

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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Christian Militancy



Dr. Stuart R. Crane became Dean of the School of Business Administration at Bob Jones University in the fall of 1969.

A native of Detroit, Mich., Dr. Crane received the bachelor of science degree in accounting and the master's degree in business administration from Wayne State University in Detroit and the doctor's degree in business administration from Indiana University at Bloomington. He also studied at Albion College, Albion, Mich.

Dr. Crane has had considerable experience in the fields of education and business. He has taught at Wayne State University, Indiana University, and the University of

Detroit.

As a staff member of the John Birch Society for four years, he conducted seminars and delivered lectures throughout the country on economics and political science promoting competitive capitalism and republican form of government. During the past two years he has traveled over 200,000 miles giving six hour lectures in practically every major city or city of any size in the continental United States.

The U.S. Army veteran is a member of Beta Gamma Sigma, National business honor society, and Alpha Kappa Psi, international business fraternity. He was an advisor of the Michigan Young Americans for Freedom.

Throughout the Bible we read accounts of God using heathen nations to punish His people for their failure to heed His Word. More than 80,000,000 people have been murdered under the Communists, while the "Christians" in America have never lifted their voice to complain. In many "Christian" families, the authority of the father is openly questioned as a result of sending their children to Government

schools that teach that man is God; the office of motherhood is put to question; "Christian" children receive much of the spiritual instruction from the T.V. set which fills their minds with every violation of the moral code, adultery has been glorified, divorce and abortion (murder) justified. In "Christian" homes, sons wear long hair as the revolutionists do, in rebellion to their parents, and daughters and mothers

wear mini-skirts and hot pants to display sex. We have allowed our children to be seized by the state in their Government schools which encourage pornography (under the cloak of "sex-education") while discouraging parent influence. We have permitted the Bible to be expelled along with prayer. Can Christ be pleased with our indifference?

There seems to be a confusion in fundamental circles between separation and isolation. Certainly as moral collapse is spreading across our nation, so evident that no one can help see it, it is also evident that Christians are failing in their effort of spreading the Gospel. Could it be that we have adopted isolation under the guise of calling it separation. Have we lost our

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Where Is It? Compromise In Missions

Ken Becker is a graduate of Bob Jones University where he received his M.A. in 1959 in the School of Religion. Ken Becker pastored for three years before joining (after to his present position) Executive Secretary of Gospel Fellowship Missions, a faith mission organized in 1962 through the leadership and influence of Bob Jones University. His overseas missionary trips include countries of Sweden, Germany, Lebanon, Puerto Rico, Barbados, Brazil, Chile, and Mexico.

Maintaining a stateside monthly deputation ministry since 1962, Mr. Becker has covered over 600 churches in U.S. states, presenting mission work through conferences, missionary reveals, and slide programs.

Most people know that two waves of activity have characterized the 180 years of modern missions. The evangelistic heyday of the first, through the major denominations, lasted for about 100 years. Denominational missions had done a great job during the nineteenth century; and their pioneer efforts are warmly remembered, even revered, by ardent mission supporters to this day.

The development of ecumenical activity and the Social Gospel around the turn of the century produced a second wave of evangelism, consisting of the faith missions and evangelical denominational missions which split off from liberal denominations. These groups have been so effective that one has to go back to the first century church to find a comparison. Most of these missions have associated themselves in the Evangelical Foreign Missions Association (EFMA) and the Interdenominational Foreign Mission Association (IFMA), which bodies now represent over 13,000 missionaries. For the purpose of this article, we will refer to this movement generically as "evangelical missions."

What most folks do not realize is that a third wave of missions is now on the scene. It took shape around the 1960's and is characterized by both a reaction to and correction of certain tendencies within evangelical missions. For the most part, they represent today's rapidly



growing missions. For sake of reference, let us call them "Fundamental missions."

What is the difference between evangelical and Fundamental missions? Are Fundamentalists merely imagining that problems exist within evangelicalism? Granted that everybody has problems, are the alleged problems of such a serious nature that a new movement is warranted?

