

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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Fundamental Baptist Fellowship

RESOLUTIONS

The 61st annual meeting of the Fundamental Baptist Fellowship of America, under the leadership of Dr. Rodney Bell, commenced on the 16th of June at 7:00 o'clock at Tabernacle Baptist Church in Virginia Beach. Dr. David Sproul, one of America's leading Evangelists, brought the first message, followed by Dr. Don Jasmin. The meeting was attended by hundreds of preachers and missionaries from across America. There were 24 states represented and three nations. Exceptionally wide coverage was enjoyed for the meeting. The resolu-

tion committee, chaired by Dr. James Singleton of Tri-City Baptist Church in Tempe, Arizona, met throughout the week and formulated several strong resolutions for the Fundamental Baptist Fellowship, establishing even straighter lines for the defense of the faith. Several of those resolutions follow.

REGARDING FUNDAMENTALISM

The FBF believes that there is a subtle undermining of historic fundamentalism by definition; that a true fundamentalist not only

believes in such fundamentals of the faith as the infallibility and inerrancy of Scripture, the incarnation, virgin birth, substitutionary atonement, bodily resurrection and glorious ascension and second coming of the Lord Jesus Christ, the new birth through regeneration by the Holy Spirit, the resurrection of the ungodly to final judgment and eternal death and resurrection of saints to eternal life; but also exposes and separates from all ecclesiastical denial of that faith and refuses to be tolerant of be-

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SELF-LOVERS

by
Dr. Dayton Hobbs

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth (II Timothy 3:1-7).

Compare these verses with Romans 1:29-32: *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit,*

malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

In this passage in Romans, Paul is describing the heathen world of his day and, in fact, of any day, whereas in II Timothy, chapter three, he is describing the conditions in professing Christendom in the closing days of this present Church Age. This is the time of the final apostasy or "falling away" spoken of in II Thessalonians 2:1-4: *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be*



troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that heas God sitteth in the temple of God, shewing himself that he is God.

See p. 3

Editor's Desk

Organizations, churches, schools, and individuals most often simply "drift" into compromise and ruin. Hebrews 2:1 warns us of this problem which seems to be the bane of once-faithful ministries and men: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The word "slip" means "to flow past" or "drift by," that is: we had better be careful, lest having heard and been taught the truth of God, we do not anchor to it, but drift on away from it.

Drifting may be a great deal of fun on an inner-tube down a cool, swiftly-flowing stream in the summer time, but it is disastrous when, having had the opportunity to hear truth, we do not appreciate it and cling to it with all our hearts and minds, but simply drift on past, forgetting the deadly falls which invariably lie ahead. It is terribly sad to see any person in error, but it is especially sad to see those who have had the opportunity to know the truth drift down the road of compromise.

The truth is precious. If you have been blessed of God with the opportunity to know truth, do not let it slip. Hold tightly to it! Truth is permanent, anchored in the Word of God; error is drifting. No man falls suddenly; he drifts there.

We Get Letters...

Dear Brother Hobbs:

In your May issue of The PROJECTOR you edited an article on Humanism. At the end you said, "Every Christian should obtain a copy of 'Humanist Manifesto I & II. If you do not have a copy, write me and I will send you one.'" I take it this is free of charge. If so, please send me a copy. Thanks for the article and many good articles in your paper.

Yours in Christ,
S. S. A., Pastor
Frostburg, MD

Dear Dr. Hobbs:

Recently I ordered some literature from The PROJECTOR. One of the books (listed under OTHER SELECTED TITLES) was entitled The Wrong Road and it cost \$1.25. My family has thoroughly enjoyed using this as a devotional booklet and I would like to order others if you have them on different topics. ...Thank you in advance for your time and trouble.

Sincerely,
Mrs. G. G. M.
Durham, NC

BOOK REVIEW

BY
THE EDITOR

The World and Its God, by Philip Mauro, Bob Jones University Press, Inc., Greenville, SC 29614.

The original edition of this reprint by Bob Jones University Press was printed by Morgan and Scott, Ltd., London, in 1907.

About the Author: Philip Mauro, a famous patent lawyer, who practiced before the Supreme Court of the United States, was a contemporary of William Jennings Bryan and C. I. Scofield. He prepared the arguments for William Jennings Bryan in the famous Scopes trial involving a defense of Creationism against evolution. He became a Christian at the age of 44 and obviously saturated himself with the Word of God from that point.

