

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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DR. DOLLAR

EDITOR'S INTRODUCTION

In the December 1974 issue of THE PROJECTOR, I agreed to withhold any future articles concerning the Bill Gothard Seminars because some fundamentalist leaders were planning a meeting with Bill Gothard in December. It was stated at that time that Gothard had indicated an interest in becoming a fundamentalist and taking a fundamentalist stand. Some months have passed since that meeting and there are many indications that although Gothard has changed some of his materials and that a new seminar book contains only quotes from the King James version of the Bible, the basic problems still remain, the most important of which is his position on separation.

As Editor of THE PROJECTOR, I feel it is important to our readers that we continue the Gothard series at this time bringing our readers up-to-date as to the progress and problems with those seminars. I do not believe we could have found a more capable and knowledgeable proponent of the fundamentalist position for this task than Dr. George Dollar, author of the book, "A History of Fundamentalism." Dr. Dollar attended the Bill Gothard Seminar in June 1975 and during that week interviewed Mr. Gothard for more than three hours. The following is his evaluation of Bill Gothard and his seminars. The comments of Dr. Dollar were taken from a tape he made and every effort has been made to keep the "feel" of the verbal comments.

DR. DOLLAR'S COMMENTS

(In future editions THE PROJECTOR will continue this series.)

Bill Gothard's Seminars

An Evaluation By
Dr. George Dollar

First of all, I raised the question with Mr. Gothard as to his attitude toward the multitude of people who were there. This was a problem with me and still is, because he believes that most of the people who are there are saved people. The estimate was that there was a crowd of 14,000, and he still assumes that most of them are Christians and that others who were there had been brought by them and would become Christians. When I brought up the matter of why not give a Gospel message the first night like the Apostle Paul, and speak on sin as recorded in Romans 3, and then go on to deal with them and give them an open invitation, his general attitude was simply that his method is working and that as he deals with their problems all week long then they are in a better mood on Saturday night to hear a brief Gospel message and to respond to it.

I think that this is a very, very serious weakness of the entire program, and I cannot foresee how lost people can possibly understand spiritual principles or apply them to their lives. He contends, as he told me once, that 80 per cent of the people out there are saved. That is assuming that 80 per cent of the people of Southern Baptist, Methodist, Church of God, Pentecostal Churches, etc. are saved. This I completely reject. I did bring up several times in our discussions the matter of his relationship with the men in movements of the compromise situation of our day. I was rather shocked by one thing which happened. The question was raised as to what church he belonged to, and he told us the La Grange Bible Church in the suburbs of Chicago. Then he was asked if this was a new - evangelical church. His question was, "What is New - Evangelicalism?" It does seem

quite strange that in 1975 after so much has been said, so many questions have been asked, and so many issues raised, that a man in public Christian ministry would not know what New - Evangelicalism was. I think it is simply a case of his not knowing what it is and who the men are in the movements within it. At least to me, as I listened to him, he gave no indication that he, himself, now understood it, or would certainly make very serious attempts to find out what it was or would take a proper, separatist, fundamentalist attitude on it. At least, this was the impression I had.

Mr. Gothard did give me a copy of his new manual, the revised manual. I commended him for the fact that all the versions that were in the old manual and the paraphrases had been deleted. The only version now appearing in the

SEE PAGE 3

The True Church

By The Late Bishop Ryle

Do you belong to the one true Church; to the Church outside of which there is no salvation? I do not ask where you go on Sunday; I only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention, and I will provide you with some answers.

The one true Church is composed of all believers in the Lord Jesus Christ. It is made up of all God's elect — of all converted men and women — of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church of which all the members have the same marks. They are all born of the Spirit; they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin,

and they all love Christ. They worship differently and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single Book — that is the Bible. They are all joined to one great center — that is Jesus Christ. They all even now can say with one heart, "Hallelujah"; and they can all respond with one heart and voice, "Amen and Amen."

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not hang upon church - membership, and baptism, and the Lord's Supper — although they highly value these things, when they are to be had. But it has "one" great Head — one Shepherd, one chief Bishop — and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He

SEE PAGE 6

Christian Education

For Eternity

I saw an advertisement some years ago in a book entitled, "The One Hundred Greatest Advertisements in American Advertising History." This particular ad was run in the Ladies Home Journal in the year 1922 and it showed a man and woman in a very formal garden setting. The headline for this ad said, "Within the curve of a woman's arm." The sub-headline said, "A frank discussion of a subject too often avoided." The ad went on to introduce a new product by the name of "Odo-ro-no," a deodorant. Several hundred subscribers to the Ladies Home

Journal were so discouraged with this ad that they cancelled their subscriptions to the Ladies Home Journal. Times have changed a bit, but in thinking about this ad, the sub-headline caught my attention — "a frank discussion of a subject too often avoided." That would fit my remarks this evening. The Lord has given me a burden for the Christian Day School ministry across this country. I would like to share with you some of the burden and in doing so, I want to help you see your responsibility and the needs that must be met in Christian

SEE PAGE 4

By Mr. A.A. Baker



EDITOR'S DESK

The CEA Convention in Tampa last month was a great success. Attendance was increased several hundred over last year and speakers in general sessions as well as the various workshops blessed the hearts of the delegates who attended. Perhaps the biggest surprise was the appearance of presidential candidate, Ronald Reagan at the closing banquet. Dr. Walt Handford, outgoing President of the CEA, made it clear that this appearance did not constitute an endorsement of this candidate but, "If he is our next President, we want him to know who we are!"

The new President of the CEA of the Southeast for the next two years will be Mr. A.A. (Buzz) Baker of Pensacola Christian School whose opening address at the 1976 convention appears in this issue of *The PROJECTOR*. Buzz is a very capable administrator as many of our readers know. (He has been CEA Vice-President for the past six years.) Plans are already underway for the 1977 Convention to be held in Tampa on February 23-25.

Letters

Dear Sirs:

Enclosed please find a check to amount of \$4.00 to cover a one year subscription to the *Projector*.

Thank you so much for your kind attention to this matter. We also want to commend you on your firm stand of separation in this day of apostasy. Thanks for keeping us informed of today's situations. Too many Christians don't know what is going on and therefore slip into liberalism or worse.

Sincerely in Him,

Mrs. Donald M. Davis.

Dear Sir:

I must need tell you how I have appreciated the "Gospel Projects Press" you have been sending to me from time to time. These projects are very informative and interesting as I read them.

As you send them monthly they seem to be getting more and more interesting. It also helped me in my spiritual growth, and through it I can

assure you that my soul is always blessed.

Thanks in advance.

Sincerely yours,
Rev. Alfonso Dixon
Manchester, Jamaica, W.I.

Dear Dr. Rasmussen:

Re: Your Article "Is Freemasonry a False Religion?"

I am not a Freemason, but I am forced to write to you to object to the ridiculous logic you set forth in the subject article.

I submit that you could ask the question "Is X a false religion?" and if X is anything in the realm of human concepts and beliefs other than the most strict and exclusive adherence to your interpretation of the Bible, your conclusion would be that X is a false religion. It is beyond me why you are picking on freemasonry as opposed to any other body of principles and beliefs that may have ever existed among mankind.

