

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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Should We All Be One?

Pastor Kenneth D. Becker
Calvary Bible Church, Columbus, Ohio



"Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17:20, 21).

Introduction

We have just read the Golden Text of liberal Christianity. While liberals generally dispute which parts of God's Word are inspired and relevant, they have no dispute over this petition from the Lord's High Priestly Prayer.

"That they all may be one" has been the banner under which Protestant Christianity (and now Catholicism) has marched for 75 years in developing the one-church, ecumenical movement. If liberals have any zeal towards anything Biblical, it is unity.

"Everyone is so quiet and agreeable," mused one delegate at the Consultation on Church Union (COCU), which in May, 1966, approved an outline plan of union involving the major denominations — Methodist Church, Protestant Episcopal Church, Presbyterian Church, A. M. E. Church, Disciples of Christ, and United Church of Christ.* Rati-

fication of the proposed union is projected for 1979.

"We are united!" proclaimed the bishops of the Methodist Church and the Evangelical United Brethren Church in Dallas, April, 1968, in forming the United Methodist denomination of 11,000,000 members.**

"We reaffirm our belief that the visible unity in life and mission of all Christ's people is the will of God. We therefore declare our willingness to join in a covenant actively to seek that visible unity." This declaration recently came from the Churches' Unity Commission involving Protestant denominations in Europe.

We have become accustomed to

such bleatings from ecumenicists, but now, evangelicals are parroting the same words — and using the same text. For example, the Wheaton Congress, an historic gathering of all EFMA-IFMA mission boards, declared in April, 1966:

"The unity of the Church of Jesus Christ is directly and significantly related to her worldwide mission. Our Lord's earnest petition of the Father on behalf of His Church (John 17) was for her essential spiritual unity and its visible expression in the world. His concern 'that they all may be one' was in or-

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Naaman The Leper

By Peter J. Foxx

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour: but he was a leper.

II Kings 5:1

Naaman is one of the Old Testament's most interesting characters. He is a striking example of both the frustrations and failures of man and the grace and longsuffering of God. Naaman typifies the sinner. He desired and needed the blessing of God and yet stubbornly retained his pride and self-

righteousness. Man has always wanted to partake in the best of both worlds. No one wants to go through life without joy or peace or a sense of usefulness. No one wants to bear the guilt and shame and consequences of sin. No one wants to face the reality of the fires of hell. However, very few want to swallow their pride and give up their self-righteousness to experience the blessings of salvation. Naaman stands as an undeniable testimony to the fact that no man can serve two masters. One can not serve oneself and exalt the flesh and still expect God's approval

and blessing. Who was this man Naaman and why did he have such difficulty with pride?

Naaman was a heathen idol-worshipper whose god was Rimmon. In II Kings 5:1 we learn six more things about Naaman which are necessary for our understanding of the events of the entire chapter.

1. He was captain of the host of the king of Syria.

Naaman was no unimportant man in the land of Syria. He was Commander-in-Chief of the armies of the king. I suspect he had worked hard to get to the

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EDITOR'S DESK

The 1978-79 school year is under way and more students than ever before will be attending Christian schools in this country. The growth of new Christian schools is continuing at a pace of about two new schools per day, that is, over 700 new schools per year.

Satan's concern is evident, I believe, by the increasing amount of opposition that is arising from the H.E.W., the IRS, the people who administer the Unemployment Insurance Tax, and many state governmental agencies.

None of us like this governmental interference into the ministry of our church and schools, and we must do everything in our power to resist and correct these injustices. We need especially to petition God that He would bring victory and deliverance to His people.

There is one thing, however, we must not lose sight of, and that is the fact that God's work has often grown and prospered under persecution. Pressure from without causes us to check ourselves more closely to see if we are indeed doing things by the book, that is, the Word of God. In addition, we cry more earnestly to God, seeking more carefully to please Him and walk according to His precepts. We decry government interference into God's work, and must put forth every effort to break its would-be crushing grip, but at the same time let us draw near with a true heart in full assurance of faith (Heb. 10:22), in order that the trials we face accomplish in us the work of purification. These intrusions by the government can work to improve the quality of our work, if not the quantity. Romans 8:28 is still in the Bible and still in force. *And we know that all things work together for good to them that love God, to them who are the called according to His purpose.*

We Get Letters

The PROJECTOR:

I see that the subscription to my paper is run out, so am sending you \$4.00 so that you can send it to me another year, we really enjoy your paper.

May the good Lord bless you for putting out a good paper that honors the Lord Jesus.

R.O.
Newton, KS

Gone To The Dogs

Dear Sir:

Do not send any more of your trash. I went to Baptist Bible College and I am proud of it.

Your proof reader should go back to school.

Do not even mention the Baptist Bible Fellowship in your paper. You had better know that your mailing list is made up of men from this fellowship.

You are a bunch of witch hunters and always will be. None of you can build a church so you knock others that can.

God did not call you to tell us our faults.

Don't bother to answer this as I will throw the envelope away.

Oh yes, you (sic) paper makes a good bed for my dog to wet on.

D.C.
Martinsville, VA

Dear Sir:

I really enjoy your paper and the stand you take as well as the knowledge that you give concerning the Religious Folly of our day.

Keep up the good work.

Sincerely in Christ,
K.B.
Paden City, WV

Gentlemen:

I should like to receive THE PROJECTOR. Your recent article on "Falwell's Folly" was excellent. Thank you for your courage.


Sincerely,
J.H.
Hamilton, Ontario

We Goofed!

Greetings in the Lord. In the article you printed in the Projector the wrong address was listed for Christian Challenge. Instead of Box 1091 the article said Box 1901. Several people are attempting to order copies of the article and are having their mail returned. Some have made contact with us through Indiana Baptist College.