About the Book: The World and Its God contains 24 chapters and only 84 pages. The book is basically a study of the third chapter of Genesis, particularly of Satan's deception of Eve, and of Adam and Eve's sin of believing Satan's lie and eating the forbidden fruit that led to the conditions of Mauro's time, and also of ours today. The chapters are short and concise and reveal the tremendous insight of this man of God into the Word of God. Some of the chapter titles which give insight into the thrust of the book are: "The World System: Its Origin"; "The Gospel of Self"; "The Bible Solution"; "Fig Leaves"; "The Truth about Evolution"; and "The Error of the Evolutionist."

I encourage the wide distribution of The World and Its God and express my appreciation to Bob Jones University Press for reprinting this very timely book. I trust that many more reprints by Godly men of the past will be forthcoming.


Pastor Sez:

In a few weeks another Bill Gothard seminar called the Institute in Basic Youth Conflicts will be held in Atlanta. Some people have wondered why I do not endorse and encourage attendance at the Seminars. Based on my evaluation of his teachings, on a long personal conversation with him, and on correspondence I am unable to approve what he is doing. First, his teaching on authority is flawed. He says that those who believe teenagers should only obey their parents when their commands are in harmony with God's Word "make the teenager the final authority as to what he will or will not do." Thus, he teaches that if a young man's parents object to him attending a Christian college to prepare for the ministry he should bow to their will instead of God's will. One official of a Christian college said that if they followed Gothard's teaching they would have to tell half their students to quit school because they had come over their parents' objections. He teaches that wives should obey their husbands - even to the point of dropping out of church if the husband so desires. This and much more comes out of his misinterpretation of the Bible teaching on authority. Second, I cannot support Gothard because he does not identify himself as a Fundamentalist and does not teach his hearers that remaining in liberal and neo-evangelical churches is a sin. Third, he makes the common mistake of psychologists that if a thing works for one person it must be right. He uses illustrations of people working out problems and, then, says that everyone who has a similar problem must follow the same method. In effect, he makes doctrine out of experience.

I realize that many Fundamental pastors and church members think Gothard is great. They point to the great crowds, his use of the Bible, and the amazing results. Twenty-five years ago these same people said Billy Graham was wrong. When his supporters defended him by pointing to the great crowds, his use of the Bible, and the amazing results, the Fundamentalists said those were not the proper criteria for evaluating spiritually a man's ministry. I have talked with men across America who have voiced the same concerns. Others have said he is going to change. Unless and until he publicly identifies himself as a Fundamentalist, exposes the liberal churches, and changes his teaching on authority, I cannot support him.

Metropolitan Baptist Church
Bulletin, Atlanta, GA.

The PROJECTOR

<p>EDITOR Dr. Dayton Hobbs</p>		<p>MANAGING EDITOR Ray J. Johnson</p>
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From p. 1

RESOLUTIONS

lievers who are tolerant of unbelievers; we believe that those who hide their "soft" stand on separation by hiding behind what they term "the modern fad of secondary separation" espouse a position that will eventually destroy historic fundamentalism.

REGARDING NEW EVANGELICALISM

The FBF records its opposition to new evangelicalism, the theological movement of neutralism which changes the Biblical command of separation to one of infiltration and views with increasing concern the actions of new evangelicals, such as the conference on preaching at the Graham Center in Wheaton in June, 1981, in which Dr. Allen, First Methodist, Houston; Dr. S. M. Lockridge, Calvary Baptist Church; Dr. Stephen Oldford, Encounter Ministries; Dr. Oswald Hoffman, the Lutheran Hour; and Dr. T.W. Wilson, Billy Graham Association were brought together on the same platform and the American Festival of Evangelism to take place in Kansas City, July 27-30.

REGARDING THE MINISTRY OF THE SWORD OF THE LORD

The FBF acknowledges the tremendous contributions that The SWORD OF THE LORD has made to evangelism and personal soul winning over several

From p. 1

Concerning our passage in II Timothy three, Dr. H. A. Ironside says,

...The Holy Spirit is describing conditions in the professing church in the last days! It is not the openly wicked and godless who are being depicted here. It is those who have a form of godliness, while denying its power. This is what makes the passage so intensely solemn and gives it such tremendous weight in the present day.

PERILOUS TIMES

The "perilous times" Paul refers to in verse one indicates that these will be hard, grievous or difficult times for the true believer. The

decades, commends the editor for refusing to appear at a religious meeting with a Roman Catholic; but views with great dismay the current editorial policy of stoutly defending the new evangelical practices of the Jerry Falwell ministries and the religious ecumenism of the Moral Majority; and urges a return to the editorial policy when rebuking Billy Graham, denouncing the lack of separation of the new evangelicals, and Weniger's Words of Warning were normal fare.