You could have shortened your article by about 99 per cent by simply stating the following,

which is the essence of your pretentious article:

"The Holy Bible represents the only true religion that God has given to mankind, because the Holy Bible says that it is the only true religion. Therefore, as a result of this self definition, I hereby label all other religious principles and concepts as false."

I am afraid that you and most of the writers in *The Projector* do not live in the real world. Yours is a world in which you are compelled to constantly attack all individuals and institutions that do not conform to your precise beliefs. Most of the articles in *The Projector* fit this pattern. People who believe in freemasonry, which stresses a communion among men of many different walks of life and religious persuasion (real people in a real world), are far more important to the salvation of mankind than you will ever be.

The *Projector* constantly tells its readers that the Bible requires them to disassociate themselves from those who do not believe like they do. Reducing this reasoning to further absurdity, possibly you should all leave this country. For example, the beloved "father" of our country, George Washington, was an active Freemason. Should you not disassociate yourselves from this country?

Yours very truly,
Charles E. Walpole

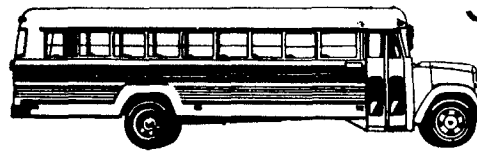
**Dr. Rasmussen
Replies....**

Dear Mr. Walpole:

Thank you for taking your time to write regarding my article entitled "Is Freemasonry a False Religion?" I sincerely appreciated your taking your time to do so and giving me the opportunity to answer you.

In your letter you wrote, "I am not a Freemason.... people who believe in Freemasonry, which stresses a communion among men of many different walks of life and religious persuasion.... are far more important to the salvation of mankind than you will ever be."

I am impressed with the fact that you understand Masonic doctrine quite well, for Masonry does teach that its altar is broad enough to accommodate men of all faiths. For instance, the Masonic authority, J.S.M. Ward in his book *Freemasonry*. Its Aims and Ideals on page 187 wrote, "Freemasonry is a religion, yet in no way conflicts with any other religion unless that religion holds that no one outside its portals can be saved." Your doctrine is identical with Ward's whose doctrine is diametrically opposed to the Bible which teaches that Jesus Christ is the only way



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else he is a willful deceiver! Masonry is a religion — it teaches religion."

The Masonic writer, R. Swinburne Clymer, in his book *The Mysticism of Masonry* on page 93 wrote, ".... in the middle ages the Gnostics had concealed themselves as much as possible in the Orthodox church itself." Modern day Masonry teaches the same doctrines held by the Gnostics who were opposed so brilliantly by the Apostle Paul in his Epistle to the Colossians.

Today, as in the past, Masonry, which is called by its teachers the Neo-Gnosticism, is infiltrating Christian institutions of higher education and churches through their boards, faculties, and even pulpits. I wrote "Is Freemasonry A False Religion?" to help my Christian brethren take a stand for Scriptural separation with reference to the false religion of Masonry.

Sir, as a Christian, I am vigorously opposed to the false religion of Freemasonry because it rejects the authority of the Holy Bible. It attacks the deity of my Lord Jesus Christ, and it repudiates the vicarious atonement of my Lord Jesus Christ by the shedding of His blood on the cross.

Sincerely,
Roland Rasmussen, Pastor



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FROM PAGE 1

Bill Gothard's Seminars

revised manual is the King James Version. I commended him for that. This gave me some hope, and I am not a man who takes hope very easily. I came away believing that if Bill ever becomes an out - and - out - fundamentalist, it's going to be aggravatingly slow. But if this movement can be salvaged, I would do everything I could to help him.

On the chain of command, he still adheres to his teaching that a young man called to the ministry should do what his father wants, and if his father (even if he is an unsaved man) wants him to go to a pagan university, the young man should go. I told Bill that this was making God to contradict himself; that God was using an unsaved father to send him one way, while the will of God was directing him to go to a Christian school. To this, he had no answer. But he still claims that in the chain of command the young man should obey his father even though the young man feels that God wants him in the ministry.

I couldn't help but sense another danger which I didn't even bring up as I didn't have enough time. It was concerning these pastors who go to these seminars. Bill is a very skilled artist in dealing with problems (I've never seen anybody, not even Norman Vincent Peale or Narramore, who can more clearly pinpoint personal family problems than Gothard can. He has a gift at that.) But I'm just wondering if these preachers who go in there and see him doing this will not go home and become a bunch of amateur psychologists. Now, this has happened with Narramore; it has happened with Brandt. It has happened with other men who are leaders in the field of psychology. And I'm afraid that these men are going to go home and maybe stop preaching and start solving problems - many of which the poor folks have never had but may now have because everybody is supposed to have them and they begin to think they may have them.

More than once, we brought up the issue of denominational affiliation, and I do not myself believe that Bill realizes the magnitude of apostasy today. He told me on the phone, as he told me privately, that he thinks, of the crowds that have come, 80 per cent are Christians. Well, if that be true, then that means that 80 per cent of Southern Baptists, Assembly of God, Church of Christ, Anglicans, Lutherans, and Catholics are saved. They are all there. It's as ecumenical as anything could be with the fundamentalists thrown in. That's what it is. Well, he believes 80 per cent are saved. I told him that not over 25 per cent are saved. There we differ. I think I'm right, and I'm sure he thinks he is right.

I think Bill's picture of apostasy today is hopelessly weak if it even exists. We brought up several other things just to show this. We asked him about his board. We asked him about Dr. Schultz who was on his board and about a book that he wrote in which there were some very weak things doctrinally. Gothard's answer was that he appreciated Dr. Schultz, because he had been his teacher at Wheaton and he

Dr. George W. Dollar, chairman of the department of church history at Bob Jones University, is a graduate of Gordon College and Gordon Divinity School. He received the master of theology degree in church history from Emory University and holds the master of arts and the doctor of philosophy degrees from Boston University. Prior to joining the BJU faculty in 1970, Dr. Dollar had served as vice president of Piedmont Bible College, chairman of the department of church history at Dallas Theological Seminary, and professor at Columbia Bible College, in addition to being a pastor, Bible conference speaker, and author of numerous articles and book reviews in Christian publications.

was not aware of anything that he had ever written that was not correct and not fundamental or sound. Here again, I don't think he is aware of where Wheaton is, and where Schultz has been for years, and where he and others like him are right now. I don't think he is aware of that. This impression was given in our discussions by statements like: "I do want to make changes; I do want to be a fundamentalist." He said one time, "I am a fundamentalist." I don't think he understands what a fundamentalist is, and I reminded him of the definition in the History of Fundamentalism: A Fundamentalist is not only a man who takes the Bible literally, but also one who exposes the non-affirmations and non-attitudes not found in the Bible. On this, I think Bill is either out of the race altogether, has no interest in it, or is just not facing it. I don't think Gothard is very sensitive on the matter of separation. If he thinks that wherever he goes - Philadelphia, Los Angeles, Dallas, or Atlanta, Georgia - that 75 per cent or 80 per cent of all the people in the churches there are Christians, then we are five million miles apart. I think he's wrong on that.