Rev. John O. Hosler
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EDITOR

Dr. Dayton Hobbs



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David Johnson

ASSOCIATE EDITORS

Carolyn Hobbs

Peter Fox

CONTRIBUTING EDITORS

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Dr. Alan Bradshaw
Dr. Ron Comfort
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Dr. Gerry Johnson
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The Other Side

with Dave Johnson

New Constitution

When the Ford Motor Company has a "better idea" it is usually good, but when the Ford Foundation has a "better idea" it is a different story. In 1968 the Ford Foundation gave a grant of \$15 million to The Center for the Study of Democratic Institutions for the purpose of writing a new "constitution." Six years later the final version of the new document emerged as the "Constitution of the New States of America." The select group of influential citizens, who know the goals of The Center for the Study of Democratic Institutions, obviously think that the "Constitution of the New States of America" is a better idea.

Patriotic citizens and most especially Christians, should be outraged to learn that a tax exempt organization composed of unelected officials who are in no way qualified to improve upon what our Founding Fathers gave us, have taken upon themselves the task of writing a new constitution in the land of the free and the home of the brave.

Many sections of this new constitution are of particular interest to Christians and Christian Educators. Consider for example Article I, Section 8 which reads: *"The practice of religion shall be privileged; but no religion shall be imposed by some on others, and none shall have public support."* When the original Constitution was written, our Founding Fathers assumed that Christianity was the religion of our nation. This new constitution places Christianity on the level of all false religions. All religions are equal! But beyond this, Article I, Section 8 could effectively restrict the preaching of the Gospel which Christians are commanded to do. In addition, tax exemption (indirect public support) would become illegal for all religious organizations.

The new constitution also contains provisions to usher in pure socialism. Article I, Section 10 reads: *"Those who cannot contribute to productivity shall be entitled to a share of the national product; but distribution shall be fair and the total may not exceed the amount for this purpose held in the National Sharing Fund."*

This section would require that a portion of all wages go into a public sharing fund, and those who did not work would be entitled to their "fair

Sunday ?

Our grandfathers called it "The Blessed Holy Sabbath."

Our fathers called it "The Sabbath."

Our generation calls it "Sunday."

Our children call it "The Weekend."

share." Our Founding Fathers believed in the Biblical method of dealing with loafers. (II Thess. 3:10)

The Ford funded fiasco also repudiates the Second Amendment to our present Constitution. Article I, Part B, Section 8 reads *"There shall be a responsibility to avoid violence and to keep peace; for this reason the bearing of arms or the possession of lethal weapons shall be confined to the police, members of the armed forces and those licensed under law."*

The purpose of the Second Amendment "right to bear arms" is for the protection of citizens from tyrannical government. When the government wants to take away our guns, I assume it is for the purpose of destroying all resistance to tyranny.

Another interesting aspect of this new constitution is found in Article 12, Section 5 which reads in part: *"For establishing New States' boundaries a commission of thirteen, appointed by the President, shall make recommendations within one year."*

Executive Order 11647 signed by former president Richard Nixon, provided for this change two years before the new constitution emerged on the scene. This presidential decree divided the fifty states into ten "federal regional councils" for the purpose of letting the people exist in the old framework while newly emerging regional governments gradually siphoned off local power and pass it on to the federal government. Under this order, cities and countries must apply directly to the regional center for federal aid and assistance while bypassing their state government.

We should not be surprised as we see things such as these developing in a humanistic age. The humanist envisions a society such as the one described by Huxley in *Brave New World*. If God does not rule the lives of men, then man must rule. Our Founding Fathers gave us a government based on the principle of the Word of God. The New World Order has no room for God. Without God, man's best attempts always end in tyranny.



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Elementary Teacher Needed. Please contact Brother Simson, 1617 Old Spanish Trail. Gautier, Mississippi 39553 or phone Gautier Christian School, area code 601 - 497 - 2397.

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Work Getting You Down?

The population of the country is 211 million, but there are 81 million over 60 years of age, leaving 130 million to do the work. People under 21 total 80 million which leaves 50 million to do the work. 30 million government employees leaves 20 million to do the work, 4 million are in the armed forces, leaving 16 million workers. Deduct 13 million state, county, and city employees which leaves 3 million to do the work.

There are 2,500,000 people in hospitals, asylums, etc., leaving 500,000 workers. 450,000 of these are bums or others who will not work, so that leaves 50,000 to do the work. Now it may interest you to know that there are 49,998 people in jail, so that leaves just two people to do all the work, that is you and me, Brother, and I'm getting tired of doing everything by myself.

AUTHOR - Unemployed

Are Methods Neutral?**Part VII****The Ear And Christian Education**

The key word in the Humanist educator's vocabulary is "experiencing." The key word in the Christian educator's vocabulary is "hearing." The Humanist's education is a matter of experience, a series of life situations; whereas the Christian's education is a matter of faith, a matter of knowing truth. The Humanist says, "If you haven't experienced it you can't know it is real;" the Christian says, "I accept by faith that which has been revealed, therefore I know without experiencing." This same idea has been expressed many times like this: the unbeliever says, "seeing is believing," but the believer says, "believing is seeing."

To the Humanist educator truth is relative and must be discovered by each individual for himself. To the Christian educator truth is absolute and unchanging and must be revealed to us from a source outside of ourselves. To the Christian God is the source of all truth and the revealer of truth to man. Man would never know truth if God did not reveal it. The Christian deals with two areas of revelation; General and Special or Natural and Supernatural. General or Natural revelation includes the truth revealed in nature (Ps. 19: 1-4; Rom. 1:18-21), history (Ps. 75:6, 7; Rom. 13:1) and conscience (Rom. 2: 14,15). Special or Supernatural revelation refers to the truth revealed in the infallible Word of God which is the believers sole authority for faith and practice.

