise of Christian home schooling permits no religious schizophrenia: some areas of life and thought are necessarily Christian, but others are permissibly non-Christian. To take it a step further, the premise of Christian home schooling does not permit pietism. Pietism is the notion that Christianity and the Bible apply to our individual lives and families and, at most, our churches, but not to the wider society. Many Christian home schoolers may be pietists, *but they did not learn their pietism from the premise of their own Christian home schools.* The latter teaches them: every area of life and thought must be understood from a Christian perspective; there is no area of life that is not Christian.

One day — and may God make it soon! — the majority of Christian home schooling parents will wake up to certain inconsistencies in their own practice. When they do, *the bell will start tolling for modern, secular Western civilization.* They will say to themselves, "But if all we are teaching our children is true, how can we and our children accept a world that is not distinctly Christian? How can we train our children for eighteen years that all of life and thought is and must be distinctly Christian, but when they leave our fold they must go into a world and accept the fact that it is and must be distinctly *anti-Christian*? How, come to think of it, can we train our children to be anything *other* than distinct Christians working to bring every area of life and thought in the world under Christ's authority?" When this fully logical conclusion finally dawns on the vast majority of Christian home

schoolers, the foundations of secular civilization will begin to quake.

Conclusion

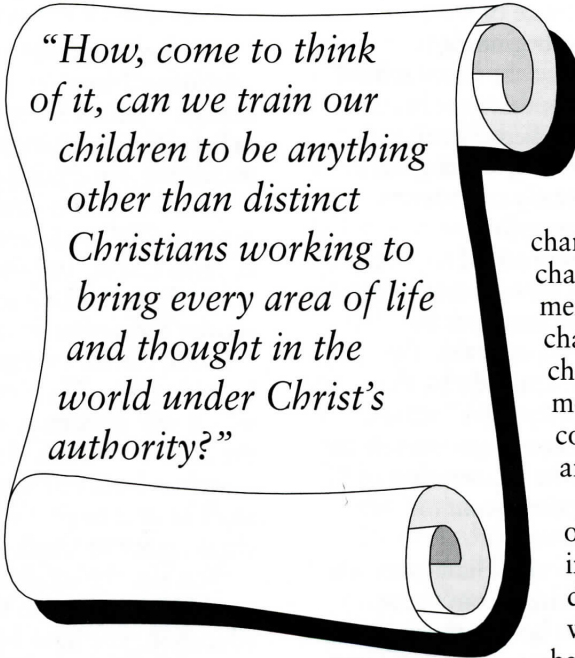
The very character of Christian home schooling is radical. It is at war with the status quo. The problem with major denominations and other institutions is their built-in mechanism for impeding change. Most Christian institutions are like aircraft carriers; they pack a lot of punch, but they take a long time to

change direction. Christian families are like speedboats: individually, they don't pack much punch, but they can change directions quite rapidly. Christian institutions, denominations, and churches require consensus if they are to change; consensus takes time. If a change is for the worse, this impediment to change is a favorable characteristic. If, however, the change is for the better, the impediment is tragic. The requirement of consensus impedes both progress and regress.

Consensus is much easier to obtain in the Christian family than in the Christian institution, denomination, or church. This is why Christian home schooling can be, and is, more distinctly radical.

Most denominations and churches are in bad, or, at least, weak shape; and it will take them quite a while to aright themselves. Christian families can do it much more quickly.

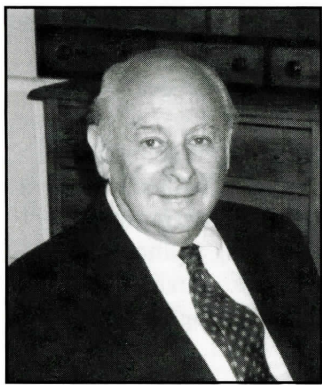
To the denominationalists and ecclesiastics who scorn, anathematize, and excommunicate the home schoolers and home churches, let me say: you may scorn, anathematize, and excommunicate all you wish, but these Christians will keep voting with their feet, abandoning your churches, and blossoming their movement. Don't become smug in the recognition that they are far from perfect. *You* are far from perfect. Recognize both the concerns of these Christians, as well as the intense, genuine Christianity they practice. Until you are willing to come to terms with the Christian home schoolers, you will be forced to come to terms with the continued exponential success of their movement.



"How, come to think of it, can we train our children to be anything other than distinct Christians working to bring every area of life and thought in the world under Christ's authority?"

¹ "Chase Likens Public Schools to Cathedrals," *MEA [Michigan Education Association] Voice*, April, 1998, 3.

² Geerhardus Vos, "The Doctrine of the Covenant in Reformed Theology," in ed., Richard B. Gaffin, Jr., *Redemptive History and Biblical Interpretation* (Phillipsburg, NJ, 1980), 262-267.



The Importance of Home Schooling to America

An Address Delivered to the 2000

Christian Educators Association of California

By Samuel L. Blumenfeld

It's a delight to be able to discuss the importance of home

schooling to our nation. We are just beginning to understand how profoundly significant the home school movement has become, particularly at this time in our history when we are engaged in a full-fledged cultural war between humanism and Christianity, when government officials can behave in ways totally contrary to what our Constitution tells us is permissible.

For example, when federal agents are used to invade a home and seize a child at gunpoint and take him to his communist father who wants to take him back to communist Cuba, we must ask ourselves, is that the proper way to solve a custody case? Custody battles are supposed to be settled by courts, not by SWAT teams. But poor, misguided Janet Reno, who was responsible for the attack at Waco that ended with the incineration of 80 or so men, women, and children, doesn't seem to have learned much from her earlier blunder.

The excuse used in both the Waco and Elian cases was that it was necessary to save the children from abuse. They used charlatan psychologists to bolster the case for child abuse without even having interviewed the children. Do you have any doubt that there are psychiatrists in America who would be more than willing to testify that a home schooled child is being abused by his parents because he is being denied socialization in a public school?

Many educators consider home schoolers to be fanatics. For example, one such educator, a professor by the name of David Blacker, wrote in the February 1998 issue of the *American Journal of Education* an article entitled "Fanaticism and Schooling in the Democratic State," in which he said:

In both its spectacular terroristic forms and, perhaps even more so, in its quieter and currently expanding institutional agendas, what I shall call "fanaticism" challenges the democratic constituted state to its core. Nowhere is this challenge more acute than in the educational arena in which tectonic shiftings in the century-old United States public school movement have given rise to a range of particularist initiatives — charter schools, vouchers, "parents rights," a variety of ethnocentricism, home schooling as a national movement — which provide cover and legitimization for an array of emboldened fanatical groups. . . Schools run by fanatics, as I shall argue, act so

severely against these democratic premises that, whatever else we decide we want to do or want to try, we must not permit them in any form . . .

Obviously, professor Blacker is hardly a friend of educational freedom. Do you want to know how he defines a fanatic? He writes: "A fanatic . . . must possess beliefs that are characterized by both their single-mindedness and comprehensiveness."

Christians, of course, are known for their single-minded belief in God, their single-minded adherence to the gospel of Jesus Christ, and their comprehensive Biblical worldview which radically differs from the worldviews of secular humanists, atheists, communists, and socialists.

I don't think I exaggerate when I state that we are indeed involved in a cultural civil war the outcome of which will determine whether or not America remains the land of individual and religious freedom which we inherited from our forefathers, and whether or not we shall be able to pass on to future generations this precious legacy of freedom.

You see, the totalitarians in America don't like what you're doing because you have freed yourselves from state education, you have liberated yourselves from the governmental institutions that want to brainwash your children so that they will become willing servants of the state.

So whether you like it or not, you have become a bulwark against government tyranny. That's the political reality which all home schoolers must face. And we must face it cheerfully, believing that most Americans truly want what we want: well-educated, well-behaved children, created in the image of God, with a love of God and country. Achieving educational freedom has not been easy, but with the help of the Home School Legal Defense Association, home schoolers have been able to assert their parental rights to educate their children in accordance with their own beliefs and values.

As for academics, you have proven through your experiences that you are better educators than the professionals in the government system. What an affront to those certified professionals! How can you, mere parents, possibly be better educators than they are? But you are, for one simple reason: you truly believe in education, while the professionals no longer do. They don't even know how to teach children to read, or write, or do arithmetic. In fact, their stated aim is to dumb down the nation so that they can impose their rule over us with little or no resistance.

Unbelievable? Let me quote one high-ranking Harvard professor, Anthony D. Oettinger, chairman of the Harvard

Program on Information Resources Policy and a member of the Council on Foreign Relations. He said in 1982:

Our idea of literacy, I am afraid, is obsolete because it rests on a frozen and classical definition. . . . The present "traditional" concept of literacy has to do with the ability to read and write. But the real question that confronts us today is: How do we help citizens function well in their society? How can they acquire the skills necessary to solve their problems. Do we, for example, really want to teach people to do a lot of sums or write in "a fine round hand" when they have a five-dollar hand-held calculator or a word processor to work with? Or, do we really have to have everybody literate — writing and reading in the traditional sense — when we have the means in our technology to achieve a new flowering of oral communication? What is speech recognition and speech synthesis all about if it does not lead to ways of reducing the burden on the individual of the imposed notions of literacy that were a product of nineteenth century economics and technology?

I could write a book critiquing that Harvard professor's views on literacy. He doesn't like the traditional concept of literacy — which is really the one that home schoolers adhere to. You want your children to become fluent readers. That's why you use phonics. He says we don't have to teach arithmetic or writing because we've got little calculators and word processors. But how can you use a word processor unless you are literate? Then he says: "Do we really have to have everybody literate?" What he means is that some people, an elite, have to be literate, but the rest of the population can be semi-literate and use oral communication, like music. In this new social order, who decides who is to become literate and who is not?

Professor Oettinger doesn't want to impose on American children notions of literacy that were a product of nineteenth-century economics and technology. What he chooses to forget is that literacy was high in early America because of the need to be able to read the Bible and know the Word of God. To our forefathers the purpose of education was to pass on to the next generation the knowledge, wisdom, and values of the previous generation. To our forefathers, man was made in God's image and therefore children had to be educated with that concept in mind. And for Christian home schoolers that is also the purpose of education.

I don't know of any parent who sends a child to school not to learn to read, write, and do arithmetic. Yet, the top professionals are telling us that these are things not all children have to learn. So why do we have compulsory school attendance? So that they can keep asking for billions of more dollars for education. What kind of

education are they talking about? They're talking about values clarification, multiculturalism, sex education, death education, drug education, sensitivity training, evolution, and a whole lot of other programs that have nothing to do with learning basic academic skills. That's what all of that money is being used for.

And that's why home schoolers have left the government system. The government schools no longer educate. Their main activity is behavior modification through emotional manipulation, and they use psychotherapy to change a child's values and beliefs. It was Professor Benjamin Bloom, a behavioral scientist at the University of Chicago, who set the standards and guidelines for Outcome Based Education in a book entitled *Taxonomy for Educational Objectives*, published in 1956 and 1964. He wrote:

This taxonomy is designed to be a classification of the student behaviors which

represent the intended outcomes of the educational process. . . . What we are classifying is the intended behavior of students — the ways in which individuals are to act, think, or feel as the result of participating in some unit of instruction.