During the week he kept saying, "Now, Saturday night I'll give the Gospel." Well, if that was the Gospel that he gave on Saturday night, then I've never preached it, and I've never heard it. In the middle of his message he kept talking about changing the bosses of your life. That's not salvation. He talks about making the Lord, the Saviour, and Lord of your life. Now, this is Keswick stuff. I think he's far more of a Redpath man than he realizes. The invitation Saturday night was even weaker than his presentation of the Gospel. "If you have doubts, if you're not saved," and he said it once, but he didn't say what it was to be lost. I pleaded with the man to read and use Romans 3:9-21 and 23, because there it very clearly states what it is to be lost. He did not do that. It was a very, very weak presentation. Then he asked them to raise hands, and he prayed a prayer. In the prayer he also mentioned about Christ being the Lord of our life. I think this, too, is somewhat of an attitude of, "Well, I haven't done so well, so I'll ask the Lord to guide me better and I'll do better." It is almost a Keswick-works salvation.

He has a hang-up on Matthew 18. Before a man can say anything or condemn anybody, he has to go to everybody. I told him we were quite busy men working at jobs and couldn't go all over the country to interview all the new - evangelicals. That would be impossible for anybody. Then he asked, "Have you been to Mr. Graham?" I reminded him that twenty years ago, Bob Jones, Sr., talked to Graham; Dr. Charles Woodbridge also talked to Graham. He's been talked to for twenty years. And then Bill said, "Well,

you're to exhort with all longsuffering." I almost think that his definition of longsuffering means eternally to be patient with everybody. There seems to be on his part a grand reluctance to face up to issues of the day.

There are one or two things I think might be added here by way of complete balance. Bill, I think, has been upset by the criticisms that have been raised. I think that Pastor Jordan and Dr. Waite have been under his skin, and I think that Gothard's new book does reflect the thought that, "I'm being criticized; I'd better make some changes." It was in the light of that that I recommended two or three things to him. These may come as quite radical suggestions, but I made them anyway. First of all, I told him, "Bill, you ought to get together 35 or 40 of the real fundamentalist leaders of this country and sit down with them for a couple of days and go over all these things." I think Bill has lived in a Wheaton world. I think in a large measure, he still lives there. I think the whole Wheaton climate, the Wheaton culture, and the Wheaton approach is evident in him. There is a genuine humility about the man that I think any Christian would appreciate. I don't think Bill realizes what Separatism is and what it would take to be a Separatist, and that's why the first thing I recommended was that he get together 35 or 40 of the real fundamentalist scholars. I gave him an instance. On the first night of his seminar (a Monday night), he spoke about self image. (In fact, he spent the whole night pretty much blowing up everybody and everybody blowing themselves up. Self esteem is another word for it.) I said to him, "Bill, please never use Ephesians 2:10 in that," which he has been doing right along. He takes the Ephesians 2 passage, "For we are His workmanship" as being proof that we ought to thank God for the physical bodies we have and even the scars and afflictions, also the deformities, that we might have. Well, I'm sure that we ought to accept the bodies God has given us, but Ephesians 2:9 and 10 has nothing to do with it. I don't think Bill has had very good advice on Biblical passages, although I will say this, he has spent a great deal of time reading the Bible. I think he wants to saturate himself with the Bible, and he has shown a great many times that he is very well acquainted with many, many passages in the Bible having to do with character and personal relationships. He showed a real gift in that. For that reason, I wish he could be salvaged for our cause. He needs some fundamentalist scholars to sit down with him from time to time and go over these things.

In Bill Gothard we have a man who appears to be a very fine Christian man who has an extremely gifted mind, an overhead projector, and a way

of pinpointing problems and diagraming them and getting crowds to listen to him. The ecumenical crowd is there—the way from the Catholics to the Southern Baptists—plus the fundamentalists. It makes me wonder what is going through the mind of fundamentalists when they endorse all of this without any questions. That's a serious question to me. I don't understand how pastors who preach the whole counsel of God can go there and see all the Southern Baptist, Church of Christ, Church of God, Assembly of God, Pentecostals, Anglicans, Lutherans, Presbyterians, and Catholics, and think this is almost the greatest thing that has happened since the reformation. But, that is what is going on. It's going to provide more and more grief for the fundamentalists as long as this continues. It is a gigantic thing. I don't think it is overestimating to say that there are hundreds of thousands of people who follow this man very devotedly. They love him and believe him and whatever stand he takes, at least many of them, if not a majority, would follow him. If he does come to our position, it will be painfully, aggravatingly, miserably slow. I cannot forecast that he will come. He has an attitude which says, "I want to hear you men. I want to know your position." I think by his position, by his attitudes, by his Wheaton background, and by his associations, he is a moderate, mild, fundamentalist. As far as militancy and being outspoken, condemning sin, condemning apostasy, condemning affiliations with compromise,


and condemning the men with compromising positions today, he is not now doing it, and there is very little hope that he will do it. If he does do it, it is going to be cloaked in such psychological language that you'd have to have detector radar systems to pick it out. This, to me, makes a very serious, questionable situation.

When I asked him about the constituency he had out there of 14,000, he said he thought that something like 40 per cent would be independent Baptist or of a fundamentalist stripe. I think this is hopelessly wrong. I think that if he had over 15 per cent, he was doing amazingly well. I would put it between 10 and 12 per cent. There were people there from fundamentalist churches, that is true, but in 14,000, you could put the fundamentalists in a small section by themselves. I think 75 - 80 per cent at least were Southern Baptist, Methodist, Church of God, etc. After all, the buses were lined up outside. You could look at them. He even told me about Catholics being helped and that the Presbyterians were now wondering if there wouldn't be a split in their denomination. I don't think that because of what little he said about Presbyterianism there would be a split, because he said nothing. He never mentioned any denominations. He never mentioned the schools. In not recommending schools, he is almost leaving the poor youngsters to fend for themselves and let unsaved fathers tell them where to go. If that's Christianity, then I've missed it by a thousand miles.

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The Other Side

with Dave Johnson

Democrats

Frederic Bastiat, in his excellent book *The Law*, has a subheading on page 58 entitled, "The Doctrine of the Democrats." This book was written in 1850 and of course, Mr. Bastiat could not have been writing about Hubert Humphrey or any other member of the Democratic Party. He was referring to a type of person who holds to certain doctrines.

According to Bastiat, a democrat is a man who wants to rule over other men. His doctrine is based on a triple hypothesis: the total inertness of mankind, the omnipotence of the law, and the infallibility of the legislator.

As one listens to political speeches and reads the daily newspaper, it is difficult to believe that *The Law* was written over 125 years ago. Consider the attitude of the democrat prior to an election and compare that attitude with his attitude after he has been elected.

Before the election the people have instinctive wisdom and are gifted with the finest perception. The majority is always right and voting cannot be too universal. As voting day approaches the democrat emphasizes that we live in an age of enlightenment. The people have won their rights by great effort and sacrifice. The people are adults and are capable of judging for themselves and knowing what is best for themselves.

After the election the democrat undergoes a radical change. The people are returned to passiveness, inertness and unconsciousness and the legislator returns to omnipotence. Now he must make judgments for the people. He must propel and organize the people. Mankind has only to submit. As Bastiat says — The hour of despotism has struck!

The people who, during the election, were so wise, so moral and so perfect, now have no

tendencies whatever; or if they have any, they are tendencies that lead to degradation. The democrat must save the people from their own excesses.

