



The JOURNAL

A Summit Ministries Publication

Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. Acts 14:17

Month in Review

Q Make a joyful shout to the LORD, all you lands!

Serve the LORD with gladness; Come before His presence with singing.

Know that the LORD, he is God; It is He who has made us, and not we ourselves;

We are his people and the sheep of His pasture.

Enter into His gates with thanksgiving, And into His courts with praise.

Be thankful to him and bless His name.

For the LORD is good; His mercy is everlasting,

And His truth endures to all generations.

Psalm 100

Q “We ought to give thanks for all fortune: if it is ‘good,’ because it is good, if ‘bad’ because it works in us patience, humility and the contempt of the world and the hope of our eternal country.”

C.S. Lewis, August 10, 1948

Q “Thankful for the glory of the old Red,

Q “The gay agenda advanced last month when clergy and lay delegates elected a new bishop for the Episcopal Diocese of Rochester. They chose Jack McKelvey, 57, for the past nine years suffragan or assistant bishop of the Newark (N.J.) Diocese. Bishop McKelvey, who supports same-sex marriages and ordination of openly homosexual priests, will take over from retiring Bishop William G. Burrill at year’s end. (Newark’s diocese has seen the loss of almost half its members under the tenure of Bishop McKelvey’s boss, Bishop John Spong. Bishop Spong is best known for his disbelief of virtually every core Christian doctrine.)

“A close second in the race was priest V. Gene Robinson, assistant to the bishop of New Hampshire. Mr. Robinson wants to become the first openly homosexual bishop in the 2.5-million-member denomination. He was married with two children when he announced in 1986 his homosexuality.

“In the Diocese of Connecticut, delegates chose priest Andrew D. Smith, 54, to succeed the retiring bishop he assisted, Clarence Coleridge. Mr. Smith supports the ordination of noncelibate homosexuals. (The Episcopal Church’s official policy is that such ordinations are “not appropriate.” However, efforts to

White and Blue,

For the spirit of America that still is
staunch and true,

For the laughter of our children and the
sunlight in their eyes,

And the joy of radiant mothers and their
evening lullabies;

And thankful that our harvests wear no
taint of blood to-day,

But were sown and reaped by toilers who
were light of heart and gay.

Thankful for the riches that are ours to
claim and keep,

The joy of honest labor and the boon of
happy sleep,

For each little family circle where there is
no empty chair

Save where God has sent the sorrow for the
loving hearts to bear;

And thankful for the loyal souls and brave
hearts of the past

Who builded that contentment should be
with us to the last.

Thankful for the plenty that our peaceful
land has blessed,

For the rising sun that beckons every man
to do his best,

For the goal that lies before him and the
promise when he sows

That his hand shall reap the harvest,
undisturbed by cruel foes;

For the flaming torch of justice,
symbolizing as it burns:

Here none may rob the toiler of the prize
he fairly earns.

To-day our thanks we're giving for the
riches that are ours,

For the red fruits of the orchards and the
perfume of the flowers,

sanction bishops who ignore the policy have
been futile. The decision to do so is in effect a
local option.)

“One of Mr. Smith’s five opponents was
evangelical Martyn Minns, rector of
charismatic-oriented Truro Church in Fairfax,
VA., and a former Connecticut priest under
charismatic leader Terry Fullam. He waged a
spirited email campaign on the issues,
attracting the ire of many liberals in the state.
They rallied to hand Mr. Smith a second-ballot
victory.”

_____ *World*, July 3/10, 1999, p.37

Q “Our calling is not only to order our own
lives by divine principles but also to engage the
world, as Crespo did. We are to fulfill both the
great commission and the cultural commission.
We are commanded both to preach the Good
News and to bring all things into submission to
God’s order, by defending and living out God’s
truth in the unique historical and cultural
conditions of our age.

“To engage the world, however, requires
that we understand the great ideas that compete
for people’s minds and hearts. Philosopher
Richard Weaver has it right in the title of his
well-known book: Ideas have Consequences. It
is the great ideas that inform the mind, fire the
imagination, move the heart, and shape a
culture. History is little more than the
recording of the rise and fall of the great ideas -
the worldviews - that form our values and
move us to act.

“A debilitating weakness in modern
evangelicalism is that we’ve been fighting
cultural skirmishes on all sides without
knowing what the war itself is about. We have
not identified the worldviews that lie at the root
of cultural conflict - and this ignorance dooms
our best efforts.

