

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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ALARMING TRENDS IN EVANGELISM!

By NORMAN H. WELLS

(This is a reprint of an article that ran in the *Contender* in July, 1966. Events have shown the results of these trends.)

True Baptists are intensely evangelistic and this is right and good. The chief activity of every church should be telling the gospel to sinners with the intention of bringing them to a saving knowledge of Jesus Christ. This is fulfilling the command of Christ to the church.

A church that diligently seeks the lost and endeavors to win them will make enemies. There will be much criticism, Satan will see to that. However, there is a lot of justified criticism. We believe we need to take stock. We need to examine ourselves. It is so easy to drift into wrong emphasis in our evangelism. We would like to point out a few of what we believe to be grievous errors in a lot of our evangelism.

EMOTIONALISM

We understand the danger in trying to discuss the appeal that is made in evangelism to the emotions of the sinner. We understand that in an experience as great as salvation there will be varied emotional reactions. We have continually rejoiced at the shouts and tears of new born souls and pray to continue to do so in our ministry. Emotional reactions that come because the sinner has reasons to believe he has been redeemed are perfectly natural.

We fail when we appeal to the emotions of sinners simply to get the desired reaction. In an earnest desire to see sinners "weeping their way to Christ" a cheap, theatrical appeal is made to the emotions. Tears do not always mean faith. The highly skilled delivery of a sad, heart touching, tear provoking story might stir emotions and get decisions but most generally there will be no basis for the decision and they will soon wander back to the old life of sin. A "decision" to quit our meanness is good but it's not salvation. A "decision" to "meet Mother in heaven" is heart touching but it's faith in Christ that saves. Sorrow because of the recollection of dead loved ones is under-

standable but is not repentance. A "decision" to be a better father or mother is admirable but should not be understood to be salvation.

The power of the gospel is much more than a cheap appeal to the shallow emotions of sinners.

ENTERTAINMENT

Evangelism should never sink to the level of mere entertainment. One cannot help but wonder at the methods that are used to lure men and women into our meetings. The sinner is promised a "swell time" and every kind of worldly amusement is used to guarantee this promise. Some churches have deteriorated along this line until they have become nothing more than show houses. God help us!

The gospel under these circumstances is presented as a big thrill, a hayride of happiness. Very chic and modern young people will testify to the thrills of the Christian life. In an atmosphere of entertainment and with a lop-sided picture of the Christian life presented there generally is a great response, a great number of decisions, but little real repentance and salvation.

The world has the church beaten from the start in entertaining sinners. The world knows the difference and will eventually laugh at a church trying to compete with the world in entertaining sinners.

How cheap and degrading it is to the cause of Christ to substitute entertainment of the carnal appetites of sinners for the appeal of the cross. Instead of trying to whip up carnal enthusiasm by these worldly methods and devices we ought to take time out from our feverish activities and really allow God to work.

EGOTISM

The dictionary says that egotism is the habit or practice of thinking and talking much of oneself, self exaltation. Too much of our evangelism these days tends to glorify man.

The Bible has no record of a popular preacher. They were



held in high esteem by the redeemed but hated by the world. How times have changed! A successful preacher today is one who can skillfully manipulate the truth so as not to apply it to anyone. Preaching has become a highly respected profession.

We hear too much about great preachers and great evangelists instead of a great Christ. Too many preachers speak of Christ as being great only because they are preaching. Can it be that some are using Christ instead of Christ using them.

Away with these preachers who would use the gospel to elevate themselves to a place of popular acclaim! We have listened to these egotistical preachers, who preach themselves, until we are a little sick. Our evangelism should be God centered, not man centered.

It is just as sickening to hear one brag about how no good they are as it is to listen to how

See Page 4

Fundamentalists Meet With Gothard

Further word has come from the meetings being held between Bill Gothard and Fundamentalist leaders. These different groups of men are dependable and reliable and have met with Gothard at his request. The initial indications are that Bill Gothard sincerely desires to become a fundamentalist in every area of his life and ministry and has given certain assurances of this. It will take time to tell if indeed Gothard's intentions are genuine (and indeed I have no reason to question them and if he is able to effectively bring about a change in the direction and thrust of his ministry. There are still very serious unanswered questions, such as what will be done about some of his board members who are known neoevangelicals and what and how much change will he make in his "Chain of Command." However, assurances have been given that he fully intends to take his stand with the Fundamentalists, including taking on the enemies of the fundamentalists. He fully understands that this will likely mean losing a great deal of his crowd, but he indicates that he is prepared for this. We are thrilled at the prospect of having Gothard in our camp and we need to all join together in prayer for him and his staff. The transition will be difficult and you can be sure that Satan will fight even harder the ministry of this man.

Some of the changes you can look for in Bill Gothard's presentations and literature are the following:

1. The use of only the King James and the New American Standard translations of the Word of God.
2. Some changes and redirection in the "Chain of Command."
3. Stronger emphasis upon salvation, using scriptural terms such as "saved" and "born-again" instead of "commitment."
4. Much stronger emphasis upon Separation, both personal and ecclesiastical.
5. Instructing converts on the type of church to attend, with a much stronger emphasis on the local church. This probably will also include a stronger emphasis upon the role of Baptism and church membership.

I feel very much as one person did who remarked to me, "There are so many in the Fundamentalists Camp looking the other way that it is good to see someone in the other camp looking our way."

We plan to keep our readers informed as to the progress of this issue so be sure you don't miss one issue of THE PROJECTOR.

Can Christians Witness In The Public Schools?

Message brought before the fall conference of The Northwest Fellowship of Christian Schools.

BY James M. Bramblet

ALL CHRISTIANS: Parents, Teachers and Pastors Should Consider the Thoughts Presented Herein Carefully!

In trying to promote Christian schools, I've encountered many times an argument against them given by Christian people. They say we shouldn't take our Christian children and our Christian teachers out of the public schools because they should be there as a witness. I was concerned about this argument because it came from people who are good, fundamental Christian people, whom I admire and respect.

ADULT HEADS ON YOUNG

SHOULDERS?

After turning to God's Word, I found that it had something to say on the matter. I've found in God's Word that there are at least two ways in which this thinking is erroneous. First of all, from God's Word we find that children are not miniature adults. They do not react like adults. In I Cor. 13:11, the Apostle Paul says, "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." This verse tells us that there is a difference in thinking and in understanding between a child and an adult. There is another verse that tells us exactly what

this difference is. In Eph. 4:14 it says, "That we be henceforth no more children, tossed to and fro and carried about with every wind of doctrine, by the slight of men and their cunning craftiness whereby they lie in wait to deceive."

What is the difference between a child and an older person then? A child is tossed about by every wind of doctrine; he is easily influenced. This is as God intended. He intended that we as parents should be the controlling influence over our children. That is why God's Word tells us that the sins of the fathers shall be visited

See Page 2

From Page 1

EDITOR'S DESK

This edition of THE PROJECTOR marks the beginning of the 4th year of THE PROJECTOR. We have enjoyed tremendously the opportunity to produce THE PROJECTOR and trust the paper has been helpful. I am sure you have not always agreed with the articles and editorials presented, that would not be realistic or even desirable, but I trust THE PROJECTOR has made you think and cause you to be more discerning. I can truthfully say we have never written or presented any article with any malice or with any attempt to harm. Our only concern is with the welfare of the body of Christ. Controversy is not bad, it is good and desirable. Our great enemy is not honest controversy among brethren, but compromise and unity with evil. Honest controversy does not split and divide the brethren, contrary to what you hear so often today. It is compromise that causes division. The curse today is unity with and acceptance of evil. Separation is ever and always the key to God's blessing. The whole of the Word of God bears testimony to this.

