



The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

“Projecting the Light of the Word of God on the Issues of the Day”

JUDGMENT IS AN ENCOURAGEMENT TO BELIEVERS

By Dr. Clay Nuttall
*National Theological Seminary
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In Genesis 6:5, there is a description of our present world: *“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”* Then God determined, *“I will destroy man whom I have created from the face of the earth; both man and beast”* (6:7). *“But Noah found grace in the eyes of the Lord”* (6:8). God’s grace in the midst of awesome judgment is a blessing and an encouragement to the obedient. When His judgment was over, God said, *“I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth”* (9:13). Now when believers see the rain-

bow, we are reminded of God’s grace and that He always judges sin.

Every judgment spoken of in the Bible is a warning to the unbeliever and a blessing to the believer. It is a reminder of God’s all-knowing, all-present, and all-powerful character. It reminds us that the sovereign creator God is a holy God and that His holiness is His primary characteristic. Truth flows from His holiness, and love flows from truth. Liberal-minded professing Christians hate judgment because they know they have been disobedient. True grace is foreign to them. This is why their “sloppy agape” makes love to rule over holiness – so that judgment will disappear. Judgment, on the other hand, causes true believers to rejoice. Even the final judgment in the Lake of Fire does this, because the eternal destruction of the wicked highlights God’s holiness, forgiveness, and grace for the obedient. Liberal-minded theologians deny the eternal judgment of God simply because their guilt condemns them, and they hate judgment.

An example of this in our own society is the issue of capital punishment. There is a very real rea-

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Where Are We Headed?

A Message Preached on the 64th Anniversary of Grace Bible Church by Pastor Tod Brainard

Romans 1:28-32

Our Text this morning: *“Even as they did not like to retain God in their knowledge”*
 Literal translation: *“They did not see fit to keep any knowledge that there is a God.”*

America has changed!

Violence is on the rise. Two reporters in Virginia were savagely killed on the air during an interview. Children and young people were killed in Chicago, Detroit, Cleveland, New York, San Francisco while simply walking down a street. Look at the laundry list of wicked activity: violence in our schools and homes, legalized marijuana, disregard for personal property, disrespect for authority, the sale of dead baby body parts without shame.

Why is America like this?

America began with God but it will end without Him. Other countries started in savagery, superstition, heathenism, and paganism. We started with God. Our forefathers came to America to establish freedom of conscience to worship God without government intrusion. While oth-

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EDITOR'S DESK

Faith Matters

by Ludwig Opager, Guest Editor

The lessons of faith taught in Hebrews 11 show us clearly that there is no robotic pattern to God's call. We should guard against establishing a pattern of life that fits into what we think a testimony of faith should look like. It is easy to erect in our minds acceptable patterns of life that meet with the approval of friends but are in direct violation of God's Word.

Let me illustrate. Perhaps our child declares that they want to be a preacher or a missionary. We would be thrilled at that prospect. But don't come to a conclusion too fast. Is this God's call? Is this God's will?

What would your boss think if you started using your work time to visit nursing homes? Now, visiting nursing homes is wonderful and can hardly be criticized; however, work time is for work. It is not unusual for employees to drift into projects that they prefer and drift away from things that are required. By doing this, they establish their **own agenda** and move away from the agenda and will of the organization that pays their wages. Whoever sets your pay sets your responsibilities. The same is true in the Christian life.

Think about our lives and how we came to be where we are. Think about your children's lives and how they came to be where they are. Was there a time in your life where you laid your life completely at the altar of God? Have you said to God, "Not my will but thine be done"? Perhaps you are just following the traditions and expectations that have been established in your home or your church. This is not necessarily God's will or

the life of faith. Hebrews 11 indicates that each individual listed lived different lives, accomplished different purposes with no particular pattern other than living their lives by faith in the Word of God.

There are no ten step plans, which we are to follow in order to find God's will for our lives. The walk of faith recognizes God's claims on our lives. God has claims on your children and those claims may require many different challenges that may not necessarily follow a prescribed pattern. We are to remember that God has bought us with a price and, therefore, we are to glorify God in our body and in our spirit. Men and women of faith must guard against following man-approved expectations of service and boldly declare themselves available to God for whatever path He may choose for them.