The Ear In The Learning Process

We stated that the key word in the Christian educator's vocabulary is "hearing." We are not speaking of one's ability to hear sounds, but of one's ability to receive truth, understand truth, and act upon truth. Sometimes the eye or one of the other senses may be the means through which truth is transmitted, but when truth is perceived it is said to be "heard" or believed and acted upon. Unless there is action there is no indication that something is really believed for Paul said in Romans 2:13 . . . *Not the hearers of the law are just before God but the doers of the law shall be justified* and James said, *But be ye doers of the Word and not hearers only, deceiving your own selves.* (1:22) This is the scriptural meaning of hearing then: . . . *faith cometh by (from) hearing (receiving the thing heard) and hearing by the Word of God.* To the Christian educator knowledge or knowing is a matter of faith; believing that which God has revealed to man both naturally and supernaturally. The humanist progressive educator knows nothing of this and therefore must de-

velop his own weak, insufficient and invalid ideas concerning education. Is it any wonder then that they have failed so miserably in their attempt to educate the child? How foolish for the Christian educator, who is in possession of the truth, to mimic the philosophy, views and methods of the Humanists who do not have the answers. Indeed, how sad it is that Christians in the past (and many still) turned the education of their children over to such educators. Is it not understandable how our nation has gotten into the depraved condition it is in today, and is it not to be expected that this downward slide will continue as long as God and His truth, especially as revealed in Jesus Christ, is rejected?

Scripture Concerning The Ear

Listen to what the Word of God has to say about the ear and its importance to the process of faith and obedience. Proverbs 20:12 *The hearing ear, and the seeing eye, the Lord hath made even*

both of them.

1 Samuel 15:22 *And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*

Proverbs 28:9 *He that turneth away his ear from hearing the law, even his prayer shall be abomination.*

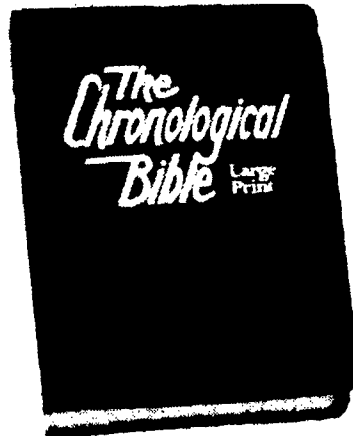
Ecclesiastes 5:1a *Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools:*

Amos 8:11 *Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:*

Mark 4:23, 24 *If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.*

James 1:19 *Wherefore, my beloved*

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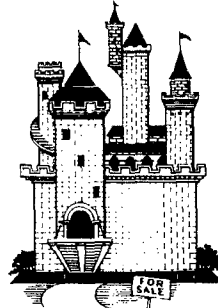
Naaman The Leper

top and he was at the top. No doubt many years had been spent rising through the ranks and proving over and over both his ability and loyalty. People would say today that he was a self-made man.

There is no harder individual to win to Christ than a man who thinks himself

responsible for personal success against great odds. Pride callouses the heart of such people. In truth, there is no such thing as a self-made man. God alone is responsible for the success of any individual, whether he be saved or lost. God uses men to accomplish His

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purposes. The wicked and rebellious Naaman was simply a tool in the hands of Jehovah God.

2. He was a great man with his master.

Down through history kings and presidents have been very wary of the leader of their armies and with just cause. Such a military leader has great power at his command. It is not uncommon for a coup to be led by an army general with the purpose of placing himself on the throne.

Benhadad, King of Syria, had nothing to fear from Naaman and he knew it. The king was blessed with a trusted and loyal servant. There was nothing Benhadad would not do for his friend.

3. He was honorable.

Little wonder that Benhadad would choose to heap honor and praise and reward upon the faithful Naaman. This must not escape our attention as it helps us understand Naaman's later actions. This man knew what it was to stand in the palace of the king and receive all of the pomp and praise and prestige the kingdom could bestow. Benhadad spared nothing in rewarding the efforts of the successful general.

4. The Lord used Naaman to give deliverance unto Syria.

Earlier I referred to the fact that there is really no such thing as a self-made man. Here we see the proof of such a statement. Naaman was a military hero. He had risen to heights of great power and had used that great power successfully. He was rich and respected. Little did he realize, or even care, that God had simply used him to accomplish what He desired.

5. He was a mighty man in valor.

There is no denying that Naaman was a gifted man. Surely the boys playing in the land of Syria emulated the brave and mighty conqueror. His was a household name. The attention and praise appears to be well founded.

6. He was a leper.

How different it would be if the Scripture had left unsaid this sixth thing about Naaman. One man has aptly stated, "Man's leprosy spoils the present and takes away the future." Poor Naaman knew the truth of such a statement both spiritually and physically. He had it all, yet he had nothing.

Leprosy represents man's sinful state. Isaiah spoke of man's sinfulness as being characterized by "... wounds and bruises, and putrifying sores..." (Isaiah 1:6). It is significant that those who came down with symptoms of leprosy were instructed to go to the priest. Ritual and ceremony accompanied any association with the dreaded disease. There was no known cure for leprosy and banishment from the congregation was imposed. All of these things point to the fact that God intended for leprosy to serve as a vivid picture of sin and its consequences.

No disease ever struck more terror in the human heart than leprosy. From

See p. 9

Stars of the Morning

By "Aunt Carolyn"

Cain And Abel



It must have been a wonderful day when that first little boy was born. Yes, God directly created Adam; from Adam He made Eve; but this little fellow was the very first child ever born into this world. Adam and Eve beamed with joy when they realized that this little boy was their very own. Oh, it must have thrilled their hearts when he first learned to crawl, then to toddle. Before long he was walking and going strong. They admired his little chubby legs and strong shoulders. Oh, they knew he would be a fine specimen of manhood.