Why not write us a letter this month if THE PROJECTOR has been a blessing or a help. We would like to hear from you. Please take the time to send us a word. Let us know what you like about THE PROJECTOR and what you would like to see more of.

All of us here on THE PROJECTOR staff pray that you will have a Joyous 1975 in our Lord Jesus Christ and look with anticipation to meeting you in the air should our Lord return in 1975, and the possibility is very good!!

Letters To The Editor

Dear Dayton,

I note in your recent issue that you are not writing any further articles on Gothard until he "meets with fundamental leaders." Does this mean that he is having a change of heart? I personally would like to see you continue your articles. If Gothard turns around, he will be the first one that I have known of who has been down the road of compromise, change his direction. Whatever the outcome, you did put the searchlight on him and I admire you for it. I also want to say that I appreciate THE PROJECTOR. It is good reading.

I think about you and your family quite often. I remember the good times we had in the Holy Land together. Do you have any plans to go back soon?

With kind regards.

Your friend,

Roy A. Harrell

See Page 2

Wives, Be Obedient To God!

"We know many a wife who is pleading for her husband's soul, and hoping to win him by avoiding anything that may offend him, and yielding to all his worldly tastes in the vain hope of attracting him to Christ. Far more effective would be an attitude of Fidelity to God and fearless testimony to Him, such as God could bless."

A. B. Simpson
THE LIFE OF PRAYER



The PROJECTOR

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Can Christians Witness In The Public Schools?

upon the children to the third and fourth generations.

Children in God's Word have been made subject to their parents. You can take a little child and you teach him anything you want. You can teach him correctly or incorrectly but whatever you teach him he is going to believe. As the Scriptures tell us, they are tossed about by every wind of doctrine.

To say that these children should be a witness concerning Christ is foolish. They can't be, because God has created them in such a way that they desire to please the adults over them. Their desire is to please their parents and their desire is to please their teacher. The Lord said we should become as little children. He didn't mean that when we want something we should throw a tantrum as little children sometimes do. No, he meant we should have the faith of a little child. We should receive truth as a little child does and not doubt as adults do. Children naturally will receive instruction, and when they go to school they go there to receive and not to give forth.

What happens when the principles that are given in school are contrary to those given at home? You and I as adults, if we were in the same situation, would see the conflict. Perhaps there would be a conflict within us until we decided which we were going to follow, but not so with the child. When at home they simply act the way their parents and brothers and sisters expect them to act. When they go to school they act the way their teachers and classmates expect them to act. If there's a conflict it doesn't bother them at all. Many parents do not find out until too late that the child who is acting the part of a Christian at home and at church is acting differently when away from these influences. The responsibility lies at the parents' door, for the Scripture plainly teaches, "Fathers... bring them up in the nurture and admonition of the Lord" Eph. 6:4.

BIBLICAL SEPARATION

There is still another error even worse than the first. According to Scripture a witness must be one who stands in separation from those to whom he is witnessing. The Scriptures make this very plain. In II Tim. 2:3-4 it says, "Endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life."

Some years back I was in the Navy during the war. They took us to Farragut, Idaho, a place separated from the rest of the world. They kept us there and would hardly let us associate with anyone from the outside. Maybe once every two or three weeks we would get a week-end to go into Spokane, but mostly we were kept out there by ourselves where they just taught us the things they wanted us to know. Why did they do this? There was a war

on and we had to be trained to fight the enemy.

Suppose someone had come along and said, "This is costing too much to maintain these army and navy training stations. Why don't we take our young men and send them to Japan to be trained and then we'll bring them back and let them fight?" You would say "How foolish! They wouldn't fight the enemy if they were trained by the enemy." Yet that's exactly what people are doing with their children. They send them in large numbers to unbelievers to be trained, and then wonder why more of them don't turn out to be Christian soldiers. If we are to be good warriors we must separate ourselves, or as it says in the Scripture, "Be not entangled with the affairs of this life."

In II Cor. 6:14-17 it says, "BE YE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

"Be not unequally yoked with unbelievers." How often we have used this in regard to marriage or in regard to business. Should the same principle not hold true regarding our schools? Anyone who has been in school recognizes the close relationship between classmates, between students and teachers, and between teachers and administrators. This is one of the reasons why it is difficult for a teacher or student to testify concerning the things of Christ. The basic thinking of administrators, teachers and students is in one direction. When you insert the Gospel it is going exactly the opposite way. It is contrary to that which is being taught and seems entirely out of place. For this reason the Scriptures demand that we stand in separation if our witness is to be effective.

There is one more passage I would like to bring to your attention. In Haggai 2:11-13 it says, "Thus saith the Lord of hosts; Ask now the priests concerning the law, saying, If one bear flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be Holy? And the priests answered and said, No." (You see what he is asking, if you carry something holy and touch something else will it make that which we touch holy? The priest said, "No.") "Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be

unclean." This is the principle of Spiritual uncleanness. If that which is holy touches something, does it make it holy? No! If that which is unclean touches something clean, does it make it unclean? Yes! According to the principle of separation that we have here; if those who are unbelievers are present, do they make all unclean with their influence? Yes! If there are those present who are believers do they make all holy? NO!

The application to Christian education is obvious. Will your child influence others in the school for Christ or will he be influenced away from Christ? We know, both from Scripture and from practical experience, that the Christian is nearly always influenced away from the things of the Lord when he forsakes his separated position.

WORLDLINESS AND WITNESSISM

Many Christian people today seem to think that we should become involved with unbelievers in order to be a witness among them. We might call this way of thinking "witnessism" because it is taking the truth concerning Christians being witnesses and misusing Christians being witnesses and misusing it as an excuse for staying mixed up in the world. They tell us we must stay in the modernistic churches as a witness, we must stay in the public schools as a witness; but God's Word says, "Come out from among them and be ye separate."

MOSES - A SEPARATED WITNESS

We find in God's Word numerous illustrations showing that a witness must stand in a place of separation. One good example is Moses. If there was anyone in the Old Testament who had an opportunity to be a witness it was Moses. He was a young man with a good education and good training. He was a man with real ability. Since he was raised as the King of Egypt's daughter's son, had he chosen to remain in Egypt he might some day have been the King of Egypt. Moses could have said, "Since I have all this training I should use it. I should stay here in Egypt and be a witness in the palace and perhaps all of Egypt will be won for God." But Moses knew better than that. He understood this basic principle of God's Word and so we read in Heb. 11: 24-27, "By faith Moses, when he was

See Page 11

Why Not
Write Us A
Letter
This Month

Why I Am A Fundamentalist

Rev. Truman Dollar

I want to speak on the theme, "Why I am a fundamentalist." When I was just a young preacher at the University I had some questions about the use of the word, "Fundamentalist." In fact, when my intellectual friends asked my theological position, I wanted to say, "I am orthodox." I was just a bit embarrassed about the use of the word, "fundamentalist." Dr. Hyles referred to the fact that many today would like to call themselves "evangelicals" rather than "fundamentalists", for that word in some circles seems to have a bad connotation. In my circle it has a good connotation. I am not embarrassed about being a fundamentalist anymore; I like the word. When you describe my theological position, call me a fundamentalist. I think it is the most logical position that one can accept.

I want to use a passage of Scripture. That may seem an odd place to begin, but by way of illustration, it will explain the two major issues that are involved better than any other Biblical illustration as to why

we are fundamentalists. We must read a number of verses in order to cover the story, and if we are persecuted in this text we will flee to another. This is the story, as you know, of Solomon as the arbitrator of the great issues of his day. The Bible uses this as an illustration of his wisdom. This is not an illustration of his insanity or of his mental deterioration. The Bible says that this is one of the reasons we know Solomon was a wise man. In my judgment, being a fundamentalist is the wisest position as well as the fact that it is dictated by Scripture.

