

# The PROJECTOR

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

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## Wake Up Christian - School Bell's Ringing

"Can my child get a good education in a Christian School?"

It's been asked so many times that the average Christian School educator comes to expect it as part of his daily routine and has mentally "tape recorded" an answer which can be recited by rote.

Many answers to this and other related questions, however, seem to be improperly based and excessively apologetic. There is an answer based upon Scripture that can give great confidence both in answering critics and convincing friends, and it needs to be articulated and understood.

All learning involves a system (thus we have courses of study, prescribed educational programs, etc.), and every system must have a starting point. That starting point is absolutely crucial, for just as a fork in the road will lead on to widely divergent destinations, so different starting points will result in drastically different educational conclusions.

Assuming the Biblical teaching of human depravity, it is certain that any system of knowledge will bear the defects

and limitations inherent in the humanity which has shaped it. Allowing for these marring errors, however, it is still obvious that different starting points will produce systems of enormously differing value and relationships to the truth. A system begun at the right starting point will likely follow a course close to ultimate truth, while one begun at an incorrect threshold will tend to veer sharply away from the truth.

Early in the book of Proverbs, the Wise One lays down a basic premise regarding this whole subject when he says, "The fear of the Lord is the beginning of knowledge..." The "fear of the Lord," being commonly understood as "reverential trust," this sentence clearly indicates that the correct starting place of any system of knowledge must be reverence for and trust in God. It seems not extreme to hold that "the fear of the Lord" in New Testament parlance would involve placing saving faith in Christ. Either way, the Scripture clearly indicates that any valid system of knowledge must begin, at least, with belief in and respect for God, or at



REV. CHARLES R. WOOD

most, with saving faith in Jesus Christ.

This fact has some striking and far-reaching implications that run so counter to modern thought, both Christian and non-Christian, as to sound heretical.

Before exploring them, however, it may be well to lay some philosophical groundwork. First, the intellectual elite which determine both policy and philosophy in our modern world (and to a large degree propound the new theories, write the educational rules and determine what the masses will be induced to think) are not, generally speaking, people who could be described as meeting the Biblical qualification of the "fear of the Lord." This is as true for the past as it is for the present and is especially illustrated by the fact that the two greatest shapers of our nation's educational system, Horace Mann and John Dewey, did not know in any sense, "the fear of the Lord."

The second philosophical "groundwork" principle involves the utter intellectual "snow-job" which has been

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## Why Christian Education Today?

Pete Steveson  
Assistant Principal, Bob Jones Academy

"What's wrong with long hair?" "How old should you be to date?" "How do we know the Bible is really true?" "Is there anything wrong with going to movies?" "If you were baptized before you were saved and then you were later saved, should you be baptized again?" "What is wrong with dating a guy that is divorced?" This list of questions could be extended on and on but this should be enough to show that the problems of Christian young people are both real and serious. Young people today are searching for answers. The question that Christian parents need to ask themselves is: Who is going to answer the questions which our children are asking?

No one would deny the fact that our world is experiencing unusual turmoil. All across this world, young people are facing changing moral standards, threats of war, and the temptation to use narcotics and hallucinogenic agents. In the United States, the moral breakdown is frightening in its extent. Crime is increasing at a rate of ten percent each year (including a half million people who are arrested for illegally using marijuana). Venereal disease now is the second most

common contagious disease, ranked behind only the common cold. Thirty percent of all teenage girls are no longer virgins.

This is the moral climate of America and, tragically, the moral climate of America's public schools. What kind of answers will Christian young people find in this kind of atmosphere? Do we dare trust our children to the public schools?

But immorality is not the most dangerous aspect of public school instruction. Many parents feel that their children have received home training which would allow them to stand against this kind of an attack from Satan. The forces of darkness, however, have a much more subtle approach to reaching young people. It is one which is more effective in turning them against the "faith of their fathers." This is the approach of intellectualism, a so-called scholarly approach to learning which systematically biases the young impressionable mind against the Christian life.

### THE DANGER OF EVOLUTION

A common problem faced in school today is the matter of

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# The Hope Of The Church

There are many indications of a revival of interest in the study of eschatology. The latest attack upon the Christian faith is being directed against the eschatological teaching of the New Testament. The Christian Church was founded upon the promise of a speedy return of Christ to establish His Kingdom in the world, but its history has taken an entirely different course. The expectation of the early Christians was not fulfilled. The teaching of the apostles has been falsified. Such is the argument that is now

being used in some quarters to discredit the founders of Christianity. This is compelling Christian scholars to give renewed attention to the teaching of the new Testament about the Lord's second coming, and will doubtless lead to more earnest and thorough examination of the whole outlook of Christ and His apostles upon the future.

It is acknowledges that the eschatology of the New Testament is not the eschatology of the Church today. The hope of the average

Christian now. It has become our habit to think of the change which comes at death, or our entrance into heaven, as the crowning point in the believer's life, and the proper object of our hope. Yet the apostles never speak of death as something which the Christian should look forward to or prepare for. They do not ignore death altogether, nor do they cast a halo about it. It is always an enemy, the last enemy that is to be destroyed. But they do not take account of it at all in the scheme of things with which we have now to

reckon. As a matter of fact the early Christians were taught that they had died already — "Ye died and your life is hid with Christ in God" (Col. 3:3, R.V.).

Nor is heaven set forth as the Christian's hope. The New Testament represents the Church as in heaven already. We have been raised up with Christ and made to sit with Him in the heavenly places. (Eph. 2:6) Our warfare is carried on against spiritual hosts of wickedness in the heavenly places. (Eph. 6:12.) Our

citizenship is there. (Phil. 3:20.) Browning's conception of the experience of Lazarus when he came back from the tomb:

"Heaven opened to a soul while yet on earth, Earth forced on a soul's use while seeing heaven,"

is almost precisely the apostolic representation of the believer's life upon earth. It is potentially a life in heaven. Neither death nor heaven, then, can be the Church's hope, for, in their

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FROM PAGE 1

## EDITOR'S DESK

Another school year is about gone, a year that has seen the Christian School movement continue to grow and mature. This movement has become a force to be reckoned with by those in public education, and we can be sure of the increasing attack of the Devil with all his forces in the years ahead. You can be sure he is well aware of what is taking place in the lives of the thousands of boys, girls and young people who are marching to a different drummer and will be misfits in Satan's plans. What Christian Schools are in fact doing is putting salt into our youth and making them a hindrance to the Wicked One's plans.