Then before too long, along came a little brother. They named him Abel. What a happy family it was! Adam and Eve were careful, though, to daily instruct these little boys about God. It was so important that they know who God was. It was important that they understand that they must love and respect and obey the God of heaven. If anybody should know, their parents should have known because it was Adam and Eve who had first disobeyed God. They were the first to understand the terrible pangs of sin, the deep heartache; the feelings of guilt, the doubt and fear that had come into their hearts and home because they sinned and disobeyed God. They didn't want their boys to be separated from God, so they made the children understand how they had been born in sin and how they must trust God and His sacrifice. They taught them that they must always have a sacrifice on hand so if they sinned they could quickly go to God and offer the lamb as their sacrifice as a sign of their repentance and faith and obedience to the Word of God.

As Cain and Abel began to grow, there seemed to be great differences in the boys. It wasn't just in the way they walked; it wasn't that one boy's shoulders were broader than the other. It wasn't necessarily that the color of their hair was a little different. Those things could well be expected. What concerned Adam and Eve was that Cain began to show signs of just not caring about God. He began to show signs of being careless about family worship; he just wasn't interested. They saw that Abel was concerned. In fact, Abel was so concerned that they

noticed that he began to be a very good keeper of the sheep. When he got old enough to make a decision concerning what he was going to do in life he said, "Well, I tell you folks, I am going to be a herder of sheep. I know there are other things I could do, but God always requires a sacrifice for sin, and I just want to be sure that I always have a sacrifice. Yes, I think I will be a shepherd." When the question was put to Cain, he could not have cared less about sheep---those old, bleating, noisy things. He liked to garden and till the ground to see what fruits he could produce. He wasn't interested in sacrifice anyhow. He would run his life the way he pleased. And he did.

Then one day God required of them a sacrifice. God said, "Bring your sacrifice." Abel was quick to obey God. There was something in his heart that wanted to please God. Oh, yes, he knew he had done wrong and was willing to admit that he was a sinner. But he was also quick to say he wanted to do things God's way, and he surely would bring the required sacrifice. And he did. On the altar he killed the little lamb. The blood spilled down the altar, and Abel poured out his heart to God asking Him to forgive every sin.

When God asked Cain for a sacrifice, Cain bowed up on the inside and said, "Sacrifice an animal! I'll not do it! Why, my vegetables, my corn and grain are just as good as Abel's dumb old sheep! I'll bring my own sacrifice." And he did. He did it with a rebellious, disobedient heart. Do you think God accepted the sacrifice? No, my dears. You can't do wrong and get by. God rejected Cain's sacrifice, and it made Cain so mad he was furious! He stewed and stomped around there. You know, God's patience is so wonderful. It is a wonder God didn't say, "All right, Cain, if that is the way you feel about it, I'll just strike you down right now." But God gave him another chance. He said, "What is the matter, Cain? If you will do right and bring the sacrifice I asked, you wouldn't have this problem. If you don't, then sin lies at your door, but you can do something about it."

But Cain still rebelled against God. You know, when we have rebellion in our hearts, one sin leads to another. It wasn't long before Cain was feeling so mean and angry on the inside that he just wanted to get even somehow. So he killed Abel, his brother! Isn't that terrible? But that is the way sin works. When we do wrong we want others to do wrong too, so it does not make our sin look so bad. If they won't agree to do wrong, too, we get mad at them.

When God asked Cain about Abel, do you know how he answered? He said, "I don't know where Cain is. Am I my brother's keeper?" He told a lie, didn't he? So the sin of rebellion and disobedience led to murder and then to lying. The sin stack just grew and grew.

That is what can happen in your life, too. You would have thought by that time that Cain would have fallen on his face and said, "Oh, God! I don't know what is the matter with me! I have sinned, and now, on top of everything else I have even killed my own brother!" But Cain never even said he was sorry. The only thing he ever said at all was that his punishment was too great. He was just sorry he was going to have a terrible punishment for the rest of his life. He never was sorry for his sin and for what he did wrong. I am sorry to say that is the way it is with some boys and girls. They are only sorry if somebody catches them, and they get punished for their wrongdoing, but they are not really sorry they did wrong and displeased God. That is not repentance. True repentance is being so sorry you did wrong that you never want to do that sin again, and asking God's forgiveness. True repentance is being sorry for sin and confessing it on your own---not because someone else uncovered it and you feel forced to confess.

Don't be stubborn and self-willed like Cain. Accept the sacrifice Jesus Christ made for your sin on the cross of Calvary. Receive Him by faith as your Savior. Give Him your life. Love and serve Him with all your heart.

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BY
PETER J. FOXX



ON RELIGION

Bible Institute Of Ohio

A promising new Bible institute opens its doors for the first time this year in Columbus, Ohio. The Bible Institute of Ohio is a testimony to the ministry of the late William Ashbrook who labored in Ohio for many years. He stood solidly for the fundamentalist-separatist position and trained others to take that same stand. The new school is an arm of the Ohio Bible Fellowship whose able leaders include John Ashbrook, Ken Becker, George Bailey, and a number of other faithful men.

The current bulletin of BIO states its aims and objectives:

The Bible Institute of Ohio was formed as a Bible Institute and was deliberately designed to remain so rather than to become a Bible College. Its function can best be described as a training school for those called of God into a lifetime ministry and for those who wish to sharpen their skills as laymen.

The men of the Ohio Baptist Fellowship are noteworthy because of their strong position of Biblical separation. Hopefully this school will serve as a valuable asset for these men to train others to follow their example. May God's blessing be upon their efforts.

Gay Bob

The newest product on the market is Gay Bob, a thirteen inch male doll with a blond crew cut. Gay Bob is an acknowledged "homosexual" doll who comes complete with his own closet, out of which he may walk. He is described as being "anatomically correct."

Bruce Voeller, executive director of the National Gay Task Force is quoted by the Pensacola News Journal (8-7-78) as saying, *It's a real giggle and kind of fun. I think we should deal with it lightly and enjoy it.* Harvey Rosenberg of Gizmo Development is the inventor of Gay Bob and has reportedly sold 10,000 of these gay dolls already.

