

The PROJECTOR

"Projecting the Light of the Word of God on the Issues of the Day"

Dr. Dayton Hobbs, Editor

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"Is Freemasonry A False Religion?"

By Dr. Roland Rasmussen

For a Christian who has done even a minimal amount of reading in Masonic books, to ask the question, "Is Freemasonry a false religion?" is like asking, "Is the Pope a Catholic?"

To properly answer the question, "Is Freemasonry a false religion?" let us begin by first establishing the fact that Masonry is religion. I have on my desk before me many books written by Masonic authors from which I could quote to establish the fact that Masonry is, indeed, religion. The Lord Jesus Christ said, "In the mouth of two or three witnesses every word shall be established" (Matt. 18:16). In order to save space, I shall quote only four Masonic authorities to prove that Masonry is religion.

Albert Mackey, one of the most well known of all the Masonic authorities, in A Lexicon of Freemasonry (page 402) wrote,

"The religion, then of Masonry, is pure theism...."

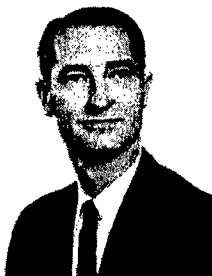
Albert Pike, the most important of all American Masonic authorities, in Morals and Dogma (pages 213-214) wrote,

"Every Masonic lodge is a temple of religion, and its teachings are instruction in religion this is the true religion revealed to the ancient patriarchs; which Masonry has taught for many centuries, and which it will continue to teach as long as time endures."

J.S.M. Ward, another Masonic authority, who has written several important books on Masonry, in his book Freemasonry: Its Aims and Ideals (page 185) wrote,

"I consider Freemasonry to be a sufficiently organized school of mysticism to be entitled to be called a religion." Ward continued (page 187),

"Freemasonry ... has taught that each man can, by himself, work out his own conception of God, and thereby achieve salvation.... it holds that there be many paths that lead to the throne of the all loving Father which all start from common source. Freemasonry believes



that though these paths appear to branch off in various directions, yet they all reach the same ultimate goal, and that to some men one path is better and to others another...."

Frank C. Higgins, a high Mason, in Ancient Freemasonry (page 10) wrote, "It is true that Freemasonry is the parent of all religion...."

These four Masonic witnesses all agree in their doctrine that Masonry is, indeed, religion. Now, let us ascertain whether Masonry is true religion or false religion.

Dr. Bob Jones, Chancellor of Bob Jones University, wrote an article entitled "How to Recognize False Religion" in Faith for the Family, November-December, 1974. Dr. Jones wrote,

"All false religions, however, have some things in common. Here are three simple tests by which any religion should be judged; first, what is its attitude toward the Bible?... In the second place, any religious teaching should be tested by this question: what is its attitude toward Jesus Christ?... Finally, in judging a religious system, we should ask, what is its attitude toward the blood of Christ?"

According to these three tests, Masonry is undoubtedly a false religion and manifests a satanic attitude toward the Bible, the deity of Jesus Christ, and the blood atonement of our Lord and Saviour Jesus Christ. In order to establish the above charge, let us keep in mind the

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Has ACE Improved?

BY DR. DAYTON HOBBS

TWO HUNDRED AND FIFTIETH ANNIVERSARY OF THE LANDING OF THE PILGRIMS

An Oration delivered at Plymouth, December 21, 1870

by Robert Charles Winthrop (1809-1894) a descendant of John Winthrop, Member of the U.S. House of Representatives 1840-1850; speaker of the House 1847-49; U.S. Senator from Massachusetts 1850-51. President of the Massachusetts Historical Society; Trustee of the Peabody Education Fund.

"May it not be wise and well for us all sometimes to reflect — and may I not be pardoned for concluding this discourse by summoning the sons and daughters of New England, here and everywhere, to reflect this day — what judgment would be pronounced upon us by our Pilgrim and our Puritan Fathers, could they be permitted to behold and to comprehend the grand expansion and development which we now witness of the institutions which they planted The mere extent, population, and power of our country, its great States, its magnificent cities, its vast wealth, its commerce, its crops, its industry, its education, its freedom What more could they possibly wish to complete and crown the vision of glory vouchsafed to them?...."

"Ah, my friends, have you forgotten, or can you imagine that they would forget for an instant, the cause in which they came here? Can you believe that they would be so dazzled and blinded by the glare of mere temporal success and material prosperity, or by the grandeur of intellectual triumphs and scientific discoveries and philosophical achievements, as to lose sight and thought of that which animated — and, I had almost said, constituted — their whole mortal existence? Can we not hear them inquiring eagerly and earnestly, as they gaze upon all around them, 'Is the moral welfare of the country keeping pace with its material progress? Has religion maintained the place we assigned it, as the cornerstone of all your institutions? Is the Bible, the open Bible, which we brought over in our hands, still revered of you all as the Word of God? Is the Lord's Day still respected and observed as a day of religious rest, as we observed it on that desolate island before our feet had stepped upon yonder consecrated rock? Are your houses of worship proportionate to your population? Are there worshippers enough, Sunday by Sunday, to fill the houses which you have? Are your schools and colleges still dedicated, as we dedicated at least one of them, 'to Christ and the Church'? Is there no fear that a sentimental, sensational, licentious literature is corrupting the tastes and sapping the morals of your children, and rendering the universal appetite for reading an almost doubtful blessing?...."

"Are integrity and virtue enthroned in your hearts and homes? Have they a recognized and undisputed sovereignty in the market-place and on the exchange? Or are vice and crime making not a few days dark, and not a few nights hideous, in your crowded cities? Is there purity and principle and honor in your public servants? Or are corruption and intrigue and fraud threatening to make havoc of your free institutions?...."

"Let us not be deaf to the warnings of the Fathers. Let us not be insensible to the lessons of the hour. Let us resolve that no National growth or grandeur, no civil freedom or social prosperity or individual success, shall ever render us unmindful of those great principles of piety and virtue which the Pilgrims inculcated and exemplified. Let us resolve that whatever else this Nation shall be, or shall fail to be, it shall still and always be a Christian Nation, in the full comprehensiveness and true significance of that glorious term, — its example ever on the side of Peace and Justice; its eagle, not only with the shield of Union and Liberty emblazoned on its breast, but ever proudly bearing up the open Bible on its outspread wings...."

I am asked quite often if my position in regard to the ACE program has changed. The question usually goes something like this: Since the ACE curriculum has been rewritten by Christian men and women and the content is Bible based, do you think it is now satisfactory for use in Fundamental Bible - believing churches?

While the improved content of the curriculum is to be commended (although my knowledge of the present materials in the curriculum is too insufficient to comment concerning its academic quality) at least because it is produced by Christians, this does not solve what I have pointed out all along as the major problem. The most serious failure of the program is in the area of Methodology.



Many Christians, I'm afraid, are not aware of the dangers inherent in humanist teaching methods. Methodology is not neutral and immaterial, it is always based upon one's view of man. There are Scriptural methods and Unscriptural methods just as definitely as there is Scriptural content and Unscriptural content.

Several years ago in talking with a Christian college president, he remarked that their education department was too small to afford teachers in both methodology and content, therefore they hired teachers to teach content and sent their students to the state university in town to get their

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EDITOR'S DESK

The Bill Gothard issue is not a dead issue, and I expect the subject to be a matter of discussion and decision among Fundamental Separatists in the months ahead.

