



**HOW TO BECOME  
A MILLIONAIRE  
IN CHRISTIAN EDUCATION**

Ellsworth E. McIntyre

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“Whosoever findeth a wife findeth a good thing, and obtaineth favour of the Lord” (Prov. 18:22).

Before the world began, the Lord designed the particular helpmeet necessary to support my life’s work. With thanksgiving and praise to my God, I dedicate this book to Patricia (Wallace) McIntyre, my wife for 37 years and mother of my eight children—a very good thing indeed!

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## Foreword

*About 30 years ago, I predicted to a few audiences that a new and greater reformation was coming, and this reformation would come through Christian schools. For evidence of this, read Ellsworth E. McIntyre's How To Become a Millionaire in Christian Education.*

*The bankruptcy of the state schools is a very obvious one; it is an educational and moral bankruptcy. The bankruptcy of the churches is rapidly approaching a similar level. The churches, where not marked by modernism and unbelief are antinomian and flagrantly immoral. Their teaching has become pabulum, and both Catholics and Protestants know little what their church professes, and the Eastern Orthodox may be worse. Churches insist Orthodox may be worse. Churches insist on faithfulness to themselves, not to Christ, and they cannot command loyalty to a Savior whom they flagrantly disobey.*

*The Christian school movement has had a frail and rocky history. Dr. McIntyre's account will tell you of the kinds of weaknesses that appear where churches begin schools because of parental demands, which they meet regularly. In spite of this, it is providing us with an educational revolution. As one who has been an expert witness at many trials in court of Christian schools, I know that these schools, for all their faults, are far, far ahead of the state schools. That, however, is not far enough.*

*But now Dr. Ellsworth McIntyre has demonstrated that children ages two or three to five can learn so ably that they are ready at five for the fourth grade. He has begun a major*

*educational revolution that is going to lead to a new reformation.*

*His account of his own pilgrimage is both grim and happy reading. It is a commentary on the meaning of wholeness of faith and life. If he does not spare the church, neither does he spare himself. Many people are taught nothing by their experiences; Dr. McIntyre found a graduate course and degree in his.*

*Make no mistake about it. This simply, honestly written book is a major manifesto, and Christians who neglect its lessons will miss out on our future under God.*

— Rousas John Rushdoony  
September 30, 1996

*You are holding in your hand, metaphorically speaking, both a time bomb and a tool box. As a time bomb, it threatens to explode not only the bankrupt (morally and financially) public schools, but also the bankrupt (morally and financially) Christian schools of our time. As a tool box, it furnishes the first of the implements whereby you can forsake the failed policies of modern education and, with them, the borderline poverty with which they reward their most faithful devotees, and move toward spiritual and financial freedom. This is a book about godly success, not a syrupy and superficial "health and wealth gospel," but success generated by obedience to the whole law-word of God.*

*Many Christians will find this book distasteful and annoying, because they have not the foggiest notion of the most basic principles of free-market economics. They have long imbibed at the trough of the pietist heresy, according to which the godly goose pimples and the warm Jesus fuzzies substitute for obedience to God's command to bring all things—including education and economics—under*

*dominion to his Son (Gen. 1:27, 28; Eph. 1:20-23). Ellsworth McIntyre brings the authority of the word of God down from seraphic heavenly clouds and a halo ringed religion to the cold, hard, real world where the godly are called to exert dominion.*

*We observe today a renewed interest in applying the Christian faith to politics, and this interest should be encouraged. It is possible, however, to exaggerate the importance of Christian political endeavor in the task to re-Christianize our world while neglecting the one most crucial area—educating children from the womb. Long-term social success will spring from the bottom up—from godly families and Christian education of the youngest children—not from politics, college education, or even “revivals.”*

*The message and tactics of this book are not merely life-changing—they are world-transforming. If you are interested in offering yourself as an agent in this godly, worldwide transformation—and are willing to become financially free “on the side “—you may just be interested in reading this book.*

— Andrew Sandlin  
Editor, Chalcedon Report and  
Journal of Christian Reconstruction  
President, National Reform Association

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# Introduction

## **Free Men Own Property; Slaves Do Not**

What does it mean to be free? The author put this question to hundreds of students when he was a teacher. “What does freedom mean to you?” The responses ranged from a vague “Exercising choice,” or “Doing my own thing” to “Owning my own home.” Home ownership was as close as anyone came to ownership of private property or ownership of one’s own business as the key to freedom.

The truism that the control of a man’s paycheck equals control over his will seems unknown in America. Even as an adult Bible teacher, I have never had an adult define “freedom” in terms of owning one’s own business. I remember my surprise when my college economics professor posed the “freedom” question to my class and then, to our chagrin, lectured that if we were colonial Americans, instead of twentieth-century Americans, we would not have been so ignorant.