You know, when I was going to public school in the 1930s, the last thing my teachers were interested in were my feelings. They didn't want to know how I felt about reading, writing, or arithmetic. They wanted to know if I was learning what they were teaching, and that was easily done by periodic tests. There were no complex national tests in those days to see if you could read or write. Your classroom teacher knew whether or not you could read or write, and she made sure that you could read and write because she knew how to teach reading and writing, which is not true of today's teachers, many of whom are themselves semi-literate. Professor Bloom, commenting on the difficulties involved in changing values, made this significant statement:

The evidence points out convincingly to the fact that age is a factor operating against attempts to effect a complete or thorough-going reorganization of attitudes and values.... The evidence collected thus far suggests that a single hour of classroom activity under certain conditions may bring about a major reorganization in cognitive as well as affective behaviors.

So you can see what the educators now consider their primary task to be: effect a complete or thoroughgoing reorganization of attitudes and values. They're out to take your children and rid them of the values and morals in which you've inculcated them. They're out to destroy family harmony and replace it with family conflict. This is not what the education system of a free people should be doing. But we can't stop them from doing it because they have the support of state and national legislators. They have access to billions of taxpayer dollars.

What he chooses to forget is that literacy was high in early America because of the need to be able to read the Bible and know the Word of God.

Put simply but accurately, American public education has become a human-animal management system. Its purpose is to control the minds and movements of 40 million young Americans, using compulsory school attendance laws to force these millions of children into government buildings where their time can be managed and their access to real education restricted. Mind and behavioral control is the true purpose of the system, which is now called the Human Resources Development System. And all of this is being willingly paid for by the taxpayer who has been deluded into thinking that something of true value goes on in those public schools. The public school has become more like a concentration camp than an institution for learning. Psychotherapy is the method used to deprogram the children from their family's values and reprogram them into compliant animals. They are trained to become mere processors of information, with empty heads and empty souls.

And that is why the home schooling movement has assumed an importance that cannot be overestimated. You are pretty good at teaching American history, which is essential if we are to defend our heritage. The Declaration of Independence, our founding document, was written by and for men created in the image of God. It is so vitally important because it defines what government is all about. Let me read to you what it says:

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these, are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

Very simple, direct language, easy to understand. The purpose of government is to secure the unalienable rights of the people, rights endowed by God, not handed down by government. By your actions as home schoolers, you are exercising your God-given, unalienable right to educate your children in accordance with your own values and religious beliefs.

The United States Constitution is based on the principles outlined in the Declaration. And that's why it remains our ultimate protection against political tyranny. We have a Second Amendment, the right of citizens to own and bear arms, that gives teeth to the Constitution. Without that Second Amendment, the Constitution would just be a piece of paper that politicians could rip up at will.

To my mind, it is the home school movement that permits me to be optimistic about the American future. More and more parents are discovering the value of educational freedom, and more and more Americans are becoming aware of the true nature of what public education has become. It takes a Columbine to wake

some of them up. But even with a Columbine, most of the parents will still put their children in a school that reeks of Satanic influences.

The home school movement has grown mightily in the last decade. In my state of Massachusetts, we have a state organization that began having conventions ten years ago. There were about 300 people at that first convention held in a church basement. Ten years later, there wasn't a hotel large enough to accommodate the convention that attracted over 3,000. They had to rent the convention center in Worcester, the state's second largest city.

This is the kind of growth we see all over the country. We are slowly, quietly, and steadily taking back our country. Home schoolers are now getting into politics and running for office. Michael Farris, President of the Home School Legal Defense Association, has founded Patrick Henry College to educate home schoolers to work in Congress. Home schooled graduates are entering every profession and pursuing all sorts of careers. Because they are literate and know more than the average public schooler, they will have advantages in the working world. You are very important to America. You are the purveyors of God's curriculum to your children who will, thus, be well prepared to enter the battle to preserve our Constitutional republic. It has required tremendous effort and dedication to have

created a movement so vibrant, so strong in its convictions, so devoted to the moral and intellectual development of the future generation. There is no doubt in my mind that the great founding fathers of this country would be enormously pleased to see that you are upholding what they fought and died for. The price of our freedom has been the blood of our forefathers. American soldiers have fought and died for the very ideals that you are upholding on the home front.

The enemy in this war is within our gates. And that's where the battles will be fought: in courts, state legislatures, the Congress, in the universities, in the arts, in the media. But education will decide where the future generation takes us. I won't be around to see it. But I know that the spirit of liberty, which is so strong among home schoolers, will prevail in the end.

May God bless you in all that you do to raise a new generation of patriots — well grounded in the Bible, the Declaration of Independence, and the Constitution of the United States.



Samuel L. Blumenfeld is the leader in U. S. home schooling and phonics, and he has lectured on these subjects from coast to coast and abroad. State school authorities once called him statist education's public enemy number 1. He can be reached at slblu@netway.com.

What the Home School Movement Should Be Doing in the New Millennium

By Samuel L. Blumenfeld

What should the Christian home school movement be doing in the new millennium? First and foremost, it should be reaffirming God's curriculum. If we want to understand what that curriculum is, all we have to do is read Genesis 1:26-28:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it.

What does this mean? It means that God created man to be like Him, not to be another god, but to be like God, with creative powers and intelligence that no other creature possessed. The ability to have dominion meant that man would be superior to the animal kingdom, be separate and apart from it, and be able to make use of it for his benefit. To replenish the earth and subdue it meant that man was to become a farmer, a horticulturist, a gardener, a true conservationist. He was to treat the earth as his possession, a gift, to be nurtured, cared for, and from which he could gain nourishment and wealth. He also gave man the power of language, which was not given to any animal. It was the power of language — the power of definition — that permitted man to take dominion and convert God's raw materials into food, clothing, and shelter.

God then did something quite significant. We read in Genesis 2:19-20:

And out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.

In other words, God made Adam into an observer of the natural world, a scientist, and a lexicographer — an expander of language, a maker of dictionaries. This was God's first step in educating Adam, to make sure that Adam knew he was not an animal, that he was apart from the animal kingdom, with gifts that permitted him to dominate the animal world. In other words, man was created by God to be a scientist, explorer, inventor, and educator of his children.

God, in His creative and loving magnanimity, programmed man's brain with the innate faculty of language. That is why every child learns to speak his own language

virtually from birth, so that by the time he is ready for some kind of formal education, he has developed a speaking vocabulary in the thousands of words. The gift of language was the necessary and indispensable instrument for dominion.

That, in sum, is God's curriculum, a curriculum profoundly in opposition to the humanist curriculum that now permeates American public education. There has been much talk about what happened at Columbine High School in Littleton, Colorado. The government believes that guns were the cause of the problem and, therefore, the confiscation of all guns in America is their logical solution.

But there is no doubt in my mind that the cause of the murders at Columbine is the Satanic curriculum that still permeates that high school, a curriculum that embraces death education, sex education, multiculturalism, sensitivity training, transcendental meditation, values clarification, drug education, psychotherapy, Eastern religion, suicide education, and, most importantly, evolution. Evolution teaches children that they are animals, that they were not made in the image of God but in the image of a monkey. Why, then, should we be surprised when children begin to act like animals?

What the Christian home school movement must do in the new millennium is exactly what it has been doing since the movement began: reaffirming Biblical religion and morality, maintaining its independence from government, building its strength, educating children with the knowledge that they were made in the image of God, promoting the idea of educational freedom, and producing the future leaders of America.

The Christian home school movement draws its strength, its purpose, its vision from the Bible — from Deuteronomy — in which parents are commanded to educate their children in the knowledge and admonition of God. It is important to love God but also to fear Him. One of the reasons why so many youngsters today have no fear of authority is because they have no fear of God. Christian home schoolers must transfer the basic precepts of Deuteronomy from one generation to the next. That is the only way that Biblical religion can influence the future. That is why the public schools work so hard to stymie and block that transfer. The humanists do not want Biblical religion to influence the future. They want Biblical religion to be relegated to the dead past, like the dinosaur.

To give you an idea of how deeply the humanists despise Biblical religion, let me quote an essay from the *Humanist* magazine of January 1983, written by a young humanist scholar by the name of John Dunphy:

I am convinced that 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: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of educational level — preschool day care or large state university. The classroom must and will become an arena of conflict between the old and the new — the rotting corpse of Christianity, together with its adjacent evils and misery, and the new faith of humanism, resplendent in its promise of a world in which the never-realized Christian ideal of “love thy neighbor” will finally be achieved.

Mr. Dunphy won a prize for that essay. It represents humanist thinking as clearly and bluntly as anyone could state it. The humanists mean business. Read the two Humanist Manifestos if you want to know their complete program. They talk of humankind’s future, not just America’s future, not just the future of their own children. They’re talking about your children and their future. And they’re doing a great job of converting lots of Christian children who attend public schools. The two killers at Columbine were converted from their family religions to Satanism. There is hardly a Christian family in America that hasn’t lost a child to humanism or Satanism or nihilism.

But thank God, you’ve removed your children from those proselytizers of the new faith: in which there is no God, no sexual restraints, abortion is allowed and encouraged, morality is situational, ethics are relative. Look at what is going on in today’s public schools: the killings, the sexual promiscuity, the drug trafficking, and the suicides. That’s what humanism is doing to American youth. The sad thing is that parents, many of whom go to church on Sunday, are letting it happen.

Need I say more about the importance of the Christian home school movement as a positive force for America’s future in the new millennium? And that is all the more reason for home schoolers to maintain their independence from government. As you have discovered through your own experience, government is not needed in education. Home schooling parents have proven that they can educate their children very well without government bureaucrats and certified teachers breathing down their necks. They have learned what the early founders of this country knew: that parents, for the most part, are the best educators of their own children.

Now, I must say that there was a time when the public schools did adhere to Biblical morality. For example, when I was in elementary school in New York City in the 1930s, the principal read the Twenty-third Psalm at the opening of each assembly. That reading had a profound effect on me. Most of you know it by heart:

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he

leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

If children hear that Psalm often enough, and repeat it to themselves, it will leave an indelible impression on their hearts and minds. But a principal in a public school can’t read that Psalm or any other Psalm anymore. But home schoolers can. That’s the difference. That’s the advantage your children have over those trapped in the public schools. And that’s why your children can enter the new millennium with a tremendously optimistic view of the future. Their cups run over with the love and protection of God, and the love and protection of their parents. They *will* walk down the paths of righteousness for His name’s sake. How great America would be if *all* its children were led down that path!

The government schools have been taken over by the enemies of Christianity. They have been taken over by behavioral psychologists. And there’s a good reason why Mr. Dunphy wants to start proselytizing the children in preschool day care. The late Benjamin Bloom, behaviorist professor at the University of Chicago, architect of today’s public school curriculum known as Outcome Based Education, wrote:

The evidence points out convincingly to the fact that age is a factor operating against attempts to effect a complete or thorough-going reorganization of attitudes and values. . . . The evidence collected thus far suggests that a single hour of classroom activity under certain conditions may bring about a major reorganization in cognitive as well as affective behaviors.