I Kings 3:16-22 "Then came there two women, that were harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because

**Write To
The
Projector
Today.**

she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; But the dead is thy son, and the living is my son. Thus they spake before the king."

Then the Bible tells us that King Solomon began to arbitrate this issue to determine

the truth. Begin in verse 24 "And the king said, divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment."

Solomon, that wise king of Israel, was confronted with a difficult problem of deciding a dispute over a living child. These two women came, and both had a child. One child had died in the night. Both women deeply wanted a child, so there was a dispute about whose child this really was. King Solomon, being the wise man that he was, called a soldier and said, "Take a sword and divide the living child in half." Of course, King Solomon knew that the real mother of the child really loved it and would have deep in her heart the compassion and love to resist that kind of suggestion. She stepped forward immediately and said, "Oh, no! Don't kill the child; let the child live! Give the child to the other woman; don't take the life of the child. Let her have it."

There is a great truth or principle that Solomon illustrated in this particular decision, and it is therein that lies for us an understanding of why we are really fundamentalists. I hope you will follow my line of reasoning as we consider it.

The thing that Solomon did on that day showed that he understood the difference between quantities and entities, for quantities can be divided, but entities cannot be divided. I have a little four year old boy named Devin. I love him, but he is not mature, and really he is a rather selfish little rascal. When you have four children as we do, there are frequent times when things need to be divided. When you have four or eight pieces of candy or six or eight apples, you will have a big problem on your hands, if you call upon young Devin to do the dividing. If there are four children and six pieces of candy, he will take two or three and give the rest to the other children. But he does understand that they can be divided, because quantities can be divided. It is no problem to divide quantities; it does not effect their nature. In fact, by nature quantities can be divided. You can take eight or ten oranges or ten pieces of candy and divide them. But there are certain things that are not just quantities. They are entities, and to divide them, by their very nature, destroys them.

I have a nephew and a niece, both now in college. I remember a dispute they had, which was a family internal

affair. It wasn't really a battle for blood, but it was a battle nonetheless, and it illustrates the same principle. They had a little dog as they were growing up that was now about ten years old. They were both going away to college, and both felt the dog was theirs. Both loved the dog deeply. So what do you do about the dog? Do you cut it in half? To cut a dog in half ruins it obviously. You can't divide a dog, because it is not a quantity, it is an entity. To divide a dog destroys it.

The same principle is true of the two major issues that distinguish between fundamentalists and liberals today. First of all, the nature of the Word of God. Is it a quantity or is it an entity? And secondly, the nature of the Person of the Lord Jesus Christ and our concept of the Person of the Saviour.

Let us begin by noting how this simple illustration affects our belief about these issues. I want you to note as we look at the nature of the Word of God. The Word of God is not a quantity that can be divided. You have no right to take out the first nine chapters of the Book of Genesis, or to cut out the Book of Revelation, or to tear out the Book of Jonah, for you would be doing precisely what Solomon said could not be done with a child. This Book is alive; it is an entity. The Bible says in Hebrews 4:12 "For the Word of God is quick..." The word 'quick' means that it is alive. Does not the Bible use as an illustration of this Book the word 'seed'?

The Bible calls the Word of God 'seed'. Have you ever heard of a farmer taking the seed corn before he goes out to plant it and dividing each piece of corn into eight before he plants it? He never does that, because it is an entity. The Bible is an entity, not a quantity. When you start tearing and ripping it up, you destroy it, because it is a living organism, a living body. Therefore, this is one of the principle issues of why I am Fundamentalist. This Book that we hold so dear, this Book that brought salvation to my heart, this Book that gave me principles and great moral teachings and made my life, is an entity, not a quantity. It is a literary miracle; a miracle the likes of which exist no place else on the face of the earth. No editors planned it, and yet there are 66 Books written in over 60 generations and in three languages. It was written in palaces and prisons. It was written in five countries: Babylon, Rome, Asia Minor, Greece, and Arabia. It's styles include biography, theology, philosophy, poetry, prophesy, genealogy, ethnology, romance, adventure, and travel. Yet with all this diversity Almighty God brought it together just as when He stooped down and took some soil and formed it into man and breathed into Adam's nostrils the breath of life, and man became a living soul. This Book, although it was gathered

See Page 1

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From Page 1

Alarming Trends In Evangelism

good they are.

EXAGGERATION

The religious world has made finances and figures the test of success and this has led to the temptation to exaggerate. This is something we smile at yet what a grievous thing it is. "Ministerial speaking" has come to mean gross exaggeration. It is said that one preacher kept reporting that at all of his services the church was "comfortably full" and everyone was impressed until they found out that by "comfortably full" he meant everyone had room enough to lie down.

We demand numbers! The Sunday School is only considered successful when it is growing in numbers. We determine the worth of an evangelist by the number of decisions he has at his meetings. The gauge used to measure the success of a pastor is how much he can increase the attendance and how much money he can raise. This kind of emphasis has changed God-called men from preachers to mere promoters. One preacher, thinking along this line, remarked that he was going to stop counting his converts and start weighing them.

Churches and pastors with great numbers are considered to be particularly favored of God. They are thought to be above reproach or criticism.

They feel the fact of great numbers justifies any other shortcomings.

This demand for numbers has produced exaggeration. Estimated crowds of 1,000 - all seated in an auditorium that would hold 500!!

Great numbers of "decisions" and "walking the aisle" but very little genuine conversions. We have sat in meetings that were dismal failures and heard them described later as "great sweeping revivals."

This demand for numbers has also produced envy and jealousy among preachers.

A preacher can be in the place God would have him and doing the task God placed in his hands yet feel he is a failure because he can't produce the numbers the world, not God, demands. The preachers and evangelists of New Testament times would have been considered failures by modern day standards.

The world has a right to exact complete honesty among Christians. The air of exaggeration that exists in so many meetings is a compulsive thing.

One cannot help but think of the words of Spurgeon along this line.

"In the next place, we do not consider soul-winning to be accomplished by hurriedly inscribing more names upon our church roll in order to show a good increase at the end of the year.... Do not,

therefore, consider that soul winning is or can be secured by the multiplication of baptisms and the swelling of the size of the church."

"What mean these dispatches from the battlefield? Last night fourteen souls were under conviction, fifteen were justified, and eight received full sanctification." I am weary of this public bragging, this counting of unhatched chickens, this exhibition of doubtful spoils. Lay aside such numberings of the people, such idle pretense of certifying in half a minute that which will need the testing of a lifetime."

ENTERPRISE

Enterprise is defined as boldness, energy, and invention in practical things. Most of our evangelistic efforts show great enterprise. This is a commendable thing; however, in this also there is a danger. It is so easy to come to a place of depending upon our own boldness, energy and inventions in practical things instead of upon God. One cannot help but wonder if we do not rig our campaigns and efforts to go on in their own power whether God blesses them or not. We sometimes are afraid to completely trust God so we fix it so it will work without God. How much of our evangelism that meets our standard of success is merely man promoted? Is it possible that a lot of our evangelism with its cheap appeal to

emotions, its entertainment, etc., would accomplish the same results if God were completely withdrawn from the scene?

We recognize the severity of some of the observations we have made. We thank God for all true evangelism and would not place one straw in the way. Sometimes, however, it is good to stop and take stock. Our fear is that, in our desire for success, we have watered down and cheapened the gospel invitation. A light and frivolous decision and this produces light and frivolous church members. Possibly here is the reason that the overwhelming majority of our converts never prove out.