These questions have perplexed many ministers and sincere laymen for the past ten years. Since many are seeking more light on the subject, let us now refer to one of the very significant books of recent years, entitled PROTESTANT CROSS-CURRENTS IN MISSION, subtitled "The Ecumenical-Conservative Encounter" (Norman A. Horner, ed., Abingdon Press, 1968). This book is a symposium of four ecumenical and four evangelical leaders discussing the issues which divide them.

Fundamentalists, who eschew dialogue with "Liberals," can point to this

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Winners Can't Be Stopped!

ZACCHAEUS

DR. DAYTON HOBBS

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. Luke 19:1-10

The story of Zacchaeus is one of my favorite accounts in Scripture, because Zacchaeus was a man who overcame problems. He overcame some obstacles, and I appreciate people who overcome obstacles. I appreciate people who overcome obstacles to get a job done; I appreciate people who are successes; I appreciate people who are champions of men, who are tops in their field, whatever the field may be. It may be a field of endeavor in which I am not particularly interested, but if they are number one in it, I always like to study them and see

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EDITOR'S DESK

I have just returned from a three week tour of seven countries of Europe and the Middle East. Over a week of this time was spent in the Holy Land viewing the various sites of the events of the Bible. What a blessing it is to visit places where our Lord once walked and to read the scriptures that pertain to those places in the very location where the events occurred. It really makes the Bible come alive with new meaning. How much longer the opportunity to visit these lands will be possible, no one knows, as things are very strained and security is very tight because of recent events that have taken place, but with the advent of the jetliners it is now possible for thousands of people to visit and see these lands who, in the past, would not have had the time or the money. Many of you should plan to make this trip while the door is still open. We will likely be leading another group next June. If you are interested, please let us know and we will send you further information when it is ready.

The lady who handles our subscriptions and mailings, Mrs. Nobles, was with us on the tour and has also returned to a mountain of work. Please bear with us if there are mix-ups this month as we are dropping many from our mailing list who have not paid. Many will receive THE PROJECTOR this month simply because we haven't had time to drop them from our list of subscribers. We need your financial support for THE PROJECTOR. It is very difficult getting a paper like this off the ground. If you feel the paper is worthwhile and is doing a good job, why not drop a gift in the mail to help. We especially need it at this time.

Here is a letter from a pastor who held "Projector Sunday" in his Church. Why don't you try this? I'm sure the paper will be a blessing to your people. Write us and we will send you copies for distribution to your people.

Dear Dayton:

Last week we were able to send you, I believe, 37 subscriptions to THE PROJECTOR after having a Projector Sunday in our church. I am sure there may be others who sent their subscription in separately on their own.

We appreciate so much the paper and the messages that are coming out in this new paper. There is certainly a real need today for a strong Christian stand not only in the area of education but also in the fundamentals of the faith and separation. We appreciate so much your asking us to be one of the contributing editors and we look forward to helping out any time we can.

I received a letter yesterday from a young girl that I led to Christ in Georgia seven years ago who read the article in the paper and wrote me to let me know that she is still going on with the Lord. It really thrilled my heart to get this letter.

Be assured of our prayers not only for your ministry with THE PROJECTOR but also Santa Rosa Christian Schools as well as your office as President of the Christian Educators' Association.

Sincerely for souls,
Alan J. Bradshaw
Pastor

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With Your Gifts**

The PROJECTOR

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New Political Party

A group of born-again Christians, including Dr. Stuart Crane and his brother, Leslie Crane, have formed a new political party called "The Christian Party of the United States." Dr. Stuart Crane indicated they have become convinced that political activity within political parties which allow the admission of everyone into membership precludes the possibility of any serious alternative in the political climate of this nation. He stated, "Christians know that there is no hope of reversing the political direction of this nation without Revival, but they have been willing to continue to work in non-Christian parties, associated with the very enemies of the Gospel or they have isolated themselves from the contest receiving the condemnation that Christians do not care what happens to our country or our people. Since, when evil and good mix, only evil results, it is essential that Christians conduct any political activity within an organization made up of born-again Christians only."