That is why so many parents, like those at Columbine High School, are at a loss to understand how their perfectly normal children can turn into killers or drug addicts or monstrous rebels. What they don’t understand is that today’s teachers are spending more time effecting a complete or thoroughgoing reorganization of their children’s attitudes and values than teaching them the basic academic skills. Children are no longer students; they are patients undergoing psychotherapy. That’s why they emerge from the schools with empty heads and high self-esteem, and hearts full of anger, frustration, and violence.

Now I make these points to strengthen your resolve to resist the pressure from those friends and relatives who think that what you are doing is wrong. As leaders in the Christian home school movement you must also warn home schoolers to beware of what the government schools will offer to get home schooled children back: free computers and books. God’s curriculum can only be provided by Christian parents.

And it is important for the home school movement to maintain its independence, for without educational freedom, there will be no freedom for Christians or anybody else in America. Independence permits you to influence America in a Christian way through the education of your children who will absorb your values and pass them on to their own children.

Also, by asserting the independence of the home school movement, you are affirming the fact that education is primarily a parental responsibility. God has given us four forms of government over which He maintains sovereignty: individual government which must obey the Biblical restraints placed on individual behavior; family government which must observe God's laws pertaining to family life, particularly the education of children; church government, which must exist under Biblical precepts; and civil government, which must exercise its powers in accordance with God's law. The civil government may not rule over church government or family government. Yet, today, civil bureaucrats have replaced God's sovereignty with government sovereignty.

The Christian home school movement must become a power that can fight the politicians and legislators who are beholden to the teachers' unions. That means becoming lobbyists in every state legislature and governing entity. In California, it means gaining clout in Sacramento. After all, home schooling parents pay taxes and are voters, too.

Some years ago I advocated creating a Home Education Week in which home schoolers would visit the Governor and State Legislature and give the Representatives and Senators a cherry pie, reminding them of George Washington's legacy and the fact that he was home schooled. That week could also be used to educate the public as to the benefits they derive from home schoolers: lower taxes because home schoolers pay for their own children's education; better behaved children; a safer community; and volunteer services which home schooled children can render the community.

Home schoolers must also get involved in politics, because their freedom depends on what politicians do in the legislatures. There are by now some home schooling dads already sitting in some state legislatures and even the Congress. We need many more of them. Back in the old days there were more farmers in the legislatures than lawyers. Now there are more public school educators in some legislatures than lawyers. It is time for home schoolers to get into the act. Many of you would make wonderful legislators. Politics need not be a dirty business if practiced by believing Christians.

Home schoolers should help those candidates who are sympathetic to home schooling and educate those candidates who know little or nothing about the home school movement. Political activism should be part of your educational program, because it teaches your children how the American government works, and how it can be manipulated by the enemies of Christianity and home schooling.

Also, you should use the new technology to improve the effectiveness of God's curriculum. High literacy and

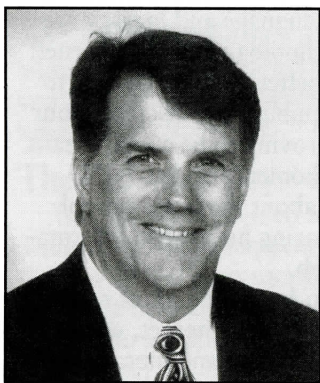
books, of course, come first. Language and literacy are the foundation of computer technology and the Internet. The more literate you are, the better you will be able to use a word processor, desktop publishing, or create your own website. The Internet is proving to be a vital means of communication for home schoolers. Today, I can download tons of information about the home school movement if I want to. It's amazing how much information is now available on the Web.

But don't let that detract you from the task of raising a literate child for whom books, not the Internet, will be their joyful, intimate source of wisdom and literary pleasure. You can curl up with a book whose author speaks to you directly and enters your consciousness and expands your mind. You can't curl up with a computer. The Internet provides information, not wisdom. Get your children to love reading so that they will cherish books and build their own personal libraries.

The home school movement must also produce the leaders of tomorrow. I must give enormous credit to the intelligent vision of Michael Farris, president of the Home School Legal Defense Association, who has launched Patrick Henry College. I can't think of a better way to advance the cause of education and freedom in America than by establishing a college where home schoolers can learn the ins and outs of our system of government and go directly to work, helping conservative Congressmen do their jobs better and more effectively. I urge you all to support Patrick Henry College in any way that you can. I predict that in twenty years it will become a strong and vital university, a kind of academic West Point for home schoolers seeking to return the American government to what it once was: a protector of freedom and not a wanton waster of the national treasure, turning the American people into vassals of bureaucratic overlords.

That, in a nutshell, should be the agenda of home schoolers in the new millennium. We stand on the threshold of exciting times, where the call of freedom now seems to be echoing worldwide. Interest in home schooling as an alternative to government coerced brainwashing is spreading across the globe, thanks to what you are doing in America. I have long stopped looking to Washington, or Congress, or a political party to bring America back to its Biblical values. But when I see what Christian home schoolers are doing, one family at a time, one child at a time, to rebuild our Christian heritage, then I realize that that is where the revolution is taking place. The fact that you have separated yourselves from the humanist, statist institution of public education, and proven that you can do a better job than the so-called certified professionals, means that you are the true revolutionaries.

You have risen to the occasion, acting in much the same way that our founding fathers did when they signed the Declaration of Independence and set out to separate themselves from the tyranny of George III. Indeed, the Christian home school movement is entering the new millennium with strength and confidence and determination to do God's work in America.



Your Journey as a Fairy Tale A Graduation Address

By Rev. Monte Wilson III

We are strangely drawn by the scent of a flower we have not found, the echo of a tune we have not heard, news from a country we have yet to visit. — C. S. Lewis

I have always loved great storytellers. Whether it is Lewis or Tolkien, Annie Dillard or Garrison Kiellor, storytellers have often been used in my life to challenge me, to impart some needed wisdom, or to remind me of the value of virtue. Even when it comes to the Bible it is the stories that often affect me the most profoundly. I don't believe that I am alone in this, either. Many of us have learned far more about the forgiveness of God from stories of David and Bathsheba or Peter and his betrayal of Jesus than when we were just given a theological assertion.

I believe this is why Jesus used parables. There were no history lessons, no theological dissertations — He told stories that were so succinct that it would only take five minutes to tell, yet so profound that you could live off of them for a lifetime.

Think about the genius of telling stories. How do you express the eternal love of God to a crowd of people who differ in education, degree of spiritual hunger, and depth of maturity? You tell a story that will not only communicate to each person on his own level but, as his perceptions increase and deepen, so will the meaning and significance of the story.

Two of my favorite kinds of stories are Fantasies and Myths. C. S. Lewis wrote somewhere about how a myth takes things that are hidden by the veil of familiarity and restores to them their rich significance. An example of this would be an apple. When as children we first encounter an apple, we are in awe of its beauty and taste. A few apples later, however, and — ho hum — its just another apple. But when we read of a magical apple and “the veil of familiarity” is removed, once again, we encounter the “magic” of God's creation.

Fantasies and Reality

I have never understood those people who make the sign of the cross when they even hear the word, “fantasy.” My experience in reading such stories has been an increased sense of honor to superiors, valor in battle, patience in afflictions, loyalty to friends, and perseverance in trials. Far from being an escape from “real life,” such stories actually remind me of Christian realities.

One particular way that Fantasies mirror reality is in the secret entrance into the other world. In George MacDonald's *Phantasies*, Anados awakes one morning to discover that his bedroom is in the middle of an enchanted forest. You will remember that in C. S. Lewis' *The Lion, the Witch and the*

Wardrobe, Lucy discovers the entrance to Narnia was in the back of a wardrobe. Just as Christ had said, the kingdom is at hand. It is right there in front of you — always has been. You simply need the eyes of faith to see it.

We live in a world alive with the presence of God. Right now there are angels and archangels all around us, there is a cloud of witnesses above us watching how we carry on the work of the King. Do we see such things? Are we ever in awe of Who made us, of where we are? Do we see and experience the life of God that pulsates all around us and through us? We need to wake up and discover that we are part of a story about a King and His kingdom.

Another parallel between Fantasies and reality is that we do not always know who is on God's side and who is not. All is not as it appears, either in Fantasies or in Christ's Kingdom. The beautiful Queen turns out to be a wicked witch. And the frog? Well, the frog is a prince, if you would just take the time to kiss him with the love of God.

Again, I am aware that some people ridicule and condemn Fairy Tales. Interestingly, such people are portrayed in these stories as those who bungle their way through the magical forest oblivious to the snickering of the hobbits, the singing of the elves, or the whispering of the streams. Such people in “real life” are those to whom the world is closed to the supernatural: those who have a neatly packaged theology that spurns mystery and barks at those who profess to experience the miracles of life.

While some Christians have ignored the call to discipleship and the cost of living a godly life, others have ignored the stupendous promises for this life and the one to come. Did Jesus promise us abundant life in the here and now or not? Did Jesus tell those who consistently abided in Him that they could ask for whatever they wanted or not?

The Secret Name

There is one particular promise that, to me, is so mysterious and so stupendous that at first reading it, it appears too good to be true:

To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it. (Rev. 2:17)

I wonder if this verse has been written into the consciences of all people. There must be another world. There must be a way for me to become whole. There must be a

time when Truth, Goodness, and Beauty shall reign. It is this verse that inspires so many to write of frogs turning into princes and beasts becoming lords. Think about it. You were a rogue, a rebellious maverick who fought against your Creator, rejected His Son and His love. Did He send archangels to destroy you with fire? Did He unleash His terrible wrath? No. Instead He said before the foundations of the world were laid that He knew you and loved you. Further, when He transformed His thought of you into flesh and blood, it was with a unique intention and design.

Each believer has a secret name reserved for him in heaven that will perfectly and comprehensively describe who he is in the eyes of his Creator and Savior. Has there even been a Fairy Tale more unfathomable, more stupendous?

One of the most common questions of all people is, "Who am I?" Tragically, how many people seek to answer this question by seeking to please others, comparing themselves to those whom God has given a different name? You have a unique contribution to make to the world around you. While some of you are running around trying to impress others by being who you are not, people are starving for the you Christ designed for you to become.

In Arthurian legend, there is a story of how Arthur was concerned that the men needed a greater quest to give their lives a sense of holy purpose and nobility. One evening while sitting around the Round Table, he declared that no one would eat until something magical occurred. This would be that evening when the Holy Grail appeared — the cup that Christ was to have drunk from the night of His passion. After it disappeared, one of the Knights suggests that the men go on a quest to find this Chalice. But he offers this insight to set parameters around the quest. He told the men that he thought it would be ignoble if they all rode off together, that each man must find his own way. Accordingly, each Knight found those parts of the forest where no one had walked before and there began his quest.

Yes, we are all in the same Kingdom, serve the same King and live under the same Bible. However, how this works out will be different for each person. Different cultures, different ethnic groups, differing personalities, different missions, and callings and giftings — this is the design of God. Anything that seeks to homogenize is not of God. While we will all avail ourselves to the same means of grace (Baptism, Eucharist, the Word taught and studied, fellowship and prayer), how such things craft and transform us will be unique to the individual God created each of us to become.