“The culture war is not just about abortion,
homosexual rights, or the decline of public

For our homes with laughter ringing and
our hearthfires blazing bright,
For our land of peace and plenty and our
land of truth and right;
And we're thankful for the glory of the old
Red, White and Blue,
For the spirit of our fathers and a manhood
that is true."

Edgar A. Guest,
"Thanksgiving"

education. These are only the skirmishes. The
real war is a cosmic struggle between
worldviews - between the Christian worldview
and the various secular and spiritual
worldviews arrayed against it. This is what we
must understand if we are going to be effective
both in evangelizing our world today and in
transforming it to reflect the wisdom of the
Creator.

Charles Colson, Nancy Pearcey, *How
Now Shall We Live?* p.17

2 The Journal

Q "Evangelism and cultural renewal are
both divinely ordained duties. God exercises his
sovereignty in two ways: through *saving grace*
and *common grace*. We are all familiar with
saving grace; it is the means by which God's
power calls people who are dead in their
trespasses and sins to new life in Christ. As
God's servants, we may at times be agents of his
saving grace, evangelizing and bringing people
to Christ. But few of us really understand
common grace, which is the means by which
God's power sustains creation, holding back the
sin and evil that result from the Fall and that
would otherwise overwhelm his creation like a
great flood. As agents of God's common grace,
we are called to help sustain and renew his
creation, to uphold the created institutions of
family and society, to pursue science and
scholarship, to create works of art and beauty,
and to heal and help those suffering from the
results of the Fall.

Charles Colson, Nancy Pearcey, *How Now
Shall We Live?* p.12

Q Your editor cannot recommend too
highly the book [How Now Shall We Live?](#) by

"Huxley took up Morley's challenge to
develop a scientific religion. He called it
'evolutionary humanism.' One of the
foundational tenets, as the name would
signify, is the theory of evolution.

Norman Geisler, *Baker Encycl. of Christian
Apologetics*, p. 346

Q "In his 1948 social commentary by that
title, social historian Richard Weaver
summarized the twentieth century with his
observation that 'Ideas have consequences.'
The ideas that were sown in the nineteenth
century were reaped in the twentieth, and the
results should be obvious for all to see -
death, destruction, devastation, heartache,
misery; all words and nuances that portray a
century ripe for judgement.

"As we begin century twenty-one, we
have yet to admit a dark secret: The ideas
that brought us a century of terror and
slaughter are still being taught in our public
institutions of lower and higher education.
Ironically, the only worldview not
responsible for the slaughter is the only
worldview proscribed: biblical Christianity.

Charles Colson and Nancy Pearcey. It compliments Summit's Understanding The Times in point after point and even recommends Summit Ministries youth programs and textbook (see following quote). Order How Now Shall We Live? from our Summit Bookhouse, P.O. Box 207, Manitou Springs, CO 80829. Cost: \$19.95 plus \$5 shipping and handling.

Q “Summit Ministries in Colorado is pointing the way [in teaching young people Christian apologetics and worldview issues]. Perched high in the Rocky mountains, every summer Summit packs in high school students who want to learn how to defend their faith against the ideological trends of the day. Founder David Noebel has developed a curriculum that gives Christian kids a crash course in apologetics, teaching them how to deal with intellectual challenges they face in high school and college. They learn how to analyze and critique the New Age movement, humanism, Marxism, feminism, evolutionism, and whatever other “ism” happens to be gaining a foothold in contemporary American culture. Churches and Christian schools ought to take a page from Summit’s book (or use Summit’s own book Understanding The Times) and begin preparing young people to face an increasingly hostile culture.”

Charles Colson, Nancy Pearcey, *How Now Shall We Live?* p.339

Q “One day while browsing through a library in Colorado Springs, Huxley came across some essays by Lord Morley in which he found these words: “The next great task of science will be to create a religion for humanity.” Huxley was challenged by this vision. He wrote, “I was fired by sharing his conviction that science would of necessity play an essential part in framing any religion of the future worthy of the name”.

All other worldviews have their voices and defenders in our colleges and universities.”