How do you think the Pharisees came into existence? They came about through established patterns of life devoid of living faith, instead of following the Word of God. They sought the approval of peers and powers instead of God's approval. **This is the essence of man-made religion.** This is what drastically separates one generation from a godly heritage of following and seeking after the will of God. It is wonderful to grow up in a Christian environment, but watch out for man-approved ways of living being substituted for God-approved ways of life. Live the God-ordained life of faith in Christ and, thereby, do His will whatever that may be. Ω



The PROJECTOR

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The Projector is a fundamentalist publication that seeks to "project the light of the Word of God on the issues of the day." It desires to honor Christ by articulating a clear testimony for Biblical separation from error in these last days as God's answer to the deepening apostasy of the visible church.



Spotlight on Contemporary Issues

Ministry to One Another

by Curtis Sluss

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”¹

I have heard this partial quote dozens of times: “... **not forsaking the assembling of ourselves together...**” It seems that when this incomplete part of a sentence is used (without including the ‘one another’ commands given before and after in the sentence) it simply encourages church attendance. This partial quote does not press home the obligation of the full weight of the text, that mutual encouragement and exhortation of ‘one another’ are marks of assembled Christians and also are a powerful argument for them to assemble.

It seems that in many places people come to church early and stay several minutes afterwards just to talk about the weather, the game last night, the new

car, etc. but not necessarily about the Lord, or spiritual things, or encouraging each other. Could it be that we are content being fed by the sermon, and see no need to engage in the spiritual activity of encouraging one another ourselves?

When you assemble, do fellow believers provoke you unto love? Do they provoke you unto good works? Do they exhort you? Or is the only source of that kind of encouragement from the preacher and his sermon?

Now let us turn it around: Do you provoke others unto love? Do you provoke others unto good works? Do you exhort others and even so much the more since you see the day approaching? Or is your attitude, “That’s the preacher’s job”?

Yes, it is the preacher’s obligation to “*Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine*”.² However, it is also every believer’s obligation to exhort one another: “*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But*

exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin.”³ In this wonderful passage, an antidote to a hard heart is daily exhortation from “one another”. An assembly of believers should be like a refuge where battle weary saints can escape the corruption of the world’s morals, music, entertainment, values, etc., and find a place where warriors in the fight get encouragement from each other to stand faithful in the struggle against the world, the flesh and the devil.

Do not wait for others to encourage you in the faith, start today encouraging others. Ω

¹Hebrews 10:23-25

²Hebrews 3:12

³2 Timothy 4:2

TRY IT!

The last thing the devil wants you to do is win a soul definitely to Christ. If you don’t believe it, try it. The devil will let you go to prayer meeting, he will let you talk on religious subjects and “do many mighty deeds,” if only you will stop short of persuading men to accept Christ as Lord and openly confess Him before men.—Chas. M. Alexander



Proverb Practicals

by Ludwig Opager

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy (Proverbs 28:13).

God is in the sin-cleansing business for He is the only one capable of cleansing sin. Men are powerless to wash away their own sin and will never have such power. It cannot be done through surgery, psychological or chemical means. When God cleanses man's sin, He does it in boundless grace with complete success.

Since man cannot cleanse sin, he can only deal with it in two ways. He can attempt to cover it up, or he can bring it out in the open, admitting that he is a sinner and in need of cleansing from God. One way results in destruction and the other way results in great deliverance.

The first way of covering up is due to man's natural desire to disguise his sin. The other way is due to God's ability to cleanse sin. It is not hard to guess which one results in success!

What is the goal of a man who covers his sin? What does he wish to accomplish? To cover something is to hide it and then give it an altered image of itself. Actors are good as this acting portrays a role that is not his true self. This is the description of a man who covers his sin. This is a description of a hypocrite.

In the strictest sense, actors are hypocrites. Hypocrisy means simulation; a feigning to be what one is not; a concealment of one's true character or motives. A hypocrite is one who pretends to be someone he is not. A hypocrite means one who has the form of godliness without the power. A hypocrite is one who has covered himself with a man-made cloak of righteousness; a cloak that

God says is filthy rags.