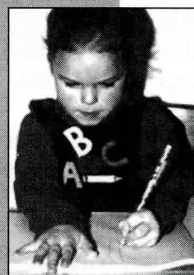
I realize I am treading on theological ice here, but consider the promise in Revelation 2 that you will be given hidden manna. I reverently suggest that there is a place in God where only you fit. It is the place where you are to go to meditate on Christ, to praise and worship the Triune God, and to receive the life — the manna, if you will — that He has for you. It is from this place that you bring back to the world around you this spiritual food for others. Find your own path. Learn from others, honor those wise men and women whom God sends to you from time to time to help you on your way, but do not take up someone else's path.

Your Story

Paul said that we are living epistles, we are living stories. You are the hero of the story but you are not sure what this means because you have amnesia. You can't seem to remember who you are. A wise person has told you that there is a King on top of a mountain Who knows who you are. To complicate matters, the mountain burns with a unique flame. At the bottom of the mountain the blazing fire is excruciatingly painful. Yet, the higher up the mountain you climb, the fire begins to burn within you, giving you spiritual power heretofore unknown to you: a power that equips you to overcome your enemies. The story is full of constant surprises, intrigue, conflict, betrayals, battles won and lost, found treasures, and an ever increasing awareness of yourself and the world you find yourself within. If you remain true to God and keep to your path, the story ends with your meeting the King face to face. Not only do you discover that this King is your elder brother, but you are given a white stone on which is inscribed your name. And together you will live happily ever after.



Dr. Monte E. Wilson is a noted Reformed speaker and writer. He can be contacted at (770)740-1401, montethird@aol.com, or P.O. Box 22, Alpharetta, GA 30239. He is available for preaching, lectures, and conferences.



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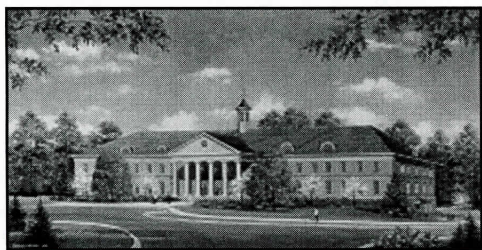
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Patrick Henry College

By Rich Jefferson

Director of Media Relations, Patrick Henry College

Patrick Henry College, which will initially offer only a major in government, is not entering the world of higher education as a lightweight. According to one home schooler headed to college this fall, the admissions application for Patrick Henry College is tougher than Harvard's. Besides Harvard, home schooled senior Jeremy Sewall applied to America's oldest and youngest colleges — William and Mary, founded in 1693, and Patrick Henry College, which opens fall 2000. He was accepted at both schools, but gave up an attractive scholarship at William and Mary to attend Patrick Henry.

"I find the apprenticeship model offered at Patrick Henry is more appealing than other college programs," Jeremy said.

Apprenticeship at Patrick Henry College means professionals teaching the next generation of professionals, one-on-one. Students will receive more individualized attention at Patrick Henry than at most U. S. colleges. It should surprise no one that this sounds like a logical extension of the Christian home school.

Jeremy points out that Harvard was also founded as a Christian institution, but things have changed. "Patrick Henry College has a mission like Harvard originally had — to train Christian leaders for public service," said Jeremy.

Patrick Henry College was authorized in December 1999 to admit students. The approval from the commonwealth of Virginia for admitting students to a new college normally requires a two-part process with a month between a committee hearing and final approval. However, the State Council of Higher Education for Virginia (SCHEV) and its planning committee *both* unanimously approved on the same day Patrick Henry's application to enroll students — which seemed miraculous.

"It was a ringing affirmation of our commitment to Christ-centered academic excellence," said Michael Farris, president of Patrick Henry College. The college's next step is to gain approval to grant degrees. This will begin when SCHEV representatives visit Patrick Henry College, in Purcellville, Virginia, after classes begin this fall.

Kerry Medaris, a home school graduate also from Northern Virginia, also felt God's call to Patrick Henry and faced a decision similar to Jeremy's. By attending Patrick Henry College, she will walk away from a grant from a prestigious state university.

But, as Kerry puts it, she would benefit from matriculating at a smaller school and learning in her own style, just as she did in home school.

"At Patrick Henry, I will be one of 200 students, not one of 2,000 honor students. A small school has real advantages. I would be a real person, not just a face," Kerry said. "Apprenticeship is hands on, and that's how I

learn. Students will be mentored. I think it will be more in depth, more personal, and more rigorous. Patrick Henry has the right focus. Faculty at the college will know what makes the students tick."

As for public service, Kerry doesn't think she'll ever want to run for president — "That's just not me" — but there are other public offices she might like to pursue, and Patrick Henry would be good place to start.

Jeremy Sewall said he thinks Patrick Henry College will provide an ideal environment for self-starting students who possess the impulse to start clubs and other college organizations. "It will all be new. There are no established traditions at Patrick Henry as there are at other colleges. There are great possibilities."

College President Michael Farris knows why these students are interested in Patrick Henry College: "We have a different vision. The idea of home schooled students preparing for political leadership in a college atmosphere that encourages private virtue is so different that many journalists seem utterly fascinated. "America's home schoolers have learned to achieve academic success in a manner that represents the finest in 'outside-the-box' thinking. One-on-one education is the best way to deliver first-rate academic instruction, and this is what we're offering," Farris said.

But the minds of college students sometimes wander from book learning to interest in each other, and this may be where Patrick Henry students reveal their greatest maturity. College or not, parents are still the ones to turn to for guidance in relationships. Jeremy says, "I was raised to expect parental involvement in my relationships, and it will make all the difference."

Patrick Henry College is not exclusively for home schoolers, or Virginians. Admissions requirements include strong academic skills, a good high school record, solid SAT or ACT scores, an essay on personal faith, a passion for the college's mission, letters of recommendation, and an excellent personal interview.

Potential students for the fall of 2000 are still invited to complete the admissions packet. These packets should be returned with a non-refundable application processing fee of \$50, payable to "Patrick Henry College." The application form and much more information can be found at the college's Web site, <http://www.phc.edu>.

If a college-age Christian you know is seeking preparation for the arena of public service, encourage him to consider Patrick Henry College. It could be the choice of a lifetime.



Patrick Henry College • P.O. Box 1776 • Purcellville, VA 20134-1776
Phone: 540-338-1776 • Fax: 540-338-9167 • E-mail: info@phc.edu

Building for the Future

By Mrs. Michael (Linda) Hoffmann

"Train up a child in the way he should go, and when he is old he will not depart from it." Proverbs 22:6

For years now we've been building our house ... our home ... our family. God has given us the privilege and the challenge to use our own hands to put together a home that is as close as possible to His design. Clearly He has given us a detailed format and layout to use as a guide and a goal. Even after the planning, preparing, and studying, we've found how much we know about very little. Sometimes it becomes frustrating to figure out how something works best well after we needed it.

The floor ... after years of child raising we've realized how important the flooring is in our home. It must be solid. Something our children can stand on in all confidence. A foundation built on Who God is and how they can grow to glorify Him.

The walls ... built by their father, must represent his authority, devotion to God, and deep love for them. Walls built by their father can give children a place to live, learn Who their God is, and how to enjoy Him forever. They can rest in the knowledge that God has placed their Daddy in their lives to love them, provide for them, and train them in the way they should go. They are safe in these walls, and can hereby experience true joy and freedom, knowing the boundaries and, therefore, their security.

The windows ... we've discovered are a necessity in order for them to have a clear view through the wisdom of God's Word — how He desires us to view the world around us. The blinds must be up so they can see and gain a godly perspective on their world.

The doors ... we've found the doors must be able to open into our lives. Our children must have a clear communication line open with us. We must be willing to talk and express our feelings, even

when this requires acknowledgement of our weaknesses. Doors in our home must open from both sides ... with no locks.

Decorations and furnishings ... we've decided can fill our home with joy and peace. Times of family worship and shared laughter decorate our lives forever. Our home must be a place filled with laughter and lots of noisy conversation....

We're still building. We know our goals and deep desires for these children's lives.

We have also found it frustrating to see

ourselves building this home at the same time we're

residing here. It's far from complete. We sit on the porch each night and

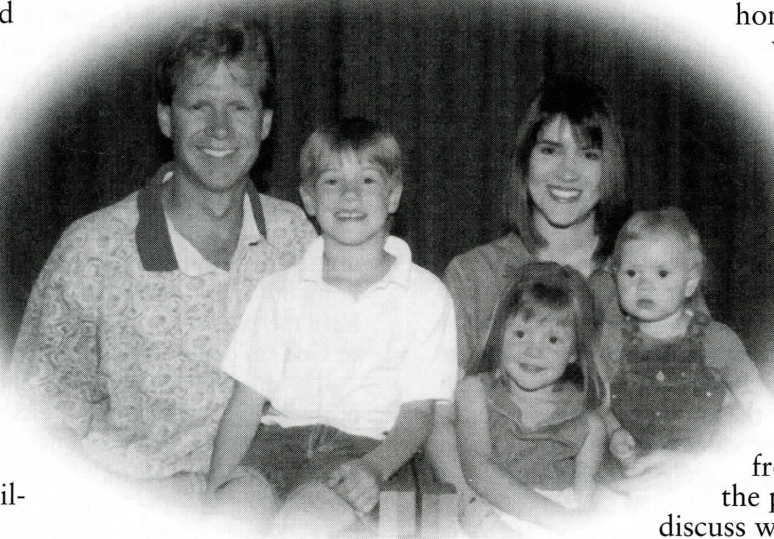
discuss where we are in our building, and what our tasks should be

for tomorrow. We've come to realize that this house will not be completed before our children have been raised and, therefore, we will not be able to live in this house with our children after it's built. Yet the other night we realized who would reside in this house we've put our lives into. This is all a part of God's incredible design.

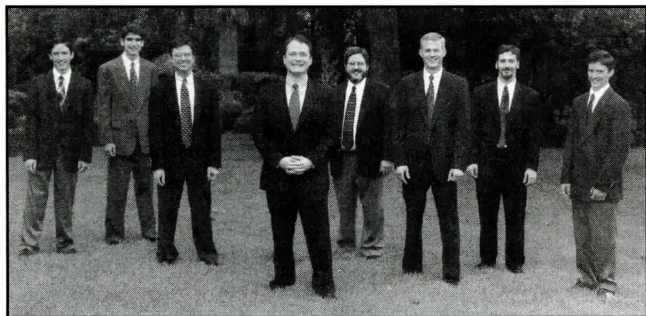
We're building a firm foundation for our children to raise their children on. It is our prayer that our children will raise their children here. We can almost hear the future joy and laughter that will fill these walls as they reside here ... in a house designed by our Lord ... and once built by two...



Linda Hoffman lives with her husband and three children (number four due this month) in Bend, Oregon. In addition to home schooling her children, she submits articles to the local home school newsletter. The Hoffmans attend Reformed Heritage Church of Bend, OR. She can be reached at TheHoffy5@aol.com.



The walls ... built by their father, must represent his authority, devotion to God, and deep love for them.



Vision On!