David A. Noebel, *Issues 2000*, p. 11, 12

Q “In America, one worldview practically monopolizes public education. It is the worldview of Sanger and John Dewey (1859-1952), the worldview of thousands of professors and teachers and entertainers and professional organizations. It is the secular humanist worldview. “The [secular] humanistic system of values has now become the predominant way of thinking in most of the power centers of society,” says James C. Dobson and Gary L. Bauer. Dobson specifically mentions the universities, the news media, the entertainment industry, the judiciary, the federal bureaucracy, the public schools, and Congress. Elsewhere Dobson and Bauer state that ‘professors, whose salaries are paid by the taxes and tuition subsidies of millions of hard-working Americans, ridicule capitalism, attack family values, and rewrite American history, so that if it taught at all, America is always the villain.’

“The twentieth century was the century in which the humanistic worldview vigorously and systematically eradicated the biblical Christian worldview from the public square in the West. If this continues into the twenty-first century, one can expect the same results - death and destruction.”

David A. Noebel,
Issues 2000, p.13

From the President's Desk

Dr. David A. Noebel

An article by Marianne Means appeared in the Seattle Post Intelligencer newspaper (August 22, 1999) entitled “Bush, Dole, Forbes take cover on evolution.” In the article she said, “How can she [Dole] do that and pretend that it’s OK to produce a generation of dumb kids by failing to teach them evolution in science class?”

Well, her article, which had a mean streak to it, aroused the interest and ire of two young students (one age 17 and one age 15) who had taken the Summit’s worldview course and they responded to the newspaper and Miss Means.

Even though the response from these two teens is lengthy I believe our adult readers need to see that teens can figure the issue out. The following is the letter they sent to Marianne Means:

Dear Marianne Means,

We are writing to you to comment on your article that was in the Seattle Post Intelligencer on Sunday, August 22, 1999, entitled, “Bush, Dole, Forbes take cover on evolution.”

We are two of the quote “dumb kids” you described in your article because we have failed to take an actual evolution course in a science class. We respectfully disagree with that statement and a few others. We would first like to say that neither evolution nor creationism can ever be [scientifically] proved because we can never go back in time and see how the universe came into existence. Therefore neither creationism nor evolution is science but instead theory. Both of these theories, if you choose to believe either one or the other do effect every area of life, including science. But why should evolution be taught,

Volcanic lava rocks from Hawaii were subjected to potassium argon testing. Result? One hundred sixty million to 3 billion years ago is when these rocks supposedly originated. Upon further checking it was discovered that the particular lava flow from which these rocks were taken, actually erupted in the year 1801! Isolated incident? I don’t think so. Tests were made on volcanic rocks from Russia with results ranging from 50 million to 14.6 billion years. Historical research determined that these very rocks had actually erupted only a few thousand years ago. When there are discrepancies about a rock’s age when the actual age is known, do you suppose there might be similar discrepancies regarding rocks of totally unknown age?

Lucy was a discovery that was radiometrically dated by the volcanic ash material overlying it. It is reported to be 3 million years old. But is volcanic rock age testable? A surprising discovery was made in Grand Prairie, Alberta, Canada (1973). Tree roots were fossilized in moments recently when a high voltage line fell near Grand Prairie. Scientists at the University of Regina, Saskatchewan, were asked what the results would be if these specimens were dated by potassium argon. They said the test “would be meaningless, it would indicate an age of millions of years because heat was involved in the petrification process.” Did you catch that? Heat? What about all that hot volcanic ash we’ve been finding at other sites? I have already touched on the supposed age of Lucy, now I will talk about her actual skeleton. Her assortment of bones are claimed to have

as *fact*, in a science class when it is a theory that cannot be proven? And why would we be dumb if we failed to take the course? We believe just the opposite is true. We have investigated evolution and have found that it just doesn't support the facts.

We would like to comment now on the "facts" and "evidences" supporting evolution that you mention in your article such as fossils, Lucy and carbon dating.

We are going to address first the problems with evolutionary dating methods. You mentioned carbon 14 dating, there is also potassium argon and uranium lead dating. All of them are based on several assumptions about the decay process of these unstable elements. For example, radioactive uranium (being unstable) gradually breaks down to form the very stable element lead.