Maybe the answer is to slow down our feverish activities

and allow God to work. Perhaps a new emphasis needs to be placed upon identifying sin and demanding true repentance. Possibly we need to call Christians to a life of sacrifice (here is a forgotten word). A lack of emphasis upon "teaching them all things" has a lot to do with this difficulty. We need to call Christians to separation in practice as well as in theory. We need to push back the line that identifies sin until it reestablishes the morals Christians have always held. We need the fire from above. The answer might be here, in any one of these things, possibly in all of them. Whatever the answer is we need to find it before we become so light we blow away.

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From Page 3

Why I Am A Fundamentalist

like the grains of dust from the earth out of which man was made, is a God breathed Book, and it is alive, my friend. When you begin to divide it, and cut it up and tear it apart and rip it to shreds and say, "I'll believe this part but not this part; I'll take this section; I'll accept this section but not that section," you are trying to divide an entity, and you can't divide an entity. It is a living Book, and you destroy it when you try to divide it. That is the dividing line between the fundamentalist and the Liberals.

The liberals have no authority. They believe in Devin and a chance philosophy. The liberals have no place to go for authority, for they do not understand the difference between entities and quantities. The liberals do not understand the importance of the fundamentals. The liberals do not understand the imperative of a verbal, inspired, inerrant Book in which there are no mistakes, in which there is absolute perfection and total completion.

I knew Dr. Ralph Elliot quite well, who for many years was professor of Old Testament theology at Midwestern Seminary in Kansas City, a very famous seminary. As many of you know, Dr. Elliot wrote the book called, "The Message of Genesis." It was my opportunity on many occasions to sit in his office and talk with him. We were intellectual friends, but spiritually, Biblically, and theologically, we were at the two farthest poles possible. Dr. Elliot believed the Bible contained some truth from God and that there was a message in the Book, but he did not believe that it was God's Word. I sat with him one day as the Board of Trustees of that seminary were considering firing him because of the book he had just written, "The Message of Genesis." We were discussing his belief about the Book of Genesis, and he said that he simply could not accept the creation as historical fact, or that God spoke and man came into existence, or that God spoke and the earth and the planetary system came into existence. He believed that over the process of evolution God got the things started. He was interim pastor of a local Baptist Church at that time, and I asked him, "Ralph, how in the world do you get by with that kind of preaching?" Although, I know that church has become a liberal church, I know there are still some old-fashioned Bible believing Baptists in that church who believe the Book. How do you get by with saying that kind of thing from the pulpit without getting thrown out?" "Oh," he said, "I don't say that. Like last Sunday, I was preaching on the burning bush. I told them that there is a bush out on the Sinai desert, and that with certain atmospheric and climatological conditions this bush could burst into flames. I didn't get up and tell them that the Bible is a myth or that you couldn't believe the Bible. I just gave to them an alternate explanation." What Dr. Elliot

was doing was taking an entity and trying to divide it like a quantity. The truth is that men do not have the spiritual insight (our insight is corrupt, too) or the reason to divide which of the Scriptures is true. Baptists have divided it enough, and I would certainly hate to meet with a bunch of fundamental Baptists that didn't believe this is the inerrant Word of God. I would hate to see what kind of controversies would arise if all of us tried to decide which parts of this Book were inspired. I am glad we have an inerrant Book upon which we can depend, a Book that you don't rip apart because it is alive, and it offends the God of the universe to rip it apart. This Book is a living Book, and you can depend on it. Not only that, in the Book of II Peter, the Bible says it is inspired. We have in our hands a Book that is dependable and inerrant.

There is a second entity that I want to call to your attention. That controversy, of course, is the Person of the Lord Jesus Christ. Let me say to you, He is an undivided Entity. He is God in the flesh. We read in John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Jesus said of Himself over and over that He was the bread of life and the vine. He talked of Himself as being the Son of God. Pilot asked him, "Art thou the king of the Jews?" And He said, "Thou sayest it," or that is true. Jesus never avoided the question about whether He was God. Matthew 16:16, "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." The reply was: "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (verse 17). Jesus Christ never once denied that He was God in the flesh. The most marvelous and great thing about the Lord Jesus Christ is not His great preaching or His miracles; it wasn't His humanitarianism or His great compassion. It was the fact that He was God in the flesh. You cannot pick and choose what you want to about your belief about the Lord Jesus. He is not a quantity that can be divided. He is, my friend, the Son of God; God in the flesh. The Bible says in Hebrews chapter 2 that God in His infinite wisdom sent His only begotten Son into the world, coming not from angels but coming from the seed of Abraham: He came into the world as God in the flesh that he might understand and be a better mediator. The Bible says because He is God in the flesh this qualifies Him to redeem. That is the burden of Hebrews Chapter 2; that because He is the Son of God He can come into the presence of God and mediate and represent you and me. You cannot take His character apart and say, "I believe He is a great philosopher or a great

humanitarian or a great teacher, but I can't accept that He is the Son of God." When you take that away, there is nothing left. He then is just another courageous man who died for a moral cause. Jesus is more than a great and courageous man! He is the Incarnate Son of God. He is not a quantity; He is an Entity. He is God's lovely Son; He is my Lord and my Saviour. And

He is qualified to redeem. Do you want some proof of that? Look at the story of His life. When you come to the end of His life, the Bible says they took Him out to Calvary's tree and there they took His life. Although cruel and wicked men falsely accused Him, it was a part of the sovereign plan of God that there on the tree He might bear our sin. After three days, the Bible

says, He came victorious out of the grave and finally ascended to the right hand of the Father, and the Bible says that is the proof that He is the Son of God. In Paul's great discourse in Athens on Mars Hill to the Epicureans and the Stoics, those who were the liberals, those who were the skeptics, and those who were the doubters, those who did not

See Page 7

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The Other Side

with Dave Johnson

With Christmas in the past and another year ahead of us, I feel constrained to assure you that your children (thanks to the Federal Child Protection and Toy Safety Act) will be able to play all year without a toy related accident.

Not only is the Child Protection and Toy Safety Act protecting the kiddies, but the newer Consumer Product Safety Commission is also engaged in a vigorous war to protect you and your children from greedy capitalists who are out to make a fast buck selling dangerous toys. So goes the article on page 151 of the December Reader's Digest.

It is interesting to me that the same over-zealous individuals who would do anything to protect our children are the same group who are in favor of killing children before they are born. For some reason, I find it hard to believe that the federal government is actually interested in protecting the average citizen.

The above mentioned agencies are needed to protect us from "unscrupulous" companies who would make and sell "animals or dolls with nails protruding from their ears and feet." If this is not an insult to the average parent, I don't know what is. Can you believe that the government is protecting us from ourselves (with our own money)?

Government agencies which claim to protect the consumer must have another purpose. If one can force oneself to look beyond the Reader's Digest, the local newspaper, and the evening news on T.V., other purposes soon become visible. Consider the following:

1. If the government is going to control the economy (keep in mind that any form of

control effects the entire economy) the total economy must be made simple. A complex economy such as our market economy is difficult to control.

2. In making our system less complex, it is essential to limit the number of products on the market or the number of manufacturers who are producing.

3. Labeling products as unsafe is an extremely effective way of accomplishing this task.

4. The greatest control over an economic system is the consumer. The consumer is ruthless in his dealings with the market. If the consumer buys a product, the producer is successful. If the consumer decides that the product is not useful or that it is dangerous, the producer fails or changes his product rapidly.

5. Consumer agencies cost the taxpayers money which they would not spend if they had a choice. Taxes are taken by force for such agencies because people will not willingly buy these "protections."

6. The graduated income tax is one of the planks of the Communist Manifesto. Socialism cannot come to a country without this important step. Everytime a new agency of government is created, there is a need for more tax money and or greater inflation. This accelerates socialism.