Vision Forum's Quest for Family Renewal and Biblical Patriarchy

By Douglas Phillips

The word "vision" has taken on a highly subjective meaning for most people. Within the context of Scripture, "vision" often refers to a profound appreciation for the law of God in the life of the believer. When we read "where there is no vision, the people perish," we are actually learning that without a long-term appreciation of the promises of God applied to the believer, and without the passionate application of the law-word of God to every area of life, the people will perish.

Every age has its defining crisis. Sin is always at the heart of the crisis. But the manifestation of sin expresses itself differently from age to age. The defining crisis of our age is the systematic annihilation of the Biblical family. The family was the first institution created by God and blessed by Christ during His earthly ministry. It is God's primary vehicle for communicating covenant promises to the next generation. It is the basic agency of dominion on earth. Within the context of the family, the father is the God-ordained vision communicator.

Minimize the father and the family will perish. Minimize the family and you have neutralized the church. The sad truth is that broken and weak families are the norm even within the most conservative and doctrinally orthodox church assemblies. This is in large part due to the death of Biblical patriarchy with its emphasis on father-directed vision, leadership, and self-sacrifice.

The next time you are in a used bookstore, look through the shelves for ancient volumes on child training and family discipleship. Here is what you will find: If the book was written in the eighteenth century, it was directed to fathers. If it was written in the nineteenth century, it was directed to mothers. What happened? The nineteenth century brought many profound social changes which rocked the family and paved the way for the absentee fathers of the twentieth century. The influence of Unitarianism and early feminism, certain adverse effects of the industrial revolution, and the abandonment of the old Reformation view of the family all contributed to the decline of fatherhood in America. The result, for the first time in the history of the church, was the gradual transfer of spiritual training responsibilities from the father to the mother. Generations later, few Christian fathers even know how to begin the process of shepherding their children and leading their families in the ways of God.

The tragedy gets worse. Though many of us would firmly stand for the proposition that good doctrine leads to sound living, the fact is that rebellious children, broken homes, and vision-less fathers are every bit as present in the Reformed community as the Dispensational. Even

among our most cherished church leaders it has become the exception to find happy, unbroken homes which radiate the love of Jesus, where the children call the parents blessed, where the mother is a content keeper at home, and where the father practices daily family worship. Like "righteous Lot" who stood in the very gates of Sodom vexing daily, but who did nothing about it (and who lost some of his beloved children to the consuming fire which destroyed the city), many men lament and grieve over the state of affairs, but they lack the vision and the courage to reprioritize their lives such that they can cry out for the hearts of their children, communicate a multigenerational vision of faithfulness, and see their households established on the promises of God. Few men have the passion of Job who rose every morning to cry out to God on behalf of his children (*Job 1:5*).

The mission of The Vision Forum is to address this problem. Our name — The Vision Forum — points to our desire that the Lord would use this work to be a forum for communicating a vision of victory to Christian families. I personally thank the Lord for an outstanding staff of about ten extremely talented individuals, all home school graduates or home schooling parents, united with a common passion for the Biblical family. At the heart of the message we share is a commitment to see the wedding of orthodoxy and orthopraxy among the people of God. Sound doctrine and sound living must come together. We can preach the covenant and the sovereignty of God until we are blue in the face, but if we allow our children to be educated by Canaanites, if we encourage our daughters to pursue a careerist philosophy, if we fail to make our homes economically vital, hospitable centers for love and learning, we are hypocrites. Not surprisingly, the scriptural warning against such hypocrisy is specifically given within the context of the family. If we have not taught our wives and daughters to love children and be "keepers at home" then we are "blasphemers" (*Tit. 2*); if we have not trained our men to be providers, then we are "worse than infidels" (*1 Tim. 5*).

Equally important is the urgency of communicating a message of courage to fathers and mothers. The entire world conspires to mock and belittle Biblical manhood and womanhood. Great courage is needed to do things which as recently as a century ago would be considered normative. Today, it is not enough to know what is right; one must be willing to act upon it. Our goal is not to accept reality, but to change it by the grace of God. Most men are gripped by fear. They fear the loss of job security. They fear the unknown. They fear the opinions of others. This fear prevents many fathers from beginning home

education — the educational approach most consistent with both the methodology and goals of education as articulated in Scripture. This fear prevents other fathers from making lifestyle changes which will allow them to spend more time walking beside their children, as God commands. Our vision is to raise a standard which exhorts the beloved in Christ to fear God alone, knowing that faith is the substance of things hoped for, the evidence of that which is not seen. Faith is trusting that God's Word is true, even when there is no empirical evidence to back it up. This is the entire lesson of Hebrews 11 which outlines the great heroes of our faith.

My father often reminded me that I would be the same person next year except for the books I read and the people I met. How true. In my personal case, the Lord was gracious to use my father, the books he gave me, and the people he brought into my life to develop within me as a teenager several passions which today serve as the basis for the work of The Vision Forum: a love for the sovereignty of God; a recognition of the Lordship of Christ in every area of life and thought; an advocacy of presuppositional apologetics; a zeal for the restoration of Biblical patriarchy; a gratitude for the covenant promises of God; and a recognition of the centrality of the family to God's kingdom work. Our mission at The Vision Forum is to facilitate the restoration of the Biblical family by communicating vision on each of these points, and by offering the resources necessary to implement the vision.

The Significance of Home Education to God's Kingdom Work

This year Vision Forum will bring our message to more than twenty major home school conferences in America. Through keynote addresses, workshops, and seminars we will reach more than sixty thousand home educators this year. Our goal is to encourage and build up home school parents with the Biblical foundation and long-term vision for the training of their children. As R.J. Rushdoony has pointed out, "Education is inescapably a religious discipline." One of our goals is to give meat to this profound statement by showing parents the far-reaching implications of a distinctively presuppositional approach to family and education. For example, while many Christians have correctly focused on the religious nature of the content of education, they ignore the fact that the Bible also speaks to the methodology of education. Methods are not neutral. The rise of the home education movement is not merely a response to the failure of government education; it is an affirmation of a distinctively Biblical approach to both the methods and the objectives of Christian education.

Unlike the peer-driven culture of the classroom, with its unbiblical approach to age segregation as a basis for training, home educators benefit from the one-on-one tutorial approach which allows parents to walk alongside their children while communicating faith, virtue, and knowledge, in that order. Home education, with its emphasis on relationship-driven training, is a distinctively Hebrew approach to education, while the modern class-

room, with its emphasis on efficiency, is a distinctively Greek and pagan approach to education.

The Necessity of Turning the Hearts of Fathers to Their Families

The last verse of Malachi and the New Testament passages heralding the coming of John the Baptist indicate that the turning of the hearts of parents to their children is a sign of great revival. Over the last decade there has been a revived interest in fatherhood, but much of the emphasis has, in fact, been effeminate. Men are concerned about "finding themselves," about their sexuality, about psychological solutions to family problems. In the midst of this Satanic silliness, The Vision Forum attempts to communicate the clear Biblical message of vision, responsibility, love, sacrifice, and leadership to men — the key components of Biblical patriarchy. Each year The Vision Forum sponsors Father and Son Discipleship retreats in locations as diverse as California, Texas, Illinois, and New York. The goal of each retreat is to encourage fathers to disciple their sons in the spirit of John 5:18. Sons are taught the significance of claiming and living by the promise of the Fifth Commandment. Fathers and sons are encouraged to think generationally and to make the principle of Psalm 78 — a covenantal view of history — central in their relationship.

Books that Inspire, Teach, and Help Families Build Covenant Households

There is only one perfect book — the Bible. Nevertheless, we believe the books offered by The Vision Forum represent some of the most helpful tools on the market today which address critical issues concerning family renewal, child discipleship, and Biblical patriarchy; godly education; Christ-centered apologetics; righteous government; and the providential hand of God in history. These are real books for families of vision. In short, this is the library we recommend to any family hoping to build a Christian worldview for its children.

Every truly great library is a multigenerational library. Books must be able to stand the test of time, demonstrating quality both physically and in terms of content. We have tried to offer such products at affordable prices that allow you to build a family library that may someday be enjoyed by your children's children.

Faith and Freedom Tours

Vision Forum also sponsors Faith and Freedom Tours which give participants the opportunity to breathe, smell, taste, and watch stories from our past on a history tour of America's godly and heroic past. The tour visits the plantation homes of George Mason, Thomas Jefferson, and George Washington. Participants stand at St. John's Church where Patrick Henry said, "Give me liberty or give me death!" They travel to the seat of colonial government in historic Williamsburg and stand on the site in Jamestown where Pocahontas saved the life of John Smith. They charge across the Yorktown battlefield to redoubt #10, the spot where the Marquis de Lafayette secured

victory for the Colonials and walk the battlefields of Stonewall Jackson. Participants join the Phillips family and an ensemble of Christian historians for a one-of-a-kind home school tour.

The Christian Boys' and Men's Titanic Society

The Society is devoted to portraying the story of the Titanic as it really happened. We stand for the proposition that the strong must sacrifice for the weak, that greater love hath no man than he lay down his life for another, and to the enduring legacy of those men who died that women and children might live.

The Witherspoon School of Law and Public Policy

The Witherspoon School of Law and Public Policy is a four-day crash course in Biblical principles of law and public policy specifically designed for prospective law students. The goal of the school is to encourage wise decision-making regarding careers in law and public policy, and to equip future leaders with a Biblical framework for understanding the political and legal issues of the day. The Witherspoon School is especially designed for young men who desire to influence our nation for righteousness, and who recognize that to do so, they must communicate an entire world and life view dictated by

Holy Scripture. This year's school will be held in Luray, Virginia, October 1-5.

Vision Forum Internships

Vision Forum sponsors three, four-month internship programs for young men age eighteen or older. During the internships, the young men will gain practical business skills, engage in ministry to the home school community, and study apologetics, logic, systematic theology, creationism, and preparation for marriage and life purpose. Interns stay in a godly Christian home where family worship is emphasized.

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To learn more about the Vision Forum, please visit our web site www.visionforum.com, or for a free catalog, please call 1-800-440-0022. To request a free copy of our tape "The Promise: The Significance of the Fifth Commandment," mention that you read this article.

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Doug Phillips, Esq., is a constitutional attorney and President of The Vision Forum. He is the son of Presidential candidate Howard Phillips. Doug serves as an adjunct professor of apologetics for the Institute for Creation Research. He lives with his bride Beall and their five children, Joshua, Justice, Liberty, Jubilee, and Faith in San Antonio, Texas. He can be reached at DouglasPhillips@compuserve.com.

Chalcedon Vision Statement

Chalcedon labors to articulate in the clearest possible terms a distinctly Christian and explicitly Biblical solution to the prevalent evils of the modern world. Our objective is nothing short of setting forth the vision and program for rebuilding the theological fortifications of Christian civilization. These fortifications have been eroded by the forces of humanism and secularism over the past three centuries. We are not committed, though, merely to reproducing a glorious Christian past. We work to press the claims of historic Christianity as the Biblical pattern of life everywhere. We work for godly cultural change across the entire spectrum of life. We strive to accomplish this objective by two principal methods.