REGARDING CHARISMATIC MOVEMENT

The FBF exposes the modern-day charismatic movement as a counterfeit of true Biblical Christianity and as the catalytic agent for a one-world church of Antichrist, condemns it as subjective and experience-centered rather than objective and Scripture-centered; and warns Bible-believers against charismatic ministries such as Pat Robertson and the 700 Club, LOGOS publishers, Melodyland School of Theology, and Full Gospel Business Men's Organization.

REGARDING A.C.E.

The FBF views with alarm the A.C.E. school program throughout the nation, in that they have become affiliated with charismatics, new evangelicals, and other non-separatist elements in their region-

al rallies, and commends those using A.C.E. materials, who seek to maintain a separatist posture.

REGARDING THE JERRY FALWELL MINISTRIES

The FBF rejects the claims of the Jerry Falwell ministries as being in the mainstream of historic fundamentalism and sees a digression from fundamentalism by definitions; therefore, we properly categorize these ministries as new evangelical and substantiate this by the appearance of prominent Southern Baptists and representatives of new-evangelical Campus Crusade on the platforms of Falwell's church and educational institutions.

REGARDING BASIC YOUTH CONFLICTS

The FBF expresses concern over the ministry of Bill Gothard and Basic Youth Conflicts and calls upon fundamentalists to exercise caution in condoning or cooperating with a ministry that has never identified with the cause of Biblical separatism.



SELF-LOVERS

times will require much wisdom and discernment in order to deal with the problems facing faithful Christians. Hiebert, commenting on this passage, says,

Timothy must realize that opposition to the truth will grow even more intense and that evil men will arise in the professed circle of believers who will not be redeemed. With the present imperative, "This I know," Timothy is told to keep this realization before him. The one point stressed is the fact that "grievous times," hard and difficult seasons, lie ahead when believers will be confronted with perplexing problems and difficult duties because of the abounding iniquity operating under the pretense of

being Christian.

We must certainly recognize the fact, as we study this portion of Scripture, that we indeed live in the midst of the times described. The question (one we cannot really answer) is how close to the close of these "last days" are we presently living? I believe it could well be much closer than we may suspect, and I believe a close look at this portion of Scripture will strengthen this position.

IMPROPER LOVE

Dr. Bob, Sr., used to say, "What you love and what you hate reveal what you are." I certainly believe

See p. 8

Stars of the Morning

By "Aunt Carolyn"

GOSPEL PROJECTS INC.



The Story of
THIRTY YEARS OF SERVICE

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.
Exodus 23:30

Dramatic stories spring from romantic sounding places like Venice, Paris, and Rome, but who would expect any story from an unlikely place like Bagdad? It is a quiet little mill town in Northwest Florida, where Blackwater River flows into Blackwater Bay. It has now turned residential only since the close of the South's largest sawmill in 1939. The scream of the saws is hushed, the roar of the giant waste fire is silent, the rumble of the logging train is still, and the hollow blast of its old steam whistle is mute. The log pond that once jammed the creek with its timber treasure is clear now, allowing boat passage. The old commissary, once the hub of business and pleasure, is gone and with it the old company doctor's office, now unresponsive to the ills of a mill community. The once industrious, thriving town is quiet now as the low-hanging Spanish moss in the giant live oaks sways gracefully in the soft, southern breeze. The picturesque setting little reveals the quiet, unassuming beginning of a work of God.

The founder of Gospel Projects, Inc., Dayton Hobbs, was born here December 11, 1924, and grew up through days of struggle in the company-owned town, when men worked eleven hours a day for seven cents an hour. Sunday mornings found him not only prompt, but early for Sunday School, taken there dutifully by his father, the Lumber Company's depot agent and train dispatcher, who, though yet unsaved, was faithful Sunday School Secretary, arriving well in advance of the appointed hour and often opening the church windows as he lifted the rousing strains of "The Wabash Cannonball."

It was also here that the young Hobbs grew up through the days of the Great Depression, graduated from high school, and left home to join the Army Air Corps, where he flew B-24's in World War II. After discharge, he was an aircraft mechanic at NAS Pensacola for five years.