After a meeting with Fundamentalists last December in which Bill Gothard asserted that he indeed wanted to become a Fundamentalist and take on the Fundamentalists' enemies, I agreed to hold off on the article I was writing in the PROJECTOR about the problems involved in the Seminar. It now seems evident that there are no major changes in Gothard's position, and in fact, there is some evidence that he is still at heart a neo-evangelical. I have reason to believe that in the coming months there will be additional testimony by other Fundamentalists recognizing that what change Gothard has displayed has been an effort to hoodwink Fundamentalists in order to have their continued support, and that in fact he would have to be considered still in the neo-evangelical camp.

Why not give the PROJECTOR as a Christmas gift to a pastor, missionary, or friend. We need your prayers and support of this ministry. "Aunt Carolyn's" story tapes would make excellent gifts to your grandchildren or children of friends. Why not order several today?

RIGHTS, LIBERTIES, AND CHRISTIAN SCHOOLS

Ralph I. Yarnell, Jr., Administrative Assistant of the American Association of Christian Schools, recently gave some very pointed testimony before the Finance Committee of the Maryland State Senate, when he appeared to support Senate Bill 127 amending Article 77, Section 11b of the Annotated Code of Maryland.

All parents throughout the United States should ponder the telling points which Mr. Yarnell made in the following.

At least three liberties are required for church schools to operate. One is the right of parents to control their children including the education they receive. Two is the separation of church educational enterprises from governmental control. Three is the freedom of religion and the right to practice one's beliefs. All three of these liberties are under attack across America. The American Association of Christian Schools strongly favors passage of SB127 which would have a positive effect upon preserving these liberties which have helped make America great.

WHAT IS THE RELATIONSHIP BETWEEN THE CHURCH SCHOOL AND THE STATE? God made us people. He gives us children as "the heritage of the Lord" (Psm. 127:3). God tells us that the "father to the children shall make known thy truth" (Isa. 38:19) and that "all thy children shall be taught of the Lord" (Isa. 54:13). He also instructs us to "submit yourselves to every ordinance of man" (I Pet. 2:13). These verses point up the requirement that church schools in their

operations, and parents in fulfilling their responsibility before God in training their children must work within the compulsory attendance laws. Since parents do not have academic expertise, they choose to delegate to church school authorities the academic portion of their children's training.

Church schools do operate in compliance with the law. However, when the state begins to go beyond its boundaries in affecting church operations, we must speak out. We believe in rendering unto the state the things which are the state's, and unto God the things that are God's. However, we do not believe in rendering unto the state the things that are God's. In fact, we believe that God should determine that which is the state's.

DOES THE STATE HAVE THE RIGHT TO ACCREDIT, APPROVE, OR LICENSE CHURCH SCHOOLS? U.S. Supreme Court Justice Brennan stated in 1971 in dicta accompanying a ruling about aid to non-public schools that government does have "legitimate interest in insuring certain minimum skill levels and the acquisition of certain knowledge." Justice Brennan further stated that "we cannot ignore here the danger that pervasive modern governmental power will ultimately intrude on religion and thus conflict with the religion clause."

The American Association of Christian Schools maintains the state does not have the right to license church schools but merely the right to insure minimum standards. Present Maryland law affords the State Board of Education opportunity to do this by regulating general course offerings, length of school year, compulsory attendance, etc. The right to insure minimum standards does not carry with it nor of necessity demand the right to license.

Article 77, Section 12a of the Annotated Code of Maryland affirms that church schools may operate without a certificate of approval from the State Superintendent. This is the basic freedom needed. However, Article 77, Section 11b states that all private schools must have the assent of the State Board of Education to issue diplomas. The Attorney General of Maryland has ruled that "all private schools" includes church schools. This constitutes invasion by the state into church affairs.

If we can operate without a license, we should be able to issue diplomas without one. The guarantee of a right to operate manifests confidence in our ability to conduct schools. If our schools become deficient, graduation day is a little late for the state to discover it. It is unfair to students (and their parents) to permit lack of state approval to discredit their achievement.

To our knowledge, the Attorney General of Maryland has never addressed the relationship between Sections 12a and 11b of Article 77. The right to operate a school is more basic than the right to issue diplomas. Furthermore, the licensing of diploma issuance has the same practical effect as licensing the operation of church schools, since no high school would continue to operate if it could not issue diplomas. Therefore, the American Association of Christian Schools concludes that at best the right of the state to license diploma issuance is open to question and needs to be clarified and curtailed. SB127 would properly resolve this conflict.

WHY DO STATE AGENCIES DESIRE TO

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A C C C Resolutions

The American Council of Christian Churches meeting in its 34th Annual Convention at the First Independent Methodist Church, Mobile, Alabama, October 28-30, 1975 passed the following resolutions:

Does hereby issue a call for a return to Biblical morality in education; namely, to re-establish a sense of authority, discipline and restraint which, in previous generations, was the strength of the American educational system.

Rejects the charismatic movements in its various forms, and urges our pastors and churches to warn their people of the threat posed by the charismatic movement in the developing of the ecumenical mood among evangelicals.

Calls for the establishment and support of Christian schools and opposes those efforts by government authorities to stifle and hinder the Christian school movement.

Warns of the dangers posed by Transcendental Meditation, as this technique is introduced to our society, in spite of the denials on the part of its advocates of its religious significance, that we deplore any such breach of the principle of separation of church and state as is exemplified by governmental support to Transcendental Meditation. We also call for the withdrawal of tax monies which are presently being used in supporting the advancement of this religion.

Expresses its strong opposition to the Child and Family Service Act of 1975 (Senate S262 and House 2566) which contains in this Bill steps toward removal of parental controls and direction in the rearing of their children, and will weaken the basic structure of the American home and urges all concerned persons to call for the defeat of this Bill.

Urges all believers to obey the Biblical admonition, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you", and that we continue to stand together for the "unity of the Spirit in the bond of peace" and for "the Word of God and the testimony of Jesus Christ". We also invite those Bible-believing churches and individuals who realize their needs for such a voice for separatists to identify with us in this testimony for mutual benefit.

Express our deep thanksgiving to God for His providence in the creation and sustenance of these United States of America, and for allowing us the privilege of being its citizens, and that, while grieving over the sins and failures which have too often characterized our nation, we nevertheless rejoice in the great things which she has been enabled under God to accomplish, and that we support the worthy principles of government set forth in her founding documents, particularly the Constitution.

Review, reaffirm and revitalize our efforts to reach the lost billions with the saving message of the true gospel of God's grace in Jesus Christ, and that we strongly affirm our conviction that our mission is

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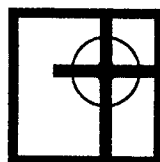
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Stars of the Morning

by "Aunt Carolyn"

A corner nook of hints and tidbits for folks who love boys and girls and want to win them to the Lord Jesus Christ.



December - 1620

Christmas Day dawned cold and dismal. The loneliness and discouragement was made heavier by the driving snow and bitter northern wind. Hearts and thoughts turned homeward. — Homeward? Homeward? Where was home?