Governments are not interested in protecting citizens. Governments want to govern and they will govern all if they are allowed. The relationship of the government and the people is that of servant and master and if you'll pardon the expression - Who's Who in America!

Snowed Under

A man once said to Robert Dick Wilson: "Dr. Wilson, how can you hold the position that the Bible records are absolutely dependable? They are not in keeping with what I conceive to be scholarship." Dr. Wilson said to him: "Do you read Hebrew?"

"No."

"Do you read Greek?"

"A little."

"Have you read the original records?"

"No."

"Do you read Sanskrit?"

"No."

"Do you speak French?"

"No."

"Do you speak German?"

"No."

"Do you speak Persian?"

"No you speak Persian?"

"No."

"Do you know astronomy?"

"No."
"Are you a chemist or physicist?"

"No."

"What is the claim of scholarship you are making? I read Hebrew; I read Greek; I speak French; I speak German; I speak Persian; I know Sanskrit; I know astronomy; I know most of the sciences. I claim to be something of a scholar. On what basis of scholarship do you put your doubt of these records? On my basis of scholarship I put my affirmation that these records can be depended upon."

By the time Dr. Wilson got that far, the man had sneaked out of the room. Do not let anybody claiming scholarship scare you away.

William M. Anderson, Jr. in *The Conqueror!*



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From Page 5

Why I Am A Fundamentalist

believe the Word of God and those who believed that the Person of the Lord Jesus Christ was a quantity and not an entity. There they had a great debate. That debate, found in Acts 17, revolved finally around the resurrection. Acts 17:31. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." What does the word "assurance" mean? He has given us absolute and total proof - to all the world. What happened in Jerusalem that third morning after the crucifixion of the Lord Jesus Christ was a world-wide event. It was an event that affected all mankind, not only in that day, but humanity from that day forward and that day backward. On that morning when the angels rolled away the stone simply to reveal that the body of the Lord Jesus Christ was gone, it was God's assurance to all men that He had raised Him from the dead and that He was the Son of God. It was God's assurance to us that He was His Son by the resurrection.

When I was at the University of Missouri, I had a professor of philosophy who had gone off as a fundamentalist to Moody Bible Institute. For some strange reason he lost his faith. However, according to I John 2:19 he never had any. He went to the University of Chicago and got his bachelor's degree in philosophy and finally his master's degree and later his Ph.D. Now he was teaching philosophy in the University of Missouri where I was attending College. One day he was lecturing on Paul's great debate on Mars Hill. He was fairly familiar with the Scriptures, and I thought he knew more about it than he did until that day. He said, "The subject of that debate was the resurrection." I thought, "well that seems to be right." I always look for this kind of opportunity. I hear these preachers tell how they continually made fools out of their professors while they were in the university, but I never did. They always made a fool out of

me. I was always looking for just this kind of blatant misunderstanding of the Scripture. He said, "Now Paul lost that debate. He was so soundly defeated, in fact, that he decided never to preach on the resurrection again." And he gave as a proof-text I Cor. 2:2, "For I determined not to know any thing among you, save Jesus Christ and him crucified." I thought to myself, he has finally done it. I stood up and asked, "Have you ever read chapter 15 of that same book? That whole chapter is devoted to one single issue: that Jesus Christ rose from the dead." This is important, because that was the proof God gave us that Jesus was His Son. He said this is the way, the assurance, that we may know that Jesus is God's Son.

Jesus Christ is God's Son; we are assured of it by His resurrection. Not only that, according to Acts 1:10 we are assured of His deity and second coming by the fact that He rose from the dead. He is God's Son, and by the fact that He rose from the dead we know that He is coming again. Because He rose from the dead and we saw that promise fulfilled, because we saw that manifestation of His deity and His God-shape, we can now totally rely on that second promise: that He is coming again. I fully expect and anticipate that soon the Eastern skies are going to burst, the trump shall sound, the Lord Jesus shall come and call out the redeemed of all ages, and we shall go to be with the Lord Jesus Christ.

Jesus, the Person of Christ, cannot be divided. He is an Entity, not a quantity, and that is why I am a fundamentalist. You can't divide the whole thing up; you can't decide which you are going to believe and which you are going to pick apart. You must take all or nothing, my friend. Either Jesus Christ is the Son of God, or He is the greatest fraud that the world has ever known. Either Jesus Christ is God's Son in the flesh, or I don't have any confidence in Him whatsoever. If there is one thing that He ever said that is not true, I'll reject the whole thing and forget it all. I am a fundamentalist.

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Seduction Or Scholarship - Which

Dr. Robert Wilson, a Hebrew Professor at Princeton Seminary, was a world renowned scholar. He knew and spoke over 45 different languages and dialects.

He said, "No man knows enough to disprove the inspiration, accuracy and authority of the Bible." He also said "Gentlemen, those things which I do not understand in the Bible I put down to my own ignorance." In his classes he was constantly using the King James Version.

This was said before the printing of the many new corrupt versions of the Bible being sold today.

SO KEEP TO THE KING JAMES VERSION FOR YOUR AUTHORITY AND FAITH.

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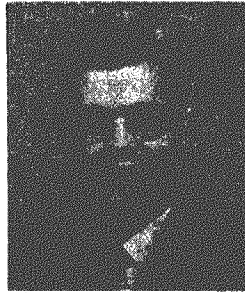
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55422

"Living Bible" Inaccuracies Pointed Out By Head Of Bible Department At BJU

GREENVILLE, S. C. ... Dr. Stewart Custer, chairman of the division of Bible at Bob Jones University, points out what he calls "inaccuracies" of the "Living Bible," one of the best-selling versions of Scripture, in a new booklet published by the BJU Press.

In the 40-page publication "The Living Bible: A Critique," Dr. Custer says that some Christians are beginning to use the "Living Bible" exclusively in their Bible reading without recognizing "its inherent dangers." He said that he would be guilty of inexcusable silence if he failed to point out the potential harm of using such a paraphrase.

According to the author, there are many dangers inherent in the very nature of a paraphrase. "A paraphrase," he says, "attempts to bring out a fuller meaning by using more words that are necessary for a strict translation. In the process, it is inevitable that the paraphraser's ideas and interpretations will be introduced into the wording of the



text. A Christian, who believes that the Bible is inspired, should lay great stress on the exact wording of the text."

Dr. Custer states that the opinions and interpretations of the paraphraser can be found on every page. "Most sincere Christians do not see them as interpretations, though; they see them printed as the inspired text. Few people have the training to detect what part of a paraphrase reflects the original text and what part is the opinion of the paraphraser. In effect, this circumstance


destroys the priesthood of the believer."

Dr. Custer concludes that in selecting a version of the Bible the first consideration "must not be ease of understanding, but whether that easily understood language is accurate. We have seen that the 'Living Bible' is not accurate."

For those who want a version written in modern English, Dr. Custer recommends the "New American Standard Bible" which "is not only written in fluent, modern English, but is also quite accurate and faithful to the text," he says.

"The Living Bible: A Critique" is available from the Bob Jones University Press for 35 cents. Please add 10 percent for postage and handling—minimum charge 35 cents. Quantity discounts available.

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BJU Supports Virginia Protest Of Books

GREENVILLE, S. C. ...More than 500 members of the faculty and staff at Bob Jones University, Greenville, S. C., unanimously passed a resolution today (Wednesday, Nov. 20) supporting those who are protesting the use of certain books in the public schools in the Charleston, W. Va., area and deploring the action of the school officials.

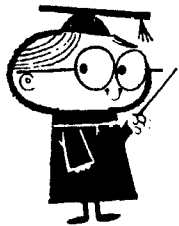
The complete text of the resolution reads as follows: "Because Bob Jones University is loyal to the freedoms guaranteed by our American Constitution and believes in the right of parents to protect the minds, emotions, and moral values of their children, we strongly support those parents of Charleston, W. Va., who, because of their godly convictions, are striving to maintain

public schools which respect and teach morality and patriotism.

