

ALGEBRA I

Thoughts & Findings About Higher Mathematics: Read the article about higher mathematics in today's homeschools, beginning on page 155.

Daily Assignment: If using Saxon Algebra I (1st edition), study the assigned lesson each day. The answers are in the back of the Teacher's Edition. If using a different course, complete those daily assignments.

Apologetic: Once the student is very proficient with Arithmetic, he will benefit by continuing on to Algebra and the higher mathematics. If Arithmetic still needs more practice, continue drill and practice in Arithmetic, until that subject is easy and familiar for the student. There is no race here; understanding—which only comes by lots and lots and lots of drilling—is the objective. Algebra will still be there in a year or two.

*The **number** of them, I say, of the tribe of Reuben, was six and forty thousand, and five hundred. ... Simeon was nine and fifty thousand and three hundred. ... Gad was five and forty thousand, and six hundred and fifty. ... Judah, was three score and fourteen thousand, and six hundred. ... Issachar was four and fifty thousand, and four hundred. ... Zebulun was seven and fifty thousand and four hundred. ... Ephraim was forty thousand and five hundred. ... Manasseh was two and thirty thousand and two hundred. ... Benjamin was five and thirty thousand and four hundred. ... Dan was three score and two thousand, and seven hundred. ... Asher was one and forty thousand and five hundred. ... Naphtali was three and fifty thousand, and four hundred. ... So this was all the **sum** of the sons of Israel ... six hundred and three thousand five hundred and fifty. (Numbers 1:18–46)*

	DAY 1 (OR SCHOOL DAY)	DAY 2	DAY 3	DAY 4	DAY 5
WEEK 1	Review Lesson A	Lesson 1	Lesson 2	Lesson 3	Lesson 4
WEEK 2	Lesson 5	Lesson 6	Lesson 7	Lesson 8	Lesson 9
WEEK 3	Lesson 10	Lesson 11	Lesson 12	Lesson 13	Lesson 14
WEEK 4	Lesson 15	Lesson 16	Lesson 17	Lesson 18	Lesson 19
WEEK 5	Lesson 20	Lesson 21	Lesson 22	Lesson 23	Lesson 24
WEEK 6	Lesson 25	Lesson 26	Lesson 27	Lesson 28	Lesson 29
WEEK 7	Lesson 30	Lesson 31	Lesson 32	Lesson 33	Lesson 34
WEEK 8	Lesson 35	Lesson 36	Lesson 37	Lesson 38	Lesson 39
WEEK 9	Lesson 40	Lesson 41	Lesson 42	Lesson 43	Lesson 44
WEEK 10	Lesson 45	Lesson 46	Lesson 47	Lesson 48	Lesson 49
WEEK 11	Lesson 50	Lesson 51	Lesson 52	Lesson 53	Lesson 54
WEEK 12		Lesson 55	Lesson 56	Lesson 57	Lesson 58

ALGEBRA I

	DAY 1 (OR SCHOOL DAY)	DAY 2	DAY 3	DAY 4	DAY 5
WEEK 13		Lesson 59	Lesson 60	Lesson 61	Lesson 62
WEEK 14		Lesson 63	Lesson 64	Lesson 65	Lesson 66
WEEK 15		Lesson 67	Lesson 68	Lesson 69	Lesson 70
WEEK 16		Lesson 71	Lesson 72	Lesson 73	Lesson 74
WEEK 17		Lesson 75	Lesson 76	Enrichment Lesson 1	Lesson 77
WEEK 18		Lesson 78	Lesson 79	Lesson 80	Lesson 81
WEEK 19		Lesson 82	Lesson 83	Lesson 84	Lesson 85
WEEK 20		Lesson 86	Lesson 87	Lesson 88	Lesson 89
WEEK 21		Lesson 90	Lesson 91	Lesson 92	Lesson 93
WEEK 22		Lesson 94	Enrichment Lesson 2	Enrichment Lesson 3	Lesson 95
WEEK 23		Lesson 96	Lesson 97	Lesson 98	Lesson 99
WEEK 24		Enrichment Lesson 4	Lesson 100	Lesson 101	Lesson 102
WEEK 25		Lesson 103	Lesson 104	Lesson 105	Lesson 106
WEEK 26		Lesson 107	Lesson 108	Lesson 109	Lesson 110
WEEK 27		Lesson 111	Lesson 112	Lesson 113	Lesson 114
WEEK 28		Lesson 115	Lesson 116	Lesson 117	Lesson 118
WEEK 29		Lesson 119	Lesson 120	Lesson 121	Lesson 122
WEEK 30		Lesson 123	Lesson 124	Lesson 125	Lesson 126

ELOCUTION

THE SOCIAL GOSPEL OF THE 19TH CENTURY

The McGuffey Readers have a lot of good lessons, but they also have some problematic ones.

