

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32572

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The Discipline of Children

The Attitude of the Teacher

When I say the word "discipline", images come into your mind in keeping with your concept of discipline. A teacher who has bad memories of a certain student may form an image of that particular child in his mind. Another person may call to mind a paddle, switch, strap or other instrument for punishment. These images may be a part of one aspect of discipline, but, at best, they are of little help in the proper understanding of this very important subject. In other words, discipline is not using the paddle. The use of the paddle is an effort to correct problems that have developed, probably as a result of combined failures on the part of all those involved in the discipline process.

The Importance of Order

Good discipline is simply everything being done decently and in order as we are instructed in I Cor. 14:40. "Let all things be done decently and in order." The word "decently" could be translated "gracefully" or "in a proper manner." Think of it that way - "Let all things be done gracefully" or "let all things be done in a proper manner." Paul here is contrasting the shameful way in which the unbelievers do things with the proper way Christians should do them. The word



DR.
DAYTON
HOBBS

here translated "order" is a military word that has to do with arranging or an arrangement. This verse could be translated thus - "Let all things be done in a proper manner with an orderly arrangement". This verse lies at the heart of a proper philosophy of discipline. This means that we have to think.

Order Requires Thinking

We have to be thinking ahead of the children. We have to have already thought through the whole teaching process, the whole business of our day, subject by subject, hour by hour, before we are ready to meet the students. The one word that will undermine the best intentions is the word lazy. A lazy person is not going to be a good disciplinarian. You are going to have to be alert. You are going to have to be on top of things. You are going to have to think and be ahead of the children.

Plan for Disaster

As you begin each day, you should approach it with this attitude, "I'm prepared for the very worst thing that could possibly happen today. Dr. Bob Jones, Sr. used to say to those of us in the "Preacher Boy" class, "Figure on the worst and hope for the best." That is good advice for anyone with a job to do. The teacher who approaches the teaching day with this attitude may come to school in tears, but is likely to go home whistling a happy tune, whereas, the teacher who approaches the school day saying to herself, "something good is going to happen to me today," is likely to go home singing the blues. Proper attitude is basic to proper order. It does not help to underplay the difficulty of the task of obtaining and maintaining good control in our classroom. It is nice to have a neat, orderly classroom with children who are relaxed, obedient and well mannered, but it will not come about easily, and a teacher must begin with proper attitudes.

Teaching Isn't Easy

A good teacher is generally exhausted at the close of the school day. He gives a small piece of himself to each and every child, and that will drain even the strongest of

SEE DISCIPLINE, PAGE 8

A CHRISTIAN POLICY ON RACE

Policies, policies, policies; that is what serving on a school board is all about. It takes time to hew out careful words, but they save conflicts later. At a school board meeting not long ago the chairman assigned me the duty of writing a "Policy on Race" for our school. That assignment forced me to the reality of setting down some principles on a touchy subject.

DOES RACE EXIST?

In our liberal society it is taboo to write on this theme. The sociologists, government leaders and unsaved intelligentsia of the day would simply



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cite the unscriptural falsehood of the "brotherhood of man" and conclude that there is no problem of race whatsoever. A well-known physical anthropologist, Carlton S. Coon, has stated the attitude well by saying:

"There are certain writers who base their opinions on the brotherhood of man. They are mainly social anthropologists who believe it to be immoral to make a study of 'race' -- and they write book upon book to announce that no such thing as race exists."

Contrary to this unscriptural mindset, race does exist. We are faced with decisions which it brings. We have the responsibility to study our Bibles and deal with the problems of race on God's basis. Does the Bible

SEE POLICY ON RACE, PAGE 6

Editor's Desk

By Dr. Dayton Hobbs

The numbing and debilitating effects of modern psychology is rapidly making deep enroads into the Bible believing churches of our time. Psychology has wrapped its long, treacherous, man-glorifying tentacles around our throats and is sapping the power of an authoritative Bible from our pulpits. No longer is the infallible Word of God looked upon as the source of all knowledge and counsel, and the Holy Spirit anointed preacher, holding forth the Word, as the spokesman for God in the local assembly of believers, but today the voice of the psychologist is heard in the land, and the schools that used to turn out preachers of the Word are devoting more and more time, effort and money to developing schools of psychology. The counselor is replacing the preacher, and the pastor's chamber is replacing the pulpit. Truth is fallen at the hands of those who profess to be her friends.