Because the decay process is very slow these processes are supposed to be good ways to find ages in the millions and billions of years. Discovered in 1947 by Willard F. Libby, the carbon 14 system is used to measure the percentage of unstable carbon 14 isotopes in once living objects. The results of the test are supposed to give the number of years that have passed since the specimen died. The whole system depends on a steady, unchanging rate of radiation through the atmosphere for at least the last 30,000 years. There are a number of unprovable assumptions in the method. Here is a list of possible things that could alter the decay rate of carbon 14:

- 1.) Atmospheric pollution from a. volcanic activity and b. industrial burning,
- 2.) Solar activity and changes like a. Solar flares and b. sunspots,
- 3.) Cosmic radiation from extraordinary events in our galaxy like a supernova (explosion of a star), and
- 4.) Meteors or larger cosmic bodies falling to Earth. An example of how meteors have effected C-14 readings occurred in Siberia on June 30, 1908.

walked upright! It's clear that modern chimps are not man's ancestors, so why would anybody suppose that this long dead specimen has anything to do with man?

Lucy resembles *Homo sapiens* in three ways (theoretically): her knee, arm-leg length, and left pelvic bone. She has a human-like knee joint, but this joint was found 60 to 80 meters deeper in the rock strata and almost a mile away from the rest of the skeleton. To claim that this knee joint belonged to a partial skeleton found about a mile away is as logical as saying a chicken drumstick bone found in the parking lot of the local Kentucky Fried Chicken establishment was originally the leg of a chicken whose partial skeleton was found in your backyard. There is no way to prove the knee joint is part of Lucy's skeleton. The other human-like bone is the left pelvic bone. This bone is complete and is used to prove Lucy walked upright. The problem is that this bone does not prove upright walking. Johanson, discoverer of Lucy, believes the bone has been distorted by some means. And yet, there is no other pelvic bone with which to compare it. The bone as it stands, more likely shows Lucy to have walked on all fours!

Concerning the fossil record, I would like to share with you some quotes of evolutionists. First of all, here are three quotes from Dr. Stephen Jay Gould, a leading evolutionary thinker, and graduate from Harvard.

"The absence of fossil evidence for intermediary stages between major transitions in organic design, indeed our inability, even in our imagination, to construct functional intermediates in many cases, has been a persistent and nagging problem for gradualistic accounts of evolution."¹

"All paleontologists know that the fossil record contains precious little in the way of intermediate forms; transitions between major groups are characteristically abrupt."²

"The extreme rarity of transitional forms in

Read about the “Riddle of the Great Siberian Explosion” in *Reader’s Digest*, August 1977. According to reports, the carbon 14 measurements of tree rings around the world were greatly altered as a result of the blast, giving inaccurate readings. A few examples of known discrepancies in C-14 dated samples would be, 1. A test of living mollusks dated at 2,300 years dead, 2. Mortar from an English castle less than 800 years old-tested at 7,370 years old, 3. Fresh seal skins dated at 1,300 years old.

How can we measure ANY sample and calculate in the effects of past environmental changes? The C-14 dating method depends on the idea that there have been NO globally catastrophic events in the past 50,000 years. When the Apollo 11 mission brought moon soil and rock samples back, the uranium lead tests on them produced four different dates: 4.6 billion years, 5.4 billion years, 4.8 billion years and 8.2 billion years. How do we know which figure is correct? Are any of them correct?

(On a side note) We have an interesting fact relating to the age of the moon that we just found. Scientists observe that tidal friction and other things are making the Earth’s rotation speed slow down a little bit each year. Though it is not significant enough to make an impact on the Earth even over a few billion years, it does result in another interesting effect. The moon’s distant from the Earth is constantly increasing! Two inches a year may not sound like much, but working it back would mean the moon and Earth would be touching only two billion years ago. Of course that’s ridiculous. Nothing could survive on the Earth, let alone evolve, if that were true.

the fossil record persists as the trade secret of paleontology. The evolutionary trees that adorn our textbooks have data only at the tips and nodes of their branches; the rest is inference, however reasonable, not the evidence of fossils...We fancy ourselves as the only true students of life’s history, yet to preserve our favored account of evolution by natural selection we view our data as so bad that we never see the very process to study.”³

Here is a quote from Dr. Lyall Watson, an evolutionist and author, “The fossils that decorate our family tree are so scarce that there are still more scientists than specimens. The remarkable fact is that all the physical evidence we have for human evolution can still be placed, with room to spare, inside a single coffin.”⁴

In conclusion, the belief in the random generation of life requires a Herculean leap of faith. It is no wonder that British astronomer, Sir Fred Hoyle dismissed the idea of the random origin of life. It is “as ridiculous and improbable as the proposition that a tornado blowing through a junk yard may assemble a Boeing 747.”