England? Yes, merry old England, where on this Christmas Day, yule logs would be burning brightly and carolers would sing from door to door. Morning would find noblemen and commoners alike in worship services with blessings of both King James and the State Church. The hymns of worship would give verbal homage to the birth of the King of Kings, the Lord Jesus Christ, but there was precious little room for Him truly to reign in the hearts of the people. Their lives, their very consciences, were ruled and controlled by the voice of His Majesty the King and by his tool, the Church of England, rather than by the unchanging Word of God. With formal worship ended, hearts would turn to mirth and merriment. Noblemen would never give a thought to the little band of Pilgrims who left England's secure shore to seek a place where they could serve the Lord according to the dictates of the Word of God as the Holy Spirit taught them. Such foolhardy zealots and radicals deserved not the recognition of thought or comment! Forget such nonsense and be gay. Give a toast to His Majesty the King!

Perhaps certain poor commoners and Puritans gave some thought to the separatist band. Yet they were not likely to let their thoughts dwell long on the Pilgrims lest their own consciences be touched. Indeed they knew the Lord Jesus Christ was to be the Lord of their lives; they knew their first allegiance was to be to Him; they knew the Mother Church had stifled their obedience to the Word of God with bishops, prayer books, and man-made rituals and ceremonies. But they hoped against hope that somehow the State Church might be reformed and they could continue in the fellowship. They could not bring themselves to forsake all — church, family, friends, homes, land, all — to stand alone as outcasts for Christ and the furtherance of His Gospel. Aye, lay another log on the fire; sing a cheery carol; let not our hearts dwell on such a serious matter on Christmas Day! Besides, who had heard of the fate of the radical Pilgrim band? Who knew whether they were dead or alive? Alas, right or wrong, it seemed better to be alive in the pleasure and security of England's king than to be destitute or even dead for the cause of Christ.

Home? Home? Holland? Oh, in Holland the Pilgrims had found jobs and work, earthly se-

curity, and freedom to worship God and serve Him according to His Word. What more could they ask? But the riches, customs and worldly pleasures of the Dutch soon ate into the hearts and character of the Pilgrim young people. The Pilgrim fathers had seen the vision and heard their calling too clearly to have their purpose snatched by Satan from the hearts of the next generation and trampled underfoot in the Netherlands. They must fight the fight; they must keep the faith; they must also cause their children to stand. So on that Christmas Day, they were not missed by the Dutch burghers. Perhaps they would be missed the next work day as a dependable work force and trustworthy townsmen. The Dutch had come to respect these God-fearing men and women whether or not they agreed with their convictions. But the holiday was no time for such sober matters, and the Dutch carried on their pagan holiday traditions and celebrations.

There was one small group of people on those Dutch shores who observed the day unnoticed. Their hearts were divided between their present duties and thoughts of their friends and loved-ones who had sailed out of view on those small barks, the Mayflower and the Speedwell, only a few months before. Not all the Separatists could make the voyage at one time on those small vessels. So it was that their pastor, John Robinson, felt impressed of the Lord to stay with the remaining flock in Holland, planning to follow the first group as soon as possible. But no word had been received from the voyagers, and the humble pastor led his flock in earnest prayer for the protection of God in their behalf. Young John Bradford quietly thought of his parents who had sailed on before him. When would he be able to join them? Would he ever really see them again? Others, too, few though they were, had stayed behind and were concerned for their Pilgrim brothers. Had they been lost to a watery grave in the sea? Had they reached the other shore? However great their concern, none could know the real plight or how desperate was the condition of the Pilgrims on their first Christmas morn in the new land.

Having abandoned the unseaworthy Speedwell, all 102 voyagers plus 30 crewmen crowded aboard the little Mayflower to make the treacherous journey over the high seas. Nerves and spirits were strained under the close, crowded conditions on board. Seasickness beset the travelers relentlessly. Water and food were rationed and guarded militantly. Trouble and storms plagued the venture, stretching

the few weeks journey into months and landing the little band on strange, foreign territory in the midst of a bitter, hostile winter. The Mayflower stood anchored off the coast rocking and reeling with the relentless waves of the sea. Bone-weary travelers yearned for firm footing but had to abide on board ship while their leaders rowed ashore to search the unknown coast for a settling place. The desolate wilderness offered no inn or warm greetings — only woods and thickets, wild beasts and fearsome Indians. Even now the fierce winter storms threatened to bring an end to the whole effort before they could ever get established on land. Late in December the men finally decided that the first place they had set foot on this coast would indeed be the best place for their settlement. They stayed ashore to carry on the work, sending only the little shallop out to the big ship certain times to get food. More than once the weather was so fierce that the little boat could not return soon, and the men went for days without food and tried to sleep in snow or torrents of rain. They had to get a shelter up. The first building would be a large one for all to stay in until the smaller ones for families could be built. Then Christmas day dawned as the others, cold with the bitter Cape Cod winter stalking the Pilgrim band relentlessly and seeming to gain on them every day. There would be no feasting and gaiety on this bleak coast. This Christmas would be no day of rest. The work of building shelter was a matter of life and death. Christmas only made the day seem more lonely and the situation more desperate as they remembered better days and loved ones left far behind. No doubt William Bradford thought deeply and prayed for his son in Holland. Better it was that he should be there and not yet know the grief of his mother's death. What a fearful voyage she had suffered, only to drown within sight of the new homeland. Another had also died on the voyage. Yet in the midst of death, there was also life. A baby boy had been born on the ocean voyage, and a baby girl was born on board the Mayflower while it was anchored off shore. Yes, in the midst of stalking death, there was life, and these brave men had to preserve it. They were made of sterner stuff than to yield to the tempests of weather or hardship or loss. They dared not waste time in self-pity or vain regrets. God's call was upon them, and the work demanded urgency, self-denial, and self-sacrifice. The morning prayers on that Christmas Day in 1620 were earnest as on other mornings, and then the faith was put into

action as trees were felled, timber was prepared, and thatching for the roof was gathered. "No man rested all that day." God in His mercy had led them far, and there was no turning back. Sickness, want, trials, and hardships plagued the Pilgrims mercilessly, yet through it all, God preserved a few, and the venture that at times looked as if it were destined for total loss, complete defeat of purpose and effort, became the seed of liberty in America.

Christ Jesus the Lord brought to earth true liberty. The first Christmas morn 2,000 years ago was no day of rest for Him. Separating from the throne in Heaven, laying aside His glory there, He came at great personal sacrifice to redeem mankind, and the final price was death itself. No greater love, no greater sacrifice could have been paid, yet He gave Himself that we might be free from the power of sin and death and have liberty to serve Him with all our hearts, for "where the spirit of the Lord is there is liberty". (II Cor. 3:17).

Salvation through the blood of

Christ and serving Him meant everything to the Pilgrim Fathers. They came to America to carry the Gospel of Christ and to preserve a place where service to the Lord Jesus Christ would not be stifled or compromised by church, government, or any other power. They sacrificed comfort, earthly security and gain, and even life itself for their testimony's sake and for the cause of Christ. Boys and girls, at this Christmas time, let's remember the first Christmas and what the Lord Jesus sacrificed to purchase our redemption and freedom from sin. Let's also remember the Christmas of

1620 and the price paid for liberty in America. Let's determine to carry Christ's banner on. Don't sell your conscience and liberty for immediate gain, recognition, approval, comfort, or security. Don't be bent by threats of the world, religious or social. Proclaim your faith in Him who gave you life. Be numbered without question on the Lord's side. "Stand fast therefore in the liberty wherewith Christ hath made us free"! (Gal. 5:1).