It is not just the Church that is suffering from this psychology mania; the court system of this nation is turning more and more to the counsel and advice of the Psychiatrist and the Psychologist in making a variety of determinations that can have a basic effect on how justice is meted out and who can properly care best for our children.

A large percent of the "preachers" (I cannot in honesty give many of them my endorsement as such) on the airwaves are so affected by their training in psychology that they sound more like psychologists than preachers.

Man needs the preaching of the Word of God. Not the word psychologized, not the word psychoanalyzed, but the unadulterated, untampered with Word of God.

God give us preachers. God-called preachers. Fearless preachers. Preachers untainted by psychology, which is nothing more than the thoughts and ideas of man. Every individual, church, school or other Christian institution which has fallen

has fallen by first putting the word of someone else in the place of the hearing of the Word of God. It was true of Israel in Old Testament days and Paul prophesied that it would be true in our day.

II Timothy 4:1-4: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

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Letters

Dear Dr. Hobbs:

I have missed The PROJECTOR and so pleased to receive the anniversary issue. I read it from cover to cover. I knew that I did not care for the Seminars but did not know why.

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R.S., WI

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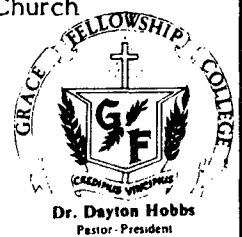
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Stars of the Morning

By "Aunt Carolyn"

MURPHY'S LAW GOES CAMPING



Sam had heard it many times. "Murphy's Law" folks called it. "Remember, whatever can go wrong, will go wrong." One would repeat it, and all would laugh.

But it didn't seem funny to Sam. This camping trip was supposed to have been perfect, all adventure and fun, but so far everything had gone wrong! Fun had turned to fear, and adventure had turned into a nightmare!

The boys followed the main trail up into the woods until they reached the waterfall. When the trail ended, the boys struck out for higher ground into the dense forest. They had heard of a deserted cabin up somewhere under Devil's Ledge. Their camping gear wasn't exactly waterproof, so they determined to reach the old cabin before nightfall.

"Ya' better hurry up and quit dragging," Sam chided. "The sky is getting overcast. Even if the rain holds off, it's going to get dark early."

"Yeah, well, I am hurrying," answered Rick, "but this isn't any feather pillow strapped on my back, you know!"

"Yeah, I know, but I don't have any hankering to be caught between here and nowhere in the rain or darkness, whichever catches us first." He whistled for Sox, their patch-eyed terrier, who was following his nose down every cross-trail.

The boys picked up their pace, making mental notes of certain landmarks as they trudged through the forest. Darkness was settling in quickly, and the rain that first fell softly was now pelting down upon them, driving them to flee in search of shelter.

The boys huddled under a huge cedar tree for a moment to scan the area for possible protection from the torrential downpour. A white flash of lightning and a sudden deafening clap of thunder frightened them nearly speechless. They jumped like scared rabbits and ran. Sox gave a wild yelp and followed at their heels. There was no place to hide, but they knew they could not stand by that tree. They had to keep moving until they could find a rock, ledge, or

something to get under.

"How much farther can that deserted cabin be?" shouted Rick.

"I don't know!" called his brother. "After the mixed up directions we have run in this storm, I don't know if we are even on the right trail to find the old shack!"

"I hope it isn't far. I don't know how much longer I can keep up this pace."

"Just keep running, and watch your step that you don't slip on the wet rocks. And pray! Pray the Lord will show us a place to hide. This storm is getting worse!"

"I've heard of 'watch and pray', but I never have heard of 'run and pray,'" muttered Rick.

"Well, pray anyhow," Sam called. "And keep on running!"

And run they did; that is, until the inevitable happened. In his haste, Rick lost his footing on a wet rock, turned his ankle, and went sprawling down the slippery slope.

"Ow! Oh, help me. Ow!" he cried.

Sam backtracked down the slope to him. "Are you hurt? Can you walk? Come on!" Sam helped his brother to his feet, but when Rick tried to put his weight down, he cried out again.

"Oh, I can't! I can't walk. Oh, what are we going to do?"

"I don't know, but somehow the Lord will help us." Sam assured himself as well as Rick. "Here, put your arm around my shoulder. Lean on me and hop. We've got to find a dry place of some kind. We'll drown or catch pneumonia or be attacked by bears out here. C'mon!"