The exclusion of non-Christians for membership violates the present election laws of many states. Therefore, the party will file its candidates as independents and run as Christian Party members, filed independently. The purpose of the political party, according to Crane, is to gain a platform for Christian principles and beliefs and to draw attack from the enemies of Christ who like to pose as Christians. "This will necessitate the Christian Party members defending the Gospel through scriptures and force the pseudo Christians in the existing parties to either publicly reject scripture or admit he is in error by being associated and identified with the enemies of the Gospel." Crane said, "the party's objectives are 1) evangelism, 2) revival and 3) demonstrating that Christians are not isolated but need to be separated, taking firm strong public stands."

According to Crane, the party is organized and in operation

and will reject from membership all those who call themselves Christians but deny the deity of Christ.

Paragraph 3 of the application form in the closed membership party states, "I affirm that I have accepted Jesus Christ as my Saviour. I believe that He is born of a virgin, was crucified, that He died, that on the third day He arose, physically, from the dead, ascended into Heaven, and sits now, at the right hand of the Father. I believe in the trinity of the Father, Son, and Holy Ghost, and that I have been saved by grace. I believe that the Bible is the inspired Word of God." The organization of the party is established so that all officers must be elected by the majority vote of all members of the party in his district; that all candidates for office under the name of The Christian Party must be born again Christians; must sign a contract with the party as to the positions that they will take if elected; and will be publicly exposed as frauds if, after having been elected, they break their promises in the contract; and will be denied the use of the party name, and legal actions will be brought for breach of contract.

Crane stated, "It is the purpose of the party to assure the public that all candidates are Christians who can be trusted to faithfully carry out the Christian platform of the party. Present political parties do not guarantee to the public that the candidate will keep any promises and they take no action when their office holders violate their commitments. Such parties are frauds, and a Christian simply cannot be involved in a party to such deception.

Since Christians are not to live in isolation but in separation, they are to be involved in the affairs of this world but only from separated positions giving a clear Christian testimony. It is the purpose of this party to provide a vehicle where Christians can carry out their civic respon-

sibility associated only with those of like beliefs on the basic fundamentals of the faith and to offer to the public at large certified Christian candidates."

He further stated, "There are thousands of unsaved businessmen who prefer to have Christian bookkeepers, and there are millions of unsaved Americans who have more faith in Christian candidates than any other. Although many heathen do not want to give up the pleasures of this world, they prefer to have in places of authority those who are Christians and who have given up the pleasures of this world. It is our belief that such a party, standing firm and uncompromisingly in this position, can win wide public support at the polls. It is not our intention to seek large membership since the party's responsibility is to keep a separated Christian position. It is essential that the party be careful as to who is admitted into membership."

Crane continued, "Most new political parties attempt to run people for high office to which they have no chance for victory. The insuing defeat destroys the organization. The strategy of the Christian Party will be the opposite—to have our members run for local offices giving testimony for Christ, preaching separation and revival. At the local level the mass media has far less effect, and the financial requirements are within our means. The local office provides platforms for Christians to witness from and give opportunities for inexperienced people in the political arena to achieve early victories. With thousands of people running for county, city, and township offices, those who lose will see many who have won and not be discouraged. As many candidates of the Party take office, it will be harder for the state laws created by the unsaved to exclude The Christian Party."

Anyone wishing further information may contact The Christian Party, Box 6537, Colorado Springs, Colorado 80904.

Conch Island Gulls

The following article was first printed in The National Program Letter of Dr. George S. Benson and later appeared in the November 1966 edition of Through to Victory.

Perhaps the truth of this article is better seen with the passing of the years.

"CULTIVATING DEPENDENCY"

"The swiftly expanding array of 'War on Poverty' programs conceived by the 'Social Security' planners in Washington are designed, they say, to improve the lot of individual persons. The net results of many 'projects' is to provide easy income for persons classified as 'poor' or 'disadvantaged.' But instead of stimulating and motivating a will toward self-improvement and self-reliance in the individual, too often the 'aid' programs are based on paternalism—care and control. And this poses a grave danger to the American way of life and

the great general prosperity which it has brought.