The democrats of our day belong to various political parties but their doctrine is the same as the democrat of 1850. They talk about the rights of the people, equal opportunity, full employment, social security, welfare, free public education, free medical care, guaranteed incomes, minimum wages, etc. Every once in a while one of these democrats calls himself a conservative and claims that we ought to limit welfare to those who "really need it", or maybe he claims that the state should control welfare instead of the federal government.

All democrats have one thing in common — they are "do-gooders." They are interested in helping mankind and uplifting the downtrodden. This country is filled with politicians who want to do good but very few are interested in doing right. Do-gooders are unscriptural but the Bible says that doing right exalts a nation. (Prov. 14:34) Can you imagine what would happen to a candidate whose platform was "Do Right!"

A "Do-Right" candidate would not put welfare on a more equal basis — he would abolish it. He would not talk about getting God back into the public school — he would get rid of government education. He would not be concerned with better control of business — he would mind his own business and let the people do likewise. He would not ask the Federal Reserve to try to curb inflation — he would ask Congress to repeal the Federal Reserve Act!

Doing right is not popular but it is the only thing that results in righteousness and righteousness is what exalts the nation not goodness.

Beware of the doctrine of democrats.

FROM PAGE 1

For Eternity

Education if we are to maintain and strengthen the ancient landmarks of truth in Christian Education and, if indeed, we will be prepared to offer Christian Education for the third century.

I would like to start by giving you an overview of the Christian school movement in this country. This year, I will have attended probably close to fifteen Christian School conventions somewhere in the United States. These conventions tend to reflect two approaches, two different philosophies of education. I am going to illustrate that point by using as an example one of our northern states. The state recently took three families to court, because those families had their children enrolled in a school that was not accredited by the state. They said that those families were not doing right as far as their children were concerned. They took those families to the court and they said, "We are going to take the kids away from the parents, because they are going to a school that is not accredited." This state, in taking the kids away from the parents, said that the kids don't belong to the parents; they are a ward of the state. It might be of interest to you to see how these two organizations reacted to the problem in that state. The law in this particular state reads, "The natural rights of a parent are subordinate to the power of the state to provide for the education of children. Laws providing for the education of such infant children are for the protection of the state itself." They said, "Your natural rights to your boys and girls are not rights. Those rights are subordinate to the power of the state to provide for the education of those children."

Does that sound like big brother? Well, it is, and we will be seeing it more and more across the United States. At this one convention, the principals, administrators and teachers got organized. They decided that those kids were their kids, and they didn't belong to the state. They decided that they were not going to let the state train and take their kids. They were going to get organized, and they were going to fight, and they were going to do a job. So what happened? They got organized. They went to some of the churches. They went to the people, and in December, 6,000 people showed up on the courthouse steps of that state. Buses with people from all over the country came to take part in that rally. The governor made a surprise appearance and spoke out for Christian Education. They did a job. The state withdrew its suit. We think that it probably is only temporary — the devil will still attack, but those folks got organized. They decided that they were going to train their own kids. That was one convention, one group of Christian Schools in the state.

I went to another Christian School convention in that state. I walked into the school where the convention was being held. In the classrooms were beautiful, colored television monitors all around for that school. I mentioned this to one of the teachers. I asked, "Where did you get this equipment? I know that it is very expensive. How did you get it?" He said, "Well, we got a grant from the

state to provide for that equipment." I went to this convention and some of the speakers at this convention took this approach, "Children in our schools are approaching adulthood. They ought to decide for themselves what is right. We need to have Christian liberty in our Christian Schools." If you go to most of the member schools of this particular convention, what do you find? You find no standards whatsoever. You find short skirts and long hair. They look just like the public schools. Do you know who the losers are? The losers are the kids. When it gets down to the bottom line in schools that have that philosophy, the kids are the losers. Why? Because they become spiritually hardened. If you ask them how many want the Lord's best in their life or how many of them want God's will in their life, no hands will go up. Why? Because they are talking one thing, calling themselves Christian, and having a little bit of Bible. They are supposed to have Christian teachers, but what they are doing in the classroom is diametrically opposed to what the Scripture teaches and they are producing — spiritually hardened kids. Now, friends, your school and our school, our organization is not exempt from this Godless philosophy. You'd better make certain your school is going in the right direction. I say that schools like this are worse than public schools. They are presenting the same philosophy, and they are doing it in the name of Christ and in the name of Christian education. I contend that they are a disgrace to the Christian School movement. They are a disgrace to Christ, and they had better get right or go out of business, and the sooner, the better. Parents today are looking for a distinct alternative to the garbage found in the public education system. If you want a successful Christian school, what do you do? You set high standards. Don't look to the parents; don't look to the students; look to the Lord, and the Lord adds a blessing to your school. We need Christian schools with a God-centered, traditional, philosophy of education if we are to keep the Christian school movement in America alive and strong.

Now, we move from the Christian school movement in general, to your school in particular. A key word in this 1976 convention is practicality, and here is a practical statement. Everything rises or falls on leadership. The Christian school movement, as a whole, if it is to succeed, needs to have the right kinds of leadership in our individual schools — pastors, principals, administrators, headmasters, and board members. Leadership perhaps affords some recognition but it is also a tremendous responsibility.

Teachers, have you ever looked at the leadership in your school from this standpoint? One day, your pastor, your principal, will stand before God and he'll give an account for everything that is done in your Christian school classroom, everything that is done in your church, everything that is done in your athletic program. One day, the man in charge of your school will have to give an

account of your ministry. That is a burden to carry. Some of you don't understand what that burden is like. You don't just leave that burden on your desk at the church when you leave. You don't leave that burden on the desk in the school when you leave. If you are doing the job and doing it as unto the Lord, it is a burden that you carry day-in and - day - out.

We went down to help a south Florida pastor start a Christian school and on the way from the airport, he said this to me, "You know, I don't want to start a Christian school. The Lord called me to be a pastor of a church. I've got more to do than I know what to do with. I don't want to take on an extra burden, but the parents in our church see the need and realize that they can't trust the public school with their kids anymore. They need to have a Christian school, and I'm willing to carry that extra burden." Then, he said "You know, if ever you are going to do anything for the Lord, it may cost you something. It may cost you your very life." I've remembered that. We had a very successful meeting. On the way back to the airport, the youth director was taking us back. I mentioned what the pastor had said to me and how it had been a blessing to me. He said, "Well, it will mean more to you when you realize this; our pastor has had open - heart surgery on three occasions. He has a human valve transplant. Of the thousand people who have had this operation, only three are alive today." He said, "I have been on the church staff here for one week. In the time that I have been on the church staff, the pastor's heart has stopped beating on three occasions. If I hadn't worked at the emergency ward at a hospital while I was going to college, our pastor would be dead today. But I was able to get his heart beating again until he got his medication. The people in the church don't know that this has happened. The deacons in the church don't know that this has happened, and the pastor's wife does not know that this has happened. And yet, he is willing to carry the burden for the sake of boys and girls." Folks, you ought to pray for your pastor, and you ought to pray for the man that has the absolute, the ultimate responsibility in your ministry. You ought to pray for him every day and you ought to be here tonight to learn. You ought to go back and be willing to help carry the burden, and not add to it. Pray for your pastor and those that have leadership. Listen, there is a burden in leadership.