Slowly, awkwardly, the boys hobbled up the mountain. Sam tried to carry as much of Rick's weight as he could, but the younger boy often gave a sharp cry of pain as the injured ankle was jarred and bumped along the rough terrain.

Lightning bolts continued to flash like fire, and giant thunder claps shook the mountain and rumbled out over the valley.

"Oh, dear Lord, help us. Show us some place to hide," breathed Sam silently. He had to be brave. He was only a year older than Rick but felt he had to take the lead.

Now, cold and tired, the weary pair trudged through the blinding rain straining their eyes for a glimpse of the old cabin. It was nowhere in sight. Almost on the verge of giving up, they noticed a dark place ahead in the mountain. It was a small cave opening. Perhaps it would give shelter from the storm until they could find the cabin.

With new hope, the boys lunged forward in awkward spurts until they at last reached the cave. Once inside, they collapsed, exhausted, wet, and cold. As they caught their breath and calmed down from the frightening storm, they began to notice their

surroundings. It was a much bigger cave than it had appeared from the outside. They pulled off their backpacks and determined to build a fire and dry themselves out.

"Let's see if we can find some wood in here," Sam said. "Everything outside is too wet to burn."

Rick made a move to get up to help, but he cried out in pain again. "Oh, Sam, it's killing me. I can't move it."

"Okay, okay. I forgot. Stay still. I'll try to get a fire going." They were quiet as Sam groped around in the dim light half-seeing, half-feeling for wood. Sox gave out a couple of low growls, but the boys ignored him. Then Rick broke the silence.

"Sam." He spoke softly.

"Yeah? What do you want?"

"Sam, do you notice anything?"

"What do you mean 'notice anything'? I can't half see in here."

"I know, but do you notice anything? Don't you smell something?"

Sam stood still. He sniffed the air. There was a peculiar odor. The cave itself was damp and musty, but, come to think of it, there was a strange odor in there.

"I - I don't know what it is, do you?" Sam queried.

"No. No, I don't, but I don't like it," answered Rick.

They were quiet for a moment. Even the breaking of a little dry twig on the cave floor sounded like a loud crash in the dark silence.

"Sam?"

"What?"

"Sam, somehow I don't think we are alone in here. I don't like it. Let's get out of here."

"You're someone to suggest that! You are the one with the hurt ankle. You are the one who can't walk. And the storm hasn't let up a bit!"

"I know, but I just don't like it. Do you suppose. . .?"

They were silent again. Sam began again warily looking for wood. "I don't 'suppose' anything. Just be still while I get some wood for a fire, so we can dry out!"

"Yeah. Okay," Rick answered.

Minutes passed in silence; then Rick spoke again. "Sam?"

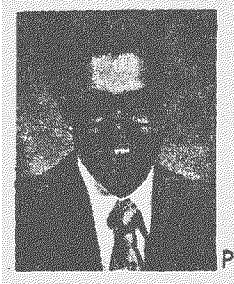
"What?"

"Sam, there is something strange going on in here. I'm scared!"

"Oh, there's nothing to be scared of. If I can get a fire going, we will unpack some of our food and eat."

Just then an eerie sound came out of the darkness. "OOOoooo. . ." The boys huddled together, shivering until they realized it was only a hoot owl up on his evening watch. The presence of the big-eyed bird gave Sam and Rick the creeps. Sox whined.

Sam returned to his wood hunt and



Focus On Religion

BY
PETER J. FOXX

Dr. Harold John Ockenga (1905-1985)

Dr. Harold Ockenga, founding father of new evangelicalism, is dead at the age of 79, succumbing to cancer on February 8. He was a major figure in 20th century American Christianity, and the impact of his life and ministry will continue to be felt for decades to come.

New evangelicalism is a movement among evangelical Christians to effect their generation for Christ through infiltration into the theological, social, cultural and academic communities of this world. Dr. Ockenga is the man who actually coined the term almost 40 years ago. His credentials in compromise Christianity are impeccable. His "contributions" to the cause of evangelicals are noteworthy.

Dr. Ockenga is responsible for the rise to prominence of Billy Graham. In the March 15, 1985 issue of CHRISTIANITY TODAY we read,

Ockenga's dream in the 1940's to bring revival to New England was at first frustrated by Boston-area pastors who did not share his enthusiasm for a young, unknown evangelist named Billy Graham. But Ockenga persisted and succeeded in bringing Graham to Boston for a series of meetings early in 1950 . . . On January 16, 25,000 people flooded the huge sports arena and the streets outside; more than 1000 made decisions for Christ.