Thanks for your time. We agree with you in one respect, the presidential candidates should take a stand on the evolution/creation topic. We hope you can take something positive away from our letter.

Respectfully Yours, Two “dumb kids,”
Jonathan (age 17) and Dawn (age 15) Rodman

1 Stephen Jay Gould, “Is a New and General Theory of Evolution Emerging?”, *Paleobiology*, Vol. 6 (1), January, 1980, p. 127.

2. Stephen Jay Gould, “The Return of Hopeful Monster,” *Natural History*, Vol. LXXVI (6), June-July, 1977, p. 24.

3. Stephen Jay Gould, *Natural History of May*, 1977 (p. 14).

4. Dr. Lyall Watson, “The Water People,”

Q Issues 2000: Evangelical Faith and Cultural Trends in the New Millennium is available at your local Christian bookstore (published by Kregel) or from Summit Bookhouse, P.O. Box 207, Manitou Springs, CO 80829. \$7.95 plus \$3 shipping and handling. Issues 2000 is a portion of the articles that will appear in 2000 A.D. under the title: The Fundamentals for the Twenty-First Century. This series will update the 1910 series entitled The Fundamentals.

Q “Thirty years ago, the psychologist and scholar Philip Rieff shed light on this question in his classic work, “The Triumph of the Therapeutic.” Traditional Christianity, Mr. Rieff observed, made great moral demands on believers. Its goal was salvation; consequently, it exhorted believers to ‘die to self,’ repent of sin, and cultivate virtue, self-discipline and humility.

“Today, however, wrote Mr. Rieff, ‘psychological man’ is rapidly shouldering Christian man aside as the dominant character type in our society. For psychological man - the offspring of Freud and his ilk - life centers not on the soul but on the self. Psychological man rejects both the idea of sin and the need for salvation. He aspires to nothing higher than ‘feeling good about himself.’ Mr. Rieff summarizes it this way: ‘Christian man was born to be saved; psychological man is born to be pleased. The difference was established long ago, when “I believe!,” the cry of the ascetic, lost precedence to “one feels,” the caveat of the therapeutic.’

“One would expect that, with the rise of psychological man, American churches would begin to empty. Quite the contrary, suggests Mr. Rieff. Psychological man seeks to enlist all institutions in his service. ‘Independent from all gods,’ he is drawn to ‘any faith that lends

“For the study, reported recently in the *Proceedings of the National Academy of Sciences*, the scientists provoked an attack from the beetle by grabbing its legs in different spots with a pair of tweezers. The beetle reacted as it would to an ant attack, by aiming its abdomen and focusing on the target with two small deflectors on each side of the opening of the abdomen where the hot chemical spray is unleashed. The deflectors angle the spray in whatever direction needed, including over its back toward its head.

“Early research by Eisner and Aneshansley showed that the beetle manufactures its chemical weapon in glands on either side of its body. On one side, the gland releases hydrogen peroxide and chemicals called hydroquinones. On the other side, it releases special enzymes that react with the chemicals to make them hot - and toxic.

“When provoked, the beetle releases the substances from both glands into a cavity at the tip of the abdomen. When they mix, oxygen is freed from the hydrogen peroxide, generating steam. The enzymes also transform the precursor chemical hydroquinone into quinone. Quinone was once used by humans to tan hides. Insects, aside from the beetle, prefer to avoid its irritating effects. People sprayed by the beetle feel a sting and get a brown stain on the skin where they are hit.

“Real-life weapons designers haven’t matched with technology the precision that nature has achieved through millions of years of evolutionary trial-and-error. ‘They’ve tried almost everything. The ones still around have perfected it pretty well,’ Aneshansley says.

The Colorado Springs Gazette,
September 19, 1999 p. A11

Q “Even more disturbing, some of the most famous examples have been exposed as hoaxes

itself to therapeutic use.’ By draining faith of doctrinal content, psychological man reduces religion to a free-floating spirituality. He can embrace any faith, so long as it makes no real moral demands - consoles but does not judge.”

Katherine A. Kersten, *The Wall Street Journal*, September 17, 1999, p. 15

Q “The bombardier beetle employs a chemical warfare system with such precision that Pentagon weapons designers ought to be scrambling for the little bug’s blueprint.

“Photographs taken for the first time of the beetle deploying its chemical weapon reveal that it can fire bursts of a 212-degree chemical at an attacker at any angle.