"We deplore the action of school officials in forcing upon the people material which is, without question, anti-American, anti-God, immoral, detrimental to the home, and in many cases devoid of any educational value.

"Our prayers are with these dedicated Americans in their opposition to those required texts which undermine the moral and patriotic values being taught in their homes."

The resolution was presented at the regular weekly meeting of the faculty and staff by the chairman of the resolution committee, Dr. Marshall Neal, dean of the School of Religion. It was passed unanimously.



Teaching Tips

BY ALICE ANN SMITH

Art Curriculum

Perhaps some of these ideas for art projects will be helpful in adding a little spice to the regular curriculum. One art period each week provides an opportunity to develop artistic talents and abilities.

WATER COLOR OVER CRAYON - Color a picture using lots of pretty colors and being sure colored areas are completely filled in with crayon. With very thin tempera, paint over the entire paper. The paint does not adhere to the crayon giving a gainted background with crayon details.

CRAYON CARBON PICTURES - Crayon a whole sheet of paper leaving no space and coloring heavily. Place colored side down on clean sheet and draw picture. Crayon sheet acts as carbon on clean sheet. One or several colors may be used.

MELTED CRAYON PICTURES - Pell paper off old discarded crayons. Draw simple design on card (no larger than 5 1/2 X 8 1/2). Place small devotional or warmer candles in dishes. Put crayon into the flame and quickly remove and dab onto design. Crayon will look very bumpy and textured for a nice effect.

STRING PAINTING - Fold in half 8 1/2 X 11 plain white paper long or short way. Cut absorbent cotton string 12 to 14 inches long. Dip string into tempera - wipe excess paint off string with paper towel. Coil the painted string loosely on half the paper. Fold remaining half over coiled string. Place one hand on folded paper and hold firmly while pulling string out. As the string uncurls between the paper, a flower-like imprint is made on both sides.

TEMPERA BLOWN PICTURES - Drop several drops of tempera on paper. Blow the paint with a straw - it spreads in many directions in very thin delicate lines.

INK BLOT DESIGNS - Make controlled blots - for example,




paint half a face on one side of a folded sheet of paper, then fold the other side over on top so the resulting blot completes the face.

BURNED MATCH DESIGNS - Make general outline of desired design on lightweight card. Use pocket matches and burn just the ends. Glue onto card filling in all the space within the design. Matches may be placed vertically, horizontally, or in slanted position.

NIGHT PICTURES - Give each child a piece of black construction paper. All colors are made available, but lighter reds, yellows, and oranges produce the most vivid pictures. Some of the results show a surprising feeling for the glitter and drama of the night. Gay street and water scenes are good subjects.

WALL MURALS - Small Size - Group Cooperation is imperative. Mural itself can be done on one large piece of paper or several small pieces. Size is limited to space available and number of children working on it. Choose theme and divide into work forces. Groups decide what and where they plan to paint their ideas. Mark out area with chalk so it can be painted later. Decide whether to paint background first and let it dry or paint it in when the rest is complete. Variety of media may be used - chalk, cut paper, crayons, tempera, paper sculpture - anything but pencil. Fewer colors are less confusing than many. Paper mosaics may also be used for interesting murals.

C. H. SPURGEON



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Doctor Hodges Prophecy

In 1880 Dr. A. A. Hodge, famous theologian, prophesied the danger of atheism in the public schools. His prophecy is being fulfilled to the letter today.

"The tendency is to hold that this system must be altogether secular. The atheistic doctrine is gaining currency, even among professed Christians and even among some bewildered Christian ministers, that an education provided by the common government should be entirely emptied of all religious character. The Protestants object to the government schools being used for the purpose of inculcating the doctrines of the Catholic Church, and Romanists object to the use of the Potestant version of the Bible and to the inculcation of the peculiar doctrines of the Protestant churches. The Jews protest against the schools being used to inculcate Christianity in any form, and the atheists and agnostics protest against any teaching that implies the existence and moral government of God. It is capable of exact demonstration that if every party in the State has the right of excluding from the public schools whatever he does not believe to be true, then he that believes most must give away to him that believes least, and then he that believes least must give way to him that believes absolutely nothing, no matter in how small a minority the atheists or the agnostics may be. It is self-evident that on this scheme, if it is consistently and persistently carried out in all parts of the country, the United States system of national popular education will be the most efficient and wide instrument for the propagation of Atheism which the world has ever seen." (A. A. Hodge: Popular Lectures on Theological Themes, p. 280)

"I am sure as I am of the fact of Christ's reign that a comprehensive and centralized system of national education, separated from religion, as is now commonly proposed, will prove the most appalling enginery for the propagation of anti-Christian and atheistic unbelief, and of anti-social nihilistic ethics, individual, social and political, which this sin-rent world has ever seen." (A. A. Hodge: Popular Lectures on Theological Themes, p. 283).



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But NOW I'm sure I could!
"For wher I read that little book,
It track me everywhere.
It track me down the cellar-steps;
It track me up de stairs.
"It track me right out to de barn--
"Nen to de house it come;
It track me all aroun' de farm--
At las' hit track me 'home'.
"Hit track me till I 'fessed my sins--
Took dat I stole right back;
It done has tracked me to de Lawd--
God bless yo' fer dat Track!
"I jes' abouten wore hit out--
But--did yo' wan' 't back?
Hit's trackin' Mandy! An' I knows
Jes' why you call hit 'Track'".

--Effie O. Foss

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Why Teenagers Get Out Of Hand

A poll was taken recently by George Gallup on "Why Teenagers Get Out of Hand." The conclusion of the poll:

1. Parents are not strict enough.
2. Parents do not provide proper home life.
3. Parents have too many outside interests.
4. Parents are too indulgent; give children too much money.

5. Both parents work, even though the mother is needed at home.

Read these points over again carefully and note that each reason for our juvenile problems begins with the parents. Then examine your own home. Don't think that these errors do not invade the Christian home. They often do.

Baptist Bugle

From Page 2

Letter To The Editor

Dear Brother Hobbs,

I am so happy to see that I am not the only one who has had serious doubts about the Gothardite movement. Sinful, depraved mankind tends to resist true working of the Spirit, as do the forces of evil; therefore, as pessimistic and negative as this may sound, any time a movement experiences sudden, dramatic growth, seemingly well-accepted in all quarters, I must be at least somewhat suspicious of it. In the case of the Gothard Institute, I believe my initial suspicions were well-founded.

Those most enraptured with his seminars seem almost invariably so preoccupied with "love" and "tranquility" that they SHUN THE REPROACH OF THE CROSS. At least among those I have known, they are never bold, Spirit-filled witnesses. In dealing with a given problem, prayer and seeking the face of God while searching the Scriptures are replaced with "following (allegedly Scriptural) Principles No. 3, 6, and 7."

PASSIVITY is another key. In the aftermath of the great Welsh Revival, Jessie Penn-Lewis and Evan Roberts wrote a most enlightening book, War on the Saints. (Available in the U.S. from Christian Literature Crusade, Fort Washington, PA 19034.) In the Appendix, the authors make the point (P. 154-5) that passive submission to supernatural power, apart from the intelligent use of the Christian's volition or mind, is a Satanic counterfeit. True waiting upon God "can be co-existent with the keenest activity of mind and service;" "...passive leaning upon supernatural help and experience (as in Gothard's 'Chain of Command' idea) ...draws the person away from...active coaction with (God)..."