In those days, the Methodist Church had already strayed far from its moorings. The true Gospel was scarcely preached, so it was not until age 25 that Dayton Hobbs was put under the preaching of the true Gospel in a revival meeting in Pensacola. A week of struggle under conviction by the Holy Spirit, of reading the Bible, of fears concerning living a Christian life, and of earnest praying and seeking the Lord was at last followed by actually trusting Christ as Savior and Lord and receiving the peace of God into his heart on April 9, 1950.

Almost immediately, the sense of the call of God to preach the Gospel was impressed on his heart, and he accepted any opportunities to speak or preach that were offered. The following September, he entered Bob Jones University to study for the ministry, and those years under the influence and intense preaching of Dr. Bob Jones, Sr., formed his philosophy and attitude toward the work of God and the preaching of the Gospel.

His first summer home from the University, he again preached and taught at every opportunity. Many souls were saved, but his open exposing of the heresy and falsehood in the Methodist Sunday School literature made his an unwelcome voice. At last, convinced that the apostate Methodist Church could not be salvaged, he withdrew from the denomination and on August 5, 1951, started the first independent church in the Northwest area of Florida. No majestic edifice awaited the little group who pulled out of the denomination to stand for truth, but rather

an old barn, cleaned, painted, and converted to use as a meeting place in the nearby Pace community, with hand-made wooden benches for pews and an old Victrola for a pulpit. But from this place, the Gospel went out, clear and unadulterated. Souls were saved, and people began to grow in the Lord.

The work was maintained through Hobbs' remaining college years by the people meeting for Bible study every Sunday and their young preacher driving the 500-mile trip one weekend each month to hold Saturday night preaching services, Sunday morning Sunday School and morning preaching, and then making the drive back to campus in time for Monday morning classes.

Standing for truth and separation took its toll early. In 1953, when the young preacher refused to join the Evangelical Methodists, that group canceled a whole summer's schedule of revival meetings for which he had been engaged as evangelist. The urgent insistence of some people and of a trusted preacher friend to take the little flock into the Evangelical Methodist Church was met by a firm determination to stand true, unencumbered by denominational pressure and obligated not to man, but only to God. Dr. Bob Jones, Sr.'s sound advice, "If they won't let you preach without joining them, they're too denominational," was a guiding light at such a crossroad. Determined to do right, the young preacher promised the people who were concerned that there would always be an independent work in the area if they wanted it. For that, the owner of the property, where so many hours of work and sweat had been invested, now retracted the offer of its use, and the little group was without a meeting place.

(TO BE CONTINUED)

Look for next month's issue.
See how God undertook.

NO SECURITY IN HIGH WALLS!

In ancient China, the people desired security from the barbaric hordes to the north, so they built the great Chinese wall.

It was so high they knew no one could climb over it and so thick that nothing could break it down. They settled back to enjoy their security.

During the first hundred years of the wall's existence, China was in-

vaded three times. Not once did the barbaric hordes break down the wall or climb over the top.

Each time, they bribed a gatekeeper and then marched right through the gates.

The Chinese were so busy relying upon the walls of stone that they forgot to teach integrity to their children.

— Copied



The Other Side

with Dave Johnson

For several years, our government has been talking about providing some type of tuition tax credit (T.T.C.) to people who have children in private schools. While

By Barbara Morris

(From The "National Educator")

UPLAND, California—Traditionally, it has been the policy of the education Establishment to deny anything is wrong with the schools or quality of education. When it is backed up against the wall with evidence of failure, it places the blame on a ridiculous assortment of excuses—budget cuts, too much TV watching, one parent families, parents who don't care etc.

But now, all of a sudden, there is evidence of public admission of failure.

For instance, the February issue of "Educational Leadership" has devoted five articles to "The Science and Math Gap." The gist of these articles is that American education is so bad and Soviet education is so superior that unless American schooling improves, the Soviet empire poses "a formidable challenge to the national security of the U.S., one that is far more threatening than any in the past and one that will be much more difficult to meet."

That's a pretty strong statement. What's behind it? When the first Soviet Sputnik was launched, the result was passage of the Elementary and Secondary Education Act (ESEA), which opened the flood gates for federal funding and development of programs which have been largely responsible for the disastrous direction education has taken since then.

So here we are 24 years post-Sputnik, and once again the superiority of Soviet education is being held up to demonstrate by comparison just how bad American

many Christian educators have promoted this type of legislation as a boon to the Christian school movement, The PROJECTOR has tried to point out the dangers in a T.T.C. plan. The July 27 edition of The

SPOTLIGHT carried an article which confirms our position that T.T.C. is a subtle plot to place all private schools under the control of the government system. That article is reproduced below.