“This 360-degree firing range allows the beetle to defend itself from attacks on its legs and antennae by ants and from being snatched whole by the flicking tongues of frogs and toads, said Daniel Aneshansley of Cornell University in Ithaca, N.Y.

“ ‘The first time I saw a bombardier spray its defense was in an aquarium with a toad,’ Aneshansley said. ‘The toad took the bombardier quickly. When its mouth was shut, there was a muffle, and I swear the toad’s eyes bugged out and its mouth opened and it began trying to swat this beetle out with its tongue.’

“The study, conducted by Aneshansley and leading insect expert Thomas Eisner, also of Cornell, caps years of research on the beetle’s defensive capabilities.

- most recently, the black-and-white peppered moths in England. Standard textbooks assert that during the Industrial Revolution, when the tree trunks were darkened by soot, a light-colored variety of the moth became easier for birds to see and were eaten up, while a darker moth flourished. This is touted as a classic illustration of natural selection, the theory that nature preserves those forms that function better than their rivals in the struggle for existence. But recently it was discovered that photographs showing the light moths against the darkened tree trunks were faked. Peppered moths fly about in the upper branches of trees and don’t perch on the trunks at all. Even more recently, biologist Theodore Sargent of the University of Massachusetts admitted that he glued dead samples of the moths onto the tree trunks for a NOVA documentary. The respected journal *Nature* says the moth example, once the ‘prize horse in our stable’ to illustrate evolution by natural selection, must now be thrown out.”

Charles Colson, Nancy Pearcey, *How Now Shall We Live?* p. 82

Q “These discoveries [major disasters] are lending weight to a revised theory of evolution. Instead of proceeding gradually by a series of tiny changes, as Charles Darwin proposed 140 years ago, life developed in a series of starts and stops, biologists now believe. They call it ‘punctuated evolution,’ periods of slow development interrupted by wholesale extinctions and recoveries”.

The Colorado Springs Gazette, August 29, 1999, p A3

Q “As we work to incorporate biblical principles within our families, we inevitably come up against the counterforce of public education. Nowhere has the secular worldview gained a firmer foothold than in our nation’s schools, and since the education of our children shapes the future, we must begin to take our redemption message right into the classroom”.

Charles Colson, Nancy Pearcey, *How Now Shall We Live?* p. 329

Q “This negative view of marriage has yielded consequences across the entire culture. If people dare to say that marriage is superior to other arrangements, they are accused of ‘discrimination.’ Elayne Bennet, founder of Best Friends, a program that teaches girls to delay sexual involvement until after high school, was once asked why she did not urge girls to delay sex until marriage. ‘If we talk about marriage,’ she said, ‘the schools won’t let us in.’ Let that sink in for a moment: Many public schools today *won’t even consider* a program that holds up marriage as an ideal. In addition, many public policies no longer protect marriage as a unique social good. In tax law, there’s the marriage penalty; in business, there are spousal benefits for people who are not married; in the courts, there are rulings that put homosexual unions on the same level as marriage. The family is treated as a loose collection of rights-bearing individuals who hook up with others in whatever ways they choose to for their own benefit.

Charles Colson, Nancy Pearcey, *How Now Shall We Live?* p. 322

Q “The humanist left knows the only way it can create substantial numbers of new ideological and social robots eager to follow in their failed footsteps is to imprison substantial

“Another opponent likened the Declaration’s preamble to a ‘secular prayer.’ Prayer is, of course, banned from the classroom. It may be that, for liberals, the Founders’ words tread too closely to one of the great political taboos of the day - whether government should promote respect for God.

“Everyone knows America is based on a separation between church and state. That means there must be no sect designated as the country’s official religion.

“But America is not based on a separation of God from state. How could it, when God is the source of the rights that government is bound to secure and protect?

“The Declaration of Independence contains four distinct references to God: He is the author of the ‘laws of God’; the ‘Creator’ who ‘endowed’ us with our inalienable rights; ‘the Supreme Judge of the world’; and ‘Divine Providence.’ Americans declared their independence by ‘appealing to the Supreme Judge of the world for the rectitude of our intentions.’

“The Founders’ view of religious liberty actually encourages government promotion of religion - as long as it supports ‘the laws of nature and of nature’s God.’ That poses a big problem for modern liberals, who believe that any mention of God in a public school is an unconstitutional ‘establishment of religion.’