We must not lower our banner, or weaken our standards to the degree that we bend to the pressures. To conform, to that degree we cease to be salty and cease to perform our God given calling.

### Letter

Sirs — My goodness!

It finally hit me! I've been missing some excellent reading! Can't recall how long it has been, and I guess I thought the PROJECTOR would just continue coming! (free)

Please start a subscription for us and we will pay. Now that God opened my dull head and heart to great things (fundamentalism!) I want to keep informed even more! Praise His Name.

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Mr. and Mrs. R.F. Lawrence

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# The Hope Of The Church

essential relation to the Christian life, death lies in the past and heaven in the present.

The conversion of the world is not the object of the Church's hope. It is quite true that this glorious consumation lies in the future, for "the earth shall be filled with the knowledge of the Lord as the waters cover the sea," but the task of bringing this about was not committed to the Church. On the contrary, the New Testament descriptions of the last days of the Church upon earth preclude the thought. They are depicted in dark colors. (2 Tim. 3:1-5; 2 Pet. 3:1-4.) The history of the preaching of the Gospel in the world should be enough to show that this cannot be the object set before us, for, while whole nations have been evangelized, not a single community has ever been completely converted. It is a striking fact that the apostles had nothing to say about the conversion of the world. While they were busy preaching the Gospel in the world they gave no indication that they expected this work to result at length in the transformation of the world. They were not looking for a change in the world, but for the personal presence of their Lord. Jesus Christ Himself was their hope, and His appearing they intensely loved and longed for.

The attitude of the New Testament Church is represented by the Apostle John in the closing words of the Apocalypse. Visions of heavenly glory and millennial peace have passed before him. He has seen the new heaven and the new earth wherein dwelleth righteousness, and the Holy City, New Jerusalem, whose light was like a stone most precious. But, at the end of it all, the longing of the aged apostle is not for these things to come. Greater than all these glories, dearer than all these dear things, is the Master Himself, and the prayer that rises from his heart as he closes his wondrous book is simply, "Come, Lord Jesus."

The hope of the Church, then, is the Personal Return of her Lord. As Dr. David Brown stated it in his book on the Second Advent, sixty years ago, "the Redeemer's second appearing is the very pole-star of the Church." Let us see how this hope lies upon the pages of the New Testament revelation, and how it influenced the life of the New Testament Church.

1. Christ taught His disciples to expect His return. This was the last of the stages through which His teaching about Himself advanced. In the early part of His ministry He seems to have kept His personality in the background; He forbade those whom He healed to tell about Him. Then there came a time when He asked the disciples, "Who do men say that I am?" and led them to think of His divine origin. After that He began to instruct them about His approaching death and resurrection, "His departure which He was about to accomplish at Jerusalem." (Luke 9:31). In the last days of His ministry His return to the world largely occupied His own thoughts, and He kept it prominently before the minds of His disciples. During His last journey to Jerusalem He foreshadowed His own history in the parable of the nobleman going into a far country to receive a kingdom and return,

who left His servants behind with the command, "Occupy till I come" (Luke 19:12,13). One evening during the last week He sat on the Mount of Olives, looking down no doubt upon the massive buildings of the temple, the total destruction of which He had just foretold. The disciples gathered about Him with the request: "Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world?" (Matt. 24:3). It is evident from the form of this question that His coming was no new thought to them. It was occupying their minds already. They knew that He was coming again, and they wished to know how to recognize the approach of that event. In answer to the question, the Lord unfolded a panorama of intervening history, and emphasized the need of watchfulness because the time of His coming would be uncertain. "Watch therefore, for ye know not on what day your Lord cometh. Therefore be ye also ready, for in an hour that ye think not the Son of Man cometh." He enforced this teaching with two striking illustrations of the twofold kind of preparation needed on the part of the disciples, the inward preparation of spiritual life set forth in the parable of the virgins, and the outward preparation of diligent service in that of the talents. Then He closed His discourse with a graphic picture of the changed conditions in which He would appear when He came the second time as the Son of Man sitting upon the throne of His glory.

Through the sad and dark hours of the very last night His thoughts were occupied with His return. In the upper room, when the faithful little band were grouped about Him in sorrow for the parting which all vaguely felt was near, He began His farewell words to them with this comforting assurance: "Let not your hearts be troubled. I go to prepare a place for you. And if I go... I will come again" (John 14:1-3). A few hours afterwards He was in the midst of the shameful scenes of His trial. Mark His answer to the high priest, when He calmly acknowledged the claim to be the Christ, the Son of God: "Nevertheless, I say unto you, henceforth ye shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven" (Matt. 24:64). He did not look like the Messiah at that moment as He stood there with bound hands before His accusers. His appearance seemed to belie His words. But the time would come when they would see that His claim was true. This was what was in His thoughts. Through all the shame of those awful hours, the vision of His return in glory to the world that was rejecting Him now shone like a beacon upon His soul; and "for the joy that was set before Him, He endured the cross, despising the shame."

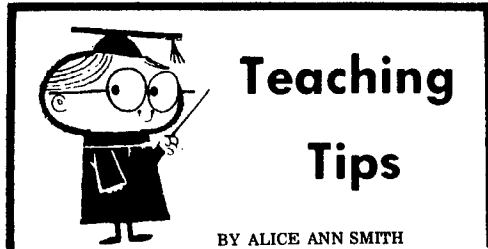
At His ascension the same truth was brought again to the minds of the disciples. As they stood gazing in wonder towards the place where the Lord had disappeared from their view, the two angels were sent to remind them of His return. "This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven (Acts 1:11). It was this thought that

sent the disciples back to Jerusalem with the joy which Luke describes in the closing verses of his Gospel. It is very clear, therefore, that when Jesus departed from this world after His first coming He left His disciples radiant with the joyful assurance of His coming again.

2. The apostles taught their converts to wait for the coming of the Lord. All the New Testament churches have the expectant attitude. No matter in what part of the world or in what stage of development they are found, they have this characteristic in common. The conversion of the Thessalonians is described as "turning to God from idols to serve the living and true God, and to wait for His Son from heaven" (1 Thess. 1:9,10). The Corinthians "come behind in no gift, waiting for the revelation of our Lord Jesus Christ" (1 Cor. 1:7). To the Galatians Paul writes, "We through the Spirit by faith wait for the hope of righteousness" (Gal. 5:5); and to the Philippians, "Our citizenship is in heaven, whence also we wait for a Saviour, the Lord Jesus Christ" (Phil. 3:20). In the Epistle to the Hebrews the same attitude is disclosed, for there we read: "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation" (Heb. 9:28). It is evident that the early Christians not only looked back to a Saviour who had died for them, but forward to a Saviour who was to come. There were two poles in their conversion. Their faith was anchored in the past in the facts of the death and resurrection of the Lord, and also in the future in the assured hope of His return. It is manifest therefore, that the second coming of the Saviour occupied a most important place in the Gospel which the apostles preached, and which these Christians received.