And Billy Graham was on his way to evangelical stardom, catapulted by his Boston success. In fact, it was Billy who delivered a eulogy at the Ockenga funeral. Remembering his benefactor, he stated:

. . . Nobody outside of my family influenced me more than he did. I never made a major decision without first calling and asking his advice and counsel. We served on several boards together, and I thank God for his friendship and his life. (CHRISTIANITY TODAY, 3-15-85)

A second "contribution" to new evangelicalism was his service as

chairman of the board of CHRISTIANITY TODAY for 25 years. If Billy Graham is the spokesman for New Evangelicalism then CHRISTIANITY TODAY is the movement's major magazine. Its presses continue to grind out articles penned by a virtual "Who's Who" of new evangelicalism.

Dr. Ockenga was co-founder of Fuller Theological Seminary in California and was president of Gordon-Conwell Theological Seminary in Massachusetts. Both schools, of course, are hotbeds for accommodation and corruption. Completing our list of "contributions" are his being the first president of the National Association of Evangelicals and his 33 year pastorate at Park Street Church in Boston.

I have no doubt that Dr. Ockenga was a sincere and well-meaning gentleman. He was obviously a person of great dignity, intellect and ability. However, he was a builder of bridges that spanned the wrong chasms. He used his influence to traffic unbelief into the camp of belief. He switched the road signs so God's people mistakenly followed in directions leading to corrupt associations, carnal accommodations and compromising affirmations. In short, Dr. Ockenga has poured leaven into the bread of Christ's body from which we may never fully recover.

MURPHY'S LAW, FROM PAGE 3
began to stack it for a fire, when Rick spoke again.

"Sarn?"
"What is it now?" Sam replied sharply.

"Well, I don't know, but did you notice that thing over your head?"

Sam stood still in his tracks and slowly raised his head to look up. "Yiiiiii!", he shrieked and shrank back.

"What is it?" he hollered as he stared in fear at the form hanging from a hook on the cave ceiling.

"I don't know, but whatever it is --- whoever it is. --is dead!" Rick's throat was so dry from fear he could hardly speak.

"May - may - maybe," Sam stuttered, "Maybe it's a rabbit."

"It's too big for a rabbit."

"Maybe - maybe it's a bear!"

"It's too little for a bear! And it's too hacked up to tell what it is!"

Both were silent, then Sam spoke. "Do you think -- do you think it could be -- human?"

"I don't know what it is, but I'm getting out of here!" Rick struggled to his feet. Sam began to try to get their gear together. If they were going to die, they would rather be struck by a bolt of lightning than be hung from the ceiling of a cave where nobody would ever find them!

Dragging their backpacks in their haste, they turned toward the cave entrance only to be blocked by a huge form. Peering from the darkness against the light of the cave opening, the boys could not tell who it was, only that he was tall, raw-looking, and had a big, rough beard.

"You boys going somewhere?" The deep voice growled out the question and then let out a hideous laugh.

(Continued Next Issue)

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Campus News



Science Fair Winners

Ashley Schlichter and

Oscar Zahran

Myron Stevens, a SRCA junior from St. Thomas, USVI, won first place in the High School Preacher Boys Contest held at Bob Jones University in Greenville, SC, in February. His message was "The New Birth" (John 3:7). He was presented with a new Bible and beautiful plaque in recognition of his achievement.

Another of the top three finalists was also a SRCA student, Rufus Van Holten, a senior from St. Thomas. His sermon was entitled "God Is Knocking" (Rev. 3:20). He also received a new Bible.

Nasim Zahran, a SRCA senior from the Dominican Republic, remained in the competition through three rounds and placed among the top six semi-finalists. His sermon was entitled "Wise Investments" (Prov. 13:7).

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Santa Rosa Christian Academy students received honors at the Panhandle Regional Science Fair at Pensacola Junior College, Feb. 30 - March 1. Oscar Zahran, a freshman from the Dominican Republic, won First Place in Botany. His project, "Tissue Culture of the Carrot Plant," qualified Oscar as one of sixteen students in the regional competition to go on to the State Science Fair in Orlando in April. Judging was based on the project exhibit and the oral examination of the student by the judges.

Ashley Schlichter, a junior from Gulf Breeze, Florida, won third place in Biochemistry with her project, "The Determination of Vitamin C".