## **Private Property Produces Free Speech**

Thomas Jefferson envisioned that the best of all societies for America would be a network of free and independent farmers. Jefferson shared the dream that men able to support themselves from their farms could stand up to potential tyrants. The colonials had been taught in Europe what economic slavery was all about. As a matter of fact,

social class was tied to property. Just pick up any English novel of that period, and note that marriage prospects were considered on the basis of their investment income. A gentleman had income from investments without laboring with his hands; the greater the income, the more eligible the man or woman.

In pre-World War I, the United States was a nation of small businesses and farmers, and the room for geographical expansion made for a relatively happy and prosperous time. Many Americans owned their own businesses, and workers knew their boss since most firms were local and simple.

## **When the American Dream Died**

As a result of the 1932 depression, there was a dramatic rise in antibusiness sentiment. Many observers term this swing to the Left as an era of liberalism. During the late ‘30s and after World War II, America became a nation of huge corporations and large chain operations. Government operations, union activity, and declining free enterprise meant that most citizens became wage earners dependent upon a faceless, distant and cold corporation. The idea of owning one’s own business and controlling one’s own destiny was in eclipse.

## **Freedom is Ownership, not Prestige**

For the few who could remember or inherited family businesses, it has been absolutely true to the degree that one can provide for himself, he will enjoy more “choice,” more “homes,” more “free time,” and all of the other things which are the result of being free financially. A man on a

paycheck, even if he is called “doctor,” is not as “free” as a “doctor” with an independent practice. A grocer working for a paycheck from a national firm can be fired tomorrow; a grocer who owns his own franchise or business is free. An executive working for a paycheck is not as free as an owner. Lee Iacocca found that out when Henry Ford fired him. In his book, he whined about Ford’s not really owning Ford Motor Company, since it was a public stock corporation; but the truth was that both Henry and Lee were employees of Ford Motor. Henry was more free in that he controlled more voting stock through his family. The man who owns and controls has greater freedom than an exalted executive politician (President of the United States) or a professional on a payroll, such as a school teacher or a minister.

So the best way for any individual to be truly free is to own his own successful business. Any salaried job or profession is an ephemeral sham, which holds one in bondage subject to the whims and desires of others. If the business one owns can be beneficial, moral and uplifting, so much the better.

If you are reading this, you probably already know the vagaries of salaried employment. When you work on salary for another person, corporation, church or whatever, you are not really free. There can be dignity in labor, as the Bible points out, but there is also a greater dignity, along with the peace of mind, when you own your own legitimate business, i.e., when you control your own destiny.

### **The Preschool—Window to Freedom**

This book is an introduction to a new way of life for its readers. You are going to learn how to start your very own private daycare/preschool, something you will own, control,

be able to will to your heirs, and something which can act as a powerful force for good in America.

I know, because I have done this. There are presently six Grace Community Schools (daycare centers) open in southwest Florida. Each of the schools generates to me an income beyond my fondest dreams.

When I started to develop the community daycare/school concept, I worked harder than at any other time of my life, because I wanted freedom, not the tiresome, humdrum, salaried or commissioned jobs I had held for years. It was not easy. My wife and I lived in a campground trailer for more than a year so that we could devote every last penny we had to start our first daycare. My children sacrificed with us. I must confess that, in the dark of the night, I often came close to despair. Doubts assailed me from every side, but we struggled on. When the risks seemed too high, one thing enabled me to persevere: I wanted freedom for the rest of my life, and the only way to achieve that was to create my own successful business.

The first daycare/school was a success and became profitable sooner than I had imagined possible. We have opened five more since then. The daycare/school concept is a proven success, and it is a success in which you can participate, if you simply display the determination that is necessary.

You can open your own school by using this book and the operational manual as your guide. If you seize your future with both hands, you will better your own life and the moral and educational lives of future Americans.

### **An Inheritance for Your Children’s Children**

I well recall the day our first school crossed into the black, just three months after we built it. I was sitting outside supervising the playground activities of the children on a beautiful Florida spring morning. The morning sun warmed me as I watched the youngsters at play. I was comforted by the thought that no one could ever take my job away from me. No one could ever tell me what to teach. No one could take my old-age security from me; the business was my pension. No one could disinherit my children. My business would continue beyond my death, if my children choose to keep it going. The building was mine, the land was mine, and the clientele was mine. I was free—a true professional for the first time in my life. What a wonderful, thrilling joy! I want that for you. I want you to accumulate an inheritance for your children's children.

Today I have a penthouse condominium, a boat, cars, a big salary—all the material things most people want . . . but none of this is most important. What is important is that I control my own financial destiny. There are few situations in the world to equal the freedom of financial independence. Financial independence and control are to be greatly sought by thoughtful men and women. But controlling one's own financial destiny with all its attendant advantages is only half the real vision . . . perhaps less than half.

