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the launching pad

With **C. MERVYN MAXWELL**
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Q. We often hear people say that unless Roman Catholic parochial schools get Government aid, they will have to dump their students on the public schools, flooding them. How is this for an idea: Why couldn't the public schools buy the parochial school buildings and then run public schools in the erstwhile Roman Catholic classrooms? Just wondering.

A. In Helena, Montana, the public school board has done just that. It has paid one and a half million dollars for the Catholic Central High School and believes it has come off with a bargain.

But for "dumping," most public school boards consider the threat a red herring. Except in a relatively few congested Roman Catholic areas, parochial school children are bussed in from an area representing many public school districts. Divided up among the public schools nearest their homes, these children could easily be absorbed into the public school system without even increasing the number of teachers.

Q. Why don't you forget this theological nit-picking over a precise day of worship?

A. Spiraling violence has left significant portions of our cities in ruins and our entire way of life in doubt. Long ago the prophetic voice of Isaiah declared, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down. . . . The earth also is defiled . . . ; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant (Isaiah 24:1-5).

For decades many American clergymen have been saying that the Ten Commandments are no longer in effect, and today theologians head the list of those who demand disobedience to law and order. In our burning cities Isaiah would have us discover the fruitage of such preaching.

Emphasis on the seventh-day Sabbath as expressed in this column is not theological nitpicking but an urgent call to respect for the law—above all, to sincere respect for the revealed will of the great Lawgiver.

A wave of Christian Sabbathkeeping across our country, involving the complete change of heart that Sabbathkeeping is based on, could save our people from the acute danger that confronts us today. It could result not only in loyalty to law but

also in regard for the right of all races; for the Bible Sabbath, as a memorial of Creation, reminds us that God is equally the Father of all men. See Genesis 1-3; Exodus 20:8-11.

What Paul Harvey said the day Senator Kennedy died is appropriate here. The only change that can save America, he said, is "up," and it must be done in the heart, individually. We don't need new laws, he went on; we need new respect for the "Basic Ten" as the result of the new birth. America must accept the narrow road to heaven, he concluded, or be compelled to live indefinitely in hell.

Q. I just read a short notice in my newspaper which said that Jews in Canada are trying to get permission to run for positions on public school boards there. I couldn't believe my eyes. Don't they have a right to already? Is it possible that Canadians are so far behind the times?

A. Not only possible but absolutely true. In May, this year, three Jewish citizens of Montreal launched a test case in an effort to end the exclusion of Jewish citizens from voter lists in school-board elections. Montreal is predominantly Roman Catholic, and all "Protestants"—the term is construed to include Jews—are forbidden to become school-board members there.

We sometimes hear that American religious freedom is an extension of the Maryland Idea, because in 1649 Lord Baltimore, a Roman Catholic, secured for the colony of Maryland a provision guaranteeing a degree of religious liberty that in those days was truly enlightened. Even so, Maryland required prospective officeholders to profess a belief in Jesus Christ, and thus effectually barred all Jews. By 1791, when the U.S. Bill of Rights was adopted, Marylanders had learned that this Maryland Idea was not the American way. We hope that our Catholic friends in Montreal will grant full citizenship privileges to their Protestant and Jewish neighbors sometime before our Bill of Rights is two hundred years old!

Q. I thoroughly scorn and despise anyone who advocates vivisection. People who condone it are beneath contempt.

A. Ah, but suppose you knew me better . . . ? Some gracious soul whose correspondence bears a local postmark, but who chooses to remain tan-

talizingly anonymous, honored me a fortnight ago with a gift of a United States flag, together with a kit for displaying it outside my front door.

I am going to fly it one of these days in honor of great American physicians like Dr. Irving Cooper, of New York City, and Dr. T. L. Sourka, of McGill University, whose work on Parkinson's disease, partly involving experiments on animals, has done so much to ease the suffering of a dear relative of mine.

I guess I'm emotionally involved in favor of cautious vivisection.

Q. You are probably a good man in the pulpit on Sunday morning, but you should take another look at the subjects of evolution and logic.

You use a quotation from G. G. Simpson to show that evolution is merely a theory. If you would read a little further into Simpson's writings you would find that he believes in the theory of evolution and that few biologists, zoologists, and paleontologists dispute that evolution has occurred. The mechanics of evolutionary change are disputed, but not evolutionary change per se. A little thought will also show that just because a theory has not been proved rigorously is no reason to believe it cannot be.

A. The issue of whether the theory of origin through evolution is valid rests ultimately on scientific demonstration or on a kind of faith. The contention of most confirmed creationists is that while the theory of origin by Creation admittedly cannot

be proved, the evolutionary theory cannot be either; and that both theories ultimately rest on faith, and that there is actually less evidence to support faith in evolution than in Creation.

I well know that G. G. Simpson is an evolutionist. I have read more than one of his books. Indeed, I would say that he shows a fervor for evolution that would put a fundamentalist evangelist to shame.

The fascinating thing is that as a scientist Simpson honestly admits that his own discipline, paleontology, cannot prove evolution, and yet he maintains his faith in evolution, sustained by the belief that geneticists and geologists can provide the key. Meanwhile geneticists (equally fervent) admit that their discipline cannot prove evolution, but maintain their devotion because they are sure that paleontology and geology can prove it. And the same is true of the geologists.

Evolution, when viewed as a trustworthy scientific hypothesis, is like a three-legged milking stool—with all three legs too short to reach the ground.

Q. What position are you and Liberty going to take on the Black Manifesto?

A. If white Christians are to be held accountable for the actions of their ancestors, I hope *all* the facts will be taken into consideration. Such as the fact that in the U.S. Civil War 360,000 Northerners (mostly white, many of them church members) gave their lives for a cause that ended American Negro slavery.

Who, do you think, ought to pay for that?

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