America is sinking in the slime of open sin. We have always been plagued with immorality and perversion. In the past though, even sinners had enough decency to hide their wickedness. Our

society simply can not survive its shamelessness. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord. Jeremiah 8:12

Pope Paul VI

The recent death of Pope Paul VI has focused the attention of the world upon the Papacy and Roman Catholic Church. President Jimmy Carter and Dr. Billy Graham have gone out of their way to heap words of praise upon the deceased Roman Pontiff. The College of Cardinals is meeting to decide upon the man whom they say will be Peter's 260th successor.

There is absolutely no truth to any suggestion that Peter was the first Pope or that the Roman Popes have succeeded from him. According to my old church history notes, taken under Dr. Panosian at Bob Jones University, those desiring to associate the Apostle Peter with Rome must prove the following points:

1. Peter considered himself a Pope.
2. Peter exercised the office of Pope.
3. Peter had authority to transmit the office of Pope to another.
4. Peter actually transmitted the office of Pope to another.
5. Peter transmitted the office of Pope to the Bishop of Rome.

Of course, no proof for these claims exists either in the Scriptures or secular history.

One of the first Roman bishops to be called "Pope" was Leo I (440-461). It was Gregory I or Gregory the Great (590-604) who first exercised the doctrinal authority of the office of Pope. Gregory I did much to advance the teaching of purgatory and masses for those suffering in purgatory.

The power and authority of the Pope continued to grow through the centuries until a climax was reached with the Vatican Council in 1869. At that Council, the Pope was declared to be infallible when . . . he defines a doctrine regarding faith or morals to be held by the universal Church. Thus the word of the Pope had become equated with the very Word of God!

The point of the matter is that we must not be deceived by the glowing accolades being given the Pope by men claiming to be born again. Romanism and the Papcy have been the enemy of true Christianity down through the centuries, and nothing has happened to change that condition. Decadence, decay, and deprivation have followed Rome wherever she has gone. She is drunk with the blood of the saints, and we must never forget that fact! (Rev. 17:1-6).

Two Saints With The Lord

Norman Wells

Pastor Norman H. Wells, pastor of Central Baptist Church in Cincinnati, Ohio and editor of the Central Contender, went to be with the Lord on June 21, 1978.

Brother Wells was a man who truly contended for the faith through the life ministry which the Lord gave him. It was our privilege to have printed several of his sermons in The PROJECTOR.

Glen Schunk

Early this summer a dear friend and one of America's outstanding evangelists, Dr. Glen Schunk went to be with the Lord. He will be greatly missed by churches throughout the country. Dr. Schunk was scheduled to be with us here at Grace Fellowship Church next February. His first meeting with us was in February, 1959. The results of his ministry will continue to live in the lives of those blessed by his preaching and his life.

The Editor

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From p. 1

Should We All Be One?

der "that the world may know that thou hast sent me." . . . Evangelicals, however, have not fully manifested this biblical oneness because of carnal differences and personal grievances; and thus the missionary advance and fulfillment of the Great Commission have been hindered."***

The Declaration also states that unity is "intrinsic to the fulfillment of God's missionary purpose for the world (John 17:20, 21, 23; Ephesians 4:16; Philippians 1:27)." Make no mistake about it. Evangelical spokesmen commonly believe and declare that a visible unity is indispensable to evangelism both on the mission field and at home.

Since Christ's unity petition is so revered by liberals and has now become a stumbling block to many evangelicals, we Fundamentalists need a very clear understanding of this passage, lest we also be caught in Satan's devices. We shall consider, therefore, 1) the context of the prayer, 2) the content of the prayer, and 3) the consequences of the prayer.

THE CONTEXT

Why did Christ pray this prayer? Was it a frequent part of His teaching and exhortation, as modern religionists have made it? Was the unity quest an indispensable part of Christ's program? To seek an answer, we must examine the setting of the prayer.

Chapters 14-17 of John fill a big and important hole in the Gospel account. No reference in the Synoptic Gospels is made of this moving monologue containing His last words before betrayal and crucifixion. It is an emotional time, at least for Christ, as the disciples were still dull-headed concerning His impending sacrifice. It is the last gathering of the little flock with their beloved Master. And He knows it.

The scene is the Upper Room. The occasion is the Last Supper. The Son of Man, not altogether confident in His rough-hewn disciples, carries a double burden which forces His heart to heave and sigh as the hour hastens: to prepare and preserve the disciples, and to perform the demands of Calvary. Should we not also enter into this Inner Court of solemnity with hushed hearts and attentive ears — not toward just a few verses, but the entire four chapters?

Christ's attention first goes to His disciples. Isn't that just like Him? He knows their need for an extra, special provision in the days ahead. "Glory is ahead," He reminds them in 14:1-3. You have the new privilege of prayer and instant access to God (14:13, 14). On top of this, the Comforter will come (Chapter 16). And as a final assurance, He says, "Peace I leave with you, my peace I give unto you" (14:27).

Then He delivers the exquisite Vine/branches discourse of Chapter 15: "Abide in me, and I in you" (v4). "Ye are my friends, if ye do whatsoever I command you" (v 14). Don't skip this. The unity He prays for in 17:20, 21 is the same unity He introduces in 15:1-14. It is a unity that will sustain all disciples throughout

the age of grace — abiding in Christ and keeping His commandments — which unity will be sealed and activated by the coming Holy Spirit (Chapter 16).

After the poignant unity sermon comes the dedicatory prayer of Chapter 17. The prayer touches most of the points covered in the discourse. It asks God's seal and blessing upon those left behind and those coming ahead, according to the Words He has just spoken. Let me emphasize again that in order to understand His prayer in Chapter 17, our hearts must assimilate His proclamation in Chapters 14-16.