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FROM PAGE 2

Rights, Liberties And Christian Schools

LICENSE CHURCH SCHOOLS?

1) It is part of an overall effort to control all schools. This would create a monopoly.

2) State licensing is an effort to protect legitimate high schools and graduates and prevent deception of the public and the conferring and use of fraudulent and substandard diplomas. Regulation cannot provide this protection as well as consumer demand can. It should be noted that it is the public schools which are being accused of such fraudulent and substandard practice these days. If state departments cannot guarantee the quality of public education, they surely have no business in private enterprise education.

3) Regulation of church schools is in the public interest since diplomas are used by post high school institutions, employers, and other high schools. The American Association of Christian Schools finds that our students have little or no problem in these areas. Our students' performance is typically superior to that of the average public school student.

4) The transfer of large numbers of public school students to our schools short circuits increasing government aid to public schools. State licensing could have a retarding effect on the phenomenal growth church schools are experiencing.

5) State licensing can gradually bring church schools into conformity with the philosophy and goals of national and state social and educational planners. There is ample evidence to support the fact that public education is headed in directions to which our church schools are unalterably opposed. These directions are fostered by such groups as UNESCO, HEW, NEA, and state university professors and are implemented through state boards of education. The public school system is being used to usher in the socialistic-communistic welfare state in America.

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From Page 1



Educational Potluck

By Dr. Jim Biddle

And The Word Was Made Flesh

This is the season of words — words of greeting, words of remembering, words of praise, words about the birth of a child. Yet it is not the birth of a child that born-again believers celebrate; it is the incarnation of the Word that we proclaim. In order to restore the fellowship lost by Adam, God had to provide a Mediator. Such a mediator, however, had to share both natures to complete the necessary union: God had to assume what was peculiar to man (flesh) so that man, by grace, could obtain what was peculiar to God.

In choosing the concept "word" as the symbol of Christ, God sanctioned extending incarnation to include truth in all its aspects. Just as the Word is truth, so our words must communicate truth. Since the Word filled our form with substance and meaning, then our words must be filled with substance and meaning. Until words are brought to life and life is brought to words, they are only empty and hollow sounds. The power of the Word was not in its mere presence with man (after all, God had visited man before); the significance of the Word dwelling among us was that the God-man Christ Jesus became flesh of our flesh and bone of our bones. Our redemption and subsequent conformity to Christ, therefore, is grounded in the incarnation. As our Christ-likeness rests on the incarnation of the Word, so our Christ-mindedness requires the incarnation of truth. Having the incarnate Word as its power, Christian education must strive for the incarnation of God's truth in all the words of the classroom.

If the words of the subject matter taught in our schools only "dwell with the pupils," learning is incomplete. Genuine learning requires a perfect union of subject matter and student, not simply a neighborly acquaintance. For example, the average adult is "acquainted" with most of the words on a legal document — that is, he would be able to say the words if he were asked to "read" the document. But because he could "read" the words, does that mean he understood them?

Probably not. Indeed, to say a word and to comprehend its meaning are two distinct, even unrelated, activities. Without the experience and training of a lawyer, legal terminology is "gobbledygook;" words that signify nothing, that have no life, that are dead. Forms without flesh have been called ghosts; words without flesh are passing illusions. Jesus not only dwelt with man — He became man. When words take on the flesh of meaning, then and only then has learning taken place.

Through James God has decreed that "faith without words is dead" (James 2:20); that is, intellectual belief or verbal affirmation without an incarnation is dead. Even those who hear and receive God's Word deceive themselves unless they become "doers of the word" (James 1:22). A doer cloths what he hears with what he intends to do. If this is true in handling the Word, it is also true in dealing with words — facts without flesh are dead and ideas without meaning are but vapors.

Since meaning is the connection between ideas and experiences, and since the new must be taught in light of the old, subject matter that is "taught" with no thought as to its relation to pupils' lives or experiences is subject matter that has one foot in the grave and the other foot on a banana peel. (Students pray, of course, that it will "stay alive" long enough for them to pass the test.) To avoid Scriptural condemnations for trafficking with vain words (empty sounds or noises — I Tim. 6:20, II Tim. 2:16, Job 15:2, Titus 3:9), Christian teachers must bring words to life and join those lively words to the lives of their pupils.

How useless a task if teachers only desire to have words dwelling with their pupils. For education to occur, words must assume the flesh of the learner by being assimilated into the learner's life. Such assimilation, however, requires teachers to clothe their words with flesh. As our salvation depends on the incarnation of the Truth, our education depends on the incarnation of truth.

"Is Freemasonry a False Religion?"

words of the Lord Jesus Christ who said, "In the mouth of two or three witnesses every word shall be established." Please consider, now, the testimony of Masonic authorities which reveal Masonry's satanic attitude toward the Bible, the deity of Christ, and the vicarious atonement for the sins of mankind by the shedding of Christ's blood on the cross.

Joseph Fort Newton, a famous Masonic authority and writer, in an article entitled "The Bible and Masonry" which appears in the front of the Masonic Bible, which I have before me, wrote,

"... the Bible, so rich in symbolism, is itself a symbol... thus, by the very honor which Masonry pays to the Bible, it teaches us to revere every book of faith in which men find help for today and hope for tomorrow, joining hands with the man of Islam as he takes oath on the Koran, and with the Hindu as he makes covenant with God upon the book that he loves best." (emphasis mine)

Albert Pike in *Morals and Dogma* (page 718) wrote,

"Masonry propagates no creed except its own most simple and sublime one; that universal religion, taught by nature and by reason." (emphasis mine)

One who has been born again by receiving Jesus Christ as his Lord and Saviour and who has had the eyes of his understanding enlightened by the Holy Spirit can quickly see from the above statements about the Bible by Masonic writers that Masonry totally rejects the doctrine of an infallible, inerrant, God-breathed Bible.

According to the second test, Masonry is a false religion because it totally rejects the crucial doctrine of the deity of the Lord Jesus Christ.

J.D. Buck, M.D., another Masonic writer of importance (which fact is proved by the frequency with which Masonic authors quote Buck) in his book *Symbolism or Mystic Masonry* (page 57) wrote,

"In the early church, as in the secret doctrine, there was not one Christ for the whole world, but a potential Christ in every man. Theologians first made a fetish of the Impersonal, Omnipresent, Divinity; and then tore the Christos from the hearts of all humanity in order to deify Jesus; that they might have a god-man peculiarly their own."

Dr. R. Swinburne Clymer, M.D., who is recognized as a high Mason, in his book *The Mysticism of Masonry* (page 47) wrote,

"In deifying Jesus, the whole humanity is bereft of Christos as an eternal potency within every human soul, a latent (embryonic) Christ in every man. In thus deifying one man, they have orphaned the whole of humanity (and at the same time built a false and destructive scheme of salvation)... Few candidates may be aware that Hiram, whom they have represented and personified, is ideally and precisely the same as Jesus."

You will need to look far and wide to find anywhere in the writings of false teachers, statements more blasphemous than these about the person of the Lord Jesus Christ whom Scripture plainly declares to be

God.