'Give a man a fish,' an old proverb says, 'and you feed him a day. Teach him to catch a fish and you feed him for life.' Some few of the programs coming out of Washington are directed at improving the level of competence of individuals but on the broad front they are handing out fish rather than teaching people to catch their own. No more dramatic proof of the destructive nature of such paternalism can be found than in the story of the sea gulls of Conch Island, Florida, just off the waterfront at St. Augustine. A few years ago, their pitiful plight made news in papers all over the nation.

The Conch Island gulls were the pride of the Atlantic, powerful of wing, keen of eye, flashing, slashing, diving fishermen. For years they would fly each morning far out to sea, search out their small fish prey schools, and dive

among them to eat their fill. Then the shrimp fleet moved into St. Augustine port. In the late evening each day, the fleet would come in from the shrimp grounds and at dockside clean thousands of pounds of shrimp. The water was littered with bits of culled shrimp. The Conch Island gulls saw the bonanza. They quit flying out over the ocean hundreds of miles for food. Often the tide even brought the shrimp meat right up on their Conch Island beaches—supper served in bed!

For three years the shrimp fleet stayed at St. Augustine. Then it moved far around the coast. The Conch Island gulls waited in vain for their food to be served up. After a few days they began screaming. They were starving. The shrimp 'hand out' had ended. The St. Augustine residents heard the mounting screams and noticed the gulls dying. They in-

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Zacchaeus-He Couldn't Be Stopped!

what makes them tick. I read an article in the paper yesterday which was an interview with Lee Petty, the father of Richard Petty. The title of the article was, "It takes guts to win." Now you might want to use the words "intestinal fortitude," if that makes you feel a little better, but he put it in the lingo of racing folks and said, "It takes guts to win." "Lee Petty, head of one of the most powerful stock car organizations, feels his two cars have only half a dozen genuine contenders on any super speedway. 'Some guys couldn't be winners, no matter how great their equipment,' the 58 year old former driving champion said. 'It takes courage to get into a race car, then a little extra guts to be a winner.' He said, 'You could give 40 drivers the exact same equipment and the same 6 or 8 drivers would still be winning. You could also give wheelbarrows to all 40 drivers and the same guys would still win the race, because they would have the best prepared, best driven, wheelbarrows.' Lee himself was almost killed in a 1961 accident during the Daytona 500 and ended his 12 year career as a driver. He watched, two years ago, as his son Richard survived what could easily have been a fatal crack up at Darlington raceway. 'What's the use of worry?' Lee asked. 'We just make our cars as safe as humanly possible, then we put the best available drivers at the wheel and hope everything turns out O.K. If you are going to be scared, you'd just as well stay at home.' I like a man like that; I like a man with that kind of character even if it is in the racedriving field. After seeing some of the replay of the Indianapolis 500 yesterday afternoon, and after seeing that one guy smash into the stand, I was convinced more than ever that that is not an occupation for me. I'd like to take one of those race cars and just get out on the track by myself and drive it—probably 50 or 60 miles an hour—then maybe just keep easing it up and easing it up—just to see what it feels like. It must be wonderful to have that power under you, and be able to drive that kind of speeds, but I don't care to have anybody else out there with me. If we started a half-lap apart, we would run into each other before we got very far along the way, I am sure. But I admire a man like Petty. I admire a man with that kind of philosophy. He said that there are only 6 to 8 on the circuit that you can figure on are going to be regular winners. He said if you give all 40 of those drivers the same equipment, the same 6 or 8 will win. If you give all 40 of those drivers

8 will win. I have seen this same thing happen in Christian circles as well. Some people are not going to be winners no matter what kind of opportunities they have, and some people are going to be winners, no matter what their opposition is. Sometimes people say, "Well, that fellow has such great size and ability in the area of football or baseball. If I were as big and strong as that guy, I'd be a winner, too." If you aren't a winner as a little, small, scrawny fellow, you won't be a winner as a big, tall, brawny fellow. Your size will not make you a winner—not even in the area of sports. Winners are winners, because they're winners. They have something in them that can't stop them from being winners.