First, Chalcedon is committed to recovering the intellectual foundations of Christian civilization. We do this in two main ways. Negatively, we expose the bankruptcy of all non-Christian (and alleged but compromising Christian) systems of thought and practice. Positively, we propose an explicitly Biblical system of thought and action as the exclusive basis for civilization. Only by restoring the Christian Faith and Biblical law as the standard of all of life can Christians hope to re-establish Christian civilization.

Second, Chalcedon is dedicated to providing the tools for rebuilding this Christian civilization. We work to assist individuals, families, and institutions by offering explicitly Biblical alternatives to anti-Christian ideas and practices. In this way we guide Christians in the task of governing their own spheres of life in terms of the entire Bible: in family, church, school, vocation, arts, economics, business, media, the state, and all other areas of modern life.

We believe that the source of godly change is regeneration by the Holy Spirit, not revolution by the violence of man. As God regenerates more and more individuals, and as they reorient their lives and areas of personal influence to the teachings of the Bible, He employs them to advance His kingdom and establish Christian civilization. We believe that God's law is the divine pattern of sanctification in every area of life, but it is not the means of justification; man is saved by grace, not by law. The role of every earthly government – including family government, church government, school government, vocational government, and civil government – is to submit to Biblical law. No government in any form can make men Christian or truly obedient; this is the work of God's sovereign grace. Much less should civil government try to impose Biblical law on an unbelieving society. Biblical law cannot be imposed; it must be embraced.

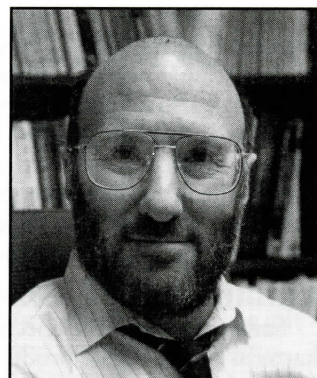
A guiding principle of Chalcedon, in fact, is its devotion to maximum individual freedom under God's law. Chalcedon derives its name from the great ecclesiastical Council of Chalcedon (A. D. 451), which produced the crucial Christological definition of Jesus Christ as God of very God and Man of very man, a formula directly challenging every false claim of divinity by any human institution: state, church, cult, school, or human assembly. Christ alone is both God and man, the unique link between heaven and earth. All human power is therefore derivative; only Christ may announce that, "All power (authority) is given unto me in heaven and in earth" (Matthew 28:18). Historically, therefore, the Chalcedonian creed is the foundation of Western liberty, setting limits on all authoritarian human institutions by acknowledging the validity of the claims of the One who is the source of all human freedom (Galatians 5:1). Consequently, we oppose top-heavy, authoritarian systems of government, which are, by definition, non-Christian. We advocate instead a series of independent but cooperative institutions and a highly decentralized social order.

Chalcedon is an educational institution. It supports the efforts of Christians and Christian organizations to implement the vision of Christian civilization. Though unapologetically Reformed, Chalcedon supports the kingdom work of all orthodox denominations and churches. Chalcedon is an independent Christian foundation governed by a board of trustees, Christian men in accord with Chalcedon's vision statement. The foundation is not subordinate to the authority of any particular denomination or ecclesiastical body.



Entrepreneurship: The Spirit of Capitalism

By Gail Betts and Walter Block



Entrepreneurship is an art. It involves utilizing the knowledge of what people will want

or need in the future, plus having the courage to take a risk and put that knowledge to work. As with any art, there are those with real talent and those with none. It is *successful* entrepreneurs who are the sustaining force behind a strong capitalist economy.

Risk-taking

An entrepreneur is a “risk taker,”¹ driven by the lure of profits. He operates purely on the hope that consumers desire what he has to offer and will pay more than what it costs him to produce and market that product.

The Entrepreneur's Functions

The entrepreneur's business has two main purposes. The first is to create the “next satisfied customer,”² striving to fulfill some need, either real or perceived. The second purpose is to “outwit rivals” by beating them to opportunities not yet taken (Herbert, 1988) and, therefore, to make the largest profit possible. He creates satisfied customers by developing new products in response to customer needs. “Each entrepreneur must appeal . . . to others' best interest by offering products and services on the best terms possible” (McKenzie and Lee, 1991). He either improves an existing good or service through innovation or develops a new one. This economic action can also create a need for a commodity by inventing or marketing it in a new way. A risk taker must be perceptive enough to recognize as well as seize all opportunities.³ He must also be constantly aware of what people are looking for and also be aware of potential uses of current goods and services.⁴ When an entrepreneur is successful, he will make profits.

Innovation and Improvement of Market Offerings

Entrepreneurs are the sustaining force of a healthy economy. The actions of innovators bring about improvements in commodities, work processes, and personal lifestyles. Because of this fact, an economy will continue to flourish if they are allowed to function freely.

Their talents help to ensure that improvements are always taking place. Innovations and creativity arise from the actions of the entrepreneur's business. This helps to increase the standard of living by ensuring that quality goods are offered and that everyone involved in a transaction is satisfied with the outcome. In cases where entrepreneurship is not allowed, the economy becomes stagnant and quality rarely improves. Consider televisions, for example. The TV was invented in Russia. But the Soviet Union prohibited capitalistic entrepreneurship. As a

result, this product was not improved in that country. Even today, Russian televisions are known for their poor quality. It was capitalists and entrepreneurs from the United States and Japan who developed that industry.⁵ Kirzner (1979, 74) states:

When profitable capital-using methods of production are technologically available, where the flow of savings is sufficient to provide the necessary capital, entrepreneurship is required to ensure that this innovation will in fact be introduced.

Although technology may exist for improving goods and services, innovators must be encouraged to put it to use. Therefore, it is safe to conclude that entrepreneurial activity is responsible for many product improvements.

Process Improvements

Capitalism not only leads to improved offerings, it also enhances industrial processes. Machinery created by those with an entrepreneurial spirit has made the process of many manufacturing jobs much more efficient, reducing the time required for menial tasks. Just think of what our lives would be like without word processing, spread sheet, and data analysis programs. Services provided by many data analysts are quicker, easier to manage, and more reliable than they have been in the past. These improvements have only come about because entrepreneurs have been allowed to work freely, bringing their ideas to life.

Lifestyle Improvements

These ideas, which were born in the minds of entrepreneurs, not only make work more efficient, but also improve our lives. In the words of Joseph Schumpeter, “The capitalist process [aided by entrepreneurship], not by coincidence, but by virtue of its mechanism, progressively raises the standards of life of the masses” (Rogge, 1979). The aim of capitalism is to bring those things that once were for the elite to the reaches of the common individual (Rogge, 1979). This can only be done through the successes of risk takers.

Examples of lifestyle improvements brought about by entrepreneurial activities include the fact that less time is spent working now than in the past. Those who used to be forced to spend hours doing what now takes minutes today have the time to do more fulfilling things,⁶ even to become entrepreneurs themselves. These new entrepreneurs will bring other innovations and products to our world that will give us further improvements and efficiency.

Examples of products helping to improve our lifestyles are the microwave oven which decreases food preparation time; the personal computer, which can link one to the whole world with the click of the mouse button;

even the printing press, which is the reason that every child in America has access to books.⁷ Many medical innovations have also helped to improve life. Each moment of one's life is touched by some product that has helped to increase efficiency, comfort, or ease of life. Every day we can see the incredible benefits of products that were developed by those with the courage to step out and take a gamble, those who saw a need and set out to meet it.

Elimination of Some Firms and Jobs

Some argue that the effects of entrepreneurship are harmful because these products lead to the elimination of jobs and firms. Joseph Schumpeter called this "*creative destruction*." The effects of entrepreneurship not only "create progress, jobs, and improved standards of living, but also put some jobs, firms, and products out of business" (Reynolds, 1995, 102). These jobs, firms, and products which are negatively affected by entrepreneurial activities are unnecessary jobs, inefficient firms, and inferior products. If they continue to exist, they harm the economy. If there are any ill effects brought about from entrepreneurship, they apply only to those who are not (or no longer are) part of the market. For example, after the advent of the auto, many blacksmiths were no longer able to make attractive offers to customers in their chosen profession.

The Compatibility of Entrepreneurship and Capitalism

Entrepreneurship and capitalism essentially co-exist. There are certain elements present in a capitalistic economy that are essential for entrepreneurship to exist and function. On the other hand, for a capitalistic economy to thrive, entrepreneurship must be present.

Finders-Keepers: Effort Must Be Rewarded

The main element in capitalism that must be present for entrepreneurs to function is termed by Israel Kirzner as "*the finders-keepers rule*" (1989, 29). For entrepreneurs to be persuaded to carry out their functions they must be convinced that their efforts will pay off. They must be assured that they will get to keep the gains they make. This is assured only under capitalism.

A Fair Price Must Be Guaranteed

Another consideration is that prices are not dictated under free enterprise. Therefore, a fair price is always guaranteed to both the seller of goods (the entrepreneur) and to the buyer of those goods. This price is determined by supply and demand. This affects the willingness of business persons to function (especially in areas with high entrance costs) because they are not allowed to offer their goods and services at what they perceive as a fair and profitable price. Therefore customers will not receive the benefits that entrepreneurs would have brought if prices had been left to the free market.⁸

Entrepreneurs Must Be Empowered

Another element of *laissez faire* is that there is freedom extended to individuals to make their own decisions (Forbes, 1995). Businessmen decide both what they are going to make and what they are willing to buy. In economies where capitalism does not exist, there are few

suppliers allowed to operate and, therefore, buyers must take what they can get. Take the Soviet Union, for example. During the Cold War, people would stand in line to buy something they did not necessarily want at that time because there was no guarantee that they would be able to get it at a later date. With free markets, entrepreneurs would be free to search for profits. This helps to ensure that there are always products for sale which consumers want. "[Capitalism] encourages individuals to freely devote their energies and impulses to peaceful pursuits, to the welfare of all" (Forbes, 1995, 376). Without these elements of capitalism (freedom to keep profits and set fair prices, and to make decisions), entrepreneurship cannot exist.

Entrepreneurs Help to Maintain Market Equilibrium

Not only can entrepreneurship not exist without capitalism; capitalism cannot exist without entrepreneurship. As Malcolm Forbes explains, "[C]apitalism is not a top-down system; it cannot be mandated or centrally planned. It operates from the bottom up, through individuals — individuals who take risks" (1995, 377). Entrepreneurial activity ensures that the economy continues to grow by helping to maintain market equilibrium. In fact, Israel Kirzner states that it is his view "... that it is only entrepreneurship which might eventually lead to equilibrium" (1979, 74). Businesses are always taking actions to make sure that they are as close to that point as possible. Of course, it cannot be denied that the economy rarely, if ever, *achieves* equilibrium. But, market forces are continually pushing us in this direction.

Entrepreneurship Helps to Maintain a Healthy Economy

The fact that entrepreneurs earn greater profits by satisfying customers also helps to boost the economy and the success of capitalism. "We succeed as capitalists by offering goods and services that others are willing to buy" (Forbes 1995, 376), and this will happen only through those who put their imaginations to work. If capitalists do not function well, they tend to lose profits and eventually go bankrupt. They are replaced by others who are more efficient. Thus, the free market economy never becomes sluggish. If consumers cannot acquire products they want, improvements are slow to come, and efficiency suffers. If the economy sickens as a result of a lack of entrepreneurship, the whole system of capitalism is impaired. This is why governments are well advised not to discourage business through high taxes, attacks on profits, regulation, anti-trust, etc. Entrepreneurship and capitalism are two sides of the same coin: successful and innovative risk-takers on one hand and capitalism on the other, and entrepreneurship is the spirit.