3. The whole life and work of the New Testament Church has been the coming of the Lord in view. All the lines of her activity and experience lead to this event. The sanctification of the disciple is a preparation for the coming of the Lord. Paul writes to the Thessalonians: "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). John puts the same thing in his own tender way: "And now, little children, abide in Him, that, when He shall appear, we may have confidence and not be ashamed before Him at His coming" (1 John 2:28). Christian service gets its encouragement in the same inspiring issue. Paul exhorts Timothy to fidelity, charging him to "keep the commandment, without spot, that was set before Him, the appearing of our Lord Jesus Christ" (1 Tim. 6:14). And Peter writes to his fellow elders: "Feed the flock of God which is among you, and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:2,4). The patience of the early Christians in suffering and trial is bounded by the same event. "Be Patient therefore, brethren, until the coming of the Lord. Establish your hearts, for

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# Teaching Tips

BY ALICE ANN SMITH

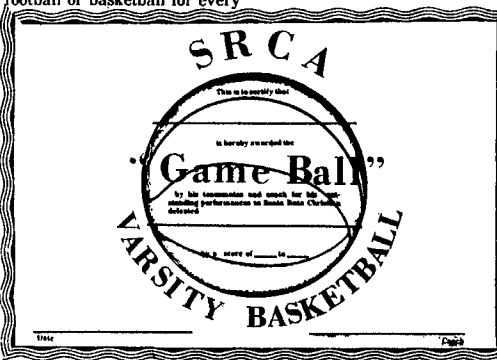
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FROM PAGE 1

# Why Christian Education Today?

evolution. The majority of public school science teachers, unfortunately, have been trained to hold this position. Such remarks as the following are all too frequent:

To the best of my knowledge, no responsible biologist questions the statement that life has evolved. This is no longer an interesting problem for the working biologist... some scientists and teachers hope to avoid offending the sensibilities of some of their fellow citizens by giving the impression that evolution is a "theory" and hence might not be true at all. This is a brand of intellectual dishonesty that has done more harm than good. (Letters from John A. Moore, printed in THE SCIENCE TEACHER, Vol. 34, No. 5, p. 85, May, 1967)

In a recently published methods book (Biology Teaching Methods, D. Falk, John Wiley & Sons, Inc., 1971), we are told that "The characteristics of all living things are products of the evolutionary process and the process of change continues in the present." This is one of the unifying themes of the Biological Sciences Curriculum Study project, the program which has influenced the teaching of high school biology more than any other single factor.

### THE DANGER OF INTELLECTUAL HERESY

Christianity also is distorted in textbooks today. "As he grew into manhood, Jesus felt called by God to aid the sick and unfortunate and to spread a message of love among his fellows Jews... In the early history of the Hebrews almost nothing has been said about life after death... It was relatively easy to become a Christian. The convert had only to be baptized." These statements, taken from Man's Unfinished Journey: a world history, Perry (Houghton Mifflin Company, Boston, 1974), show that Christianity is presented in a distorted and biased manner in many classrooms. Other statements made in this widely used text show that the authors have equated Catholicism and Christianity.

New trends have also developed in social studies. This may be seen in this quotation from Toward Effective Instruction in Secondary Social Studies. Ehman, et al (Houghton Mifflin Company, Boston, 1974):

During the last five years there has been an increase in interest in "value education" and "affective education." Some teachers have adopted new educational goals aimed at humanizing the curriculum. Their interest was probably prompted by developments in society at large, illustrated by public interest in such as "T-groups" and "encounter groups."

In English, we're now told that a:

shift in values has led to its own period of experiment in the teaching of English. "Relevance" is

one focus of concern; this is the contemporary version of the progressive educator's emphasis on the needs and interests of his students... many of the experiments being offered are variations upon methods that were central to progressive pedagogy. Drama and oral expression, contracts, the project method, unit instruction, student-directed seminars, popular media, contemporary literature and social commentary, minimum essentials, interdisciplinary study — all have reemerged in the past few years. There have also been new approaches: simulation techniques ("gaming") and sensitivity training are the more prominent examples. (Tradition and reform in the Teaching of English in History, Applebee, NCTE, 1974.)

Time and time again, parents are mystified at the philosophies which their children adopt. "But I didn't raise him to think that way..." they say. What most parents don't realize is that adolescence is a time of increased independence, a time when high schoolers try to cut the apron strings which have bound them to the home. With this attitude, it is no wonder that young people are open to the intellectual approaches encountered at school.

Teen-agers spend almost 1200 hours each year in school. These hours, together with the additional hours in which they are influenced by their friends, are easily enough to introduce attitudes and beliefs which contradict those of the home. Again we must ask the question, "What kind of answers will Christian young people find in this kind of an atmosphere? Do we dare trust our children to the public schools?"

### THE DANGER OF LEGISLATED NEUTRALITY

The greatest area of concern, though, is not the intellectual heresies of America's public schools. Even more deadly than these is the legislated neutrality of public education today. Students may learn history, but they will do so without realizing that this is God's plan of the ages being worked out through the nations of the world. Science is not taught as the study of God's handiwork and of the laws which He has established. Art is not presented as the development and enjoyment of a God-given capacity to enjoy and create beauty and design. In classroom after classroom, the public schools present an educational package that ignores the existence and influence of God.

This is exactly what has caused the spiritual anemia which pervades Christianity today. When Christians who have been educated in a theistic vacuum allow this philosophy to govern their lives, they become ineffective servants of the Lord Jesus Christ. This is the philosophy which was condemned by Christ in Rev. 3:15,16:

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou

art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Hudson Taylor once made the statement, "If Christ is not Lord of all, He is not Lord at all." This is the only Scriptural position which Christian parents should accept. The late Dr. Bob Jones Sr. said, "There is no difference between the secular and the sacred; for the Christian, all ground is holy ground and every bush a burning bush." When our young people are given an education which leaves the Lord out, we are asking them to develop a life apart from God. And this clearly contradicts the admonition of Col. 3:1,2:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

Once again we must ask, "What kinds of answers will Christian young people find in this kind of an atmosphere? Do we dare trust our children to the public schools? It is our conviction that the many Christian schools across our country provide us with an answer to this dilemma.