Every book by a human author is bound to have shortcomings. On the whole, the McGuffey Readers add a beautiful variety of lessons, with interesting and profitable content, to our students' studies, not to mention their historical value. But a few of the lessons teach ideas so alarming that biblical worldview analysis is necessary.

This article is not an attempt to call out every problematic sentence in the McGuffey Third Eclectic Reader, but to highlight examples. These lessons provide excellent practice material for learning discernment. Practice your Elocution readings as assigned, but be thinking about every word; is it all exactly true? Where there is something questionable, after reading, point out to your mother where the Lesson needs clarification or correction.

LESSON VI.

There are a lot of practical things in this lesson that are true... but the lesson teaches you to do the right thing for the wrong reasons. This reading teaches two lessons: First, that if you treat others well, they will treat you well; and second, that because you want to have a happy life with lots of friends, you ought to treat people well to give yourself that good benefit.

Here's why this is problematic: First, there is no guarantee from scripture that if you obey Christ's commandment to do unto others as we would have them do to us, that people will love us (that we will always have friends). On the contrary, King David and our Lord Jesus Christ were both betrayed by their friends! And second, if we act kindly to others because we desire the love of others, indeed, as Jesus said to the Pharisees, "Verily, you have your reward in full." Your motivation, according to this lesson, in treating others kindly, is so that you'll good results for yourself. Pure selfishness.

But there are two right motivations, which should induce us to treat others well—first, out of love toward God and a desire to please and glorify Him, and second, out of love toward others (in obedience to His commandment).

LESSON XIII.

There's a simple error in this lesson; line 9 should read, "In the wide city's peopled towers."

LESSON XXI.

This lesson is entirely written from the premise that the Lord Jesus is simply an exceptional man, not God Himself incarnate. This is shockingly wrong. But it provides a good example for our students, to help them learn to recognize this tactic, so common in "religious" or "good" writings. Take note!

These two lessons give examples of good-sounding writing that actually teaches false ideas. This sort of Christian-sounding speech or writing, but that actually undermines biblical Christianity, is very, very common in 19th century writing (and to this day). Look for them in your McGuffey Reader, but also look for these wrong ideas in other books that you read!

LESSON XXXI.

This lesson has a lot of good in it; most of it is good. But there are subtle lies in it. Can you find them? Read the lesson first, and see how many of these you can pick out on your own.

First, for the little girl's mother to declare that she has never known her daughter to tell a lie only proves that this mother is a liar. The Bible says of children, "They go astray as soon as they be born, telling lies." This little girl has certainly told lies, and if her mother is unaware of it, then she is a poor mother to know her child so little.

Next we have some subtle problems with the author's analysis of the lying boy who snuck the cake. To begin, while the boy in this example was dishonest, yet the Bible would not call every instance of disobeying parents a species of lying. When sneaking around is involved, then, yes, it is a species of lying; but the author declared that all disobedience to parents was a form of lying. That may be a bit of hair-splitting, but since we had to cover this lesson, it was worth mentioning. More troubling is the assertion that the boy would feel shame and regret over a little cake. The boy *may* feel shame and regret over it... but he may not. He's sinful; he may just feel fine about it; that's what the Law of God is for—to make him feel shame and regret, when he wouldn't have otherwise. Finally, the author asserts that one will certainly be punished for lying at some point in our lives, but this is not certainly true. It often happens that, sooner or later, wickedness and lies received punishment during this earthly life; but the Lord by no means promises that this will always happen. The promise is that wickedness will be punished in eternity, without fail.

Now let us consider God in all his glory. The author describes the throne of God; if you were writing about the great Final Judgment, and were describing the throne of God, when you came to Who was sitting on it, Who would you name? (Please take a moment to answer this question thoughtfully before reading on.)