Establishment Develops Plan To Control Private Education

education really is. What is the reason this time?

Before answering that question, let's look at a Los Angeles "Times" article (2-23-81 p.1) titled "Serious Decline in High School Education Seen," in which California education is described as being so bad it is "devastating." Acknowledging that the California economy is dependent on technology, a University of California official states that "If we don't produce the students to meet those needs, we are going to be in a lot of trouble." That's a strong admission of failure! Again, why?

There are several possibilities, but the only one that makes sense is this: The education Establishment wants to eliminate its competition. That may not make any sense unless something else is considered.

Today, private schools are posing a real threat to the very existence of government schools. All across the nation, government schools are being shut down right and left simply because there are not enough children to fill the seats. At the very same time, private/church schools are opening at an unprecedented rate.

Clearly, for government schools, jobs, money and survival are at stake—a dilemma which could be resolved if those private schools were either destroyed or brought under control of the government system. The problem is, how to do it?

Well, why not admit what cannot be denied anyway? Such admission of failure would legitimize voucher or tuition tax credit (TTC) legislation, which, if properly drafted,

would put the government in control of private schools by requiring them to meet government standards in order to participate and get a slice of the financial pie.

Those schools that did not choose to meet government standards or requirements would soon find themselves in a financial bind or forced out of business as parents would certainly place their children in one of the many participating schools.

The education Establishment claims it is strongly opposed to vouchers and TTC. If such is truly the case, then why aren't government schools shaping up to meet the demands of parents? Such an about-face would effectively destroy any chance for success of vouchers of TTC legislation. Yet, nothing is done to correct the abuses and failures parent constantly complain about.

The Reagan administration is on record in favor of vouchers or TTC. Thus, for the education Establishment to suddenly engage in contrite breast-beating and admission of guilt begins to make sense. It boils down to a very simple equation:

Rotten schools plus public dissatisfaction plus a voucher or TTC plan equals control of all schools.

In California, the orchestration has begun for support of the Coons-Sugarman legislation which is just up the alley of the education Establishment. This proposal is purported to give parents a choice but the only choice would be between this government controlled school and that government controlled school, which is



**Focus
On
Religion**
BY

PETER J. FOXX

TWENTY-FIVE YEARS of CHRISTIANITY TODAY

CHRISTIANITY TODAY, the brain-child of Billy Graham, celebrated its silver anniversary this past July. It was late in the year 1953 when Graham first conceived his idea of a magazine that would help make evangelicalism palatable to the religious community of mainline denominationalism. Financed by businessman Howard Pew, guided by his father-in-law, Dr. Nelson Bell, and supported by chairman of the board, Harold Ockenga, Dr. Graham was able to launch CHRISTIANITY TODAY less than three years later. Carl Henry was the magazine's first editor, followed by Harold Lindsell in 1968 and Kenneth Kantzer a decade later.

Graham wanted CHRISTIANITY TODAY to be a rallying point for evangelicals, and it has indeed been that. There was one thing he did not want. Recounting the origins of CHRISTIANITY TODAY, he writes:

We were convinced that the magazine would be useless if it had the old, extreme fundamentalist stamp on it. (The word "fundamentalist" at that time perhaps had a different, more negative connotation than it does today, on both sides of the Atlantic. I have always strongly accepted the fundamental doctrines of the faith, and wanted the magazine to reflect this, but not to have a strong separatist or negative attitude.)

What fruit has been produced by twenty-five years of faith without separation? In the July, 1981, issue of CHRISTIANITY TODAY, Graham lists the most significant changes in American Christianity during this period of time. Among these are:

1. ...The emergence of evangelicalism as the most significant religious movement throughout the world, as well as in America.
2. ...The new understanding between Roman Catholics and Protestants.
3. ...The emergence of large

numbers of evangelicals taking strong political positions.

4. ...The charismatic movement. The words "Holy Spirit" and "Pentecost" no longer belong exclusively to the so-called Pentecostal denominations....It also has brought together in a new way many Christians from various backgrounds and persuasions.

Fundamentalists need to be reminded that militancy, or the "bite" and "salt" of our faith can not be removed without complete destruction of Christian testimony and effectiveness. Faith without separation is eventually no faith at all. The fruit of compromise evangelicalism is clearly seen in its marriage with Roman Catholics and Charismatics. What will be the children of this strange union?