There are some alarming needs that I see in the Christian school movement. We need leaders in our Christian Schools today that have a vision. People come to Pensacola Christian School and they say, "Listen, how did you get all these things that you have here — buildings, radio station and all the other things?" I suppose that someone gave you a million dollars back in the first year and that is how you got started?" "No." "I believe that you probably have a rather heavy endowment and that is how you operate?" "No, very little comes in that way." "What is it?" Dr. Horton told me this some years ago, and I have

See Page 5

Is Free Masonry A False Religion

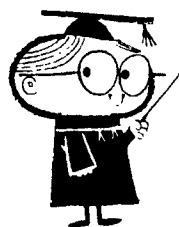
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Teaching Tips

BY ALICE ANN SMITH

Flags

A successful composition topic for our students this year has been the American Flag. One approach that was taken was to have the children pretend they were an American Flag. Research was done on some of the important flags in the history of our country and these were some of the flags chosen for compositions:

The Betsy Ross Flag, The Star - Spangled Banner as it flew over Ft. McHenry, the flag that flew over Pearl Harbor during World War II, the flag that was raised at Iwo Jima, and the flag that was placed on the moon.

These are examples of the project.

THE LONELY FLAG

It sure does get lonely up here. There's not even any wind. The only thing to watch is the earth revolve and the stars shine in the dark sky. About the only thing with color is me. Once in awhile, I'll get to see something exciting. Like when the earth shakes a little bit in one place or a star explodes. Well, if anyone finds this message, please hurry to come see me. It's lonely on this moon.

By Jeff Haddan

FIRST FLAG ON THE MOON

One day I was packed in a large tower that people call a rocket. A big booming voice came over the loudspeaker and started a countdown from ten.

On zero a big, deafening, roaring sound came and I was bolted around none too lightly. The rocket took off with a sudden start. Pretty soon I felt something fall off the end and later on it happened again. Then the rocket landed on a planet or something which I found out later was a satellite. I was taken out of the rocket and put on this satellite. When I was stuck on this satellite I stuck straight out. Then I remembered the astronauts talking about no gravity.

And to this day I still show my colors off on this satellite, the moon.

By Eric Woods

THE FIRST FLAG

At first I was nothing then I became thirteen stripes. Seven were red and six were white. Then I had a big square of blue and slowly I started to get white dots. I think they were stars. When Betsy Ross stopped I had thirteen stars. All I could think they stood for were the thirteen states we had. Then I thought, I'm the first of my kind. I'm the first flag! The next day I was seen by the president, I think his name was George Washington. I lay there quite sometime.

Then I was raised up on a pole. I stretched out with all my might, because I was proud to be the first flag!

By Malina Bennett

ACE BOOKS

by Dr. Dayton Hobbs

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

Accelerated Christian Education — An Honest Look

Four reprints which appeared in the PROJECTOR beginning in February 1972. Dr. Hobbs points out the fallacies in philosophy as well as methods, explaining why no Fundamental Church should incorporate ACE into their program25 Cents

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FROM PAGE 4

For Eternity

remembered it. He said, "You know, every morning for twenty some years now, I have prayed, Lord, give me a vision of what you can do through me today." Listen, we need to have vision down the road. That's fine. We ought to have that. But we need to have the day - to - day vision of how the Lord can use us in our Christian School ministries. It is vital. We need Christian leaders with a vision. Unfortunately, the vision of some Christian School leaders changes from school to school and from school year to school year. Have you ever noticed that the ministries that amount to anything — the ministries the Lord has blessed — the ministries that have grown and prospered — have consistent Christian leadership over the years? I don't believe the Lord can call you to become the principal of a different school every year. You can't build a school in one year. And yet, we see the game of "musical schools" increasing every year. One can get together to talk with a group of pastors and say, "Where is so - and so this year?" and someone answers, "Oh, he is no longer there. The Lord gave him a new vision. The old vision got a little cloudy when the going got rough." Listen, we need some principals who will stay put, who will stick with it. The lack of stability in leadership leads to lack of stability among the teachers, and who are the ones who will lose again? It is the boys and girls, and it is the ministry. We need some principals who will stick with it and will finish the job. We need Christian leaders who have Godly lives, who will seek Godly wisdom to know what's right, and then have the backbone to do it. So many times, I'm afraid, some principals like the recognition of leadership, but they don't like any of the responsibility. We need Christian School leaders with backbone and wisdom to do what is right, no matter what.

I visited a school on the West Coast, which was set up only for Christian kids. They said, "The reason that we only take kids from Christian homes here is because if you take kids from homes where the parents aren't Christians, you are going to have problems. You won't have any standards." I suppose that more than half of our students are from homes where the parents are Christians. Do you know where more than half of our problems come from? They come from the Christian parents. This school said, "No, we can't take any unsaved kids. We have no evangelism in our school, because we can't have any standards." I looked at the dress code in their handbook. You know what the dress code said? "The girls' dresses should be two inches above their knee, but no more than four." Now, you think about that for awhile! That happens to be a standard with a spring in it! Most of the girls in that high school were wearing skirts eight to ten inches above the knee. The guys were walking down the hallway with long hair and dressed the same as the kids in the public schools dress. There were dirty things written on the lockers. I said to the principal who knows better and has been trained better, "Why in the world don't you have some standards for the kids in your school?" His

response was, "Parents won't send their kids to a school like you are describing, and the kids won't come." I said, "You don't look to the parents, you don't look to the kids, you look to the Lord, even if you have only two kids in your school." We have three thousand in ours to prove that it will work. We need some principals with some standards and the willingness to enforce them.

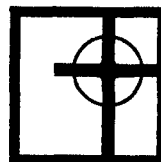
Another school I visited, had a tenth grade boy this year that didn't like the school, so he set a fire to one of the rooms. The principal said, "We've got to get this kid out of here." And I agreed, he ought to go. But you know what happened? The school board didn't have the backbone enough to ship that kid out, because the father was influential and said, "I'll take you to court, etc." So, they left him in. Two days before I was there, he tried to flood the school. He turned water on at night and ruined a bunch of the carpet, and they still didn't have the guts to expel the student from that school.

If it requires some backbone, look to the Lord and He will give you some backbone. We need principals that have some backbone and will do what's right no matter what.

In Christian schools, the leadership is vital, but no one is going to survive without the teachers. The Christian school teacher is one of the most sought - after individuals in this country — and not just Christian school teachers but Christian workers in general. I was talking to the President of a Bible College last year. He said, "You know, Mr. Baker, men Phd's in Theology are easy to find in comparison to finding a good maintenance man." We need Christian school teachers. We need Christian workers. Christian School pastors and principals travel thousands of miles every year recruiting teachers. If we are going to provide Christian education for the third century, what kind of teachers do we need? We get many applications. Many people come in off the streets — public school teachers — looking for jobs. But that is not the kind of teacher we are looking for. You hear statements like, "This teacher is a Christian. She has taught several years in public education. She has a rather 'public school' philosophy of education; as a matter of fact, she kind of likes it, but she's in