Every reader who chooses to open and operate his own daycare/school will contribute in a genuine way to the greatly increased educational and moral values of future Americans. This is not a generality, because the American public educational system is failing. This is not news, but rather a generally accepted fact. Each year our grade schools, high schools, and colleges produce students who score lower in standardized tests which have been used for years. When compared to their counterparts in Germany,

Japan, England, and in fact any modern, industrialized society, American students do poorly. Their trend is downward.

### **A Cesspool of Immorality**

Some observers blame the students for this poor showing. The older generation tends to say that the younger generation is not “up to snuff.” “Youngsters today don't work or try as hard as we did.” Can anything be more ridiculous? It is not the students who are at fault. We are teaching today's youth the wrong things in the wrong way. Even after four or five decades of degenerating scholastic achievement, no better system has appeared on the horizon.

Equally important to declining educational performance is the nearly total loss of moral, ethical, and religious instruction. To be blunt, our public school system is, at best, a failure in teaching how to live a disciplined life. At worst, the public school system is a cesspool of immorality, which dooms a large number of students to live lives of alcoholism, drug addiction, sexual depravity, lawlessness and near illiteracy.

Everyone seems aware of this, but nobody seems to know what to do about it. Of course, the federal government, the major player in creating the public school disaster, almost yearly develops “new” programs to improve our schools. Some “experts” say public school teachers should be paid more, that classes should be smaller, and that yearly operating budgets increased. The list of quick fixes is endless. Yet each year our schools turn out students of lower quality than the year before. The downward trend has been underway for a long time. Still the government,

unions, publishers, and local bureaucrats seem dedicated to this deteriorating educational system, which has been proven second rate by years of declining scholarship.

Surprisingly, a small group of young people attend public schools and come away as bright students able to compete with the best in the world. The children of newly arrived Asiatic families are standout public school students by any standard. How can that be? The young Asians come to America with a strong allegiance to family and tradition. They attend public schools and excel, but are also taught discipline and respect for family authority. To the professional observer of our sad public school system, there is little doubt that by the time the second or third generation of Asiatics passes through our present public school system, Asiatics will emerge just as poorly educated as their Occidental neighbors.

It is the author's opinion and experience that, sadly, no one in either governmental or educational life has the genius for turning around the public school system. It is too firmly in place. Many people simply do not know the depth of the situation. If they do know, they feel helpless to improve it. No one wants to pay more taxes to experiment further with an educational system that has already been experimented to near death.

The author believes that there is no way to reform the public school system. There is hope, however, in Christian education. For years, the author experimented with Christian training. In time, it became clear that one could open and operate a daycare/ school that was really that: *a school*. Young boys and girls from ages of two through entry into kindergarten could be shepherded into a secure daycare environment, and could be educated painlessly, even pleasurably, by using the traditional teaching

techniques that were abandoned in the 1930s. *It can be done*. It is being done right now in the author's home state of Florida. Daycare/schools are open, operating at a large profit, and are turning out pre-kindergarten students who read at the second through fourth grade level as determined by nationally known and accepted testing methods.

### **Service to God, Family, and Country**

When one opens a daycare/school, he not only renders an invaluable service to God and America, but he also can become really rich. As this book is written (1996), the author has six schools open. The six operating schools provide gross income in excess of \$400,000 per year. If that isn't rich to you, it is to the author. You can achieve this, too.

This book will take you step by step through the process of opening and operating a daycare/school, speedily and profitably. When you have one school open and running smoothly and profitably, you can open a second and then a third. Once your daycare/school is operating, you will be producing educated children, firmly established in the traditional teaching methods. Even more importantly, you will have the opportunity to teach young souls the Christian way of life. You can do it before the public school system gets its hands on the youngsters. Your daycare/school will teach phonic reading, traditional mathematics, recreational and social functioning, music appreciation, computer literacy, and understanding art, along with daily prayer and Bible study.

*You can do it*. The author did it, and he is dedicating his life to helping you do it. Journey with me through the following chapters and change your life for the better as well as the lives of countless young Americans.

# CHAPTER I

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## “The Laborer is Worthy of His Hire” (Luke 10:7)

To all serious Christians, “. . . the laborer is worthy of his hire” is a very familiar Bible verse. When pastors and school boards gather to set wages for Christian teachers, however, there is another verse that is quoted, “My God shall supply all your needs” (Phil. 4:19). This verse is usually delivered by an interviewer smiling broadly with charming, crinkled eyes, not unlike ex-President Jimmy Carter, and in a seductive voice, artificially pronouncing the endings of the words, who says, “Now the Lord has promised to provide not our ‘wants,’ but only our ‘needs.’ Should the candidate for a teaching position be reluctant to name a figure low enough to suit the churchmen, a sermonette follows, whose substance is along these lines, “If, dear teacher, you practice faith and by faith live on less than those lacking in faith, financial miracles will make up for all deficits. In response to your prayer, faithful school teacher, people may knock at the door with gifts in their hand, saying, ‘The Lord told me to give this to you. Here is \$35.14.’ Marvelous! Just the right amount to add to your pittance to buy heat for your family for next week. No doubt, by earnest prayer, you may have enough next week to buy shoes for that athletic boy.