“Our job today is to recover the truth about the Declaration of Independence. First, we need to know what the Declaration says. Reciting the words will go a long way toward achieving that.

“But students must also know what the words mean. Public school students in California and Nevada are required by law to read the Declaration, the Constitution, selections from the Federalist Papers and important historical speeches. California’s law

numbers of children in government schools where they are force-fed liberal ideology and lied to about sex, about history and about a whole lot of other things at taxpayers' expense”.

Cal Thomas, *The Colorado Springs Gazette*, August 31, 1999, p. N7

Q “No institution in America is so devoid of reference to God and Judeo-Christian religion as the university and perhaps no city in America has so rejected Judeo-Christian norms and traditional conceptions of the holy as has San Francisco”.

Dennis Prager, *The Prager Perspective*, January 1999, p. 3

Q “Is it a good idea for students to recite from the Declaration of Independence in class? Some state lawmakers don't think so. For them, America's founding principles are too hot to handle.

“At issue is a bill passed by the New Jersey General Assembly but killed last week by a state Senate committee that would have required the state's 1.2 million school children to recite part of the famous preamble of the Declaration before the Pledge of Allegiance each morning.

“The bill's sponsor Sen. Gerald Cardinale, says he may try to reintroduce it despite the objections of Democratic law makers that such recitations are pointless and boring.

“But their problem isn't really with forcing kids to say the words. It's what the words say that has critics hot and bothered.

“Here is the passage students would have to recite: ‘We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted

passed over the vehement opposition of Democrats, who said such a requirement ‘contradicts freedom [and] by its nature is calculated to teach fascism, not democracy.’

“Maybe that is why New Jersey's Declaration bill met so much hostility. If students were to learn what the Declaration means, they might actually take it seriously.”

Thomas G. West, *The Washington Times*, July 2, 1999, p. A17

Q “The reforms proposed by Martin L. Gross (“How to reform and regain our schools,” Commentary, Sept. 2) won't happen. The problems of our public schools are not caused by poor teachers, indifferent parents, dysfunctional homes or too much television.

“The problem is that the schools became the government schools that many feared when Massachusetts passed the first compulsory government school laws in 1852. The rest of the states followed in the 1880s, mainly because we were in a period of fierce religious bigotry.

“The fact that this concept was copied from Prussia should have been enough warning. But the systems were financed and controlled locally, and the schools were too numerous to be controlled by anyone until the 1960s.

“As late as 1938, there were 119,000 school districts operating independently. That independence became a casualty of the Cold War. Because of fears that we were falling behind the Russians in science and math, a campaign to centralize control was led by James Conant, a former president of Harvard. From 1957 to 1970, we went from 85,000 school districts to our present 15,300, culminating in the establishment of a federal Department of Education under President Carter.

“Now, by giving or withholding money, the federal government virtually controls the

among men, deriving their just powers from the consent of the governed.'

"What's so controversial about that? In the debate, critics denounced the Declaration as outmoded, racist and sexist. Several legislators seized upon the phrase 'all men are created equal,' arguing that it leaves women and minorities in the lurch.

"No, it doesn't. 'Men' means mankind- the human race. The Founders wrote at length about 'rights of mankind,' the 'rights of humanity' and 'human rights.'

"They believed that the natural rights described in the Declaration applied to all people at all times.

"Not one Founder denied that blacks or women were human beings. Alexander Hamilton summed up the Founders' general view: 'Natural liberty is a gift of the beneficent Creator to the whole human race.'

"True, the Founders did not share modern feminism's view of women. They thought that men and women have equally important but different roles in society.

nation's schools. Until the 1950s, the schools were fairly safe and turned out reasonably well-educated students. With centralization, the first thing to go was moral instruction, then standards, and now we have the problems Mr. Gross describes so well.

"Our public schools are socialist enterprises. Every person who works in the schools is a government employee. The Supreme Court even has defined school board members as "government officials." Government teachers, as wonderful as many of them are, are as dangerous to the cause of freedom as would be government reporters or preachers. Teachers, of all people, should be examples of independence, standing on their own feet and fully responsible for all they do. Parents should have freedom to choose among a variety of teachers. Messy? You bet, but that is what freedom is all about.

"The choice is clear. Education is not a proper function of government. Either we find a way to get government out of the education business, or we follow a path leading to totalitarianism.

Robert S. Marlowe, *The Washington Times*, September 11, 1999, p A11