I read an article the other day in the paper about Bob Devaney. I am not particular. I'd rather see Nebraska than Penn or somebody like that win a national title—naturally, Nebraska's a little further south than Penn—but I am no particular admirer of Nebraska. I was pulling for Alabama when they played Nebraska, but you have to admire a man like Bob Devaney who, the last two years, has won the national championship in football. I'll tell you right now from reading his philosophy, it's going to take somebody with an equal philosophy or better to beat him. It'll take a "Bear" Bryant or somebody like that to top him, because this kind of men have a winning philosophy, and they're going to be winners. You say, "Oh, it's just because they're at Nebraska or Texas." No, you could put them down at Podunk, and they'd be winners.

We talk about this out here on our ball teams. It isn't the material all together. Oh, it makes a difference what kind of material you have, certainly. If you've got one of those big strong pitchers that can fire them in there, you don't have to be much of a manager to win a ball game as long as his arm holds up; but if his arm lets down, a little bit of managing ability is going to have to come in somewhere. You know, when I was coaching and old Jim Williamson was in good shape and that old arm was feeling good, I'd just sit on the bench and prop my feet up, but whenever he started walking and got wild—which happened occasionally—then I'd start doing a little managing. I had to figure out some way to win without that arm. But it doesn't make any difference where you put a fellow who is a winner; he's going to be a winner; and it doesn't make any difference where you put a loser; he's going to be a loser. You see, it isn't circumstances or size that makes the difference.

Now Zacchaeus was a winner. Mark that down. Zacchaeus had all kinds of odds against him, and yet he was a winner. Let's look at some of his obstacles.

First of all, Zacchaeus had social obstacles. Talk about social pressures—he had social pressures. He was chief among the publicans. The publicans were that outcast group of people who collected the taxes for the Romans and were considered by the Jews to be the scum and off-scouring. But he was the chief of the publicans, and had social status. It is rather difficult for a fellow with that kind of social standing and status to get out and run ahead of a crowd and climb a tree. You don't see very many blue-bloods climbing trees. You don't see very many Rockefellers or Kennedys climbing trees, especially out in public. (You might see them swimming, but not climbing trees!) But Zacchaeus overcame his social position to follow Jesus Christ. What would those under him think? What would the rest of those publicans that worked for him think? He must have considered that. Don't we all think, "What are people going to think if I become a Christian, what are my friends going to say if I become a Christian?" Zacchaeus overcame the social obstacle.

Zacchaeus also had material obstacles—he was rich. You say, "Boy, what kind of obstacle is that?" It is a big one if it has anything to do with being a Christian. One of the most difficult obstacles some people have to overcome is money. You know, very few people have ever been ruined by poverty, but a lot of folks get ruined with wealth. You can take a fellow who is sailing along pretty good and let him come into a bunch of money, and he can damn himself in a hurry, because he does not know how to handle it. Jesus said, "How hardly shall a rich man enter into the Kingdom of Heaven?" His wealth and money stand in his way. Money can be a terrible obstacle, especially in coming to Jesus Christ, because Jesus said, "Not many mighty, not many noble, (not many of this class and category) are called." But, in spite of his wealth, in spite of his money—Zacchaeus ran ahead of the crowd and climbed up in that tree to see Jesus. He overcame his material obstacle. You remember, the rich young ruler couldn't do that. The Bible says, "He went away sorrowful" from Jesus Christ, because he was very rich. But Zacchaeus didn't let money or his material prosperity keep him from becoming a Christian.

Now there is one more obstacle and this, I think, is one of the most outstanding.