Several other students from Santa Rosa Christian Academy received Honorable Mention and other recognition in the regional competition. Mr. Alan Knowles, chairman of the Science Department, supervises and coaches the students in their preparation.

BATTER UP !

It's spring again, and that means baseball! The 1985 Season of Tee Ball Baseball and Coach-Pitch Baseball has begun.

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The program provides wholesome recreation, while developing physical skill and character building principles in youngsters who will be the leaders of tomorrow. It is an important soul-winning instrument as it reaches out to many unchurched and unsaved people in the community and surrounding area.

CALENDAR

April

- 1 - Report Cards
Parent-Teacher Meeting
- 5 - Easter Holiday-School Out
- 17 - Film - The Fossil Record
- 17-19 - State Science Fair
- 19 - AMER-A-THON and Field Day
- 20 - ACT
- 21 - Young People's Service
- 26 - Piano Recitals
- 30 - Elem. Achievement Tests Begin
- 30 - Senior Trip Begins

May

- 3 - Elementary Achievement Tests End
- 4 - Seniors Return
- 9 - College Finals
- 10 - Spring Concert
- 10 - College Semester Ends
- 11 - Awards Banquet
- 12 - Mother's Day
- 13-16 - Academy Achievement Tests
- 16 - Junior-Senior Banquet
- 19 - Academy Graduation
- 21 - Kindergarten Graduation
- 24 - School Out - Noon

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CONVICTION

The early martyrs did not begin to burn at the stake; they burned before they ever went to the stake. John Huss did not catch on fire when they chained him to the stake with fagots piled about him. Huss burned when he came to a realization of the truth that Jesus Christ died for sinners and that the Word of God and not the edicts of a church, not an ecclesiastical council, not anything but the Bible is God's rule of conduct. This realization led Huss to the slow fire of the stake, but his light still burns in Czechoslovakia. Many people still come to Christ as a result of that man's ministry. Oh, that

Hussite church has gone liberal theologically, as most of our Protestant churches have departed from their original position of Scriptural purity and doctrine. The fires have begun to burn low. But there are still some who know Christ because Huss took a courageous stand for the Truth. Thank God for all the early martyrs of the church.

When you burn with the light of a great conviction, you are not concerned about what the personal effect will be. The truth that burns in your heart will set your life on fire, and the flame will warm others, kindling either love or hatred for you and your position. They may destroy you, but no man can destroy Truth.

-- Dr. Bob Jones, Jr.

POLICY ON RACE, FROM PAGE 1

have anything to say on the subject? If so, what? As I have considered the Scriptures, three points come to the front.

I. All men are created of one blood. No reasoning is needed here, for the New Testament clearly states it:

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;" (Acts 17:26).

The truth of the verse is demonstrated daily in hospitals where lives are spared by blood transfusions without regard to race.

WHAT COLOR WAS ADAM?

I recall a college anthropology class where the professor asked us, "What color was Adam?" I couldn't answer the question that day, and I cannot answer it now. All of us like to think that Adam was our color. However, the truth is that the gene potential of the whole human race lay hidden in his makeup. Men of all races trace their lineage to him. A sovereign God, seeing down the corridors of time at the moment of creation, supplied Adam with the gene potential necessary to produce all of the races it lay in His purpose to produce. All races descended from our first-created ancestors. Therefore, all men are created of one blood.

Since all men are created of one blood, that requires me, as a Christian, to treat every man with respect. Every person is a human being God made. That allows me no place for racial slurs, disrespect, unkindness, agitation or the down-grading of a man's position before God.

II. All men possess an eternal soul for which Christ died. We commonly refer to "the great commission," in these words:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen (Matthew 28:19, 20).

That commission is color-blind. The spirit of the verses would not be changed if we said, "Go ye therefore, and teach all races. . ." Just as man is made of one blood, so man has the same sinful, needy soul and is lost without Jesus Christ.

This has always been the attitude
SEE POLICY ON RACE, PAGE 7

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POLICY ON RACE, FROM PAGE 6

of missions. We have sent missionaries to China, India, and Africa without regard to race. The message to lost men has always been the same; because, all men possess an eternal soul for which Christ died. Since this is true, we can have a fellowship based on what Christ did for all of us.