Most Christian schools have a three-fold emphasis which young people need. High academic standards assure that students are given the basic framework of knowledge which they need to face life. A Christ-centered education, based upon the Bible, gives young people the proper orientation for life. An appreciation for the American way of life and for our American heritage prepares them to be useful citizens. When these emphases are coupled with the leadership training, character-building discipline, and individual attention which students receive in private Christian schools, it is easy to see why we recommend Christian education from preschool to college. It alone meets the needs of Christian young people today.

## Charismatic Catholics

The president of the U.S. Catholic bishops' conference, Archbishop Joseph L. Bernardin of Cincinnati, will be among the speakers at the opening session of the 1976 Continental Conference on Charismatic Renewal in the Catholic Church, to be held at the University of Notre Dame, May 28-30.

Expected to draw 30,000 charismatics from North America, the tenth annual conference will explore the theme, "Lord: The Kingdom, the Power and the Glory are Yours."

Father Michael Scanlan, T.O.R., chairman of the Service Committee of the Catholic Charismatic Renewal and president of Steubenville (Ohio) College, will give the major address at the Saturday general session, which will include a strong emphasis on sharing by various leaders and on the spiritual gifts of prophecy, exhortation, words of knowledge, and scripture reading.

A reprint from the Christian News, Vol. 9, No. 12.



## The Other Side

with Dave Johnson

## T.V. Vs. Reading

Johnny can't read! Johnny can't write! Johnny can't learn! Johnny has a very serious problem and according to the educational authorities in the nation, there seems to be little hope that Johnny's condition is going to improve. Johnny, of course, represents the average student in today's public school system and his inability is blamed on the system which for years has spent more and more of our tax dollars to help Johnny to overcome his ignorance.

All of the evidence now shows that the average student in our public schools is learning less than he did twelve years ago. The 1975 S.A.T. scores averaged 434 for the verbal section and 472 for the math section. In 1963, the scores were 478 and 502 respectively. As a matter of fact, the scores have been dropping regularly at the rate of three points per year over the past ten years.

Please keep in mind that our government has doubled its spending on education in this period of time. There are various conclusions which we could reach at this point. Either the public schools have failed in their attempt to educate our youth or, as Dr. Hobbs pointed out in his booklet, "Un-Education" (available from The PROJECTOR for 25 cents), the public school system has successfully spawned a generation of semi-literates. According to this latter view, the public educational system has systematically un-educated the students in America.

The public school system has made obvious changes in curriculum as well as methodology. The philosophy of public education is child-centered with the belief that the child is basically good. For this reason they have introduced new curriculum such as sensitivity training, drug abuse, and sex education. The methods of the public school have been based on the "life adjustment" philosophy of peer-group acceptance, modular scheduling, non-graded pupil evaluation, relevance, etc.

While most Christian schools have refused to entertain such things as sex education, many schools have courted the "new" methods and have nearly ruined

their schools.

There is little doubt that the average Christian school (traditional type — not ACE) produces a far better product than the average public school. Tests have given proof of this fact in case after case. There is also ample proof that Johnny (the average public school student) can't read, write, or learn as well as he could in past decades. But what about the average Christian school student, will his ability to read, write, think, etc. decrease in the next decade?

A recent article in Newsweek (December 8, 1975) has caused me to do some serious thinking along the subject of the above question. Are curriculum and methodology the only differences in the two school systems or is there an outside force which has an effect on the education of a child which is even greater than the effect of curriculum and methodology?

The above mentioned article from "Newsweek" is titled "Why Johnny Can't Write" and although the blame is squarely placed on the public school system, an outside force is also considered.

Judges in the National Assessment of Educational Progress Study has suggested that most students have been strongly influenced by the simplistic spoken style of television. E.B. White, New Yorker magazine essayist puts it this way: "Short of throwing away all the television sets, I really don't know what we can do about writing." Another professor puts it this way, "writing is book-talk and you learn book-talk only by reading."

These thoughts lead me to conclude that there is a grave danger for students in Christian schools who spend their idle time viewing T.V. instead of reading. (I am not referring to comic books either.) It is entirely possible that these students will fall into a fate which is similar to that of Johnny's. The Christian school teacher can encourage students and even require students to read, but parents are the ones who are responsible for controlling the television set.

From Page 1

# School Bell's Ringing

done on Bible - believing Christians. We have been fed four bitter pills with such regularity and intensity that they have weakened our resistance to the point that we continue to reject them in theory while accommodating them in practice. The four are: 1). Christianity is not intellectually acceptable (probably more ground has been lost for Christianity at this point than at any other, as Biblical Christianity has been emasculated in futile attempts to gain respectability); 2). The Bible is not really accurate or true and therefore is not to be taken seriously as a guide to life and/or belief; 3). Education is the sunum bonum, the ultimate good, the only worthwhile goal for the individual; and 4). which hinges on number 3, this world of time and space is the only reality and the final destiny of man, and thus his achievements, successes, acquisitions, etc., here and now are the only things which count. The degree to which Bible-believers have been snowed under is revealed by the vehemence with which some of them defend the public school system which is based on these humanistic, anti-Biblical philosophical premises.

The third "groundwork" philosophical understanding centers around the tendency to confuse the observable and the theoretical. In science the terms are "pure" and "applied" with "pure" having reference to those things which can be observed and measured, and "applied" referring to the implications drawn from observable, objective facts. The degree to which this confusion exists is amply attested to by the normal tendency to give the theory of evolution the status of fact.

Having laid down this background, we can now turn to the implications of our initial premise that, according to the Scripture, the only correct starting place for a system of knowledge is trust in the Lord. Implication number one is this: once the non-Christian (in any field) leaves the "pure" realm of provable observation, he is highly likely to be wrong because he started at the wrong place. Evidence for this can be drawn from the field of Psychology as one reviews the utterly opposed and irreconcilable psychological systems of Freud, Carl Rogers and B.F. Skinner. Someone has to be wrong, and in fact, from a Biblical standpoint, all three are, although "snowed" Christians have generally been lacking in the courage to say so. This premise simply means that when the thinker, teacher, educator, etc., leaves the realm of the objectively provable (as both Christian and non-Christian obviously do continuously), the non-Christian is much more likely to be wrong than the Christian. Therefore, let us rise, with the humility born of acquaintance with inherent old nature but pride born of Scriptural confidence in a right starting point, and backed by painstaking scholarship and clear thinking, challenge the theories and implications propounded by the seculars at the points where they violate Scriptural principle and Christian experience. Let

Rev. Charles R. Wood is the pastor of the First Baptist Church of Hobart, Indiana. He is a graduate of Bob Jones University and has been in the Gospel ministry for twenty years.