I know personally several passive, lazy (and for the most part, unseparated) Christians, who are notorious for never winning souls or taking a stand when it is difficult to do so, who really love the passive, take-things-as-they-come (and ergo fatalistic) Gothard ideas. Gothardism gives them a "Scriptural" excuse to passively stand by, carefully avoiding all controversy and hard places, thereby indulging their natural Satanic inclination to want to be in the army but stay out of the battle zones. It is so much easier to not buck lost relatives, especially if false teaching has convinced one that it is God's will to allow the children of the De... to control the life of a child.

Best wishes to yourself and THE PROJECTOR as you continue to contend for the Faith and expose life-ruining errors such as Gothardism.

Yours for Revival in America,

Jeff Williams

Others May-You Cannot

When God sets you apart, He will draw you into a life of crucifixion and humility and put upon you such demands of obedience that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification

that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor because He wants you to have something far better than gold, namely, a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward and keep you hidden in obscurity because He wants you to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a great work for Him and get the credit of it, but He will make you work and toil on without knowing how much you are

doing; and then to make your work still more precious, He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you with a jealous love and will rebuke you for little words and feelings, or for wasting time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has the right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love and bestow upon you many blessings which come only to those who are in the inner circle.

G.D. Watson, in Living Words

Baptist Congress On Fundamentalism

A Baptist Congress on Fundamentalism was held October 13-20 at Tabernacle Baptist Church in Virginia Beach, Virginia. Speakers were Dr. Gilbert Stenholm, Rev. Allen Dickerson, Dr. George Dollar, Dr. Bob Jones, Dr. Monroe Parker, Dr. Roy Harrell and Dr. Bob Jones III.

Host Pastor Dr. Rodney L. Bell reports that the total attendance for the week was

over 8,000, with representatives from eleven states present. Many people stayed in local motels and in homes of members of the host church. Over 100 pastors and missionaries attended.

The theme for the week was "Clarify and Unify." The messages were geared toward clarifying what historic fundamentalism is and unifying those who are fundamentalists.

During the Congress eight resolutions were adopted dealing with the Scriptures, militant exposure of false teaching and compromise, worldliness, historic Baptist beliefs, government intervention in church schools, a local Billy Graham Crusade and the fundamentalist's role in modern society.

Pastor Bell notes that it was

See Page 12

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You Tell Me I Am Getting Old

You tell me I am getting old.
I tell you that's not so!
The "house" I live in is worn out, and that,
of course, I know.
It's been in use a long, long while; its
weathered many a gale;
I'm really not surprised you think it's getting
somewhat frail.

The color changing on the roof, the windows
getting dim,
The walls a bit transparent and looking
rather thin.
The foundation not so steady as once it
used to be -
My "house" is getting shaky, but my "house"
isn't ME!

My few short years can't make me old. I feel
I'm in my youth.
Eternity lies just ahead, a joy of life and
truth.
I'm going to live forever, there; life will
go on - it's grand!
You tell me I am getting old? You just don't
understand.

The dweller in my little "house" is young
and bright and gay;
Just starting on a life to last throughout
eternal day.
You only see the outside, which is all that
most folks see.
You tell me I am getting old:
You've mixed my "house" with ME!

TO Dora Johnson (88 years young)
From E. Dow B. (87 years young)

From Page 2

Can Christians Witness In The Public Schools?

come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward. By faith he forsook Egypt, nor fearing the wrath of the king; for he endured, as seeing him who is invisible." Moses understood and practiced the principle of separation.

Yet Moses was concerned about his witness to Egypt. When he was in the wilderness and God suggested to Moses that the children of Israel be destroyed because of their disobedience, Moses immediately pled for his people, reminding God that to destroy them would be a poor testimony to the people of Egypt, but he knew that in order to be an effective witness he had to stand in a separate place from the Egyptians. It would have been more comfortable for him and he could have thought of himself more highly as one of the princes of Egypt than in the wilderness with a little group of God's people. But Moses chose, knowing wherein God's will lay according to God's revealed Word.

It is just this very matter we face in convincing people of the necessity of Christian schools. I grant that Christian schools do not have the prestige that the public schools

have. They don't have as fine equipment, and the teachers aren't as well paid. But we stand for God's truth and we stand in separation from the world.

One of the compromises Pharaoh offered Moses was that the adults go and worship God but leave their children in Egypt. (Ex. 10:8-11) Moses refused this compromise. The same offer is being made to us today. Satan knew then and he knows now that if he can control the children for one generation he has won a great victory. He doesn't care what we older people do because if he can control the young ones, it will just be one generation till God's witness has perished from the earth.

LOT - A COMPROMISED NON-WITNESS

There are also instances in God's Word of people who believed in witnessism; that is in mingling with the world in order to be a witness to them. One of these persons was Lot. Lot was the nephew of Abraham and came with Abraham to the land of Canaan. When Abraham and Lot separated, Lot chose the nice green plain where there were two large cities. He may have thought that if he moved down to Sodom and Gomorrah he could be a witness to the people there. He evidently had some training in God's Word for he knew he shouldn't move right in and live in Sodom. We read in Gen. 13:12 that he went

down and pitched his tent toward Sodom.

In Gen. 14:12 we find that he has moved into Sodom. Possibly he found that living in a tent of ugly skins and a dirt floor it was difficult to be a witness because the people of Sodom with their fine homes looked down on him. Perhaps, his wife visited the Sodomite women and came home and said, "We can't be a witness with our dirt floors and our old tent. We've got to have a house." In Gen. 14:12 we find that Lot and his family moved right into Sodom.

The next time we meet Lot (Gen. 19:1) he not only is living in Sodom but he is holding office. He is sitting in the gates of Sodom, signifying a place of leadership. Now he is ready to be a witness. He is the chairman of the school board and his wife is the president of the P. T. A. But we don't read of him doing much witnessing. The truth of the matter is that he has so compromised with the people of Sodom that he can't witness to them. To be a witness to the world we must not be entangled with the affairs of the world. Lot got involved in Sodom, became one of the officers, and never was able to bear a witness there.

It's nice to think we can go into some ungodly organization, become active in it, and then be a great influence for God. The trouble is we just aren't strong enough to do this. What really happens is that they have an influence upon

us. If we are going to be a real witness we must stand in a place of separation.

SILENT WITNESSES

Some people like to think that even though they can't say much about the things of the Lord in the public school they can still be a silent witness. Not long ago a returned missionary who had worked diligently on the foreign field to establish schools for his converts, told me how he had taken a job here at home in the public school. He said he realized that he wouldn't be able to say much there concerning the things of the Lord, but he intended to be a silent witness.

Just what is a "silent witness"? Those two words don't go together very well. If you are silent you aren't a witness, and if you are a witness you aren't silent. Let's suppose you've been accused of a terrible crime. The circumstances look as though you are guilty, but there are a group of people who know you aren't and can bear witness to this fact. During the trial the witnesses are brought up and they all turn out to be "silent witnesses." Obviously they would be of little value to you as long as they are silent. A silent witness is not a witness at all. God's Word says, "Let the redeemed of the Lord say so" Psa. 107:2.

Compare this silent witnessing with the people spoken of in Heb. 11:33-38 "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy..."

WHAT PRICE SEPARATION?

What kind of Christians have we become? Not long ago a Christian teacher who teaches in the public schools said to me, "Mr. Bramblet, I agree with your principles of teaching, but if I taught that way where I am I'd lose my job." Look again at the people in Heb. 11; they not only gave up their jobs, they gave up their lives for the testimony of Christ. Yes, it's only in the Christian schools where we can teach according to God's Word! If we bear a real witness for Christ we don't have to worry about separation, for the world will separate us. If the Christian parents and teachers in the public school really want to be a witness they can, but it will cost them something.