Since the fall of man in the Garden of Eden, man has been a hypocrite. In Adam's choosing to disobey God's command, his actions doomed the human race to lawlessness and deceitfulness (Jeremiah 17:9,10). Self-esteem, which is nothing more than sophisticated hypocrisy, is promoted and honored in our society. Self-esteem is the convincing of oneself to be something that you are not and then feeling good about what you've convinced yourself to be. We are trained to put on an image that is different and perhaps more pleasing than we really are. We want to appear younger, richer, smarter, more handsome, prettier, friendlier, and even godly in some circles. We are trained to cover ourselves with many layers of deceit so that if one layer is removed there is another layer which presents a distorted and untrue picture of our real person. Our sin is covered with many masks!

Hypocrisy was the sin of the Pharisees (Matthew 23:1-36; Mark 12:38-40; Luke 20:45-47). Paul accused Peter of hypocrisy for refusing to eat with Gentile Christians in Antioch (Galatians 2:11-14). Paul warned Timothy about hypocritical false teachers (II Tim. 3:1-17; 4:3-5). Peter included hypocrisy as one of the attitudes Christians should avoid (I Peter 2:1). New Testament writers stress that sincerity without hypocrisy should characterize the Christian.

What power is available to be genuine? How can the layers of deceit and hypocrisy be removed? God does not leave us without

answers to these questions for He gives us light to accomplish it.

The remainder of this proverb gives us light: "...*but whoso confesseth and forsaketh them shall have mercy.*" Confessing and forsaking equals repentance. The light that God gives us is repentance! Simply repent of your sins. God desires to conform us to His Son, who is without sin. We must confess and forsake our sins and God will do His part. Repentance is a must if hypocrisy is to be defeated in your life. Repent, and God guarantees that mercy will follow.

Psalms 103:11-12 shows how God strips us of the layers of deceit in which we have clothed ourselves and removes them as far as the east is from the west:

"For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us."

Repentance strips the layers of sin that we have woven during our lives before Christ. Repentance for the Christian prevents the return of the layers of deceit and hypocrisy. So, can we be free from the deceit of sin? We can through repentance, for God in His mercy removes our transgressions from us. Without repentance, without confession and forsaking of sin, hypocrisy is inevitable in your life and mine. Keep short accounts of sin. Keep things right so that sincerity without hypocrisy will be your testimony. Otherwise, hypocrisy will be your destructive and eternal way of life. Ω



FOCUS ON RELIGION

George Counts and the New Social Order Part III

by Pastor Adam Watt

In our last article, we described George Counts' hope that American educators would rise to the occasion, using education as the vehicle to usher in a socialistic America while simultaneously eliminating the "evils" of capitalism. In 1932, Counts issued a bold call to American educators in his seminal work, *Dare the School Build a New Social Order?* In five brief chapters, Counts expressed his concern with not only the current but also the future state of both American education and American economics. In brief, educators must arise and influence the next generation to accept socialism which will transform the country into a true "democracy."

In chapters one and two, Counts discusses the current state of affairs in American education. Even though Americans have faith in education, the market crash and depression were seen as evidences that education was not working. Counts actually blamed the progressive education movement for the problem, writing that even though it is the best current approach, its focus on the supremacy of the child has hindered social vision. Education, therefore, must impose certain ideals on

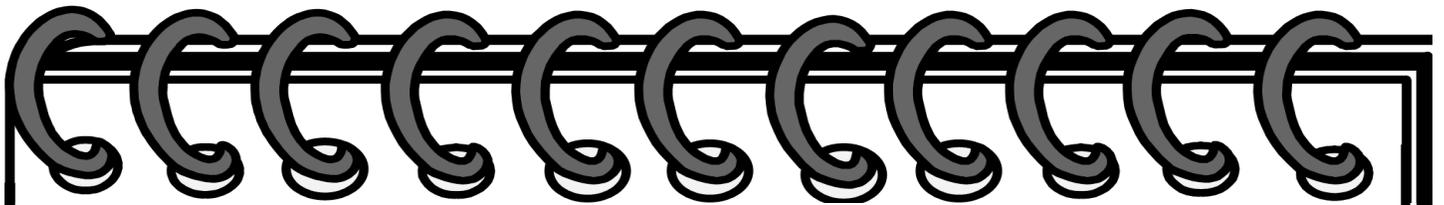
the students for the betterment of society. While progressivism teaches the student to adapt and survive (a purely selfish endeavor), Counts calls for the fostering of a mentality capable of "far-reaching purposes and plans for social construction" (24). Ultimately, the child must begin to see how his decisions and actions affect others and the broader society so that all can gain equality.