Although originally from the New Jersey area, Pastor Wood has been pastor of Bible believing churches in Michigan and Indiana throughout his ministry.

He came to Hobart in 1971 and since that time the church has more than doubled in size. He believes in a strong stand on separation and soul-winning. In recent years the church has established a large bus ministry, Awana, and Word of Life Programs. In September of 1975, Hobart Baptist Schools opened with K-6. Grades 7-9 will be added in 1976. Pastor Wood serves as superintendent of the school.

Pastor Wood believes that the only way a church can grow and prosper is by reaching souls for our Lord Jesus Christ and bringing them under the Word.

us then formulate and fearlessly promote alternatives born in God-fearing minds and supported by Biblical teaching.

Implication number two: because secular man begins at the wrong place, any "applied" theories, deductions, systems, etc., he proposes which are in conflict with the Bible should be held wrong until proven otherwise because they conflict with the Bible. If the beginning of knowledge lies in the fear of the Lord, and the fear of the Lord involves acceptance of the Bible (as it logically must) then that which contradicts the Bible, carefully exegeted and interpreted, is and must be incorrect. Let us shake off the "snow" and begin seriously to compare systems, theories, schools of thought and all such to the Word of God. Where they contradict its teaching, let us unapologetically say they are incorrect because they contradict the Bible. As a case in point, let it be clearly stated that evolution is incorrect not because of its improbability or its scientific flaws but because it contradicts the Bible. Then let us go on to point out its other weaknesses, impossibilities and incredibilities. Let's stop apologizing for our belief in the Bible! One can tolerate being laughed at when he knows he has started at the right place and the person laughing has not. To alter an old adage, "he laughs last who starts right!"

Implication number three: Christian Education (that educational system which begins with the "fear of the Lord" and takes the Bible seriously as it progresses) is bound to be better than secular education because it starts at the right place and progresses on the right precepts. Too long have Christian Schools and educators cringed under such epithets as inadequate, sub-standard, and educationally inadequate while being charged with maintaining a "hot-house" environment and "putting all the salt in the shaker." The day has come for the Christian educator to speak up and strike back. It is time to strike at the "God of the ultimate" concept of education; it is time to affirm that there is more to living than just this life; it is time to say that a young person who misses a few facts in "pure" science but gains a correct world and life view and is prepared spiritually for eternity is better off than one who gets all the facts possible but is robbed of faith or commitment by educators who began at the wrong place and went astray from there; it is time to say that it is more important for a young person to learn how to win a soul to Christ than it is for him to know the latest sociological theory which will have been changed before he can even get it into practice. This is not a plea for inferior education, for

low standards and unnecessary inadequacies, but it is a cry for God's people to stop judging themselves by the criteria of secular education and to start affirming that adequate education involves learning how to live forever as well as how to "cut it" here and now.

The time has come to stop apologizing for Christian schools; to stop "running scared" before the onslaughts of secular educators whose eminent domain is being threatened by the growing popularity and achievements of the Christian school; to stop apologizing to Christians in the secular educational establishment whose lack of commitment or failure of understanding has blinded them to the philosophical incongruity of their own position. We must begin to stress the essential correctness of our position and the necessity of our perpetuation lest the inroads of a secular educational system further "brain wash" succeeding generations into quietly accepting more and more "snow" until the church is buried under a modern-day intellectual glacier age. We must answer boldly the ragged "saw", which asks if a child can get a "good" education in a Christian school, by frankly stating that a child can't get a good education in a Biblical sense in a secular school because its system begins at the wrong place. Let us stop promoting Christian schools as the alternative to integration or busing or immoral teachers or lack of standards or bad peer groups, and let us begin saying that if Proverbs 1:7 is correct, there is no other way for our children to get a proper education than in the Christian school because the secular school represents a system that starts at the wrong place, a philosophy that travels the wrong road, and a goal that misses the eternal purpose.

Now is the time to awaken from our snowbound slumber, to renew our study of the Word, to reaffirm our commitment to Christian education, to take the offensive against a Biblically-condemned world system and to insist in all things, "the fear of the Lord is the beginning of knowledge."

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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.



## Honor To Parents

Storeowners take advantage of every way possible to promote sales. They have commercialized every occasion dear to us, and Mother's Day is no exception. Everything from baubles to mixing bowls is advertised for Mother's Day. Every mother deeply appreciates a gift from loving hands, but such a gift one day in the year is as "sounding brass and tinkling cymbals" unless it is followed by 364 days of loving, willful obedience to Mother's will and word and a constant, consistent evidence of honor and respect to her.

A blond, blue-eyed little five-year-old repeated her memory verse (Exodus 20:12) as, "Honor us mamas and us daddies." She didn't have the wording correct, but she knew the meaning. God's Word demands that we honor our parents, our teachers and others who are in authority over us, and all who are our elders.

Bordens says, "You never outgrow your need of milk." You will never be so old, or rich, or wise, or important that you can disregard your parents or fail to honor them. Need a Bible example? Look at Solomon.

Solomon became the exalted king over all Israel, the wisest man who ever lived, and so rich his wealth passed imagination and recording. He sat on a throne of ivory covered with gold. His royal robes flowed behind him. Servants rushed to fill his every request. His word was law. Yet when his mother entered the throne room to speak to him, the king rose from his throne to meet her. He

bowed to her and had a chair set for her beside his throne at his right hand. Though a king, he honored his mother. (I Kings 2:19)

Are you older than Solomon? Are you wiser than Solomon? Richer? More exalted in position? No? Then let every Christian boy and girl learn from this King. Much of your Christian testimony depends on your proper respect to your parents and elders. Your happiness, satisfaction, peace, and usefulness will be affected by this. How much God will be able to use you in His service will partly depend on how obedient, thoughtful, and respectful you are to your parents. Here are some practical ways you can show honor and respect.

1. Use titles of respect when speaking (Sir, Ma'am).
2. Show genuine warmth, friendliness, and appreciation.
3. Stand when they enter the room until they are seated.
4. Offer your seat if another or a better one is not available.
5. Volunteer your help with work or jobs without being asked.

6. Obey immediately, answer the first time when you are called. Never have to be called or spoken to twice.

7. Be a good listener.  
8. Show thanks and appreciation for daily kindnesses and favors — not just the "big" things. (Thanks for a good supper, for the after school snack, for ironing your shirt, for the ride to school or ball game, etc.)