Now comes Gethsemane and the passion of our Lord. After the song closing the Upper Room service, He walks with heavy, but determined, feet to the Garden. At this point the weight of Calvary's sacrifice becomes almost unbearable. Christ kneels alone and in agony, exuding great drops of blood in impassioned prayer. But let's stop here and ask: should we suppose that in this prelude to passion our Lord is anxious about some future ecumenical organization — or even function? Of course not! Christ is overwhelmed and consumed by the impending sacrifice on the cross. His prayer in Chapter 17 is transacting eternal business, not setting up an earthly kingdom.

THE CONTENT

The groanings of His heart in Chapter 17 are that the sacrifice ahead will accomplish the plan of eternity. The Scofield Reference Bible editors have conveniently noted seven petitions in the prayer. Two concern the Lord Jesus Himself as He contemplates Calvary: that He may be glorified as God's Son to grant eternal life (v. 1), and that He may be restored to eternal glory afterwards (v. 5). Two petitions are for the present disciples: that they may be kept safe from the evil one (v. 15) and the world (v. 11), and that they may be sanctified (v. 17). Two petitions were uttered for believers of all ages: that they may be one in Christ (vs. 20, 21), and that they may share His glory in heaven (v. 24). The final request was for the world: that they may believe in Christ as the Son of God (v. 21).

Now was not this prayer, all seven petitions, answered? Assuredly so, and in its entirety — through Calvary and the Resurrection. Each petition demanded a transaction between God and Christ, our Mediator. The prayer does not depend upon the disciples in that or any later generation, and we shall find the answers theologically developed in the Epistles. Included, of course, is the petition for unity.

If some doubt this interpretation, perhaps we should ask which of these seven requests are to be made a matter of concern, prayer, and effort by believers? Should we pray and work on Jesus' behalf that He be allowed to grant eternal life? Or perhaps we should petition God's great Christian concert that Christ be restored to His throne of glory? What about praying for the world to believe? Believe what? That Jesus was one with the Father . . .

sent by His love to die for my sins (v. 21)! Thank God, that petition, too, was answered through Calvary; that is, Calvary made it possible for man to believe in Christ.

With six petitions plainly answered, then I ask, why, why, must we be consumed in prayer and concern that God will unite believers into Christ's body? That, plainly and simply, is the substance of the petition: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; . . . that they may be one, even as we are one: I in them, and thou in me" (vs. 21, 23). Thank God again, that petition was answered at Calvary, so that all believers of every age are incorporated into Christ's body. We are in Christ as Christ is in God, thanks to Calvary.

THE CONSEQUENCE

While they accept the above theological explanation, the architects of New Evangelicalism do not have reference to this kind of unity at all. Unity is their new *modus operandi*; it is no mere byword or theological fact. Unity is an imperative, running neck and neck with the evangelistic mandate in the race for souls around the world. So stated the Wheaton Declaration in 1966 and a multitude of evangelicals before and since.

A slogan formulated in the 1950's by Dr. Kenneth Strachan, then Director of Latin American Mission, has subsequently become immortalized, canonized, and propagandized around the evangelical world: "The expansion of any movement is in direct proportion to its success in mobilizing its total membership in constant propagation of its beliefs." This motto, so widely accepted, became the cornerstone for Evangelism-in-Depth and other unity evangelism schemes which have proliferated since then. It is, however, pure carnality and diametrically opposed to Scripture, not withstanding the lame attempt to fall back on Christ's unity petition. Of course, the motto works. The success of Mormonism, Jehovah's Witnesses, and Communism are good examples of the motto's successful application. But these are pretty poor company for Biblical Christianity!

Furthermore, the Wheaton Declaration, which represented a consensus of evangelical mission leaders ten years ago, stated that unity is intrinsic to fulfilling God's purpose for worldwide evangelism. They firmly believe and declare that a visible unity is necessary for evangelism. Besides the John 17 passage, they appealed to other Pauline proof texts. Before taking too-dogmatic opposition, let us examine also the supposed supporting Scriptures.

Philippians 1:27 says: "Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. This passage plainly calls for unity in the local congregation. The entire context refers to the local church at Philippi and thus to every local church, not collective-

ly to the churches in Macedonia or around the world. Paul rhapsodizes about the glory of dying and being with Christ, yet he realizes it is needful to "continue with you all (Philippian church) for your furtherance and joy of faith, that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again" (vs. 25, 26). Whether he comes to the Philippian church or not, they should stand fast in one spirit, striving together, with one mind (v. 27). This is personal language between two parties. There is no call here for unity outside the local church.

In Ephesians 4:16 we find the fulfillment of, or answer to, Christ's prayer in John 17. Christ is the head, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The teaching here is that believers are joined together in Christ, not in visible or functional unity. Christ the Head directs the "effectual working . . . of every part." In the course of directing the whole body, Christ gives attention to the function of each part. The body will demonstrate functional unity as the parts are obedient to the Head, not by the parts wanting to pull together. The parts, therefore, are individually and independently obliged to the Head, not to each other.

In 1 Corinthians 12:12-27 we have an expanded teaching on the relation of the parts of the body. Paul further magnifies the distinctiveness of the parts, or individual members, of the body by declaring:

- 1.) that God has set each member (v. 18).
- 2.) that the body is not one member, but many; and if it were one member, it would be no body (vs. 14, 19). There goes visible unity!
- 3.) that the members do not abide alone, but God has a need for each member's particular function (vs. 21-24). In other words, the liver and the kidney function separately. What kind of body would we have if they wanted to get together?
- 4.) that the whole inter-action between the members is a sympathy action of caring, suffering, and rejoicing (vs. 25, 26). There goes functional unity!

The conclusion is: "Now ye are the body of Christ, and members in particular" (v. 27). In respect to our standing, we are the body; concerning our function, we are members. The concept of the body is theological; that of the members functioning individually is practical.