Conclusion

The role of the entrepreneur in the economy is very important. His business helps to increase both the quality of work and the quality of life by bringing about creativity, improvements, satisfaction, and efficiency. The health of an economy depends on the successful entrepreneur because of the functions of his business: 1) creating

satisfied customers and 2) working to make profits. He can only operate within capitalism, but capitalism also depends on his success. The strength of a capitalistic economy depends upon successful entrepreneurs.

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¹ Herbert, Robert F., *The Entrepreneur*, 2nd. ed. (New York, 1988), 2. "... such people are usually first-born children, generally male, college-educated, in their thirties at the time of their first significant venture, highly motivated, creative, energetic, and willing to accept risk ... symbols of individualism, drive, and intuition, they are the embodiment of our romantic view of capitalism."

² Drucker, Peter F., 1993. "Satisfied customers should be the foremost concern of businesses."

³ Kirzner, Israel, 1979, 74. "I view the entrepreneur not as a source of innovative ideas *ex nihilo*, but as being alert to the opportunities that exist already and are waiting to be noticed."

⁴ Bartos, Phil, 1997. "Whether a business has been established for a long time or is just being started, the spirit of the entrepreneur must always endure. There must exist a continual willingness to take a risk so that customers remain satisfied."

⁵ Bartos, Phil, 1997.

⁶ It is not just an accident that today's laborers spend much more time in leisure activities than they did in the past. Because of the improvements brought about by entrepreneurship, workers today spend much less time at work.

⁷ Researchers and politicians alike agree that early development of reading skills can greatly boost a child's later ability to learn. If the printing press had never been invented due to a lack of entrepreneurial spirit, many children would be at a disadvantage academically. Furthermore, the cost of advanced education would be much more expensive. Just as before the press was invented, education would only be accessible to the elite.

⁸ Kirzner, Israel M., 1973. "Without entrepreneurship ... the long-term benefits may go untapped."



Dr. Block is chairman of the Department of Economics and Finance at the University of Central Arkansas. He can be reached at wblock@mail.uca.edu.

Gail Betts is a wife and a mother of two small boys. She received her Bachelor of Arts degree in General Business Management in 1998 from the University of Central Arkansas and is now earning a Master of Business Administration degree, also at UCA. She plans to pursue a career in Human Resource Management and has passed the HRCI Certification Exam. She can be reached at betts@cyberback.com.

Letter to the Editor:

In the April issue of the *Chalcedon Report* you published an article of mine responding to a paper written by Rev. Lee Irons of my presbytery. Rev. Irons has objected to me that I did not mention that his views on the "ambiguity" of the WCF had since changed. In a letter to me dated April 27, 2000, he complained that the readers of my article "will naturally assume that you are responding to a view that I currently hold." He writes further: "I subsequently modified my position in light of your critique. I no longer argue that the divines left the Confession intentionally ambiguous."

I would like to take this opportunity to publically correct this misperception. I hope that readers of my previous article will understand that Rev. Irons, though still a Framework advocate, no longer argues the Confessional issue as he once did. Of course, the points in my article remain true for others who employ similar arguments, but no longer apply to the one to whom I directed the paper.

Thank you for this opportunity to publically correct this oversight on my part.

Kenneth L. Gentry, Jr.,
Grace Presbyterian Church
Costa Mesa, CA

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Brave New Schools

By Julie Foster

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Modesto board rejects home educators Controversial policy adopted denying credit to transfer students

In a tie-breaking vote, the Modesto City School Board adopted a policy denying course credit to home schooled students who transfer to a public high school, effectively requiring the students to repeat their secondary education.

Some home schooled students transfer to public or private high schools as they approach graduation in order to receive a "comprehensive" diploma. Under the new policy, Modesto public schools will not accept credits obtained through completed home school courses, requiring students to repeat classes.

Parents of home schooled children believe the district's new policy belittles their children's education. Additionally, it constitutes a discriminatory practice, they say, since students who immigrate to the U.S. from other countries are given credit as a result of individual evaluations

Students who are home schooled under the direction of a charter school are an exception to the new policy, since the largely independent charter schools set standards and monitor students' progress.

School Board President Ricardo Cordova, who supported the policy, is quoted in the *Modesto Bee* saying, "There's just too much room for abuse."

Home schooled students may still take the California proficiency exam or the federal General Educational Development Test — known as the GED — allowing them to graduate from high school without transferring to an institutional school. But neither option carries the societal weight of a "comprehensive" diploma earned by completion of a traditional four-year high school program.

Parents of home schooled children believe the district's new policy belittles their children's education. Additionally, it constitutes a discriminatory practice, they say, since students who immigrate to the U.S. from other countries are given credit as a result of individual evaluations — a practice that is no longer an option for home schooled students.

Previously, home schooled transfer students were evaluated on a case-by-case basis by high school administrators, which occasionally resulted in transfer denials.

Attorney Brad Dacus, president of Pacific Justice Institute, is ready to present a legal challenge to the policy.

Home education banned in Berkeley? Attendance Review Board questions legality of parents teaching children

Home schooling is under fire in Alameda County, Calif., where four families have been brought before the school attendance review board, or SARB, which is questioning the legality of the existence of home schools.

The Berkeley Unified School District SARB is demanding the families produce evidence of their children's school attendance as well as information regarding their educational curriculum. The Home School Legal Defense Association told WorldNetDaily the SARB has no authority to request any information regarding curriculum.

However, according to Mary Schofield of Family Protection Ministries, a California-based advocacy group, the board may require proof of school attendance but only after a complaint has been filed against specific students.

Though the origins of such complaints are kept confidential by the SARB, sources told WND it is an "open secret" that a disgruntled ex-husband of one of the mothers in question filed the complaint. The divorced couple is currently in the middle of a custody battle.

All four families attend the same church, as did the suspected complainant until his divorce. Prior to his divorce, the man — a school district employee — was known as a strong advocate for home schooling and had been preparing to open a home school on his church's property.

However, he has since registered a complaint with the California Franchise Tax Board challenging his former church's tax-exempt status and reportedly initiated the investigation into his friends' home schooling practices.

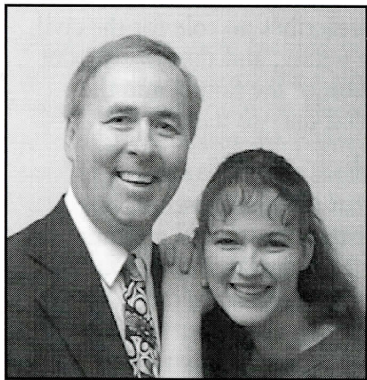
The action has become a critical case for home schools in California. Alameda County is notoriously hostile toward home schoolers and may use the complaint to challenge the legality of home schools in the state.

Compulsory education laws require parents to enroll their children in school. The last 20 years has seen an increasingly heated debate as to what constitutes a "school" as more parents who are disenchanted with failing public schools decide to educate their children at home.

The Berkeley SARB case could be a turning point for the status of home schools in California. The families in question are meeting Monday to decide whether legal action should be taken in the matter.



*Julie Foster is a staff reporter for
WorldNetDaily.*



Covenant Education in the Twenty-first Century

By Doug Dahl and Ingrid Dahl

And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. (Dt. 6:6-7)

God is intensely concerned with the training of covenant children. Throughout the Scriptures, God admonishes parents to carefully instruct the children He entrusts to them, to transmit the covenant to succeeding generations. In Psalm 78, we learn that God “appointed a law in Israel, which He commanded our fathers, that they should make them known to their children; that the generation to come might know them, the children who would be born, that they may arise and declare them to their children” (vv. 5, 6). The age-old question surrounding this command is: how do we keep the torch burning as we hand it off to the next generation? How can we ensure that we are equipping our children with the knowledge they need to take the kingdom of God into the future? The answer lies in how covenant parents educate their children.

Starting in the nineteenth century, Americans of whatever religious flavor were persuaded to hand the task of educating their children over to the civil government. They bought the premise that education could be religiously neutral, training young people to be good and productive citizens, while leaving the task of religious instruction to the sectarian Sunday schools of their parents. The sugar around the pill of government schools was “free” education; the medicine would turn out to be indoctrination into an alien belief system that would make their children strangers, and hostile ones at that, in their own homes.

By the mid-twentieth century, some Christian parents began to wake up to the fact that they had bought an educational pig in a government poke. They started looking for ways to save their children from the educratic thieves who came only to steal, kill, and destroy vulnerable young minds.

The last four decades of the twentieth century witnessed the rise of two parallel phenomena in American education: the Christian day school movement and the home education movement. While both represent significant changes in the way Christian parents approach education, most parents participating in either movement view their chosen educational vehicle as an alternative to the government schools, rather than as the outworking of their God-given responsibility of training up godly seed.

At the dawn of the twenty-first century, both movements stand at a crossroads. Christian day school enrollments have peaked, and many of the problems

parents sought to escape by leaving the government schools are cropping up with increasing frequency in Christian schools. In an effort to prop up enrollment to meet the growing financial burden of facilities and staff, Christian schools are expanding sports programs and other extracurricular activities while seeking state accreditation as a way of attracting college-conscious students and parents. At the same time, the schools are de-emphasizing the distinctively Christian aspects of their educational offerings, emphasizing instead academic quality as measured by standardized test scores and admissions to prestigious universities.

Even those day schools which resist such compromises may be running up against a fatal flaw in the institutional school concept. No matter how vigorously administrators in institutional schools promote the principle of parental involvement, they seemingly cannot stop parents from offloading their educational responsibilities onto the institution. Parents have, for the most part, learned how schools work through their own experience growing up. Committed involvement, for them, means attending regular parent-teacher conferences, making all their children’s sporting events, and possibly joining the PTA.

While home education continues to grow, it, too, is approaching the limits of its potential in its present form. The home education burden falls mainly on the mother who must teach multiple subjects on multiple levels over the course of 20-25 years to take all of her children from preschool through a high school diploma. Even with the explosion of home educational materials and programs, and the rise of the home computer as an educational tool, only the most dedicated mothers will persevere to the end of such a task.

Given these realities, it may be time for parents and churches to re-think the task of training up the next generation. If we step back and reconsider God’s instructions to parents, elders, and the local congregation, we may find a new model for Christian education that recognizes the task not as an alternative to the government schools, but as a covenant obligation for parents and the body of Christ as a whole. This covenant model would merge the best features of the two existing models together to create a structure in which the local congregation, functioning as the body of Christ, participates with parents in the process of training the succeeding generation for the task of dominion in God’s earthly realm.

Education: Whose Responsibility?

Christian parents of the nineteenth and twentieth centuries bought into the idea of secular public education so easily because they didn't see the task of training their children as their direct responsibility. Besides, many of them were engaged full time in the struggle to survive on the farm or in the burgeoning industrial cities; teaching their own children, even if they had thought of it, would have appeared an insurmountable challenge. They were more than grateful to have the government relieve them of that burden.