According to the third test, Masonry is a false religion because Masonry dogmatically rejects the doctrine of salvation by faith in the vicarious atonement for the sins of mankind by the shedding of Christ's blood on the cross.

Again, the Lord Jesus Christ said, "In the mouth of two or three witnesses every word shall be established." Please consider carefully what the following Masonic witnesses have written regarding the vicarious atonement of Christ.

J. D. Buck, M.D., in *Symbolism or Mystic Masonry* (page 57) wrote,

"Every soul must work out its own salvation... Salvation by faith and the vicarious atonement were not taught as now interpreted, by Jesus, nor are these doctrines taught in the esoteric scriptures. They are later and ignorant perversions of the original doctrines." (emphasis mine)

Thomas Milton Stewart, another Masonic author, in his book *Symbolic Teaching or Masonry and Its Message* (page 177) to support his doctrine quoted favorably an apostate Episcopal minister who wrote,

"Did Jesus himself conceive of himself as a propitiatory sacrifice, and of his work as an expiation? The only answer possible is, clearly he did not... he does not call himself the world's priest, or the world's victim."

"Salvation by faith and the vicarious atonement" are not "ignorant perversions of the original doctrine" as Masonry teaches, but they are vital parts of the glorious gospel of Christ which is the "power of God unto salvation to every one that believeth."

We see, therefore, that Masonry fails all three of these tests, and we also see that Masonry manifests a satanic attitude toward the Bible, the deity of Jesus Christ, and the vicarious atonement. In addition to failing these tests there is much more proof that Masonry is a false religion.

For instance, Henry C. Clausen 33 Degree, sovereign grand commander of the Supreme Council 33 Degrees, Mother Council of the world, in the *New Age* November, 1970 (page 4) regarding Masonry wrote,

"It is dedication to bringing about the Fatherhood of God, the Brotherhood of man and the making of better men in a better world...."

The doctrine of the fatherhood of God and the brotherhood of man is found nowhere in the Bible, but it is a doctrine taught consistently by apostates. Also, the Bible makes it crystal clear that no organization, Masonry included, can make "better men." Only God can do that.

According to a Masonic creed found in the Masonic Bible which I have on my desk before me, Masonry teaches,

"Character determines destiny."

The teaching that "character determines destiny" is a false doctrine of the arch deceiver of souls. The Bible says, "As it is written there is none righteous no not one... there is none that doeth good." Again, the Bible says, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works lest any man

should boast."

Masonry is anti-Christian in its teaching. For example, J.S.M. Ward, in *Freemasonry: Its Aims and Ideals* (page 187) wrote,

"I boldly aver that Freemasonry is a religion, yet in no way conflicts with any other religion, unless that religion holds that no one outside its portals can be saved." (emphasis his)

Ward, in the above statement, reveals the fact that Masonry has no conflict with any apostate religion on the face of the earth, but he also reveals that Masonry is in conflict with Bible Christianity which declares that man can be saved only through faith in Christ and His finished work. The Bible says, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Christ said, "No man cometh unto the Father but by me" (John 14:6). The Bible is plain in its teaching that there is only one way to heaven and that Christ is the way.

Dr. Bob Jones, III President of Bob Jones University in a letter dictated to Mr. Thomas D. Resinger on June 30, 1974, wrote of Masonry,

"It is a Luciferian religion. We are fully aware of its diabolic origin and purpose... I believe that any born-again Christian, when the facts from the lips of the Masonic writers themselves are presented, showing that Masonry is a religion and is the worship of Satan, will immediately withdraw."

Christian college founders like Dr. Jack Hyles and Dr. Bob Gray have stated forcefully that they will not permit Masons on their college boards. Fundamental Christian leaders like Dr. Charles Woodbridge, Dr. G. Archer Weniger, and Dr. Marion Reynolds, president of the American Council of Christian Churches for five years, have stated that it is unscriptural for Masons to be on the boards of Christian institutions.

The God and Father of the Lord Jesus Christ, the only true and living God, has clearly commanded Christians, "Be ye not unequally yoked together with unbelievers" and "swear not at all" and "have no fellowship with the unfruitful works of darkness, but rather reprove them."

Charles G. Finney, the famed evangelist whom God used to bring revival to America in the 1830's, in his book *Freemasonry* (page 115) wrote,

"Surely if Masons really understood what Masonry is, as it is delineated in these books, no Christian Mason would think himself at liberty to remain another day a member of the fraternity... It is as plain as possible that a man knowing what it is, and embracing it in his heart, cannot be a Christian man. To say he can is to belie the very nature of Christianity."

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The Other Side

with Dave Johnson

Christmas

In 1644 the Parliament of Great Britain, under the puritan leadership of Oliver Cromwell, passed a law forbidding the celebration of Christmas. In 1973 the government of the United States, under the liberal leadership of Richard Nixon, passed a law forbidding the use of the Nativity Scene during the celebration of Christmas. These two events are indirectly related and Christians should consider the implications.

The Puritan leaders of England in 1644 knew that December 25 was celebrated by the pagan religions of the world. Instead of trying to limit the celebration to something distinctively Christian, the puritans simply banned the whole celebration thinking that this was the safest possible measure. Otherwise, some of the paganism would linger and people would be confused as to the real significance of Christ's birth. Since December was certainly not the time of the birth of Christ, there was certainly no need to join other pagan countries in the celebration of this day.

The Puritans didn't stay in power very long however and before the turn of the century Christmas was once again celebrated. Gradually the pagan aspects of the celebration took more and more prominence in that country as well as in America.

The most recent law regarding Christmas was made with a different motive in mind. The puritans wanted to avoid all pagan ideas but the United States government wants to avoid all Christian ideas regarding Christmas.

In thinking about your Christmas this year, please keep in mind that the Savior whose birth is being remembered is not only watching you now but He is coming again someday. Be sure that your celebration is one that will be pleasing to Him. Perhaps the following story will help you determine how you will celebrate Christmas this year.

Several years ago, a college freshman went out for football, unsung and uninvited. A few weeks later when the coach reduced the squad, he cut the

volunteer. But he was such a wonderful fellow that the team begged the coach to let him stay. The coach relented and the volunteer never missed a practice nor got discouraged. He sat on the bench for four years. On the Thursday before the final game, his father died. He left immediately for the funeral, six hundred miles away. But just before game time on Saturday, to everyone's dismay, that boy entered the locker room and dressed for the field. Once dressed, he went to the coach and begged to start the final game. The coach thought, "What can it hurt? I'll put him in for the kickoff and then take him out. It can't hurt us. And he's so popular it might even give the team a psychological lift."

So the volunteer, who had never played in a college game, started. His team kicked off, and he raced down the field and made the tackle, unassisted. The startled coach thought, "Well, I'll leave him in for another play or two." The volunteer continued to play magnificently—and played the whole game. With one minute to go and the score nothing to nothing, he made a sensational tackle behind the goal line, scoring a safety for his team, which won 2-0. He was carried off the field on the shoulders of the ecstatic fans. In the dressing room, the coach hugged him and said, "Son, how did you do it? For four years you never played like that. What came over you?"

"Coach," he replied, "my father died Thursday. He had been blind all his life. Today, in Heaven, for the first time, he was watching."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily

WE ADMIT THIS

Getting out a paper is fun, but it's no picnic.