Each believer must make the choice between the road of separation and the road of compromise. There are only two roads, and there is a price to pay regardless of the decision. Separation will likely cost one friends, fame, and fleshly success. Compromise, however, will cost even more. Compromise will leave its adherent spiritually destitute, naked, and sterile.

A LESSON ON SACRIFICE

"Our minister is always talking about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think the church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the church. There are other things that we must think of. I am afraid our minister is visionary rather than practical."

The first speaker was a wealthy businessman and the second was a successful lawyer. Both men had very large incomes; they lived not only in comfort, but in luxury, and denied themselves nothing that they felt it desirable to have. They were church members and gave "generously"; but neither of them really knew the meaning of the word "sacrifice."

A few months after this conversation the two men joined a party that was going around the world. Before they started, their "visionary" minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea, one day, they saw in a field by

the side of the road a boy pulling a rude plow, while an old man held the plow handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money, so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the businessman by his side were silent for some moments. Then the businessman said, "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the businessman had not much to say. But when they reached home the lawyer took the picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen

taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians have ever sold the ox and then harnessed themselves to the plow? — From "The Evangelist"

PRAYER

"None can believe how powerful prayer is, and what it is able to effect, but those who have learned it by experience. It is a great matter when in extreme need to take hold on prayer. I know, whenever I have prayed earnestly, that I have been amply heard, and have obtained more than I prayed for. God indeed sometimes delayed, but at last He came."—Martin Luther.

"When we go to God by prayer, the devil knows we go to fetch strength against him, and therefore he opposeth us all he can."
—R. Sibbes, *Divine Meditations*, 164.

From p. 5

LOVING IS . . . NOT LETTING DOWN THE BARS

Is it any wonder they no longer use McGuffey Readers in our schools, when you read this quote from the 1854 edition? And don't you wish they still did?

If you can induce a community to doubt the genuineness and authenticity of the Scriptures;

to question the reality and obligations of religion;

to hesitate, undecided, whether there be any such thing as virtue or vice;

whether there be an eternal state of retribution beyond the grave;

or whether there be any such being as God;

you have broken down the barriers of moral virtue,

and hoisted the flood gates of immorality and crime.

I need not say that when a people have once done this,

they can no longer exist as a tranquil and happy people.

Every bond that holds society together would be ruptured;

fraud and treachery would take the place of confidence between man and man,

the tribunals would be scenes of bribery and injustice;

avarice, perjury, ambition, and revenge would walk through the land,

and render it more like the dwelling of savage beasts

than the tranquil abode of civilized and Christianized men.

--Conservative Book Club Bulletin,
January 1977

Plan

no choice at all.

There is a workable solution: free enterprise, free choice, no government strings attached, which we could have if only we could break out of years of conditioning which have left most of us with the unshakable belief that the government is the best provider of education.

In California, UP-TUG, a bona-fide pro-choice group, has developed a "Citizens Education Reform Act"

which is slated to be on a ballot for voter approval. Anybody in other states who might want to initiate a similar proposal can obtain a copy of the act. Send a stamped, self-addressed envelope to UP-TUG, Box 432, San Mateo, Calif. 94401. They also invite your comments and suggestions about the proposal. ♣



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Be ready for September!

From p. 4

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that is true, and on that basis alone, we can unmask the professing Christians of these "last days." In verse two of our passage in II Timothy three, Paul says, "For men shall be lovers of their own selves . . .", or better, "lovers of self" or "self-lovers." This condition lays the ground work for the remainder of this passage, and we will spend a considerable amount of time on this phrase later.

Notice the next word of the passage — "covetous," or "lovers of money," or "money-lovers." The love of money naturally follows love of self, as it becomes the means for the gratification of the flesh.

In verse four, a third love is given — "...lovers of pleasures more than lovers of God," or "pleasure-lovers more than God-lovers." The last two loves mentioned, "money-love" and "pleasures-love," are natural outgrowths of "self-love," which is the primary trait of the "last days." I believe it would be most beneficial to take a close and careful look at the basic sin of the apostasy — self-love — and try to identify its presence and its fruit in our day.

(Next month - The Gospel of Self)

FOOTNOTES

1. H. A. Ironside, Litt.D., *Timothy, Titus and Philemon* (Loizeaux Brothers, Inc., New York; 1947), pp. 212, 213.
2. D. Edmond Hiebert, *Second Timothy* (Moody Press, Chicago; 1958), p. 82.