Yes, in soothing tones, the crinkled, smiling churchman assures the school teacher, “Life can be a new and exciting adventure of faith! God will reward you, because the ‘workman is worthy of his hire!’

## Break the Yoke of Sin and Set the Captive Free!

Seriously, let me confess that I have been on both sides of the teacher-hiring table, and the verse, “The laborer is worthy of his hire,” is not always used as the Lord intended. But please don’t misunderstand me. The smiling churchman is not a deliberate con man trading on the teacher’s relative youth and idealism, but taking advantage of the teacher’s youth and idealism is exactly what is done day in and day out. Churchmen are locked into a system that requires an unworthy pay for a worthy workman. The heavy yoke of this system should be broken to set both the oppressed teacher and the captive churchman free. The purpose of this book is to introduce you to a system that has set me free. I have experienced this freedom, and with great pleasure, I happily present a way to *teach without starving!* The yoke of oppression has been removed from me, and I pray that you will learn from this book how the yoke can fall from you.

Eleven years ago, in April 1985, I cranked down the front lift on my ten-year-old, 18 foot Shasta camper. The New Hampshire frozen concrete-like earth needed no wooden block to support the puncture of the pipe cranking down from the tongue jack. The pipe hit the ground and skidded a few inches. In my 1979 Ford station wagon were six of my eight children. I would leave behind for a while (I hoped) the two oldest who were married. I had in my pocket my severance pay and a hope in my heart that I would never work again in any school system, public or private. I had long ago deliberately chosen against the government schools as an impossible system for investing my life’s labor. Now, I had sadly finished my last assignment in a Christian school system. I glanced at the home I was leaving behind, turned my back on the wagon of giggling, squirming, and excited children and fought for control of my

emotions. “Finish cranking it down,” I ordered my teenage son. “I want to check that the wheels are blocked. The trailer is slipping on the ice. Keep your body clear in case it slips.”

My son nodded. The instructions were unnecessary since he had hooked and unhooked that trailer from New England to Florida and from Washington, D.C. to California. The trailer had served for all three of my Christian administrative positions. We had parked that trailer in Maryland, North Carolina and New Hampshire. The first trip was cross-country from Washington, D.C. to California, where we camped with all eight of our children in the San Fernando Valley, while I completed the course work for my doctorate in education. Five girls bunked up inside with my wife and me. The three boys slept in a tent outside the trailer. Traveling during the day, they sat on padded benches in the back of the sturdy 1973 International pickup truck that served faithfully for more than 100,000 miles of service. In a cardboard box at my wife’s feet in the cab of the truck rested Abigail, our still-nursing youngest child.

We saw our country “up close and personal.” It was a happy period in spite of its hardship. My wife and I still enjoy telling friends about that trip. We laughingly called ourselves, “Okies for Christ,” after Steinbeck’s *Grapes of Wrath*. But ours was not a trip of despair as was the victims of Oklahoma’s Dust Bowl.

### **Education is not the Way to Wealth**

We had hope and faith that a doctorate would open great doors of financial security and Christian service. That dream was soon shattered! We learned that when my doctoral dissertation was rejected because of political incorrectness, academic letters signify acceptance more than scholarship.

Eventually, I would get my Ph.D., but it would be from a Christian institution, instead of a humanistic one.

My dissertation described the learning differences between students in a coeducational classroom versus those in a same-gender classroom. Studies seemed to indicate that boys suffered more than girls from a coeducational classroom. However, when I divided my Christian school into boy/girl classes, we found that girls, not boys, were the victims of coeducational education. This truth was especially unwelcome at that period of our nation’s history, because the feminist movement was at its hysterical height. Years later however, when it suited the feminists to try to preserve all girls schools, the University of Southern California did use my ideas but that was too late for me to take advantage of the new vagaries in political correctness.

The Ph.D. is an impressive credential especially for those on the Left and it gives fury to my academic opponents that I have that degree. However, let me point out to the reader that the designation of “millionaire” is to be preferred. Letters after one’s name do not have much economic value in a free market. Only in an artificial, scholastic world do such degrees have value, and then only to those who, at least by silence, endorse anti-Christian doctrines. My church-related Ph.D. has had political value in fighting against liberal hypocrisy, but that doesn’t put bread on the table.