If we print jokes, people say we are silly. If we don't, they say we are too serious.

If we clip things from other magazines, we are too lazy to write them ourselves. If we don't, we are fond of our own stuff.

If we don't print contributions, we don't appreciate true genius. If we do print them, the page is filled with junk.

Now like as not, someone will say we swiped this from some other magazine. We did.

Questionnaire Tricks

EVER FILL out a questionnaire you received in the mail that you wouldn't fill out and return if you thought your name was going to be known to the questioner?

If you have, maybe you've already told someone something about yourself you don't want known.

For as the National Observer has just learned, many of these questionnaires are so coded, sometimes in invisible ink, that it is possible for the questioning agency to know who you are.

What upset Henry Gemmill, editor of the National Observer, was that he discovered his own newspaper — and many other publications — were using such "confidential questionnaires" to learn any number of things, including such personal matters as income and drinking habits.

Because the reader gives neither his name or his address, he answers with the assumption that his anonymity will be protected — but the questioning agency knows who it is because of the code.

Gemmill calls it "a piece of slick trickery."

We call it an invasion of privacy. No agency, no matter what the purpose, should ask anyone to fill out such a questionnaire without either asking that the name be given or deciding in advance no effort should be made to learn the name.

Indeed, we suspect that many of the people who read this editorial, or other news accounts of this matter, will never again fill out a questionnaire of this nature, unless they simply don't care whether their names are known or not.

In which case: why not ask them to identify themselves?

Handouts For Parent - Teacher Meetings

CAN CHRISTIANS WITNESS in the PUBLIC SCHOOLS? by James M. Bramblet

This pamphlet is a must for parents who continue to believe the fallacy that Christians can influence the public schools through their witness.

A reprint message brought before the fall conference of The Northwest Fellowship of Christian Schools. 15 Cents

THE CHRISTIAN PHILOSOPHY OF EDUCATION by Dr. Dayton Hobbs

The difference between Christ centered education and child centered education is carefully explained.

Dr. Dayton Hobbs has 20 years of experience, having worked in the public schools of Florida for seven years and Christian schools thirteen years. He understands both sides of the story and is well qualified to explain them in easy to understand words. 25 cents

WHY CHRISTIAN EDUCATION by Dr. Joseph Henson

This is a reprint of three articles which appeared in the PROJECTOR in 1972. Dr. Henson tells why Christians need a Christian education for their children. Dr. Henson explains that "Bootlegging the Gospel" in the public schools is at best unethical.

He is Chairman of Science department at Bob Jones University 25 Cents

YOUR READING PROGRAM by Mr. James Rose

Mr. Rose traces the history of illiteracy in America and places to blame on public education where it belongs. A well documented study on reading in America.

Mr. Rose is a Curriculum Consultant for the Foundation for American Christian Education. 25 Cents

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Membership Tops 2 Million

LONDON (EP) — There are now more than 2 million Jehovah's Witnesses in the world and the movement is regularly gaining strength in Britain, according to data released here.

One official said recruitment was booming particularly in Spain and Italy. The worldwide increase in converts last year was claimed to be over 50 percent. In Britain it increased by 10 percent last year.

The Civil Rights Act Forbids Busing

According to Public Law 88-352, passed by the 88th Congress July 2, 1964, The Civil Rights Act, the following language is contained in Title 4 on desegregation in public education:

"Desegregation shall not mean the assignment of students to public schools in order to overcome racial imbalance." Title 4, Section 407A, too, says "... and such court shall have and shall exercise jurisdiction of proceedings instituted pursuant to this section, provided that nothing herein shall empower any official or court of the United States to issue any order seeking to achieve a racial balance in any school by requiring the transportation of pupils or students from one school to another in order to achieve racial balance, or otherwise enlarge the existing power of the courts to insure compliance with Constitutional standards."

[Reprinted from The Burger News-Herald.]

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FROM
PAGE 3

Rights, Liberties, And Christian Schools

One example of a direction which we oppose should suffice. *The Church League of America* has quoted the editor of CATHOLIC CURRENTS in an April 30, 1971 article entitled "Psychosocial Education" as saying,

"The most important concept of the 'new education' appears to be the engineering of social change by altering existing attitudes, standards, and values—a departure from the community concept that education should be the development of the basic skills. Dr. Paul Brandwein, a leading educator whose social studies were recently approved by the Maryland State Department of Education ... writes that 'the real aim of the school system of the future becomes ... life adjustment as a healing process not education as a process designed to impart knowledge and basic skills.' Dr. Brandwein further states that a child who believes in God is mentally ill and is using religion as a crutch..."

WHAT WILL HAPPEN IF THE STATE OF MARYLAND IS ULTIMATELY PERMITTED TO LICENSE CHURCH SCHOOLS? It is obvious that church schools cannot survive if they are to be governed

by those who subscribe to ideologies such as Dr. Brandwein promotes. If our fundamental church sponsored, Christian schools become licensed:

1) They will lose their identity as private schools, and eventually control will be exerted over all phases of school operation.

2) The separation of church and state will be violated. The state cannot implement licensing power without encroachment into church affairs.

3) The free exercise of religion which the 1st Amendment guarantees will be inhibited, because the state with its secular humanistic viewpoint gives no quarter to the absolute authority of God's Word over the affairs of men. This is the very essence of our church schools.

We disagree with the state as to who the authorities are on life. Our two philosophies are diametrically opposed. We see everything as sacred. The courts see some things as sacred and some things as secular. The state seems to see nearly everything as secular. The state cannot avoid imposing its religion on us if it has power to regulate us. Church schools will be squelched if they must submit to the rule of their competition.

WHY IS THERE NO NEED FOR LICENSING CHURCH SCHOOLS?

1) Church schools are doing an excellent job. It is reported that when the question of licensing was raised in South Carolina, it was quickly dispatched as non-essential. Massachusetts has proposed a bill licensing schools but categorically exempting church schools. The Florida Association of Christian Schools has been able to obtain exemption of its member and accredited schools from otherwise pertinent state statutes. Missouri has proposed a bill which specifically exempts church schools from state approval except on a voluntary basis. At the higher education level in North Carolina, a private educational institution is recognized as being in compliance with state requirements if it is accredited by an outside agency.



Christian School Placement Service

Mission school requires: Pre-School, Elem., Secondary Teachers. Math and Science, Music, English, Nassau Christian School, a project of Baptist International Missions, Inc. 600 students, 30 on staff, K-9. For information contact: Robert W. Baylor, Administrator, P.O. Box N-3923, Nassau, Bahamas.

TEACHERS NEEDED FOR 1976-1977. Victory Christian Academy is now interviewing prospective elementary and secondary teachers. High academic and spiritual standards are required. 1250 students currently enrolled. Affiliated with Independent Fundamental Baptist Church — Dr. Arthur Estes, Pastor. For further information, please contact the Administrator, Dr. Dan Jenkins, 10613 Lem Turner Road, Jacksonville, Florida 32218. Phone 904-764-7781.

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2) Church schools can have high standards for teacher certification and school accreditation. The American Association of Christian Schools provides leadership in these areas. It is our continued intention to keep our house in order, and we would suggest that the State Board of Education of Maryland do the same.