MY FIRST INTERRACIAL SERVICE

My maternal grandmother passed away in a small Pennsylvania town when I was a boy of 10 or 12. Our family went there for the funeral. Our stay kept us over a Sunday. The town was a staunch Presbyterian stronghold. At that time my father was in the throes of leaving the United Presbyterian Church because of its modernism and unbelief. So, on Sunday morning we took a walk to the black church at the foot of the hill. I do not recall the denomination, but I have never forgotten the sermon. The black pastor preached on Moses at the burning bush. A large plant graced the left side of the platform. That became the bush. The good man took off his shoes at God's command and laid them aside. With his fervent oratory he made that bush burn so that I could see Moses and smell smoke. The definiteness of God's call was indelibly etched on my mind. As we walked home my father pointed out that it is better to cross the lines of race to fellowship with belief than to stay within one's race to fellowship with unbelief.

About two years ago a black family began to attend our services. In following up the family I found them to be genuinely born again. In the course of our conversation I said to the husband, "You are black and we are white; why did you come to Bible Community Church?" He replied, "When I go to church I want a man to read me a passage of the Bible and then explain it to me in terms I can understand. The first morning I sat in your services you read a chapter of the Bible and explained it to us. I can't find that in a black church, so I am here in this white church." As a pastor, I am not interested in integrating a church for the sake of social revolution, for any advantage with government or for impressing an unsaved world. However, I am interested in ministering to those who desire to have the Word of God ministered to them. Due to a job transfer, that family has now moved on. It was a blessing to minister to them, and they expressed their appreciation for being ministered to. God intends us to minister the Gospel to all as we are able. If we had several dependable families of a different race, we would probably encourage and aid them in establishing a church for their own people.

III. God caused the races to develop for the deliberate purpose of separating mankind. The development of race in the Bible must trace to Genesis 11. In that chapter the descendants of Shem, Ham and Japheth gathered together on a plain in Shinar in the spirit of the United Nations. Instead of scattering to replenish an earth devastated by the flood, they determined to stay together as one people. The one-worlders of today would have loved it. The spirit was identical. Their attitude is given in these words:

"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Genesis 11:4).

Man has always had a desire for human solidarity. However, God knows that the heart of man is "only evil continually". Consequently, any great unity of mankind, one world, will result in a community of evil where sinfulness will be multiplied. Christians ought to be against every one-world scheme for this simple reason stated by God:

"And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do" (Genesis 11:6).

God never desires to restrain men from doing good. It is obvious that God saw that the imaginations were evil and not good. Our God is never confounded by the grandiose plans of man. He has simple, divine solutions. One of those was executed here:

"Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city" (Genesis 11:7, 8).

The races of mankind obviously developed from the action God took to separate men linguistically. Language is not race. However, as those who understood one another moved off to inhabit various areas of the earth, the racial characteristics which we recognize today followed. Did God give a common language to those with common color and physical characteristics? Or did the color and physical characteristics simply develop from the inbreeding of the groups led off in different directions? I cannot answer the question, for God

has not revealed that to us. I would lean to the former more than the latter because the reason for God's separation was to deliberately divide man's unified, humanistic society.

THE LINE FENCE

On the farm where I spent my summers as a boy we had miles of fence. We frequently moved fence to new locations according to my grandfather's whim. However, we had a different regard for the "line fence". That was not established by whim. The line fences were divisions resulting from the transactions recorded in the court house. We neighbored over them, but we dared not move them. The races are line fences set by God to divide the mass of mankind. Since God set these fences for His purposes, it is not our right to obliterate, or ignore them. We need to be governed by the lines which He has drawn.

The world, as God left it to develop after the separation at Babel, became a segregated world. As the Apostle Paul stated, God Himself took the responsibility for that:

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;" (Acts 17:26).

Our liberal society today throws up its hands in horror at the thought of a segregated world. Yet, that is exactly what God determined. You will notice, from the text above, that God had "before appointed" these divisions in the councils of eternity.

ARE MIXED MARRIAGES NORMAL?

Just as God separated man by race He gave to each race a desire for its own kind. Despite all of the humanistic tampering which has gone on, there is still an almost universal desire in the hearts of men and women to have a mate of their own race. Chinese parents covet a nice Chinese girl for their son. Black parents desire a nice black boy for their daughter. God has placed in our hearts a natural orientation to our own race. Yes, God has caused the races to develop for the deliberate purpose of separating mankind.