our church and she's very willing to teach in a Christian school." No, that's not the kind of teacher that we are looking for in a Christian school! Then, you hear, "This teacher is a Christian. She has an advanced degree in early childhood education. Now, if you can meet public school salary, (after all, a laborer is worthy of his hire) she will sacrifice just a little bit to come and help you in your school." No! The degree may be fine, but she's not what we are looking for! If the missionaries can go to the foreign fields and sacrifice to reach men and women for the Lord, we can do it here in the United States. We are not called on to sacrifice very much anymore. But we can do so — a little bit financially. If we can keep tuition down, more parents can afford to send their kids to a Christian School and we can reach more boys and girls for the Lord. What are we looking for? We are looking for what I call the key ingredient as far as teachers are concerned. The key ingredient — teachers who have a heart for the ministry of reaching boys and girls for the Lord and training them in the way they ought to go. Without that key ingredient, you have no business teaching in a Christian School. So, how about it, teachers? Is it just a job with you? "Well, today's another day. I teach kindergarten and those little kindergarten kids don't know too much, so I can sluff through another Bible lesson." You don't know how much those kids look to you and trust in you. When my boy was a five-year-old, I asked him about the Bible lesson that day. He said, "Well, I learned about Zacchaeus." So, in making conversation, (and if you can get the picture, we use flannelgraph materials), I said, "Well, tell me, how did Zacchaeus get up in the tree?" He said, "Oh, the teacher put him there." I couldn't convince him that Zacchaeus climbed up in the sycamore tree. The teacher put him there, and what the teacher does or says is "Gospel" to those kids. Listen, Bible is the most important subject that we teach. That is the heartbeat of our ministry. In order to get saved, the Bible says that we must become as little children, but those kids don't have to become as little children, they already are. As you go into that classroom, those kids have spiritual needs

SEE PAGE 8



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FROM PAGE 1

The True Church

opens the door no man on earth can open it — neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized, but he has that which is far better than any water — baptism — the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings governments, magistrates, or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural titles of present honor and privilege, and the promises of future glory, especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world; the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostle's Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises, "the gates of hell shall not prevail against it", and to which He says, "I am with you always, even unto the end of the world" (Matt. 16:18; 28:20).

This is the only Church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of

prayer, and the resurrection, and judgment to come — about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment.

This is the only Church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly catholic. It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian — but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name and tongue — but all one in Jesus Christ.

This is the only Church which is truly apostolic. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and tinkling cymbals.

This is the only Church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. The Pharaohs, the Herods, the Neros, the bloody Marys, have labored in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which, often burning, yet is not consumed.

This is the Church which does the work of Christ upon earth. Its members are a little flock, and few in number, compared with the children of the world; one or two here, and two or

three there. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defense, the stay and the support of any nation to which they belong.

This is the Church which shall be truly glorious at the end. When all earthly glory is passed away then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, one Church only will be named, and that is the Church of the elect.

Reader, this is the true Church to which a man must belong, if he would be saved. Till you belong to this, you are nothing better than a lost soul. You may have countless outward privileges; you may enjoy great light, and knowledge — but if you do not belong to the body of Christ, your light, and knowledge, and privileges, will not save your soul. Men fancy if they join this church or that church, and become communicants, and go through certain forms, that all must be right with their souls. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. Take notice, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother — and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.



1976

John 8:36; 20:31

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An Easter Story

"Resurrection! Impossible! Say Jesus' disciples slipped under the cover of darkness and stole His body away! Blame His disappearance on anything you can think of, but don't say He arose from the dead! Everyone will think we have gone mad!" So the chief priests and Pharisees rejected Christ's resurrection.

Resurrection! The word was like an explosion when Paul breathed it aloud, for the Sadducees could not, would not accept such a doctrine! The subject caused chaos wherever Paul spoke.

Many people today cast out the truth just as quickly and resentfully as unbelievers in early times, but the fact remains as sure as on that first Easter morning — Jesus Christ died for our sins, but He conquered death and the grave. He rose from the dead and is alive forevermore. What joy, what hope this brings to the heart of every boy and girl who is a Christian. We not only have our sins forgiven through Christ's death, but we have eternal life through His life.

The Resurrection is clearly taught in God's Word so that we may believe, and God has also illustrated it in many ways in nature so that we may in a small way understand this wonderful truth.

Dr. Walter Wilson in his book of "Animal Stories" tells about the dragon fly.

There are many kinds of flies but this one is the most beautiful of all the flies I have seen. It is large and long and its body has a brilliant metallic luster combining all the colors of the rainbow. It loves the sunshine. I am sure you have seen it around rivers and ponds and lakes. It darts about very rapidly and is so alert and swift that it is almost impossible to catch it. It is so restless that it never stays in one place, but it has a very happy time flying around in this new world into which it has come. I am sure you have guessed by this time that I am talking about the dragon fly.

The dragon fly did not always live in the air and the sunshine. It lived in another world — a world of mud down at the bottom of a lake or a pond. It was a very ugly creature then and is called a grub. It crawled about hunting for things to eat such as insects and bugs. These baby grubs are cannibals. They eat one another. Isn't it terrible! After they are changed into the beautiful creatures you see flying about in the sunshine, they do not eat one another. When people live in wicked places and do sinful things, they mistreat other people and do not act as they should. If they would only trust the Lord Jesus and let Him save them, then they would be changed and would not do sinful things. They would have an experience something like

the dragon fly about which I want to tell you.

Three baby grubs, Jimmy, Cecil and Percy, lived in the mud. They were having a family meeting around the little pebble which was their dining table. Percy said, "Say, kids, I have been told that there is another world into which we go when we leave this mud, but I don't believe a word of it. What do you think?"

The other two replied, "We don't believe it, either. We never saw it. Our daddy and mother never told us about it. Nobody ever came back from there to tell us what they found."

Just then there was a terrible splash, mud flew everywhere, and who should come into their midst but Old Greenie, the bull frog. Jimmy said, "Where have you been, Greenie?"

Greenie whispered, "Don't tell anybody, but I have been out in another world. It is a wonderful world. The plants are so large that it takes me a long time to hop around one of them. There isn't any water or mud out there and the ground is green instead of black. There is warm sunshine, fresh air and beautiful flowers."

The three baby grubs looked at each other and tapped their heads as if to say, "Poor Greenie is out of his head. We'd better call the doctor."

Old Greenie said, "I knew you would not believe it. But I have been out there and have seen it. I know what I am talking about. How would you like to go and see it with me?"

Percy, the largest of the three, said, "I will go. I want to see it."

Greenie said, "All right. You jump on my back and I'll take you there and bring you back."

Percy crawled on Greenie's back. Jimmy and Cecil said, "Goodbye! We hope you will come back, but we are afraid that you will not."

Greenie hopped along under the water through the mud until he reached the bank. Then he slowly came out of the water, but when Percy Grub left the water, he could not breathe.

You see, he was made to live under the water like a fish, and so he gasped for breath, fainted dead away and fell back into the water. He had a headache and he hurt his leg a little when he fell off, and so he came limping back to Jimmy and Cecil. Holding one hand on his head, he said, "Nobody can live out in that world. I am telling you. Old Greenie Frog went somewhere, but nobody can live out there. I'm sure of that."

Greenie Frog did not come back to this little family of grubs. He went off somewhere else to play and so they thought he had died. After a number of days, Percy said, "Boys, I feel so funny in my back. I don't know what is going to happen,

but I feel as if I'm going somewhere." So he started to crawl up one of the bulrushes. The others came crying around him and said, "Percy, you cannot go away from us!"

But he said, "Yes, I must go. I have a funny feeling inside."