9. Hold doors for them, letting them enter first.

10. Think ahead of ways you could help, little things you could do to show your love, and show it often.

11. Be faithful and dependable in all your responsibilities.

12. Do right in every situation. Earn your parents' trust.

Does it sound impossible? Does it sound like too much? Remember, Paul said, "I can do all things through Christ..." Ask God to give you His help and grace to be the right son or daughter you should be. That's the best Mother's Day Gift you can possibly give. That's the way to make her feel like a queen!

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# Commencement Week Activities At BJU Announced

GREENVILLE, S.C. ... Dr. W.E. Dowell, president of the Baptist Bible College of Springfield, Mo., will deliver the baccalaureate sermon to the members of the 1976 graduating class of Bob Jones University on Sunday, May 23, at 10:30 a.m. in the 7,000-seat Founder's Memorial Amphitheater. This will be the largest graduating class in the school's 49-year history.

Dr. Dowell was pastor of the High Street Baptist Church in Springfield for 22 years. Under his leadership the church grew from a Sunday school attendance of 375 to an average attendance of 2,700.

While in Springfield he helped establish the Baptist Bible College. He taught exposition and pastoral theology and was the chairman of the faculty for 13 years.

He then moved to Florida to become pastor of the Jacksonville Baptist Temple. Dr. Dowell stayed there for several years before returning to Springfield to become executive vice president of the college. He was named president last year when Dr. G. Beauchamp Vick, president from the beginning of the college, went to be with the Lord.

Dr. Dowell has been active in the work of the Baptist Bible Fellowship and twice served as president.

The baccalaureate speaker received the honorary Doctor of Divinity degree from Bob Jones University in 1967.

Other activities planned for

Commencement Week include the BJU Classic Players' productions of Shakespeare's "Macbeth" with Dr. Bob Jones, university chancellor, in his outstanding portrayal of the soul-torn Scot. Performances will be held at 8 p.m. on May 20, 2 p.m. on May 22, and 8 p.m. on May 24.

In celebration of America's Bicentennial, the university orchestra, choirs, and soloists will present three productions of the Commencement Concert, "The Forging of Freedom — A Salute to America," a dramatic panorama of American music, on May 21 at 8 p.m. and May 25 at 2 p.m. and 8 p.m.

Graduation exercises for Bob Jones Academy, the university preparatory school, will be held Saturday, May 22; and the university's convocation is scheduled on Wednesday, May 26.

Tickets for "Macbeth" are available for \$3.75 and \$4.75. Tickets for the Commencement Concert are \$3.25 and \$4.25. Student tickets for all performances are \$2. Student groups of 10 or more may purchase tickets in advance for \$1.50 each. Address all orders to the University Programs and Productions Office.

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**ACE CONTROVERSY**

This booklet has been compiled to answer questions many have asked concerning our knowledge of the Accelerated Christian Education program, generally known as ACE. The material contained in this booklet is in chronological order as much as possible and should answer many questions folks have asked and should reveal the often unethical way in which the leaders of ACE have attempted to promote their program. This attack has from the beginning been leveled at the philosophy and methods of ACE. However, the correspondence will reveal that these men have dealt in a very questionable manner in their attempt to disqualify our objections to the program.

This booklet includes letters from Dr. Bob Jones, Jr.; Dr. Bob Jones, III; The Foundation for American Christian Education; Dr. Norman Wells and others. ...\$1.00

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(FROM PAGE 2)

# The Hope Of The Church

the coming of the Lord is at hand" (Jas. 5:7,8). "Let your forbearance be known unto all men, the Lord is at hand" (Phil. 4:5). Their life of fellowship and brotherly love reaches its holy consummation at the Lord's return. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you, to the end He may establish your hearts unblameable in holiness before our God and Father at the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3:12,13). Their acts of worship, as for example, their observance of the Lord's supper, have the same end in view. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:26). Thus, whatever aspect of the Church's life and work we consider, we find it to be a stream which moves on towards one glorious future — the appearing of the Lord Jesus Himself fills the whole horizon.

4. The New Testament grace of hope rests upon the coming of the Lord. This word is emptied today of much of the meaning it had among the early Christians. It has come to be a vague and misty thing, the general habit of expecting things somehow to turn out well. Their hope was no such shallow optimism. It was the light that shone from that one glad coming event, casting its sacred glow over all their lives. Paul sums up the true Christian attitude in these words: "The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ" (Tit. 2:11-13).

The word hope was often upon the lips of the apostles. It is used more than a score of times in the epistles in direct connection with the coming of the Lord. It is not unlikely that, even when it is used along without any qualifying phrase, as in the expressions, "We are saved by hope," "rejoicing in hope," it has the same specific reference. The Epistle to the Hebrews makes frequent use of the word in this way. There was a special reason for this. The Hebrew Christians were a small and despised community, living under the continual influence of that majestic ritual which was still going on in the temple at Jerusalem. The return of Christ was delayed, and there was a strong tendency to slip back into the old ceremonial system. Their patience and hope had need of every encouragement. The writer of the epistle turns their eyes again and again from the shadows of the past to the realities that lay before them. Their Messiah had indeed come to put away sin by the sacrifice of Himself, but He would come a second time, in glory, with a final and complete salvation. This was the hope set before them to which they had fled for refuge. (Heb. 6:18). Let them hold fast their boldness and the glorying of their hope firm unto the end. (Heb. 3:6.)

In a beautiful passage in his first epistle, the apostle John points out the practical value of this Christian grace in its essential relation to the coming of the Lord: "Beloved, now are

we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:2,3).

5. Redemption is not complete until the second coming of the Lord. The apostles think of salvation in three different ways; sometimes with reference to the past, as a fact already assured at the moment of belief in the Lord Jesus Christ; sometimes with reference to the present, as a process still going on; and sometimes with reference to the future, as an act yet to be accomplished. In this last sense Paul uses the word when he says, "Now is our salvation nearer than when we first believed" (Rom. 13:11); and Peter also, in the phrase, "Kept by the power of God through faith unto a salvation ready to be revealed in the last time" (1 Pet. 1:5). Our Lord refers to the same thing when, after telling the disciples about the signs of His coming, He adds, "When these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh" (Luke 21:28). One of the most complete types of the history of redemption is to be found in the ceremonies of the day of atonement. It was an essential part of the work of the high priest on that day that he should come forth from within the veil, and laying aside his linen garments, reappear to bless the waiting congregation. Our great High Priest is now within the veil. He has offered the atoning sacrifice on the altar of Calvary, and with the merit of that sacrifice He has gone in to appear in the presence of God for us. But the great day of atonement is not yet closed. When His work within the veil is ended, He shall come forth, arrayed again in His garments of glory and beauty, for the final blessing of His waiting people. "Having been once offered to bear the sins of many, He shall appear a second time, apart from sin, to them that wait for Him, unto salvation."