It is amusing to me that one news reporter exhaustively tried to label my degree as a phony because it came from a church institution instead of a secular. During our interview, I pointed out to the reporter that I did have a secular Master’s degree from Georgia Southern that was completed at Johns Hopkins University and that all of the classroom work for my doctorate was done at the University of Southern California.

I also had a fully valid transcript to back up my claim. The reporter went away sad but then returned triumphantly with the name of one of the officials of the school that granted my Ph.D. Unknown to me, this official had been convicted by federal authorities for tax problems and something involving failure to properly register church bonds. The reporter was not happy when I laughed at him and asked why this man's current problems, a decade after I received my degree, be of any consequence.

I have said all this to illustrate that academic degrees are more political than academic in our country. To paraphrase the comedian, I have been a scholar and I have been rich and rich is better! Follow the McIntyre system of building your own Christian school and you can laugh at pretentious academic nonsense.

My graduate professors used to refer to the doctorate as a "union card." They were very close to the truth, because no free market would pay a professor for what he does. There has to be a very strong union to guarantee wages to most professors. The professors used the term "union card," however, as a humorous form of good-natured self-deprecation. They wished the audience of aspiring doctoral candidates to see them as very modest "good guys," somehow working in league with "working stiffs." Marxism runs deep on America's campuses. So does self-delusion, since most working stiffs share few of the social Marxist values of most college professors.

### **Envy and Betrayal**

At our departure from New Hampshire, I glanced over the frozen New England pond that had been a backdrop for hours of reflection and prayer. I was angry but not bitter.

Odd, I thought, how different from the first time I had been sacked. It had taken me months to overcome the bitterness. All of the schools under my leadership had increased in enrollment. Threatening deficits had been turned into surpluses of over \$100,000 annually under my leadership. My reward was envy and betrayal. I was forced to sell automobiles on one occasion for six months until another administrative post opened. During my exile from teaching, I had inevitably questioned my career choice and the direction of my life. The questions swarmed like fish eating one another. Gradually, only four big fish remained—four big fish that had to be landed to make a success of my life as an educator. These were four big questions I struggled to answer.

### **Why Share with the Untalented and Lazy?**

The first question was, "Why shouldn't good Christian teaching be profitable?" In other professions, the best reaped the largest rewards. In sales, for example, it is known that ten percent of salesmen earn 80 percent of the commissions. Ninety percent live on the remaining 20 percent of the money. I loved that rugged world of instant reward and punishment. It was clear-cut. There is no doubt about winners and losers in sales. Those who have the talent and courage to work harder than others earn the biggest portion of the pie. Why was it in teaching that winners have to share the rewards equally with the untalented and lazy?

### **Why Must Teachers Sacrifice?**

The second big question was, “Why so little sacrifice by others in the school contract?” In other words, why should the teacher be asked to sacrifice more than the church, or the school, or even the parent? We certainly do not expect similar sacrifices of physicians and lawyers. Why does the Christian teaching profession demand sanctification by starving while other professions reap sanctification by demonstrated competence?

### **Should Parents Pay Full Cost?**

In my reverie, the third question appeared obvious. “Why shouldn’t parents pay full costs?” Parents were expected to pay full costs for food, clothing, and shelter for their offspring. Certainly medical costs do not spare the patient. Why, when it comes to education, is the professional Christian educator expected to sacrifice? After all, the students are not the flesh and blood of the teachers. Such a question, if expressed in polite company, is met with scorn. “Teachers are sainted by such selfless labor,” seems to be a prevailing myth. Really? Is not the laborer worthy of his hire? “If a man provide not for his own, especially they that be of his own household, he is worse than an infidel and has denied the faith” (I Tim. 5:8). In that passage of Scripture, it is the parent, not a hired teacher, who is charged with providing for his own.

### **Why Should Success Produce Guilt?**

The fourth question was profound, “Why should financial success produce guilt?” In my three administrative positions, I had demanded and earned \$32,000, \$34,000 and \$39,000 respectively. These are not large sums by any standard

except in Christian circles. The dean of my school of education called my salary “exorbitant.” I explained in writing to my offended dean that while it was true that my predecessors had been paid less than \$20,000, the schools under their leadership had run deficits year after year. On the other hand, I piled up surpluses year after year. As a consequence, I believed my predecessors to be expensive. Since they apparently could not or cared not to earn a profit, their salaries were exorbitant and not a bargain like mine.

### **Profit Should Be a Badge of Honor**

It is very sad to note that in Christian education, profit is believed to be at someone’s expense. Profit must necessarily be robbed from some victim, according to the Social Marxism lurking in academia. The truth is that my Christian schools charged less tuition than other private schools. At lower tuition, my Christian schools still produced a better-educated student. The teachers earned more than teachers in similar competitive schools. In short, there were no victims, but there was the wounded pride of the envious, who cannot make even a small profit. Profit, if legal and moral, should be proof of accomplishment.