3) A 1969 Gallup Poll indicated nearly 60% of those polled said they would send their children to private schools if tuition were not a factor. Consumer demand is still the best indicator of educational quality.

4) The typical church school members of the American Association of Christian Schools differ from parochial schools and other non-public schools in that they do not want, request, need, or accept any form of federal or state aid for which they may qualify. Rather, with significantly less resources than public schools, our schools continue to out-perform their counterparts. Church school educational quality is not indicated primarily by the expenditure of funds, the size of facilities, the number of staff, or the use of modern methodology but by the dedication through which church school personnel implement their Biblical philosophy of education.

In conclusion, the American Association of Christian Schools urges the passage of SB127. The state has but three alternatives by which to deal with church schools. It can outlaw them and deny their rights. It can regulate them and destroy their uniqueness. It can also preserve their freedom and thus permit realization of potential for good. We plead for the latter. Thank you very much.

* * * * *



Teaching Tips

BY ALICE ANN SMITH

Flag Study

In our seventh grade history class, we have undertaken a study of the flags of our country. We have chosen eight of the flags that have been used in our nation's history. The students are making replicas of these on poster board and doing research on each flag.

We are using flags that show the development of "Old Glory" beginning with the Grand Union Flag which has 13 stripes and the British Union for a field. This flag was raised near Boston to celebrate the inauguration of the Continental Army on January 1, 1776.

The American Stripes Flag was flown at sea for many years after Independence. It has 13 alternately colored stripes. The rattlesnake and motto, "Don't Tread On Me" are on this flag. American colonists made the rattlesnake a world-wide symbol to show their desire that they be taken seriously.

On the Bennington Flag, the stars appear on a blue field. There are 13 stripes with white stripes on the outside edges and the 13 stars have seven points. Eleven of the stars are arranged in a horseshoe shape with the numerals "76" in the center. This may be the first flag flown with stars and stripes (August 1777).

The Cowpens Flag, carried by the 3rd Maryland Regiment at the Battle of Cowpens, South Carolina, January 1781, was probably the first starred and striped flag without any other embellishments. Twelve stars form a circle with one star in the center. It has 13 alternately colored stripes.

One of the most familiar flags is the Betsy Ross Flag.



However, it is very uncertain that the Philadelphia seamstress made the first stars and stripes in 1776.

The Star Spangled Banner flew during the bombardment of Ft. McHenry, Maryland, in the War of 1812. This flag with 15 stars and 15 stripes inspired Francis Scott Key to write the words of the Star Spangled Banner, September 1814.

The 48-star flag was adopted in 1912 when Arizona and New Mexico were admitted to the Union. This was the 25th official flag design. It was used until 1959 when Alaska became a state.

Today's 50-star flag is the 27th design and became official after Hawaii was admitted to the Union 7½ months after Alaska. The 49-star flag has become a collector's item because of the short amount of time it was used.

The highlight of our flag study is the Betsy Ross Flag that the girls are making out of red, white and blue bunting. They have all had a part in measuring, cutting, basting or stitching and we are looking forward to seeing the finished product displayed in our school.

A GARDEN FOR ALL SEASONS



First, plant four rows of peas: Presence, promptness, preparation, and perseverance.

Next to these plant three rows of squash:

Squash gossip, squash indifference, squash criticism.

Then plant five rows of lettuce: Let us obey rules and regulations.

Let us be true to our obligations.

Let us be faithful to duty. Let us be loyal and unselfish.

Let us love one another.

No garden is complete without turnips:

Turn up for meetings.

Turn up with a smile.

Turn up with new ideas.

Turn up with determination to make everything count for something good and worthwhile.



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Whose Delinquency

We read in the papers, We hear on the air Of killing and stealing And crime everywhere. We sigh and we say As we notice the trend, "This young generation—Where will it all end?" But can we be sure That it's their fault alone? That maybe a part of it Isn't also our own? Kids don't make movies, They don't write the books, That paint a gay picture Of gangsters and crooks. They don't make the liquor, They don't run the bars. They don't make the laws And they don't buy cars. They don't make the drugs That addle the brain; It's all done by older folks, Greedy for gain. In far too many cases We find this to be true, The label "Delinquent" Fits older folks, too.

(FROM PAGE 2)

A C C C Resolutions

that of using only biblical methods to reach these unsaved, without compromise of principle in any way; and that our biblical purpose is the carrying out of every phase of the Great Commission as expressed by our Lord Himself in Matthew 28:18-20, and do so with a sense of extreme urgency in view of the shortness of time, the vastness of eternity, and the imminent return of our Lord Jesus Christ.

Warns Bible-believing people of the destructive dangers of this recent development of the compromising philosophy and practices of New-Evangelicalism. That all of like precious faith renew their efforts in biblical evangelism "to go into all the world and preach the gospel to every creature" believing that the gospel is still "the power of God unto salvation to everyone that believeth." Rom. 1:16.

Publicly repudiate the World Council of Churches and urge

true believers everywhere to separate from any denomination which is a member.

Reasserts our position as opposing the proposed Equal Rights Amendment. We again commend those legislatures which have not ratified the ERA and we urge the legislatures that have ratified it to rescind their action as some have done.

Firmly holds that the Scriptures teach that homosexuality is a sin and unnatural behavior, which requires confession of and repentance from, as is necessary with all sin, and is not ever to be considered an acceptable way of life. (Romans 1), that we support the recent decision of the military which maintains the position that homosexuals cannot serve in the armed forces of the United States.

Calls upon Bible-believing Christians to apply to their lives II Chronicles 7:14: "If My

people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." The American Council of Christian Churches issues a challenge to God's people to stand up to be counted. It is no time for apathy, no time to be lulled to sleep by "peace and prosperity". Instead it is time to wake up, and use our God-given liberty to preserve our freedom.

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FROM PAGE 1

Has ACE Improved?

methodology. My suggestion to him was that this was opposite from what I would do. If I could not give my students both content and methods, I would rather let the state school teach the content of Math, English, etc., than the methodology of teaching the subjects. Methodology can be corrupted and is corrupted much more often than content.

A case in point is the method called "Individualized Instruction" which is the method used by ACE. Some people immediately think of "Individual Attention", which is

completely the opposite of "Individualized Instruction". Every teacher worth his salt uses and gives as much "Individual Attention" as possible, however "Individualized Instruction" is one of the latest humanist methods whereby the student teaches himself without the assistance, or with very little assistance from a teacher. These two methods are at opposite ends of the totem pole and are based upon two entirely different and opposite philosophies.

The philosophy behind "Individualized Instruction" is that

the "child is basically good" and is able to instruct himself. It believes that the child, a product of evolution is able to motivate and educate himself. How completely different is the philosophy behind "Individual Attention". This position lends itself to the truth that the child is a depraved sinner, unable to know what is best for himself and must be inspired and motivated by the teacher and quite often must have the individual attention of the teacher. The best teaching quite often comes when you have a "one to one" situation.

Methodology is an outgrowth of your view of man. The "Discovery Method" is derived from the false idea that truth is not constant and therefore students of each generation must discover truth for themselves. The "Inquiry Method" is not a process of asking students questions as many suppose but rather the students inquiring for themselves as to what truth is or is not. It is the business of questioning all that is old, not accepting the findings and truths established in the past. I realize that many Christian

teachers try to "Christianize" humanistic methods, but this is not right, as a matter of fact, it is not even honest. We should not try to Christianize the world's methods but discard them and use methods that are in line with Scripture.