Think of what this crowning act of redemption will mean for the Redeemer Himself, when, attended with heavenly glory, He prepared to descend to the very world that witnessed his suffering, sorrow, and shame. What will it mean to Him when the multitudes of the redeemed gather about Him, and at last He sees of the travail of His soul and is satisfied? Is it not reasonable that there should be such a manifestation of the Redeemer to the world? Is it reasonable that the despised Man of Nazareth should be the only view the world should have of Him Who is to be the Heir of all things? Is it likely that God would allow His Son's retirement from the world in apparent defeat without any subsequent vindication? If the prophetic vision of the suffering Servant had an actual personal fulfillment, surely the prophetic vision of the conquering King will also have a personal fulfillment. As the world was astonished at Him when He came the first time, because "His visage was so marred more than any man, and His form more than the sons of men," so it will be astonished

when He comes a second time, and the prophet's vision breaks upon its view: "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in His apparel, marching in the greatness of His strength?" (Isa. 63:1).

And what will it mean for the redeemed? There will be, of course, the happy reunion of all the saints when the dead are raised and the living are changed, for, when the Lord descends from heaven with a shout, "the dead in Christ shall rise first, and we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." But glorious as these things are, they are only preliminary steps to a higher and holier bliss. The climax of redemption will be the manifested union of the Church with her Lord in the marriage of the Lamb. For then the Bridegroom shall come to claim His Bride, and take her to share His glory and His throne. Then the Church that Christ loved and purchased shall be presented to Him a glorious Church, not having spot or wrinkle or any such thing. Then the astonished world, beholding her transformation, shall cry, "Who is this that cometh up from the wilderness leaning on her Beloved?" Think of what it will mean when, after sharing His humiliation in the midst of a scoffing and unbelieving world, the redeemed Church is exalted to His side, and, as the consort of the King of kings and Lord of lords, stands "all rapture through and through in God's most holy sight." Nothing less than this is the destiny that awaits the Church of Jesus Christ.

If the Lord committed to His disciples the promise of His personal return, and if it occupied so large a place in the lives of the early Christians, surely it is unfair to banish it from the Church today. It is unfair to the world, for this truth is part of the Gospel which should be delivered to the world. It is unfair to the Church, for it deprives the people of Christ of one of the most powerful motives for spiritual life and service. It is unfair to Christ Himself, for it obscures the reality of His personal presence within the heavenly veil and substitutes for it the thin air of a mere spiritual influence.

The hope of the second coming of our Lord has an important bearing upon Christian life and doctrine. It has a vital relation especially to some points of our faith which are being attacked or obscured by the subtle tendencies of modern thought.

1. It is bound up with belief in the supreme and infallible authority of the Holy Scriptures. It would never be adopted on rationalistic grounds. Those who receive it rest their belief wholly on the authority of Scripture, believing that therein God has spoken in a way that can be trusted. They accept the Bible as the record of God's revelation to man, and believe that in prophecy He has disclosed His purpose concerning the future of the world. It is a protest against the tendency within the Church to exalt the human reason above the Word of God, and to reduce inspired prophecy to the level of merely human foresight.

2. It bears testimony to the

presence of God in human history. The tendency of our times is to explain away the supernatural element in history whether in the past, the present or the future. To this tendency those who accept the doctrine of the second coming refuse to yield. The history of the world is controlled by God; His hand is on the affairs of men. In the person of Jesus Christ He has already supernaturally intervened in the course of human history. It is believed, on the authority of His Word, that He will supernaturally intervene again. The first coming of Christ was a descent of God into the life of the human race. The Scriptures teach us to expect another divine descent, not to bring history to a close, but to introduce new forces and to inaugurate a new dispensation.

3. It exalts the divine person and work of the incarnate Son of God. It is in direct opposition to the Unitarian tendencies which pervade so large a part of modern religious thought. It holds the truth of the Lord's continued existence in a glorified body, and regards this fact as of primary importance and of prophetic significance. The personal existence of the risen Son of Man is not to be dissolved away into a mere general spiritual presence. The risen and ascended Redeemer exists today in heaven in the true reality of His glorified humanity; and "This same Jesus," it is believed, shall be revealed one day in His glorious personality from behind the unseen veil, to carry on the redemption of the world to its full completion.

4. It takes due account of the fall of the human race. The tendency today is greatly to exalt man and to ignore the fact of the fall. The great advance that is being made in every department of human knowledge and activity predisposes men to form the highest conceptions of the possibilities of the race. The theory of evolution, which dominates modern thinking, leads men to expect a gradual perfecting of the race under the laws of its own being, which will issue at last, with the beneficent aid of Christianity, in a perfect state of human society and the

redemption of the race as a whole. But human sin is too deep-rooted and too widespread for the attainment of this end in the present order of things, even with the aid of existing spiritual agencies. It is acknowledged to be the teaching of Scripture that, even with the aid of divine grace, the triumph of the kingdom of God in the individual is not complete in the present order, but only at his translation to a higher order at the resurrection. It would seem that the analogy should hold as regards the race, and that the triumph of the kingdom in the race as an organic unity will be brought about only by a supernatural intervention of divine power and the introduction of humanity into a new order of things.

5. It presents a sublime view of God's great purpose in His creation. It places the redemption of the whole world, the restoration of all things, in the very forefront of the divine purpose regarding fallen man. Everything has been arranged and foreordained by God to this end. This is the divine event to which the whole creation moves. He who has this hope has a large vision, a vision not limited to the present day and its affairs. He sees the will of God moving on through the history of the ages. The present age is but preparatory. A grander age is to be ushered in by the advent of the victorious Redeemer, an age in which man shall come to his own at last, and creation shall be restored to its harmony, under its true Head, the glorified Son of Man.

6. It provides the most inspiring motive for Christian life and service. It is a supremely practical hope. The repeated instructions of the Lord and His apostles to be ready for His return indicate the force this doctrine had as a motive in the lives of the early Christians. The great leaders who have left their impress on the history of the Church did not discard this doctrine, but made it a real hope in their own lives. Martin Luther, in the midst of the throes of the Reformation, wrote, "I ardently hope, that, amidst these internal dissen-

SEE PAGE 8

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### Drugs for Kids

# Therapy: Back Yard and Razor Strop

Max

Rafferty



A WIRE service story from California sends a twinge through an almost-forgotten wound. It seems that a San Francisco law reform agency has sued the Taft City School District on behalf of 18 pupils. The allegation is that school officials have threatened to give the old heave-ho to the kids if they don't take daily doses of drugs.