### **Christian Marxism Makes Victims of All**

Once upon a time, I had regretted not entering Christian service before the age of thirty. I had heard, been told, and nearly believed that my years spent as a businessman were “spiritually wasted years.” But those years taught a better moral system, based more firmly on the Bible than most Bible colleges and churches. In the marketplace, the tyranny of the profit-and-loss statement allows no room for

classroom incompetence and misunderstood Bible doctrine. An honest business does not make a profit because someone has been victimized. Nearly all schools—public, private, and Christian—make victims of teachers, students, and parents, precisely because many believe that one cannot profit and still be an ethical, moral Christian. Those who are blind to the value of a good steward become wicked oppressors. The just steward who meditates on the law of God (Psalm 1), on the other hand, blesses and prospers all he touches.

Using this hard-earned truth of the marketplace, God has lifted me and my family out of poverty and into the upper 1 to 2 percent of our nation's wage earners. Today, I am a millionaire. God made me so in spite of a flawed education, despite a flawed religious system, and in spite of my own flaws. I sincerely believe that we should confess our faults one to another. Such confession will be painful to me, but it is an act of love. For I am putting feet to my prayer that you will benefit from my experiences and become a millionaire. Read on. Lift up your weary hands. This book will lead the way to a land where Christian teaching does not mean starving.

# CHAPTER II

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## The Price We're Asked to Pay in Public Education

### Public Education is Neither Noble Nor Free

Public, or more properly government education, is widely and mistakenly believed to be noble and free. In some parts of the Bible Belt, public schools once rivalled motherhood in veneration. To criticize public schools in Texas, for example, is to ask for a black eye. One would suppose that the same government that cannot be trusted to build roads or run a post office without scandal and waste becomes infallible when teaching the young. But the reality of declining literacy has lately crashed against this traditional mindset. This teacher wonders, "How long, O, Lord!" before some Christians cannot ignore the message?

Public education is expensive. Ninety percent of local property taxes is spent on declining, incompetent, unproductive schools. They are no bargain at any price. I know that we must pay taxes, but surely we do not have to use silly excuses like, "Well, our schools are not as bad as some others!" That others have lost more should not be a comfort. In economics, there is a doctrine called "value of opportunity." If our money is not in the best place to earn more, then there is a cost. There is an old proverb, "You can't dance with all the girls at once." You must choose. Opportunity is limited. After all, your children have only one

youth. After years have been wasted in a bad choice of schools, the lost opportunity cannot be recalled. Every school, whether it charges tuition or pretends to be as free as the public school, has a very high opportunity cost. Your child has only a few years of childhood.

What is the cost of producing a self-righteous, egotistical child who cannot read or be trusted to give correct change for a Big Mac? Such a failure is very expensive! America spends more per student than any other nation to produce a student more ignorant than every other nation in the First World. What is the remedy according to the National Education Association? "More money! Give us money for smaller classes and bigger salaries." Neither remedy works.

### Complaints Are Fuel to Spend More Tax Money

Who chooses impractical courses? Who decides year after failing year to retain a thoroughly discredited reading system? Who mindlessly decides to teach discredited modern math? Who decides to reward failure with promotion? Who refuses to pay teachers on the basis of merit? The parents? No, my friend, policies are not set by parents. Parents pay taxes to the government, and the government pays the teachers. The piper that calls the tune is the one who signs the checks. The parents' money passes through too many hands. The government administrators choose the policies for political reasons. The politicians do not think in terms of improving results as much as they think in terms of spreading government jobs. The more people on the payroll, the more successful the politician. Complaints about the schools are actually welcome, because complaints create very splendid opportunities to add a layer of new administrators to install a "new program" that will, of course, require more money for

more people. Public administrators are almost always poor managers, but poor management is welcome. Why? Because inefficiencies are opportunities to hire new people to put in new programs to “make things better.”

### **In Government, Cooperation is Better than Efficiency**

Not only are public school administrators, as a rule, poor managers, they are poor teachers as well. Why? Do you know which teacher is most likely to be promoted to principal? The coach . . . that’s right, the athletic director. I had two coaches as teachers in my public high school. One taught government; the other, health. Neither seemed to be able to prepare lessons, but both were very popular and likeable fellows. They smiled often. They liked and were liked by their associates. They could be counted on to propose no radical ideas such as merit pay for testable results. They were team men. They were able to play to enable their political bosses to win. In any political organization, cooperation is a great virtue. Promotion follows slavish obedience. Stand outside the graffiti-covered walls of the huge public school palace, and one can almost hear the back scratches and contented purrs of the contented bureaucrats. There is only one sound, however, that will be neither heard nor heeded in the government school—the voice of the parents.