Judging by the continuing high enrollment of Christian children in government schools, it is clear that Christian parents still, by and large, don't see education as their direct responsibility. They assume, as do their pastors, that government schools are the "normal" educational path. They admire those who undertake the great expense of sending their children to Christian schools or the great inconvenience of teaching their children at home. However, they see Christian education as a preference, not as a moral obligation. They are largely ignorant of God's command to them concerning the children He has given them.

Pastors, for the most part, aid and abet this ignorance by either avoiding the topic of Christian education altogether, or by qualifying their preference for Christian education with the empathetic recognition that some people simply must, for various good and understandable reasons, avail themselves of the government schools. Most pastors send their children to government schools as well.

The Scriptures, however, are unambiguous in their declaration of who bears the responsibility of training the next generation of covenant people. Psalm 78 serves as a virtual Magna Carta of covenant education. It declares that fathers must instruct their children in the ways of the Lord. Fathers must also impress upon their children the critical importance of "passing it on" to the next generation. This simple instruction alone, if it were followed faithfully, would serve as an effective barrier against covenant ignorance in any generation.

Besides commanding the responsibility for covenant education positively on the fathers, the Scriptures are replete with warnings against delivering covenant children into the hands of God's enemies. In Leviticus 18:21, God commands Israel, "You shall not let any of your descendants pass through the fire to Molech," a commandment repeated in Deuteronomy 18:10. While these texts refer to physical child sacrifice, they clearly apply to any act of irresponsibility or negligence by which Christian fathers would sacrifice their children covenantally to pagan gods.

The suggestion that sending covenant children to government schools constitutes *de facto* sacrifice to pagan gods shocks and horrifies most Christian parents. They will deny the allegation and find some way, however spurious, to defend their educational choice. Yet government schools defy God, mock His law, harass Christian students, and effectively ban any reference to God as they seek to break the faith of the little ones sent to them so trustingly by Christian parents. But this is no less than we

should expect. The Bible prescribes no role for the civil government in training the young, and the government intrudes upon the jurisdiction of the family and the church when it arrogates that duty to itself.

The Covenant Model

If we accept the premise that government schools are invalid institutions, that Christian day schools, albeit unwillingly, usurp parental responsibility, and that home schools strain family resources while piling undue weight on overburdened mothers, how, then can we carry out God's mandate to bring up our covenant children "in the training and admonition of the Lord"? Clearly, the local congregation will have to become involved as a body in the educational task.

The charter for congregational involvement in the educational process appears in Ephesians 4:11-16:

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head, Christ, from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

The progress of Christian education in the twenty-first century depends on pastors, elders, parents, and congregation members coming to grips with the implications of Paul's charge to the Ephesians. First of all, pastors and elders need to begin addressing Christian education as a matter of covenant conviction, rather than individual preference. They must teach their congregations that God forbids them to hand their children over to the state for indoctrination into the ways of Molech. They need to make commitment to covenant education a condition of full membership in the body.

Second, parents need to obey the command of God to "arise and declare them (the laws, works, and praises of God) to their children" so their children will not become stubborn, rebellious, and unfaithful to God (Ps. 78). They need to repent of their desire to hand that responsibility off to the Sunday school teacher, expecting him to overcome in one hour the persistent worldly indoctrination the children receive the rest of the week.

Finally, congregations need to embrace the call of Ephesians 4 to act "according to the effective working by which every part does its share...." As members of the covenant body, they need to accept responsibility for investing their time, talent, and money in the training of the next generation.

How do these commitments fit into the covenant model of Christian education? When elders call upon parents to shoulder the responsibility for their children's education, the elders need to stand ready to provide whatever common resources they can out of the

They should make the church building available for parents to use for shared classes. They should provide a library geared toward the educational needs of the congregation's young people. They should provide pastoral oversight and accountability to parents to help them keep their students making steady progress academically and catechetically.

congregation's treasury. They should make the church building available for parents to use for shared classes. They should provide a library geared toward the educational needs of the congregation's young people. They should provide pastoral oversight and accountability to parents to help them keep their students making steady progress academically and catechetically.

In addition to physical resources, elders must be ready to assist in any way they can those members of the congregation, such as single parents or those who require a second income to meet their basic needs, to fulfill their covenant obligation toward their children. This may mean finding other families or even single adults to bridge the gap between the parents' abilities and the children's needs. No covenant family should be forced by financial need, or any other external circumstance, to send its children to government schools. When families are members of the covenant body, the body needs to care for them, not refer them to the welfare state.

Adults in the congregation, whether or not they have school-age children, should be required, as a condition of membership, to contribute to the education of the next generation. Those who have special knowledge or skills should expect to teach an occasional class. Nearly every congregation has doctors, businessmen, electricians, builders, or people who are simply handy, who can add tremendous value to the young people's educational experience, especially in short, informal, hands-on sessions. With everyone participating actively and enthusiastically, the burden will not be great on anyone. Seniors are a particularly valuable resource; many would be thrilled for the chance to influence the younger generation for the glory of God and the advancement of His kingdom. Through it all, parents retain direct responsibility for overseeing and evaluating their own children.

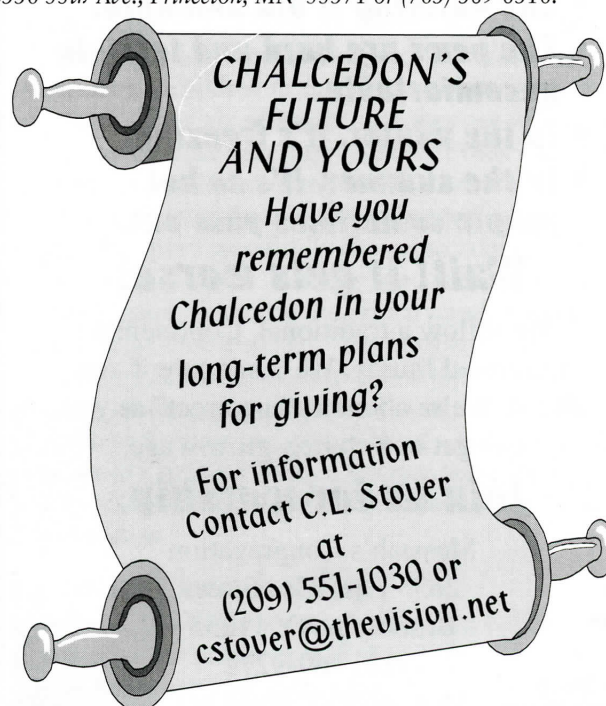
While the eldership should avoid like the plague building a professional bureaucracy around its covenant school, it might consider one paid position: master teacher. This person, either full or part time depending on the number of students, would carry the primary responsibility of teaching the parents how to teach their children. The master teacher could also help coordinate shared courses and use of common resources, and work with parents to set and keep educational goals and schedules. Under no circumstances, however, should the master teacher take over any parental responsibilities. That would begin the march toward institutionalization and the loss of the covenant vision.

Will there be a mad rush among American congregations to embrace this covenant model of education? Obviously not. Most pastors, parents, and congregations will scoff at the idea and go right on as they have been, telling themselves that God really doesn't expect them to try to establish anything so crazy. On the other hand, some will embrace the idea, adapt it, refine it, and make it work to the glory of God. Their reward will be generations who build the kingdom of God upon the sacrifice of the parents and churches who chose obedience to God over the seductions of Molech.



Doug Dahl and his wife, Maureen, sent their two oldest children through Christian day school. Over the past 16 years they have educated their other four children at home. Doug leads Church of Christian Liberty - Princeton Fellowship, a new outreach of Church of Christian Liberty, Arlington, Heights, Ill. He is currently pursuing a Master of Divinity degree at home through Bahnsen Theological Seminary, and is employed as a computer professional.

Ingrid Dahl graduated from home school in 1997. She is pursuing a degree in Christian Education at home through Whitefield College, a distance learning college affiliated with Christian Liberty Academy Satellite Schools. Doug and Ingrid may be reached at: ddahl@isd.net, 6336 55th Ave., Princeton, MN 55371 or (763) 389-8316.



Chalcedon

Itinerary 2000

Aug. 6	P. Andrew Sandlin at Reformed Heritage Church, San Jose, CA (3:00 p.m.). For more information contact Gary Wagner (408) 866-5607.
August 13	C. L. "Smoky" Stover at Reformed Heritage Church, San Jose (3:00 p.m.). For more information contact Gary Wagner at (408) 866-5607.
Aug. 18-19 and Aug. 25-26	Chalcedon's Joint Conferences with Southern California Center for Christian Studies. For more information contact David Bahnsen at davidb@davdon-dlb.com or Susan Burns at sburns@goldrush.com. See ad in this issue of the <i>Chalcedon Report</i> .
Aug. 20	Steve Schlissel at Church of the King, Santa Cruz, CA (10:00 a.m.). For more information contact Bill Garaway at (831) 477-7805 or (408) 482-4314.
Aug. 20	Steve Schlissel at Reformed Heritage Church, San Jose, CA (3:00 p.m.). For more information contact Gary Wagner at (408) 866-5607.
August 27	C. L. "Smoky" Stover at Reformed Heritage Church, San Jose (3:00 p.m.). For more information contact Gary Wagner at (408) 866-5607.
Sept. 28-Oct 1	P. Andrew Sandlin and Monte Wilson at Grand Ledge Christian Center, Grand Ledge, MI. For more information contact Pastor Craig Dumont at (800) 290-5711 or 1wcog@tcimet.net.
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P. Andrew Sandlin

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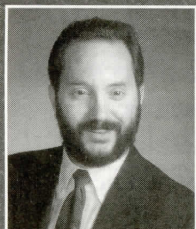
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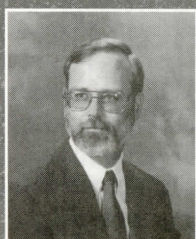
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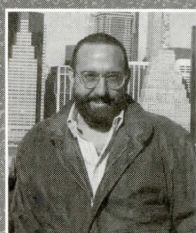
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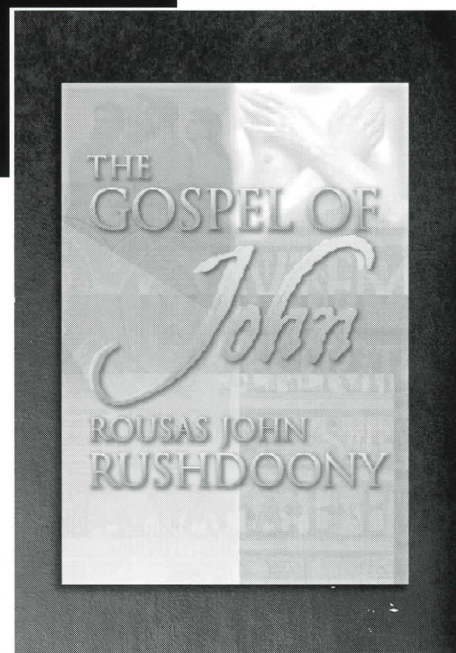
A New Commentary

The Gospel Of John

by Rousas John Rushdoony

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