They said, "Percy, will you come back and tell us about the other world you may find out there?"

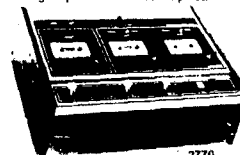
Percy said, "I certainly will. I give you my word, if there is really another world, I will come back and tell you about it." So they told him "Good-bye" and he crawled to the top of the water. He came out of the water just a little way. He felt queer and dizzy, and then suddenly he felt something bursting loose on his back. What do you think? The shell burst and out came the beautiful dragon fly! Oh, it was pretty! It had such beautiful colors, such transparent wings, such delicate little legs! Percy felt wonderful. He flew away to enjoy this world and the new life.

That evening when Percy went to sleep he remembered that he had promised his two brothers in the mud that he would come back and tell them about the new world if he found it. As soon as the sun was up, Percy flew into the air, folded his wings, and dived headfirst into the pond to tell his brothers what had happened to him. But do you know when his head hit the water, the blow knocked him unconscious and he lay helpless on the water. After awhile he revived and exclaimed, "I don't know what happened!" He thought he did not go high enough when he dived, and so he went higher and dived again. This time he was nearly killed when he hit the water! Again, quivering and faint, he lay on the water until he recovered. Then off he flew and said, "I tried to go back and I wanted to keep my promise but I am changed and I cannot go back. I do hope they won't think I did not tell them the truth. I did try to go back but could not."

Cecil and Jimmy waited for Percy to return. Finally they said, "We knew there was not another world out there because if there had been, Percy would surely have come back and told us. He said he would." So they concluded that the life they lived in the mud was the only life.

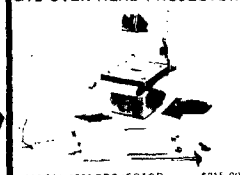
Children, some people are just as foolish as these dragon flies. They do not believe that there is another life after death simply because they haven't been there or because nobody has come back to tell them about it. They do not believe what God says about it in His Word, the Bible. Jesus said, Ye will not come to me, that ye might have life (John 5:40). Don't be like that. Come to Him

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Fundamentalist Congress Program Set

The worldwide meeting of those who hold to the fundamentals of the Christian faith to be held in Edinburgh, Scotland, June 15-22, 1976, today released the names of those who have been invited to participate in the program of the World Congress of Fundamentalists.

Heading the list is Dr. Ian R.K. Paisley, Member of Parliament and Minister of the Martyr's Memorial Free Presbyterian Church in Belfast, Northern Ireland. Others, perhaps more familiar to American audiences, are: Dr. Bob Jones of Bob Jones University, Greenville, South Carolina; Dr. Jack Van Impe, Evangelist, of Royal Oak, Michigan; Dr. Wayne Van Gelderen, Pastor of Marquette Manor Baptist Church of Chicago, Illinois; Dr. G. Archer Weniger, President of San Francisco Baptist Theological Seminary, San Francisco, California; Dr. Myron Cedarholm of Maranatha Baptist Bible College, Watertown, Wisconsin; and Dr. William Ward Ayer, Executive Director of Marching Truth Ministries, St. Petersburg, Florida.

From other areas of the world, speakers include: Dr. Eric Gurr, President of Toronto Baptist Seminary, Toronto, Canada; Dr. Jacob Chelli, President of Berean Baptist Bible College, Bangalore, India; Mr. John MacKenzie, Chairman of the Board of Directors of Faith Christian School, South Australia; Dr. Peter Ng, Director of Jesus Saves Mission, Singapore; Rev. Wadie Mikhail, Alexandria, Egypt; Rev. Jurgen Matthia, Missionary to Germany; Rev. Marcel Ariege, Minister of Presbytere Protestant, Mazeres, France; and Dr. Lali Din, President of Lahore Bible Institute, West Pakistan; among others.

The World Congress is the first meeting of its kind to cross denominational lines and is not designed to create a new denomination or world organization. Its purpose, according to a spokesman for the 30-member international sponsoring committee, is solely for fellowship, instruction and inspiration.

During the Congress, some of the outstanding Fundamentalist speakers of the twentieth century will examine such topics as: The Authority and Accuracy of the Bible; The Infallibility of the Scriptures; The Basis for Christian Fellowship; The Role of Missions in a Changing World; How Evangelistic Techniques May Be Changing For Better or Worse; The Response of Fundamentalists to the Challenge of New Cults in Religion; and A Christian's Responsibility to His Government.

The general program will include presentation of papers and subsequent discussions, times of prayer, specialized seminars, daily special meetings for women, and inspirational and devotional preaching.

Charter flights will depart New York on June 14 for Edinburgh carrying American Fundamentalists to the meeting. The site of the gathering is Edinburgh's largest auditorium, Usher Hall. A boat has been chartered to bring an equal number of Fundamentalists from Northern Ireland, and plans are firm for delegates from the continent, other parts of the United Kingdom, and delegates from other parts of the world, including the Middle East.

Educational Panel On Program

THE FUNDAMENTALIST AND EDUCATION

Moderator: Dr. Linton Johnson, President of Free Will Baptist Bible College in Nashville, Tennessee

Author - Speaker: Dr. B. Myron Cedarholm, President of Maranatha Baptist Bible College in Watertown, Wisconsin

Panelists:
Dr. Dayton Hobbs, President of Santa Rosa Christian Schools, Milton, Florida
Mr. John MacKenzie, Chairman of the Board of Directors of Faith Christian School, Inc., South Australia
Dr. Paul S. Warren, Huntington Christian Academy, Huntington, West Virginia

FROM PAGE 5

Christian Education

For Eternity

to be met and you had better be prepared. You ought to pray everyday, "Lord, help me be a fit vessel for your use today."

How about it, teachers? Do you go in the classroom every day and say, "Okay, kids, what are we going to learn today?" That is exactly the reason we're not seeing anything turned out in the public schools today because they let the kids set the pace, they let the kids choose the subjects. If you let the kids choose the subjects, they choose lunch, recess, and physical education, and that is exactly what I would have picked. But don't let the kids set the pace. No, we have to be just stewards of the time the Lord gives us. Do you know why most parents send their kids to a Christian school? It is not for the spiritual training. Most parents send their kids to a Christian school for the academics. That's fine! Let them send them. We'll give them a good academic product, and we'll also have a spiritual ministry with those boys and girls.

Many times up North when I speak in a college class room, I will be introduced as being from a Christian school. Right away, I see them look back and forth with little grins and I know exactly what they are thinking. They are thinking, "Aha, Christian school, a glorified Sunday School and Mickey Mouse academics." I tell them that I know what they are thinking, and the reason they are thinking that is that there are too many of those schools around. You had better be turning out a pretty good academic product. You ought to work hard and do the very best you can. We ought to out-produce the public schools hands down any day. If you turn out a good product, the parents will be impressed. They will tell their friends, who will send their kids, and you will have an opportunity to win those kids to the Lord. But if you turn out a poor product, the reverse is true, and there will be kids that you could have reached for the Lord and have a ministry with, who will never come to your school, because you, as a teacher, left it up to the kids to do what they wanted to do. It takes work. It takes prayer and planning. Is it just a job, teachers, or is it a ministry? We need teachers who are willing to give of themselves for the sake of the ministry. That's what we need and that is what the boys and girls need.