He had physical obstacles. He was a little, short fellow. He went up to the crowd and couldn't get near to Jesus Christ because of the people who were pressed around Him. So many times we quit because we say, "Too much is expected of me." You see, this is the difference between the winner and the loser. The loser sees reasons for quitting. The Bible says, "The slothful man says, 'I can't plow today, it is too cold. I cannot go down town; there is a lion in the streets.'" The man who is industrious says, "I will get the snow out of the way, or I will plow where there is no snow today and plow where the snow melts tomorrow." He says, "I will figure out a way to kill that lion and get him out of town. I'm not going to let him stop me from going to town and tending to my business." That is the difference. Now the quitter, just because it is difficult says, "I won't do it, it is too difficult", but the winner says, "Yes, it is difficult, sure it is going to be hard. So what, I like a challenge in life." Say, who wants to live life without a challenge? Who wants to live life when it is laid out before you and there are no problems or difficulties? What fun is that in life? What have you to accomplish in life then? There ought to be something inside

you that says, "Give me a challenge; give me something difficult. I have done that before, make it harder this time." I will tell you whether you are making any progress as a Christian. It isn't whether you have any problems or not, it's whether you have the same problems you had last year. If you are still struggling with the same old problems as a Christian, you are not making any progress. If you have new problems and new difficulties, you are making progress. You say, "Isn't there a time when there aren't any problems?" Yes, when you die, if you are a Christian and go to heaven. "Yes, but that isn't here." No, there isn't a time in this life when there aren't any problems: there isn't a time when there aren't any difficulties. I tell you, they mount up, they roll up, and sometimes they seem like they're going to swamp you and roll you over, and you think, "Well, how am I going to come out this time?" Then, somehow, some way, God brings you through, and you roll out into the sun again. Then you go along and another one comes along and rolls again. But, thank God, it is a different one. If the same problems are plaguing you over and over and over, you are not making any progress.

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From the President of Bob Jones University

Evangelism is both a tradition and a trademark of Bob Jones University. But it is also more than that. It is the power and life of the University's program of Christian education.

Since the founding of Bob Jones University, many once-faithful Christian schools have fallen by the wayside—some into the ditch of neo-evangelicalism, others into the bog of dead orthodoxy. These are but two of the many snares Satan lays for a school that sets out along the road of God's purpose. Only with a vital combination of contending for the Faith and evangelistic fervor can such a school stay on that road for God.

Let me share with you today the results seen by our ministerial students in their evangelistic efforts.

Last year our "preacher boys," numbering between seven and eight hundred at that time, led twelve thousand souls to a saving knowledge of Jesus Christ. Remember, now that number of boys—somewhat less than 800! If a large church numbering in the thousands of members sees two or three thousand people saved in a year's time, it is a phenomenon. And yet with fewer than one thousand in the ministerial program, this is just one year's result of our emphasis on personal evangelism. Of course, this tally does not take into account the many people saved through the efforts of our non-ministerial students. We stress the fact that everyone should be a soul-winner.

Bob Jones University remains unchanged from the day of its founding. We base our education upon the only firm foundation in time's shifting landscape—the Rock, Christ Jesus. For God's Word says, "the fear of the Lord is the beginning of wisdom." While teaching its students to be contenders in accordance with the Biblical admonition to "contend for the faith," Bob Jones University is also fervently evangelistic, sending out young men and women to take the precious Gospel of the Lord Jesus Christ to a lost and dying world, heeding the Lord's "Go ye into all the world, preaching the gospel...."

Bob Jones University needs your help—your prayers and your money—for the continuation of its God-given ministry. And you may know assuredly that you are supporting a God-fearing, God-honoring, soul-winning Christian institution.

Bob Jones, III, President
Bob Jones University
Greenville, South Carolina 29614

Stars of the Morning

by "Aunt Carolyn"

A corner nook of hints and tidbits for folks who love boys and girls and want to win them to the Lord Jesus Christ.



Casey and the Westbound

Casey and his Mom still lived in their big white house at the edge of town. Even though Dad had been killed in a train wreck they were determined to live in the house he had bought by the railroad track. Casey could remember his dad telling him all about the big powerful engines. He could almost feel the power under him sometimes. No, this was home—theirs and dads, and there was no moving even though they lived about two miles from school, away from people and traffic—away from everything but the railroad.