So where do New Evangelical leaders get the mandate for the visible and functional unity? Out of the carnality and disobedience of their own hearts! The spread of the gospel is not determined by strength in numbers. Expansion of gospel ministries is the work of the Holy Spirit, Who blesses individual ministries that are obedient and faithful to the Scriptures. Successful evangelizing does not need successful mobilizing.

See p. 11

From p. 5

Naaman The Leper

a quiet, almost undetectable beginning, it quickly spread into a grotesque monster. The malady is highly infectious and left its victims enslaved to a state of living death.

Sin is so much like leprosy. It starts out in a quiet fashion, but soon eats away and destroys everything in its path. The sparkle and gleam in a toddler's eyes gives way to the sullen look of a teenager and eventually becomes the cold, hardened stare of adulthood. Sin also produces a state of living death, as the unbeliever's spirit lies dead in trespasses. Its victims are enslaved with no natural cure available.

Every man, woman, boy, and girl is born with spiritual leprosy. One may be gifted, talented, brave, and successful as was Naaman, BUT we are still lepers. The present is spoiled and the future is taken away.

A Little Maid, vv. 2-4

On one of the Syrian raids made into Israel, a little girl was snatched from her parents arms and brought back as a captive. She eventually became a servant for Naaman's wife. What a remarkable little girl! She reminds me of Joseph. Here she was in a strange land, among strange people who spoke a strange language. There was, however, a complete absence of a bitter and complaining spirit. She was going to make the best of a bad situation and be a testimony to her Lord.

When the little maid learned of Naaman's illness, her thoughts went back to her homeland and the prophet of the

Lord God. She let her mistress know that Naaman's only hope was to get to the prophet Elisha.

In our day of bigness and grandeur this little maid serves as a refreshing reminder that God delights in using "little things" for His glory. The whole miracle of Naaman's cure would not have taken place outside of the testimony of this faithful witness. Naaman and his wife had grown to trust and respect this little girl and that trust and respect enabled them to believe what she said about her God.

A Mighty King, vv. 5-8

The little Jewish maid had said nothing about contacting the king of Israel for help, but nonetheless Benhadad sought his help and sent tens of thousands of dollars' worth of goods to buy it. That is just like man. He will do anything and go anywhere for help except to God and God's man. Man has sought to purchase salvation down through the years of time and just will not understand that it cannot be purchased.

Notice, if you will, the sharp contrast in the behavior of the little Jewish girl in captivity and her Jewish king, Jehoram. She remained calm and quietly directed her master to seek help from the God of Israel. Jehoram read Benhadad's letter requesting help and,

"...he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?"

If any one in all of Israel ought to know where help could be found, it should have been the king. Jehoram's heart was cold and indifferent to the things of God and therefore could help no one.

Elisha, however, heard of the king's actions and interceded upon the behalf of Naaman. Elisha was not about to let the Syrian leader come to Israel and leave without help. No, sir! Naaman, "... shall know that there is a prophet in Israel."

Behold, I Thought


Years ago my high school baseball coach told me to "stop thinking" because I was hurting the team. I had my own thoughts as to how baseball should be played which contradicted his thoughts. Those words, "But I thought" have gotten men into a great deal of trouble. Naaman had his healing all thought out. Elisha would rush out to meet him, strike his hand on his diseased body, and he would be cured in spectacular fashion. Even in his healing, Naaman would be able to retain his poise, prestige, and prominence. Poor Naaman! Elisha did not come out to meet him, but sent a messenger. There was no spectacular healing but the command to go to the muddy waters of the Jordan and dip seven times. The proud general was cut to the quick and stripped of his arrogance. In a fit of rage he turned and went away. He would rather keep his pride than lose his leprosy.

Each sinner has his own idea about how to be saved. Repentance and faith is ignored. Man would rather pay his own way than to accept the grace of God. Men justify that which they allow. They reason and rationalize their way into a false sense of security. Naaman would rot with leprosy as long as he rejected Elisha's command. Lost man will remain condemned to hell as long as he continues to reject the salvation of grace through faith.

After Naaman cooled down, his servants reasoned with him saying, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" (verse 13). Naaman had to come to grips with the fact that he was vile, unclean, and helpless. It was going to be God's way or no way at all. His heart was pricked and he went to the Jordan, dipped seven times in the muddy waters, and emerged clean and whole.


Sinner, your salvation will be God's way or no way at all. The bloody sacrifice of Jesus Christ may indeed be repulsive to you. However, the Scriptures plainly state without the shedding of blood there is no remission of sin. The blood and gore of the cross was not any less repulsive to the One making that sacrifice. Self-righteous pride must be forsaken if the mercy and grace of God is to be experienced. God accepts the work of His sinless Son, no

See p. 11



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From p. 4

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as told by
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brethren, let every man be swift to hear, slow to speak, slow to wrath:

I believe it is obvious then that the "hearing ear" is the gate to all true education as it is the gate of faith and therefore the way of the entrance into the child of real knowledge. A quote by J. Gesham Machen in his book, *What Is Faith?*, will illustrate our contention that the growth in ignorance in our nation is attributable to progressive education and that their methodology (Pedagogic Theory) has played a very important role in that growth.

An outstanding feature of contemporary education in these spheres is the growth of ignorance; pedagogic theory and the growth of ignorance have gone hand in hand.

The undergraduate student of the present day is being told that he need not take notes on what he hears in class, that the exercise of the memory is a rather childish and mechanical thing, and that what he is really in college to do is to think for himself and to unify his world. He usually makes a poor business of unifying his world. And the reason is clear. He does not succeed in unifying his world for the simple reason that he has no world to unify. He has not acquired a knowledge of a sufficient number of facts in order even to learn the method of putting facts together. He is being told to practice the business of mental digestion; but the trouble is that he has no food to digest. The modern student, contrary to what is often said, is really being starved for want of facts.¹

This book by Machen was published in 1925, therefore we have had more than fifty additional years to reap the effect of the progressive educators in the lives of our children.