It's the "hyperactive child" bugaboo again, friends. When "wild, restless behavior" starts driving Teacher up the wall, give the maverick a pill. I ran into this in the early Seventies, when Omaha was administering something called Ritalin to its juvenile clowns and cutups. It's a lot easier to handle incorrigibles when they're stoned into glassy-eyed quiescence, but, of course, it would be easier still if they were all given cyanide.

I SAID this in a column at the time, and that's where the wound I mentioned

came in. I was called everything but a burglar by the outraged school people, and the Omaha newspaper which carried my column dropped it faster than McGovern dropped Eagleton in '72. Just the same, I stand today by what I said then: "Ritalin is banned even in Sweden (a country which hasn't banned anything since the Third Crusade), and what's too risky for the Swedes is a darned sight too chancy for Nebraska schoolchildren."

Now it's the offspring of California oil field workers who are being given the daily doses — whether of Ritalin or some brain-numbing substitute the story didn't say. The school authorities are denying the whole allegation in anguished tones, but this isn't really the point.

What is "hyperactivity"? It's one of the mod fads of our time, like frisbees and hula hoops. When you run into a child who's restless, unable to concentrate and

likes to run around when you want him to sit quietly, you call it "minimal brain dysfunction" and presto! you no longer have a Peck's bad boy in your class to cope with; you have a sick kid. And sick kids, of course, need medicine.

It's part of a much broader national pattern, which I call the "alibi syndrome."

The drunken bum who makes life hell for all around him is really innocent. He's sick, too.

The muggers, the rapists, the murderers who fester and ulcerate so thugishly in our midst these days should neither reproach themselves nor be reproached by us, their prey and victims. As for being punished, fie upon the very thought! Sick also? You know it.

So we give "treatments" and "therapy" and — in the case of the "hyperactive child" — dope.

I wonder where all these "hyperactive" kids were when I was in school back a spell. Oh, I recall some of my classmates

who were downright Tom Sawyerish when Teacher was out of the room. Shucks, I was one of them. I, too, got restless listening to droning recitations. I fidgeted. I whispered. I passed notes. I even threw erasers now and then when Teacher was writing on the blackboard.

What medicine was I given? A good dose of stay-after-school plus a note to my father which sent us both out in the back yard with his razor strop as a third party to the therapy. And you know what? I got cured in short order.

Postscript: Please, folks, no "Dear-Sir-you-cur" letters about my frightful callousness and professional ignorance. There probably is such a thing as the "hyperactive child." There is also such a thing as a leper. And you're as apt to find the one as the other in a typical American classroom.

Of course, it isn't leprosy any more, come to think of it. It's "Hansen's disease."

Figures, doesn't it?



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FROM PAGE 7

## Hope Of The Church

sions on the earth, Jesus Christ will hasten the day of His coming." The acute and learned Calvin saw that this was the Church's true hope. "We must hunger after Christ," he said, "till the dawning of that great day when our Lord will fully manifest the glory of His kingdom. The whole family of the faithful will keep in view that day." The intrepid soul of John Knox was nerved by this hope. In a letter to his friends in England he wrote: "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall He not return? We know that He shall return, and that with expedition." John Wesley believed this same truth, as is shown by his comment on the closing verses of Revelation: "The spirit of adoption in the bride in the heart of every true believer says, with earnest desire and expectation, 'Come and accomplish all the words of this prophecy.'" It formed the burden of Milton's sublime supplication: "Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of

Thy imperial majesty; take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee. For now the voice of Thy bride calls Thee, and all creatures sigh to be renewed." It was the ardent longing of the seraphic Rutherford: "Oh, that Christ would remove the covering, draw aside the curtains of time, and come down. Oh, that the shadows and the night were gone." It was the prayer of Richard Baxter in the "Saint's Everlasting Rest": "Hasten, O my Saviour, the time of Thy return. Send forth Thine angels and let that dreadful, joyful trumpet sound. The desolate Bride saith come. The whole creation saith come. Even so, come, Lord Jesus." And if we would follow in the steps of these men, we will return to the simple, unmistakable New Testament type of experience, and with faces uplifted towards the veil, within which the Lord of glory waits, and with hearts all aglow with a personal love for Him, we will carry on through all our life and service the same apostolic prayer.

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## Catholic Masons?

Cardinal Terence Cooke, the Roman Catholic Archbishop of New York, will address more than 2,000 members of the Masonic order and their sons at an annual dedication breakfast in New York on Sunday, March 28.

The breakfast will follow a Masonic procession from three New York houses of worship — St. Bartholomew's Episcopal Church, Fifth Avenue Presbyterian Church and the Conservative Synagogue — to the New York Hilton Hotel. Cardinal Cooke will be introduced by New York Supreme Court Justice Arthur Markewich, Grand Master of the Masons in New York State.

According to the spokesman for the Masonic Grand Lodge of New York, the fact that Cardinal Cooke accepted the invitation to speak reflects the change in attitude of the Catholic Church toward Freemasonry in the U.S.

Noting that it was the late Pope John XXIII who set the tone for worldwide ecumenism and made possible a new Catholic approach to Freemasonry, the spokesman said "today, there are no restrictions placed on Catholics whose Masonic memberships are not in conflict with the principles of the ruling government."

Masonry teaches that the Triune God is not the only true God and that Jesus is not God.

According to masonry, man gets to heaven by his good works.

A reprint from the Christian News, Vol. 9, No. 12.

**Divorces Pass One Million.** Preliminary estimates of the National Center for Health Statistics indicates that the number of divorces in the U.S. passed the one million mark in 1975. The center recorded 843,000 divorces in the first 10 months of last year, and officials said the figure was expected to rise to more than one million by the year's end. The U.S. divorce rate began to rise in 1962, climbing to 479,000 in 1965 and more than doubling to the estimated one million last year.

**Atheist's Son Renounced Atheism.** William J. Murray, once a little boy whose mother successfully halted prayer and Bible reading in the school he attended and eventually in all U.S. schools, has renounced atheism. His mother, noted atheist Madalyn Murray O'Hair, said in Austin, Tex., that she was not surprised when she learned of the news and also was not surprised that her son had not informed her personally.



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