With the need of social vision established, chapter three turns to the agents of social change—the teachers. Since students will be impressed upon, the best source for the imposition is the teacher. This leads Counts to write one of his most famous statements: *That the teachers should deliberately reach for power and then make the most of their conquest is my firm conviction. To the extent that they are permitted to fashion the curriculum and the procedures of the school they will definitely and positively influence the social attitudes, ideals, and behavior of the coming generation* (26). Furthermore, the key topic to change the future social mindset would be economics. While an emphasis on political issues was crucial to the early days of

America (laws, liberty, government systems), economic issues were now the most influential pieces of the future. After all, the evils of capitalism had led to the depression in which the extremities of wealth and poverty existed simultaneously. Counts concludes, *We hold within our hands the power to usher in an age of plenty, to make secure the lives of all, and to banish poverty forever from the land* (32-33). The school, therefore, will be the key institution to construct this new socioeconomic goal.

Counts, however, does not stop at the proposal that socioeconomic must change; in chapter four, Counts iterates his skeletal economic proposal, centering on a different shade of meaning in the word "democracy." Counts strategically paints a beautiful picture of the American dream, citing democracy as the key reason common men were able to overcome class barriers and find success. Industrialism and capitalism, though, have redrawn the lines of social classes, producing the rich and the poor classes. If America is to survive, society must be reconstructed to preserve democracy for all Americans.

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Teaching Tips

by Doris Peppard

Teaching Students to “Feed” Themselves

Parents often ask questions such as, “When should my child be able to eat table food?” Child care books abound on Amazon to answer this type of question. The “authority” usually will answer with an age span. Realizing that God made our children with diversity, we must strive to “bring them up in the nurture and admonition of the Lord.” The Apostle Paul recognized that some Christians stay feeding upon the “milk” of the Word far too long and should have begun enjoying the “meat” of God’s Word. Growing up can be difficult, if not downright painful at times. Remember teething? I remember sleepless nights when a baby painfully cried out. However, all I could do was dab oral pain medication on the gums and give comfort. Yes, growing up can be perplexing for parents as well as children. Teachers, too, often wonder, “When should my students begin to learn by themselves?”

Our students develop at different rates and come to us with various abilities and talents. Teachers have to do a bit of “juggling” to make sure each student individually works up to their own potential. And we then, in addition, must help each student work to expand their comfort zone so that they can begin a new level of learning and thinking. Bloom’s taxonomy is an aid to help teachers move their students to higher-order thinking and learning. Every teacher, every year, must continue to help their students develop skills necessary to learn “how to learn” for themselves.

When an adult wants to learn something, whether for a job or personal growth, they should know how to go about the process of learning. Realizing our students are not adults yet, we must strive to build in them a thirst for knowledge and teach them how to obtain it. As accomplished with toddlers, the process begins with “spoon feeding.” As growth takes place, we must help our students grow up so that they learn how to “feed” themselves academically.

As teachers, we break up the knowledge found in our curriculum into “bite sized” pieces that the student can handle. Little by little, we back off and let the student learn to handle a full diet all by themselves. Beginning in upper elementary school, teachers help students handle “real” bits of academics – no more baby food! Middle school is the time when teachers must gradually push their pupils into taking bigger “bites” for themselves. Even if they spit some of it out, we cannot keep “cutting up” their bites for them. For some students, this is not fun! Grades can often slip, but the process is worth the pain. Expect and demand that your middle school students learn how to study, practice, and prepare for testing. High school is the period when students should learn to appreciate their education and learning; and although challenging, it is something that they can master, enjoy, and use as a tool to help them decide what direction in life their education can take them. Yes, it is vitally important for students to learn to “feed, chew, and digest” knowledge for themselves. Ω



(Continued from page 1 - Where Are We Headed?)
 er explorers were searching the shores of the Western Hemisphere for gold and land, the Pilgrims were making their way across the Atlantic to put their knees on American soil and worship God in freedom of conscience and action. Not everyone who come to these shores was a Christian. Some of the people who came to America did not believe in God as we do. But there was one thing that characterized many of our forefathers; they all accepted the Christian way of life. Christian theology is one thing; Christian philosophy is another. One might accept a Christian philosophy without accepting Christian theology. There were a great many people during the late colonial era who did not agree with Jonathan Edward's theology, but they did agree with His philosophy of godly living.