### **Who Chooses the Curriculum?**

The public classroom teacher may reason, “OK, the system is unresponsive, but when the classroom door swings shut, I can still teach what I want, can’t I? Even if my virtue will be neither noted nor rewarded, I will rise above it and gloriously

teach!” Fully fired by such noble thoughts, the selfless educator picks up his curriculum, his books and materials. What does he find? A wide choice of textbooks? Sony, such choices have been made from above. By what standard? Well, there is cost, always cost, and, of course, the paramount question is always, “Does this textbook offend anyone?” Politicians, ex-coaches, and failed teachers have put their collective heads together to guarantee that only the “approved” material enters the classroom.

### **Religious Ideas Are Taught—But ...**

The curriculum is certain to teach several bedrock humanistic, ideas. First, that there are no absolutes. Second, that there are no rules. Third, that every man is entitled to his own opinion of right and wrong. Fourth, that every man is as good as every other man. Fifth, that any man who believes some men are more gifted than others, or who believes that one kind of sex relationship is more moral than another, or that men and women are different, or that private property is superior to socialism, or that one religion is true and others false, is a *bigot!* Above all, every child must be taught to hate and evade being called a bigot. The child must be taught to make no judgments in science except on hard facts. In the science lab, he must ruthlessly judge only on what he can see, hear, touch, taste, and smell. He must be able to reproduce the results, or they are not scientifically reliable, proven facts. However, in all social relationships concerning home, church, government, and business, no amount of demonstrated, reproducible evidence of hard facts must be permitted to sway his faith in the equality and brotherhood of man. Men, women, perverts, saints, sinners, criminals, and all shades and

variations must be valued equally. When the student can value the criminal's rights, the homosexual's rights, the infidel's rights, the failure's rights as equal to or greater than his own, he is pronounced "educated." If, however, he junks the tenets of the humanistic faith to recognize the obvious, that all people are not equal, he will be punished for blasphemy against the high gods of the public school.

Make no mistake: children should be taught that all men are equal under God's law. That is to say, God respects no man's person. God will punish sin according to His law. Instead of teaching Biblical equality, however, the public schools teach no law, no rules, no faith, no values, and will not teach these, I suppose, until there will be a freeze in a Southern region; but such a humanistic worldview does not change reality. God values men on the basis of His law-word and it is blasphemy to teach any other standard (See R. J. Rushdoony's *book, Institutes of Biblical Law, Vol. I*).

### **The Lowest Common Level of Ignorance**

Regrettably, the most idealistic, well-meaning teacher can never overcome the curriculum straight jacket and the pervasive anti-Christian religion of government schools, but suppose for the sake of argument that God's law could be taught as binding for a successful life and that in economics and history, government could be judged on testable results, would the curriculum be acceptable? Hardly, for another crippling reason: the curriculum would still fall of its own weight. Textbooks have to be written to be sold in all fifty states. The text that survives the lowest common denominator lands in the classroom. No textbook can be used that reads above the national reading level (fifth grade and falling is the current level). The student, who learns

from such a text, is sure to sink or tend to sink to the lowest standard of the lowest state. That is a standard too low for this teacher. What about you?

### **Income Level for Teachers**

It has become a byword that teachers are underpaid, but to suppose that raising teachers' salaries would automatically raise teacher performance requires humanistic faith in the face of scientific reality. People are rarely motivated primarily by money. Power, prestige, and recognition mean much more than money to most people. Most truck drivers make more money than school teachers, but which would most mothers prefer their children to be? Let's suppose, for the sake of argument, that money could motivate most teachers. How are we to reward the best teachers? Remember, most teachers, with a great and unshakable faith, believe that all are equal in all respects. After all, they teach this daily in all that they do. They live by democratic majoritarian notions. If the government decides that one teacher has more value than another, what will happen to their ethical system? It would be a brave but foolish ex-coach/ administrator who dared to install such a merit system. Since the public political system punishes such bravery and rewards egalitarianism, you can be sure the public school will be invaded and captured from the outside before an unequal pay system can be installed from within. What passes as a substitute for merit pay are pay increases for completing graduate courses. Graduate courses have no power to bestow or reward God-given teaching talent. Master's degrees and doctorates are equally as powerless, as are four-year undergraduate degrees, to raise teacher performance. Pay raises for graduate study are very

popular, because graduate study requires more government jobs, more money, and more power for politicians.

Sadly, throughout my lifetime of 61 years, the status of teachers has declined. The *mala dictum*, “Those who can, do; those who can’t, teach, and those who can’t teach, teach teachers how to teach,” has become painfully more true than ever before. I can still remember my shock when my English professor at the University of Pittsburgh commented, “If a man can write, he doesn’t want or need a professor like me to teach him, because if a man can write, he doesn’t require a college degree to succeed.” The greatest of the creative geniuses, as a rule, do not hold teaching chairs; they are too busy doing.