Suppose the teachers who are Christians would explain to their boards that they cannot teach evolution and the supremacy of man; that they cannot teach the truth and leave God and the Bible out. That would be a real witness. Yes, you might lose your jobs, but you still wouldn't have lost as much for Christ as the people in Hebrews 11.

Suppose the Christian parents, who have children in the public schools, would explain to their school boards that they will no longer tolerate teaching which leaves God out of the universe He created. I won't say that you would change the schools, but at least you would make known what God's people believe. Can't you see that you and your children aren't changing the public schools by staying quietly in them, but that rather the schools are changing you?

SNEAKING THE GOSPEL?

Believers in "witnessism" seem to think the Gospel can be slipped in when people aren't looking. This business of trying to sneak in a little Christianity is not only unscriptural; it is unsuccessful. In Bible times the Gospel was declared publicly. Sometimes they whipped them and sometimes they put them in jail, but God's Word was declared. If modern Christians don't get back to a bold, separated testimony, the only Scriptural kind of testimony, we will never be able to free ourselves from the educational and spiritual bondage which the world is thrusting upon us.

CONFORMITY: TO GOD OR TO MAN?

If we are to maintain God's testimony upon the earth, our children must be taught the basic principles of God's Word from their youth up. That doesn't mean just a devotional time in the family, and a half hour in Sunday school class, and the rest of the time under the world's teaching. We can't bring them up in the nurture and admonition of the Lord in that short a time.

It isn't a matter of trying to have Christian schools or hoping we can have Christian schools. Christian friends, we must have Christian training for our children or God's witness shall perish from the earth! Thank God, He knows this, and is raising up Christian Schools all over our land. He is speaking to the hearts of Christian parents everywhere. He is calling young men and women into the Christian school ministry. Christians who oppose the Christian schools need be careful lest they find themselves fighting against God.

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From Page 10

Congress On Fundamentalism

merely a coincidence that the Congress was scheduled to be held two weeks prior to a Billy Graham Crusade in Norfolk and Hampton, Virginia. This opportunity was well used, however, to make clear why fundamentalists cannot support the Graham-type ecumenical evangelism.

A 1975 Baptist Congress on Fundamentalism will be held October 26 through November 2, again at Virginia Beach.

Resolutions for consideration by the 1974 Baptist Congress on fundamentalism meeting at the Tabernacle Baptist Church, Virginia Beach, Virginia, October 13-20:

I. WHEREAS, efforts are at present combined today to humanize the Scriptures, to destroy their historical accuracy, to negate their inerrant authority; be it therefore

RESOLVED, that the Scriptures are verbally and plenary inspired and consequently inerrant and infallible, and, as the very Word of God, are the supreme and final authority in faith and life. (Matt. 5:18; II Tim. 3:16; II Pet. 1:20, 21)

II. WHEREAS, the confusion within church circles as the direct result of liberalism and other sources of blatant unbelief has led to the formation of the apostate concept of a "one-world

church" which is being fostered by the National Council of Churches and the World Council of Churches; be it therefore

RESOLVED, that the call of Christ is for the church, which is His body, to be separate, pure and a militant force against the encroaching apostasy. Christians everywhere who believe in the blood of the Lamb must separate from apostasy and withdraw from the N.C.C., W.C.C. or any other apostate ecclesiastical organization. (Rev. 18:4)

III. WHEREAS, historic Fundamentalism has always involved not only the bold and faithful preaching of the whole counsel of God's Word, but also the militant exposure of that which is inconsistent with or opposed to the Scriptures and

WHEREAS, there are many Christian leaders who, by virtue of their adherence to the cardinal doctrines of the faith, consider themselves to be in the fundamentalist camp, but who do not speak out on the major areas of compromise existing today and,

WHEREAS, Confusing, unscriptural trends such as ecumenical evangelism (the Billy Graham Crusades, Campus Crusade, Youth for Christ, etc.), the charismatic movement, neo-pentecostalism, permissiveness in Christian morality, etc., are seriously threatening the work of Bible-

believing Christians today and WHEREAS, we have been commanded to avoid and expose those who do not hold to the doctrines of Scripture and those who bring about confusion by cooperating with such believers (Rom. 16:17; I Cor. 10:20; II Cor. 6:14-18; Eph. 5:11; Tim. 3:5, 6; Titus 3:10; II John 6-11; Jude 3, 4) be it therefore

RESOLVED, that as participants in the Baptist Congress on Fundamentalism

(1) we deplore the compromise with unbelief prevalent today in churches, schools, mission boards, and evangelistic organizations;

(2) we are concerned about the silence of many so-called fundamentalists on these trends of compromise;

(3) we denounce the charismatic movement, so-called faith healers and neo-pentecostalism as being unscriptural and harmful to the cause of Christ;

(4) we repudiate the inconsistency of those who use the imaginary loophole of "secondary separation" to avoid separating themselves from and speaking out against compromise;

(5) we pledge ourselves to continued militancy against liberalism, compromise and lack of conviction, while at the same time spreading the Gospel of Christ.

IV. WHEREAS, there are disturbing trends within fundamentalism today involving the toleration of and-or use of worldly methods of promotion, worldly music and worldly standards to secure greater attendance and to build a bigger program; be it there-

fore RESOLVED, that we pledge ourselves to use only those means consistent with Scriptural principles and coming from sincere, pure and holy motives.

V. WHEREAS, the majority of today's Baptist churches and Baptist conventions and associations have abandoned and rejected historic, New Testament-based Baptist beliefs; be it therefore

RESOLVED, that we reaffirm our support of these basic beliefs, being: (1) the Scriptures as the sole authority for faith and practice; (2) the sovereign autonomy of the local church; (3) the individual priesthood of the believer; (4) the Scriptural simplicity of the ordinances; (5) the separation of Church and State and (6) the separation from Liberalism.

VI. WHEREAS, Bob Jones University is engaged in a historic battle to retain freedom to operate without government interference, having lost their tax-exempt status while pursuing a court decision on the constitutionality of that status and,

WHEREAS, many other Christian schools and organizations are likewise being threatened by state and federal governments, and,

WHEREAS, these threats constitute a serious challenge to the principle of separation of Church and State and thus are a major concern to every church and Christian school in America; be it therefore

RESOLVED, that we the participants of this Baptist Congress on Fundamentalism

pledge our support and encouragement to Bob Jones University and others similarly challenged in their effort to preserve fundamental Scriptural and American principles.

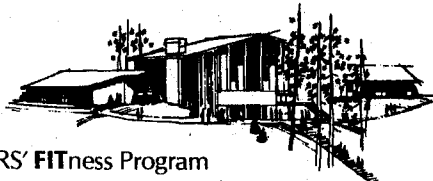
WHEREAS, the Word of God makes it clear that in the last days iniquity shall abound and will permeate every aspect of social and political life. This breakdown will stem from a bold denial of the authority of the Word of God. Beginning with this rejection of God's commandments it will include: irreverence for the Lord's Day, rejection of civil authority, disobedience in the homes, the promotion of riots and revolution, abortion, euthanasia, pornography, communism, socialism; until justice, and attribute of God Himself, has fallen into disrepute and disrespect. Be it therefore

RESOLVED, that we, the Christian people of this Baptist Congress on Fundamentalism will,

(1) Negatively, oppose this Godless conspiracy which characterizes the last days by denouncing any group (religious or non-religious) which does not stand firmly upon the principles of the Word of God and those principles of Americanism and patriotism which gave us this great country and,

(2) Positively, we will stand upon those principles of government for which our forefathers bled and died. Furthermore, we the people of this Congress solemnly resolve to take the message of Jesus Christ to the ends of the earth as our Saviour has commanded. (Matt. 28:19-20)

the Wilds



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