However, with truth comes responsibility. We will not get away with murder (abortion on demand), violence, and careless disregard for God. We cannot get away with it! God has organized the universe against getting away with sin. The cracks of ruin have formed across the landscape of America.

Why is America like this? Because America moved from a Christian theology to a Christian philosophy which morphed into a humanistic philosophy. Christians failed to live out the Bible consistently. Few Christians are **all in**, as the expression goes. They are hit and miss, part time disciples, mediocre "Christians" who are long on talk and short on walk.

As a result, we have lost nearly everything precious in this coun-

try that made us great. We do not have a regard for being in God's house on Sunday. We do not have the respect for women we used to have. We do not have a reverence for the Bible that made our nation great. We still have some religious liberty but it is being eroded every political cycle. We still have some measure of the freedom of the press, freedom to assemble and freedom of speech - but for how long? We have lost the things that matter most, that brought our forefathers to these shores: love of God, love of the Bible, love of righteousness, love of holiness, love of communicating the truth to future generations, love of standards of right and wrong.

America has exchanged the Christian Philosophy of the 18th and 19th centuries to a modern philosophy rooted in Humanism.

Some years ago, beginning in the early 1800's, we began to surrender our Christian philosophy little by little. As a result, we have come under the domination of other philosophies rooted in humanism. These humanistic philosophies were introduced by men like Immanuel Kant in the late 18th century. German philosophers influenced men like Charles Darwin, Ralph Waldo Emerson, Walt Whitman, John Dewey, William James. **These men advocated finding truth outside of the realm of the Bible.** They emphasized that we can find truth in nature, find it in introspective meditation, find it in your fellow man, find it in intellectualism and academia, find it in social justice, etc. These humanistic philosophers in turn influenced men like Saul Alinski, John Rawls and Hillary Putnam who heavily influ-

enced the minds of individuals like our current President. I read from Barak Obama's book entitled, "*The Audacity of Hope*" :

"I was raised secular, but with a working knowledge of world religion. I was not raised in a religious household. For my mother, organized religion too often dressed up closed-mindedness in the garb of piety, cruelty and oppression in the cloak of righteousness. However, in her mind, a working knowledge of the world's great religions was a necessary part of any well-rounded education. In our household the Bible, the Koran, and the Bhagavad Gita sat on the shelf alongside books of Greek and Norse and African mythology. On Easter or Christmas Day my mother might drag me to church, just as she dragged me to the Buddhist temple, the Chinese New Year celebration, the Shinto shrine, and ancient Hawaiian burial sites. In sum, my mother viewed religion through the eyes of the anthropologist; it was a phenomenon to be treated with a suitable respect, but with a suitable detachment as well. This spirit of her's guided me on the path I would ultimately take. It was in search of confirmation of her values that I studied political philosophy.

Source: *The Audacity of Hope*, by Barack Obama, p.202-204 Oct. 1, 2006

(Note: This is nothing more than a statement of religious egalitarianism - all religions are equal. In other words, there is no right and wrong when it comes to religion.)

Notice, seeking "of her values" outside the realm of the Bible.

Secularism is nothing more than the philosophy of humanism with

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(Continued from page 6 - George Counts and the New Social Order)

Counts, however, is not referring to the familiar political definition of democracy. In the climax of his writing, Counts carefully defines democracy as a society that allows the complete fulfillment of *moral equality*. From pages 37-38, Counts details his vision of a completely democratic society in which social classes are eliminated, equal opportunity is provided for all, and the government plays a central role in improving the life of the common man.