Once the Lord has given you a ministry, then you ought to stay with it and you ought to be loyal. We have teachers who move every year. Not too long ago, I had a pastor tell me, "Brother Baker, I've got an excellent first grade teacher. She's tremendous. We are building our school program. I believe that beyond a shadow of a doubt that she ought to stay here and teach for us this next year, but I kind of think that because she didn't find a husband here, she is going to go to the next school and see if she can find a husband over there." Now, you'd be amazed how many times I hear that. You'd better

make sure you are doing it the Lord's way. He's liable to find the wrong kind of husband. You'd better stay in His plan and do what's right, if you never find a husband. We need teachers who are willing to stay with us and help build the ministry, and we need teachers that are loyal. Many times a pastor will say to me, "Mr. Baker, if I start a Christian school, are there going to be problems?" And I say, "Yes, there surely are." And I tell them if anything is done for the Lord, the devil is going to try to subvert that ministry. The attacks are going to come from two different sources. The first attack is going to come from without — it will be the state. It will be the Health Department, or the Fire Marshall, or a lawsuit. All these things to try and stop you from getting your Christian School going and doing what's right. First, the attacks will come from without. Then, the attacks come from within, and those are the worst kind. I'd rather have the attacks from without any day than the attacks from within. We are supposed to be fighting, doing battle against the devil and working for the Lord. We are supposed to be going together, and then, all of a sudden, we have treason in the ranks. We have some of our own group, griping spirits, and are undermining the ministry. I'd rather have the attacks from without any day. Be loyal to the ministry; you are called to. If you have a problem along the line of loyalty, get that problem settled. If you have a rotten attitude, if you have a griping spirit, if you are disloyal, you'd better make it right! If you expect the Lord to bless in your ministry, you'd better get right with the Lord. You'd better go to your principal and apologize. You'd better go to the pastor and ask his forgiveness. You'd better go to that fellow teacher and get it straightened out. If you don't, you can go from school to school but the problem will go right along with you, and it will multiply everywhere you go. You'd better get it settled. We need teachers, but we need teachers that will stay with it and be loyal.

We have looked at the Christian school movement in general, individual schools, leadership, and teachers, but I have left the most important to the last. Do you know the most important thing that we have to be concerned about? It is the ministry of reaching boys and girls for the Lord. Teachers, principals, pupils may come and go, but it is the ministry, the Lord's work, that stays. I talked with a pastor the other day on the phone who had all kinds of problems in his school. Some personnel had rotten attitudes. They had a principal that didn't do what was right. The pastor said, "Do you know what the people in our church do now? They refer to it as 'our' church and 'that' school. All those people that caused the problems have left, but the ministry — the Lord's work — the important thing — is there and it is suf-

fering." Many of you know exactly what I mean. Principals and pastors, the Lord has given you charge of His work. Teachers and workers, you are every bit as called by the Lord when you stand behind your desk and teach those boys and girls as the pastor is called to stand behind that pulpit. It is a sacred calling. The Lord has entrusted that to you. The Lord has allowed us to share in His work — the ministry of Christian education. It is a great responsibility and it is a great opportunity. Our feelings change — the ministry stays. The ministry is more important than the feelings of any one individual. Your feelings change; my feelings change; but it is the ministry that we are considering — that is the most important thing. We don't offer a lot of money. We don't offer a big position. We don't offer a lot of prestige. But we do offer you a ministry that will pay dividends throughout eternity.

I'd like to close with two illustrations. We had a boy in our school. His name was John Pinson. John Pinson was dying of leukemia. He was one of my daughter's classmates. Many of our teachers knew John. All of us did, I guess. The kids would push John through the hallways in his wheel chair. Many times he would have to go into the hospital. On one occasion, he lost most of his hair. On another occasion, he kind of lost his memory. John was taking care of the academics but his preparation wasn't for time. His preparation was for eternity. We knew that John didn't have too long on this earth but we were preparing him for eternity. His parents were glorious Christians. When John passed away, the kids in the fifth grade class were the honorary pallbearers. They sang the Hallelujah Chorus at his funeral. You know something, the week before John died, he led a little boy to the Lord in the hospital. That is what we are in business for, folks.

We had a third grade student last year who was saved in the third grade. His mother came to the Bible Class and she got saved but his dad was a person that no one could reach. He seemed hardened to the Gospel. One night the father was lying on the couch watching television, and the mother was doing dishes. The little boy came in and said, "Dad, I'd like to talk to you. I don't know how to talk to you, but I guess I need to talk to you man-to-man." The father said, "All right, son," and turned off the TV set. The little boy told his father, "You know, Dad, I'm a Christian now, and if I died, I'd go to Heaven. And, Mom has asked Jesus into her heart and if she died, she'd go to Heaven. But, Dad, you are not a Christian, and if you died, you wouldn't go to Heaven. We love you, Dad, and we don't want to be in Heaven without you." That third grade boy did what many of us couldn't do, he led his own father to the Lord that night. Now, that is what we are in business for. Christian education for the third century? No. Christian education for eternity!

Youth Workers' Program

Features Practicality

Youth workers from 18 states gathered on March 2-5 for the Second Annual Youth Workers' FITness Program at THE WILDS Christian Camp and Conference Center near Rosman, North Carolina. These four days were replete with seminars, workshops, and demonstrations on the Fundamentals of the philosophy of youth work, insights into the problems of youth work, and Techniques of the programming of youth work (FIT).

Practicality was the key. Youth workers, both pastors and laymen, are crying for "something that I can use with the youth in my church. Give me ideas that will work for my youth ministry. Please tell me how to do what is expected of me as a youth worker." This FITness Program was geared to supply the necessary knowledge, methodology, and workable principles.

All the sessions were led by those presently engaged in a successful youth ministry. Such men as Dr. Frank Garlock, Symphony of Life Seminars, Inc.; Frank Hamrick and Jerry Dean, Pro-Teen Bible Clubs; Ardy Parlin, Biblical Youth Ministries, Inc.; Dr. and Mrs. Ken Hay, Ken Collier, and George Thornton, THE WILDS Christian Camp and Conference Center; Dr. Walter Fremont, Bob Jones University; outstanding pastors and youth pastors as Dr. and Mrs. Walt Handford, Phil McKeown,

Larry Karsies, Duane Mathews, and Les Ollila.

Topics ranged from such in-depth considerations as "Case Studies of Specific Problems" and "Principles of Counseling" to less sophisticated concepts as "The Fine Art of Scrounging." Basic principles were discussed in such problem areas as rock music, the public school, separation, and standards. A much-needed emphasis was placed on the youth worker's home, his personal time management, hospitality, and his total philosophy of youth work. The 56 workshops also shared ideas regarding programs, activities, Bible-quizzing, building the entire family through the youth ministry, youth choirs, youth visitation, goal-oriented leadership, and much more.

Introduced at this annual event was the new quarterly publication of program and activity ideas called S.O.A.P. This periodical serves as a collection and distribution point for ideas contributed by youth workers around the country. S.O.A.P. contains all the elements of "good clean fun" — Surprise — Originality — Adventure — Purpose. Youth workers can "wash away their programming problems by using S.O.A.P." S.O.A.P. is available on a subscription basis through THE WILDS, P.O. Box 5211; Greenville, South Carolina 29606.



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