Our world today is not as God left it after Babel. In our own country a racial problem was produced by the desire of our forefathers to increase their income by having slaves. The heritage of their greed has left us with a plethora of problems. God's way is the best way. When men will not abide by God's way, they must pay a price. We have paid a dear price of racial strife. The answer of the heathen world is to try and

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teachers. Quite often, literature crosses my desk from the many publishers of teaching materials stating how this or that product (which they, by the way, are offering to send to you at such a bargain) will make teaching easier and thereby leave you less exhausted at day's end. I immediately toss such subservient literature into the trash can, lest I be tempted to look further and be trapped into believing their "line". Teaching is not easy, in terms of the teacher's effort, and, generally speaking, the best teachers work the hardest at their job. This is not to say that the expenditure of labor automatically makes one a good teacher, for there are many other variables that must be included; however, only the teacher who is either naive or lazy will be taken in by the lure of an easier way, unless it can be established with certain proof that that way also produces better results in terms of proper learning on the part of the pupil. The good teacher is always interested in finding a better way; however, the experienced teacher understands that, generally speaking, good teaching and easy teaching are not often found traveling together.

Teaching is a Calling

Sooner or later, the teacher who is in the classroom for reasons other than Biblical ones will likely be seeking other employment. We certainly hope for the good of the children and the cause of Christian education, it will be sooner. God calls teachers just as surely as he calls preachers, missionaries, etc. This must be settled in the heart and mind of the teacher before he will be able to consistently face each teaching day with the proper attitude. A God-called teacher will have good days and bad days, questions without answers and, yes, answers without questions, the same as the teacher who has no clear call to teach; the difference, however, is that the teacher who knows that God has called him to teach enters the classroom with this assurance, "My day doesn't make my call more sure" but "My call makes my day effective for God." Results for the dedicated God-called teacher is in the Lord's hands, whereas, more often than not, the teacher with a doubtful call depends upon the energy of the flesh to be effective.

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eliminate the barriers God created, and to act as if race does not exist. That is not the right answer.

God, by His sovereign decision, caused race to develop for the deliberate purpose of separating mankind and preventing sinful human solidarity. He has given to all races a pride in their race and a natural desire to cleave to their own kind. But, we live in, and in many cases minister to, a multi-racial society. Most of our Christian schools, and many of our churches, have opened their doors to those of other races. How do we handle the matter of race in this context? Answer: We handle it the same way we handle every other problem. We seek to teach all those under our care the will of God in the matter. God caused race to develop to divide the arrogant solidarity of mankind. We need to teach our congregations that the will of God is best served when we observe the distinctions God has created. Our students and hearers need to be taught from their Bibles that it pleases God when the distinctions He created are observed. God had His purpose in causing race to develop. Accept His will, and live by it.

The high-handed ruling of the Supreme Court in the Bob Jones University case has declared that this matter cannot be handled with a simple dating rule. The Court has declared that such a rule is contrary to public policy. They will have their way. However, they have in no wise proved that the rule is contrary to the will of God. Any individual school may choose to handle the racial matter with a rule and forsake tax exemption. However, even if handled in this way, young people need to be taught the origin of race and God's purpose in the matter. Scriptural truth is the only way to fight humanistic sociology or government. The Court has ruled against rules. Let us hope that it will find it more difficult to rule against belief.

This article began with the responsibility of writing a School Policy. I will append that Policy to this article for two reasons: First, it gives a simple summary of this article. Second, others may desire to use it.

SCHOOL POLICY ON RACE

All men are created of one blood (Acts 17:26). All men possess an eternal soul for which Christ died (Matthew 28:19, 20).

We believe that the races began after God's division of the people at the tower of Babel. At that time God divided men into linguistic groups for the purpose of preventing mankind from being a unified, humanistic

society (Genesis 11:6). As God, in His sovereignty, separated these linguistic groups to their assigned continents and areas, the races resulted (Acts 17:26). Thus, since our distinctive racial characteristics arose as a part of the plan of God to divide men, the will of God is best served when we observe God's divisions.

In the light of these convictions we will observe the following practices in our school:

1. Since it is our purpose to give a Christian education to students whose parents desire that for their children, we will give this opportunity to students regardless of race.

2. We will not exclude students because of race, nor will we recruit students on the basis of race.

3. We will insist that all students give godly respect to one another regardless of race. Racial slurs, disrespect or agitation will be considered cause for dismissal.

4. We will teach our students that the will of God is best served when they date and marry within their own race.

5. We will apply all our policies on admission, grades, discipline and eligibility equally to all students.

Footnote

¹Coon, Carlton S. as quoted in Smith, Davage E., "Is Race Only Skin Deep?" *American Mercury*, Fall, 1976, p. 25.

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