In a climactic paragraph, Counts outlines 12 descriptions of the truly democratic society. Consider the current emphases of the American political and economic society as

only a few of his visionary ideals are referenced here. The democratic society will: *repress every form of privilege and economic parasitism... place the heavier and more onerous social burdens on the backs of the strong...glory in every triumph of man in his timeless urge to express himself and to make the world more habitable...strive for genuine equality of opportunity among all races, sects, and occupations...direct the powers of government to the elevation and the refinement of the life of the common man...and transform or destroy all conventions, institutions, and special groups inimical to the underlying principles of democracy.*

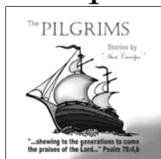
With this educational agenda, the shift in American society to tolerance, equality, environmentalism, and central government is understandable. Counts closes his book with the bright hope of the American future if this society is ushered in. Understandably, however, the public was not amenable to the philosophy of Counts, viewing him as a radical. Unfortunately, Counts calmly continued writing and teaching behind the scenes, influencing the teachers of America who carried these views into the classroom. In our next article, we will discuss how this *silent revolution* occurred to bring the dream of Counts into a modern day reality. Ω

The Holidays Are Almost Here!



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(Continued from page 8 - *Where Are We Headed?*)
a social-political component. This philosophy is firmly rooted not only in the hearts of many Americans but in the people who should know better and are sitting in pews all across America.

There are some who recognize what is happening in America. But they are giving wrong answers. Sen. Marco Rubio highlighted the violence increasing in our country. He mentioned as causes the breakdown of the home, the breakdown of moral certainties, parents not teaching right from wrong, no discipline in the public schools, but then advocated that what we need is "more spirituality." No context, just a religious egalitarian answer to the problem. Wrong answer.

God has communicated His truth in the Bible. **If you cannot find the will of God within the confines of the Holy Bible then there is no revelation of the will of God.** There are perhaps some of you this morning who have a mixed up philosophy of life. You have taken a little of this and a little of that and mixed it with Jesus and now you have your life's philosophy. What a mess! You have managed to relegate God to bumper sticker status in your life. You have essentially done what Romans 1:28 says. You have fulfilled our text this morning: **"Even as they did not like to retain God in their knowledge."** **"Hath God said?"** These immortal words of the serpent ring down through the centuries. The pundit says, "What difference does it make what God has said? I am going to live my life according to my philosophy. A little of this and a little of that." That is a recipe for disaster.

Much of the preaching today

coming out of our churches is "You really don't have to believe the Bible. Just listen to us and we will tell you what you need to know." **Humanism is merely the denial of the philosophy of the Bible.**

The Breakdown of Morality and the Home in America is because people no longer believe the Bible.

The Bible constrains and restrains the one who follows its precepts. When that breaks down Hell breaks out! When Hell breaks out, judgment follows. When a nation gets to where it can sin without shame or retribution, judgment follows. When its young people feel free to explore alternative lifestyles and read books about what it is like to explore being the opposite gender and not feel bad about it – that is the last day before judgment! That is where we are in America. Moral looseness in this country is not an accident, it is the purposeful outcome of the rejection of God's Holy Book and its revelation of righteousness and holiness. ***The garbage can lid on immorality in all its forms has been removed and we have gotten so used to the smell we have lost our sensitivity.*** When you are around filth and you do not shun it, you get used to it after a while and it doesn't seem so bad. We never want to get used to sin and wickedness. The result is a bankruptcy of character. With the loss of character is the loss of wholeness.

Where are we headed as a local church?

1. By God's grace we are going to continue to preach and live this God-Breathed Bible, and only the Bible for the edification of believers.

2. By God's grace we are going to preach the gospel of Jesus Christ to a lost and dying community and reach out to those around the world through our missionary endeavors. (e.g. I Corinthians 9:16; II Corinthians 5:18-21)

3. By God's grace we are going to stand tall for righteousness and oppose wickedness. (I Thessalonians 4:3-7)

4. By God's grace we are going to sing hymns and gospel songs of character, meaning and depth that do not cater to the flesh, the world and the devil. (Ephesians 5:19-20; Colossians 3:16)

5. By God's grace we are going to make a distinction between the holy and the profane as God has commanded. We will preach and teach what is good and what is bad and do so without equivocation. We do not accept the egalitarian view that all things are equally good. They are not equal. That is why God told us in Romans 16 that we are to be *"wise concerning that which is good and simple concerning that which is evil."* In other words, God makes a clear distinction between that which is holy and that which is profane and we should, too. When you don't make a distinction, you start mixing things that essentially differ and you end up condoning evil.