¹J. Gresham Machen, *What Is Faith?*, Grand Rapids, MI: Eerdmans Publishing Co., 1925, p. 16-17.

NEXT MONTH -- Additional Thoughts
Concerning Methods

From p. 9

Naaman The Leper

the works of sinful man.

Naaman's New Attitude, vv. 15-19

What a changed man was Naaman! He returned to say thank you to Elisha. There was nothing he would not do to show his appreciation to the man of God. No longer would he go to the house of the idol Rimmon. From now on the true God of heaven would be worshipped.

Salvation is always accompanied by a changed life. The same grace that saves a sinner changes a sinner. Every person ever saved has been changed into a new creature. Salvation and maturing in the faith is the work of God. Man's responsibility is to repent and believe. God's responsibility is to save and keep.

Naaman nearly went down in history as one of the greatest fools of all time. Imagine letting pride stand in the way of being healed of leprosy! There is no greater fool than the one who lets pride stand in the way of eternal life. How sad it is to see men become wroth and turn away from the preaching of the Gospel. Naaman came to his senses and decided to obey the Word of God. I pray that many readers will make the same decision this very day.

Renew Your Subscription

From p. 8

Should We All Be One?

To insist upon it is to cast off dependence upon the Lord and instead lean upon the arm of flesh.

Was not Jonathan inspired to attack the Philistine garrison alone with his armorbearer through the confidence that "there is no restraint to the Lord to save by many or by few" (1 Samuel 14:2)? Through his faith God wrought a great victory.

Did not the Lord God discard the successful mobilization of Gideon's grand army of 32,000 so that He could win a major victory with 300 stalwarts: "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me" (Judges 7:2)?

Which cause was victorious that day when the lone prophet Elijah confronted the mobilized 450 prophets of Baal and the 400 prophets of idols on Mt. Carmel? When the forces of Ahab and Jehoshaphat mobilized against Syria with the backing of 400

prophets (minus Micaiah), how could they have been so soundly defeated at Ramoth-Gilead (1 Kings 22)? And did not the Lord Jesus Himself forsake the gathered crowds in favor of training eleven faithful for the task of world evangelism?

The Apostle Paul, who was no mean missionary and who knew a little about successful evangelism, declared that God did not choose many wise, many mighty, or many noble, "that no flesh should glory in his presence" (1 Corinthians 1:29). "For though we walk in the flesh," he asserted, "we do not war after the flesh (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds), casting down imaginations (or reasonings), and every high thing that exalteth itself against the knowledge of God, and bringing into

captivity every thought to the obedience of Christ" (II Corinthians 10:3-5). If unity promoters were as concerned about obedience to Christ as about mobilization, they might see more Scriptural results.

To substitute the power of God and direction of the Holy Spirit, working effectually in faithful men one by one, for the power of numbers and direction of some evangelistic organization is a mean trade — comparable only to Esau's bartering away his birthright for a temporary mess of pottage.

Conclusion

Yes we believers are united as one in Christ. The chief unity concern for us is to abide in Him (John 15:4). As we abide in Him, we will

A LOOK AT THE BOOK

BY DR. BOB JONES, CHANCELLOR
BOB JONES University



This is a day of emphasis on happiness and knowledge. It is right to know all that one can know, but one should rejoice and be content in every circumstance of life. Happiness does not come from knowledge or circumstance alone; it accompanies action.

Our Lord, at the Passover supper, took a towel and a basin and washed His disciples' feet. Having performed this act of humility, He said to His disciples, "Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am." Then He added, "As I have served you, so ought you to serve one another. The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

A man becomes convinced of a great truth. He knows it by

proof, example, and experience. Satisfaction comes as he practices that truth. The mere knowledge that one should do a thing does not bring happiness. The performance of duty brings happiness. A man who is both intellectually and emotionally convinced of truth will put that truth into practice.

Happiness comes from obeying the truth that one believes. An unsaved man can believe that Jesus Christ died to save sinners. But in his heart that man must be convinced that he is a sinner, that he needs a Saviour, that Jesus Christ died to save him, and that by trusting Jesus Christ he will be saved. Having obeyed the Gospel, he passes from death unto life.

It is good to know God's truth, but it is happiness to obey God's truth.

CHARISMATICS: BUILDING ONE-WORLD CHURCH

F.E.A. NEWS & VIEWS

An article by Ralph Wilkerson in the August-September, 1977, issue of Melodyland magazine, published by Melodyland Ministries, one of the leading Charismatic centers on the West Coast, is entitled, "Becoming One That The World Might Be Won" and uses John 17:21 as the key text. Telling of his recent trip to Latin America, he gives the heart of his message in his own words: "The morning before we left to come home, duPlessis spoke to us from John 17:21. Later in the meeting, a Roman Catholic priest from Guatemala City spoke in an unknown tongue, and the interpretation was given by an American pilot . . . The interpretation was that Roman Catholics and Protestants will march together around Latin America demonstrating unity, and once they do this, the world will believe." Have you ever heard of FIRE as STRANGE as this?

keep His commandments (John 15:10), one of which is to love one another (John 15:12), but not force a visible unity, except as we walk in the light together (1 John 1:7). Visible unity of the church is a prerogative which falls to Christ alone. It shall be displayed for the first time at the marriage of the Lamb, when the lovely bride of Christ will be united with Him as one flesh forever. Even so Lord Jesus, come.

* The National Observer, "At the Protestant Merger Talks: . . ." May 9, 1966.
** Op. Cit., "We Are United," . . . April 29, 1968.

*** Congress on the Church's World-wide Mission, "Wheaton Declaration", Evangelical News Information Service.

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