### **The Task of the Teacher**

The task of the teacher is to point out what talent achieves and to transmit an appreciation of skill or art to the non-gifted. We can learn to appreciate good music, but no amount of teaching can make everyone into a composer. Only God can make a composer. We can teach economics, but only God can make an entrepreneur. I do not belittle teaching. Teaching is my great joy. The good teacher is a gift of God no less than the composer or writer. If a teacher can open the eyes of our children to see, hear, and appreciate the good, the moral, and the beautiful, he has been successful. Let us not ask our teachers to pretend to be as gods, bestowing talent. Teachers, as a matter of fact, do not have to be doers. They merely need to stimulate, uncover, and discover the talent buried in the child. The teacher who can do this is endowed by God with a gift not to be despised. Unfortunately, many of my teachers not only could not stimulate a child, but they hated and envied all

who could. Instead of raising consciousness of beauty and talent, they taught that the great were mere mortals like us. My teachers taught us that we could each become like George Washington, Mozart, Mark Twain, or Andrew Carnegie. We were just as good, just as equal. Genius, they were fond of cooing, is 99 percent perspiration and 1 percent talent. Is it any wonder that suicide claims so many? How can a teacher who has the gift to teach going to gain recognition in such a system? All men are not equal except under God’s law. The gods of humanism, however, stalk the school halls, sniffing for anyone who believes in the law of God to put all such godly teachers into unemployment.

### **High Turnover in the Profession**

Most newly certified teachers never stay long enough in the system to fully appreciate the ties that bind them to mediocrity. Teaching, for many women, is a brief stop on the road to marriage. Once she has married, then it is exit time for the woman. For a man, bound by matrimony, it is time to get serious about earning a living; consequently, it is also exit time for him. Those who stick to teaching come to accept their relative poverty compared to those of equal educational credentials as “honorable.” When they speak, one hears a familiar refrain. The career teacher says, “I could have left teaching, as you did, but I could not be happy doing anything else. I am just as talented as you are, but I have a great and tender heart. Teaching is my life, an imperative written into the biology of my being. I accept low esteem and a low salary. I genuinely hope you are happy not teaching and very, very guilty that you are not a saint as I am. You have renounced the faith in the basic goodness of mankind, and you will be rewarded by the devil with

prestige, money, and power. However, I will have my integrity.”

### **The Retirement Dream**

Our humanistic teaching paragon of integrity is not planning to live totally on virtue, however; he has reserved a golden parachute called “the state retirement plan.” Since achieving my current financial success, my family has enjoyed five ocean cruise vacations. We thoroughly enjoyed a week or so of absolute luxury in those floating dream hotels. One of the astonishing discoveries I have made on these voyages is how few rich people I have met. No, not even one! Around the table of ten, I have chatted over dinner with my fellow travelers. To make conversation, I introduce myself. “Hi, I am Ellsworth McIntyre. This is my wife, Pat.” They answer with eyes, not rising from their plates, “I am Joe and this is Sarah.” Very seldom do they give their last names—I wonder why? To keep the conversation going, I will say, “Pat and I are school teachers. We own several private schools in Florida.” That usually breaks the ice. A volume of questions about me follows, but still no clue as to who *they* are and what *they* do. When I finally drag from them their names and occupations, I find usually retired local and federal government employees.

Apparently, the business successes do not often cruise. However, I am haunted by a horrible thought. What happens if the state retirement system fails? Do you know how many state retirement systems have failed in the history of the world? Tough question? Well, let’s put it this way. How many state pension systems have succeeded? You would be right, if you said, “NONE!” Oh, they spit out money for a while like a pyramid chain-letter scam, but they always fail! When the

state retirement pipe dream bursts in the air (not if, but when), the virtue of the priest of the public school system will turn to ashes in his mouth. He who labors in the temple of the public school had better prepare for a poor old age. The winners are out there on the cruise ship now, but they are on the front end of the pyramid scheme. Which end will be yours?

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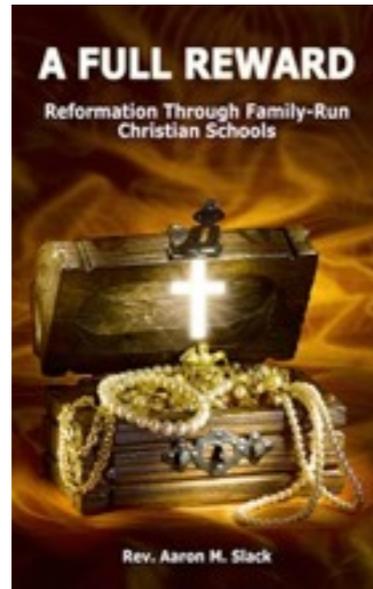
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