6. By God's grace we are going to love, teach and train our children to love Jesus Christ and His Holy Word and reject the world and develop character in their lives through struggle and conflict. Jesus' word to the Jews was, *"You cannot serve God and mammon."* As far as we are concerned, nothing has changed since Jesus spoke these words.

God help us to be true to Jesus Christ until the trump sounds and we, the saints, rise to meet Him in the clouds! Ω



Stars
of the Morning

YOU CAN'T DO THAT!
The Story of William H. Wilburn
(Part I)

Before the time of automobiles, modern machines and conveniences – even before the Civil War, in 1823, William was born into a fine home in Philadelphia. But when he was almost five years old, happily playing with a little friend in his father’s garden that childhood joy and laughter turned suddenly to shock and tragedy! His friend, about his age, not realizing William was just behind him, picked up a piece of glass or oyster shell, pulled his arm back and flung it hard. It flew like a missile into William’s left eye and laid open his eyeball. The instant pain and spurting blood made him flee like a frightened deer to his mother. What followed was days of pain, silence, and darkness with eyes bandaged as he lay alone on a little couch in a dark room. Anyone who entered the room came in with silent steps and muffled voices. How painful, long and lonely the days were for a boy of only five!

bleeding, leeching, and cupping, besides swallowing enough drugs for a whole hospital. Little William was hungry and craved food, but all they would allow him was boiled rice or sometimes mush with milk. His little body shrank from a round childish healthy body to skin and bones! What a sad, pitiful way for a child to spend his years from five to seven!

Then one morning, hopes were raised. Father took him into a room of light where several strange men were waiting. The doctors examined the child. The cut had healed, they said, and all that was needed to restore sight was to remove the scar tissue with caustic. Little did William know what “caustic” meant, but his father lifted him on his knee, rested his head on his shoulder, and the doctor poured in the medicine. The fiery chemical invaded his eye and tortured and burned for days! How could a little child bear such pain? Again he was put in the darkened room to stay for days without sight or light. After a long time in that dark prison, he was again taken into the other room only to find those same men, who seemed to him his awful enemies, waiting for him. Little William shrank back and screamed for his father to save him, but the doctor caught him between his knees, held his head back, and again thrust the caustic into his eye --- and the light went out forever!

His parents cared for him as best they could. Mother always heard his cries no matter what time of day or night. She cared for him tenderly and never let the bandages over his eyes get dry. Father was just as attentive in his own way. When he came home from his business, he would go into William’s dark room, set him on his knee, and tell him stories from history, -- especially the Revolutionary War and how he served and fought from Yorktown to Bunker Hill. Then he told stories from the Bible. Later on when a little light was allowed in the room, Mother would read the Bible to him. William soon came to think of God as his dear Friend, and that brought light to his darkness!

All this sorrow had to be carried with humility and discipline, both by William and his parents, yet through it all it was a happy home. When he was at last allowed to go outside, it was wonderful to feel the warm sunshine and breeze. Yet sometimes, he had to go back to his dark prison-house for a few weeks at a time for protection from the glare of the summer sun or winter snow.

His left eye was gone completely, and after the ravages of the inflammation and medicine in his right eye, only the tiniest speck let in any light. The tiny shaft of light was so small it was only the size of a pin point, but through that, William made great effort to read. He had to place a shade above his eye, place the middle finger of his right hand beneath it allowing only the tiniest amount of light to enter. He had to have strong daylight, hold the book very close to his eye, and bring every letter to the precise spot on which his sight was fixed.

Now he was worse than ever! They had not only destroyed his lost eye, they now feared the infection and inflammation would spread and destroy his other eye! The awful inflammation raged on in spite of all any doctor could do. Again he was forced to stay in his dark chamber – this time for two years enduring every treatment doctors could think of –

Before the injury, he had learned to read, and now at
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