In answer to the question then as to my evaluation of the present ACE program, my answer is: The Methodology is still the same, that is Humanistic, therefore I still feel that program should not be used by Fundamental Bible believing Christians or Churches.

The letters PACE were plagiarized by ACE from a Federally funded program called Projects for the Advancement of Creative Education which was used in the NOVA school, a progressive experimental school in Ft. Lauderdale, Florida. As a matter of fact, the founder of the ACE program got the whole idea for the ACE program from this progressive experiment in education when he visited the NOVA school while a principal at a Christian school in Texas.

It is my belief that our schools must be indeed Christian, not Christianized. This includes content and methods. The content we teach must be Christian and the methods we use to teach this material must also be Christian. In future issues we intend to deal further with the matter of teaching methods. We encourage questions about this subject as well as other areas of Christian Education.

Mormonism's Projection. John L. Smith, probably America's best authority on Mormonism, writes in his publication "The Utah Evangel": I do not want to be an alarmist, but a recent statement in a Mormon publication does give reason for concern. Now I realize that a thousand frightening cries are heard — pollution, crime, communism, Catholicism and the energy crisis — one would become paranoid who would get upset about them all. But this statement was simply that if the population of the world becomes static (and America is fast approaching such a position) and Mormonism continues to grow with its present "birthrate and conversion rate, every living being on planet Earth in the year 2175 will be a Mormon." [Exponent II, June, 1975, page 4.] I simply present this statement for what it's worth. With our diminishing birth rate and the Mormon commitment to the highest birthrate possible, surely you see the implication. I don't know what we can do about it, but the time to become aware is now, and not later... While we concern ourselves with a handful of Satan worshipers, and allow our hair to grow in an effort to reach the small percentage that would be impressed by it, and quibble over the way some people dress and the group someone fellowships with, we may be found chasing butterflies or even fiddling while the world becomes aflame with a tyranny as real as our forefathers dealt with in the past."

SHOULD YOUR CHILD HAVE A GOOD SELF-IMAGE?

by Dr. Paul A. Kienel
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There is a popular phrase making the rounds in the psychological community these days. The phrase is "Self-image." Psychologists claim that students, and all of us for that matter, need to have a good "self-image." They also talk about "self-love," "self-esteem" and "self-concept." If you are a fledgling Christian philosopher as I am (nothing more complicated than trying to see things as God sees them) then you are reaching for your Bible and asking, "What does God's Word have to say about this?"

Paul reminds us in Romans 7:18, "... in my (flesh or self) dwelleth no good thing." To those of us who have received Christ, our "love" and "esteem" has been redirected from self-centeredness to Christ-centeredness. John 1:12 joyfully announces that if we have believed on the name of Christ, we have "become the sons of God." As sons of God we are "joint heirs with Christ" and a part of the royal family of God. That should be cause for rejoicing! However, this high position in God's family is not a reason for us to generate a great reservoir of "self-love" or "self-esteem." The very act of receiving Christ involves turning to God "from" self. Self is dethroned and Christ becomes preeminent in our lives. Our "love" and our "esteem" is not for ourselves but for the person of Jesus Christ.

You ask, "What is the Biblical counsel for Johnny with a bad image of himself? He sees himself as a failure. He has failed so often that he expects to fail so he doesn't really try anymore."

First of all, if the child is a born again Christian, he should not have a bad image of himself. He is a son of God, a unique creation of God and God has a unique purpose for his life. One can have a good image of himself if the image he sees is Christ and if he realizes that whatever worth he is to the world resides in his completeness in Christ. This is decidedly different from "self-love" and "self-esteem" where one draws strength from himself instead of Christ. Colossians 1:18 reminds us, "That in all things He might have the preeminence" — which includes how we look at ourselves. This counsel is equally important for youngsters who are moderately or extremely successful in school.

Secondly, perhaps it is God's will for Johnny to struggle in school. Sometimes the very process of academic struggle builds strength of character and determination that is a major factor to Johnny's future success. It should be remembered that Winston Churchill and Albert Einstein were both very slow boys academically all through their early years of education. We must not slide into the world's mold of evaluating the future of a youngster on the basis of his present grades in school. Nor should we go to the other extreme and remove the ABCD grading system so Johnny will not know how poorly he is doing in school. Sheltering Johnny from the truth of his dilemma will not help him adjust to life as it comes.

Thirdly, though Johnny may have a long record of academic failure and though we may have adjusted to the idea that part of his bright future is inherent in his present struggle with reading, writing and arithmetic, there is no Biblical excuse for him to be lazy. Overcoming laziness is a major lesson of life taught by parents and teachers to every new generation of man since God created Adam. We must require our youngsters to do their very best in their academic studies and work with all their mental and physical might to bring honor to Christ. The Word of God is prolific with passages of warning to those who choose to drag through life as lazy dullards. The Apostle Paul said, "This we commanded you. That if any would not work, neither should he eat." (II Thess. 3:10).

Fourthly, if Johnny now sees Christ preeminent in himself and he is working to his full potential (although compared to others his potential is not very impressive) our attitude toward him should be one of acceptance and encouragement. He will take comfort in the counsel of the Apostle Paul who said to the Philippians, "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to abound and to suffer need. I can do all things through Christ which strengtheneth me." (4:12-13). If Johnny has received Christ as Savior and he is operating at his full potential, then we as parents and teachers have a responsibility to accept him as he is and give him the same degree of attention and love we give

to "Straight 'A' Sam" or "Academic Alice." It is imperative to the mental and emotional well-being of every child that love be expressed to him on a continual basis and in a variety of ways.

Sometimes in the Christian world we readily adopt non-Christian words and phrases without determining whether or not they have a Biblical basis. In the bright light of Scripture, the idea of "self-love" or "self-esteem" does not ring true. Paul reminds us in Philippians 2:3, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves." We are born with a natural sense of self-preservation. When Jesus admonished us to "Love thy neighbor as thyself," His emphasis was not on loving ourselves but on loving our neighbor. Our natural carnal tendency is to love ourselves a great deal more than we love our neighbor. The ultimate mark of Christian maturity is complete selflessness, "esteeming others" more than ourselves. We must realize that a non-Christian individual continues to operate on a "self frequency." Consequently he tends to build up his "self-concept" and develops a "self-esteem" and "self-love" because his strength is in himself. The idea of doing "all things through Christ which strengtheneth me" is foreign to him. John the Baptist said, "He must increase but I must decrease" (John 3:30).

Should your child have a good self-image? If he is not a Christian, he should be made aware that he needs Jesus Christ as his Savior. If he is a born-again Christian, his "self-image" should be completely absorbed by the indwelling presence of Jesus Christ in his life. If Christ is not Lord of every area of our life, including "self," he is not Lord at all.

If you are a reader who has not received Jesus Christ as your Savior, I urge you to do so. If you are a parent with school age children, the task of raising them is much easier if Christ is preeminent in your home. Both my wife and I can verify this from our experience as parents of three lovely daughters. If you have not received Jesus Christ, I urge you to read John 1:12 and receive Him today. □