You probably answered, "God, with Jesus sitting on his right hand." You may have even answered, describing the Judgment Seat of Christ, "Jesus Christ, the Son of God."

But the author wrote, "God who is our Savior."

This is a subtle difference, but it is good for you to learn to discern this, especially in 19th century writings. There is a heresy which dates back to the early church days, called Modalism. Modalism teaches that God is Unitarian—not Trinitarian. They teach that God is not One God in Three Persons, but that he is only one God, and only one person. They say that God sometimes presents himself as Father, and sometimes as Son, and sometimes as Holy Ghost. This is abominable heresy. But it was very common in the churches of the North before the War Between the States.

The author writes about God on the throne at the judgment in such a subtle way that most true Christians wouldn't even notice the problem. After all, God is our savior! But when we speak of which Person of the Trinity is our Savior, we are speaking of Jesus Christ, the Second Person of the Trinity, the Son. But whenever we name God by the name of *God*, we are always speaking of either the Godhead—Father, Son and Holy Ghost—, or we are speaking of God the Father.

Again, how would you have written it? "God the Son, who is our Savior." "Jesus Christ, who is our Savior." "God, with Jesus on his right hand." These are all how biblical Christians would name Who is sitting on this throne. But what the author has described, instead, is a version of God that is perfectly agreeable to Unitarians.

These Unitarians not only denied the biblical teaching about God Himself, but they also abandoned the Bible's teaching about eternal salvation in favor of a Social Gospel. Which brings us to the final problem with this lesson.

The author concludes by teaching his young readers that if they continue lying, then they will go to Hell. The implied solution he proposes, then, is that they stop lying so that they will go safely through the Judgment and gain entrance into Heaven.

This is a works-based salvation, the Unitarian social gospel.

There are two problems with the author's final conclusion here. First, even if a lying child did stop lying immediately and never lied again after studying this lesson, he would still not gain entrance into Heaven, because he has already lied and will be judged for those lies in the Judgment. But second, the answer is not anything the child can do himself; the answer the child needs is the Gospel of our Lord and Savior Jesus Christ!

Note. You might wonder why we continue to study these lessons, when some of them have such great problems. First, most of the material is great. even in Lesson XXXI there was much more good material to be considered than bad. Second, most of the lessons have nothing wrong with them at all. Third, the elocution instructions are great. And fourth, you are learned to reason! These Readers are far better than most other literature you will read. You need to get practice discerning these problems, because they are always very subtle. These Readers, which the most conservative Christians think so highly of, are about the best practice I can give you.

LESSON XXXII.

This lesson provides a great example of a very common form of deceit you'll find throughout your life, so let's pause here a moment to point it out.

As we just saw in the previous lesson, McGuffey subtly teaches philosophies which undermine the true gospel. In Lessons XXXI, he taught that our highest aim in this life should be to "be good"; yet he teaches students to be good *on the power of their own strength*... as if they were capable of doing such a thing apart from the indwelling power of the Holy Spirit, through faith in the Lord Jesus Christ!

(And that is, sadly, very common in many "good" Christian books, from the 19th century onwards.)

But in Lesson XXXII, the second paragraph warns the reader very carefully that there are dangerous books out there that may harm readers, especially students, and that we must take care to avoid them. Yet this book is one of them, to the unwary student!

Reading this warning, the cautious parent thinks, *Yes! This is just the same concern I have! This author thinks just right about this; I can trust him.* And thus the parent does not notice that this is one of the very books that will lead his children astray—in this case, into unitarianism and the social gospel, of the gospel of works-based salvation. This, of course, is no gospel at all! For who can bear the load of having to save himself, when each one of us is already damned by our own sinful actions?

Dear student, take note! This is *very* common in the Christian world, even to this day! From Christian books, to Christian music; from Christian colleges to Christian curriculums—they all claim to be very careful to handle the truth and keep out falsehood; but many don't.

When you read a book or article, or listen to a speaker, declaring how important it is to use biblical worldview, and carefully only teach what is right—well, yes, we agree with that sentiment. But don't let that agreement cause you to let down your guard and assume that everything else he says is right. Often, a declaration like that is the most deceitful of all.