The railroad—yes—that endless track seemed like a wonderful place to play; you could see how far you could walk on the rail without falling off, you could race, you could jump ties—but there was no use to think about it. Mom had made the track "No Man's Land." Railroads were not places to play! Railroad tracks were made for trains that had shining wheels to fit the rails—not for boys whose feet could slip and get caught! Mom wouldn't even let Casey walk the track to school. It would have made a keen short cut Casey figured, but Mom said a straight "No," and Casey knew it was settled.

When fall and cold weather came there was a special attraction at school. A long sidewalk had been poured, and it was a delight for roller-skating. Kids brought their skates, and the new sidewalk soon became a whizzing highway after school and on Saturday. Casey loved it. He wanted to stay late every afternoon, but Mom set limits so he could get home and get his chores done. He had to start home soon after school so darkness wouldn't catch him before he got home.

That morning Mom gave him a hug and a peck and scooted him out the door for school—her hand lingered on his shoulder as she cautioned him to come straight home after school. "The sky looks dark and cloudy this morning. There may be a storm coming. Be sure to come straight home."

"Yes'm", and off he hopped.

School went without any hitches. He gnawed his pencil and scratched his

head through his lessons and finally finished the day.

At the dismissal bell he grabbed his books and headed out the door.

"Hey, Casey, let's skate a little while."

"Oh, Buddy, I wish I could, but I gotta head for home."

"Oh, phooey, you always gotta go home. Can't you stay just a little while?"

The wheels began turning in Casey's head. It sure would be fun. He could hurry afterwards. It looked mighty stormy though.

"Come on! Don'tcha want to?"

Want to? Of course, he wanted to! That did it!

Casey slammed his books on the steps, strapped on his skates and soon was cutting didos as fast as the rest of the boys. Boy! What fun! But before Casey realized it the sky had changed to a grim gray and clouds hung lowering overhead. It was already getting dark.

"Hey! Buddy, lookit! There's a storm comin'. I gotta get home."

Boy, what would Mama say? He remembered the last thing she had said this morning. "There may be a storm. Come straight home." Even running all the way wouldn't make up for lost time now.

Then he came to the clearing. The railroad track! Sure! The perfect shortcut. As he turned to go down the tracks a little voice inside seemed to warn him. But he had to get home—and Mom would never know. He fairly ran down the center of the track. He pulled his collar high up around his neck as he felt the cold wind coming in strong gusts and heard its wintry moan rise through the trees. Then something cold and icy stung his face. SLEET! He ran as he had never run before. Maybe he could get home before the sleet blinded him. Oh, why hadn't he listened to Mother? Why hadn't he gone home like she said?

Then it happened! His foot slipped on the wet, slick railroad bed. This was the danger he had always been warned of but never dreamed it could happen to him. He turned his ankle and went sprawling to the ground. The pain made him cry out. Quickly he began to pick himself up, but terror struck his heart. He couldn't

get up. He was STUCK! Every effort he made to free his foot only made it worse. But he had to get loose! He'd twist his foot out and leave his shoe. Better to leave a shoe than to be pinned to the track!

And then—off in the distance—"Whoooo."

Terror shot through Casey's heart like a bullet. Maybe it was just the wind he heard.

But then again—"Whooooooo." It was no mistake! There was a train coming—the evening Westbound, with a thousand thundering wheels!

Casey pulled, yanked,—twisted,—turned. Nothing freed his foot! Oh why, why, had he come this way?

"Help! Help!", he screamed. No answer came but the wind's howl. Casey was so cold now he could hardly move. Oh, he didn't want to die! Oh, if Mama would only come! No, she couldn't be out in this storm, and anyway why would she look for him after he had been so disobedient?

"Help, oh help! Somebody please help!" But his call was drowned out by the approaching Westbound. The whistle that at first came soft and eerie through the sleet and wind now came loud and shrill. Tears that first came hot to Casey's face now were stopped, and the boy lay nearly frozen by cold and fear. All hope gone—another whistle sounded more loud and shrill!

And then through the night came a voice. "Casey?—Casey!" Oh, he knew that voice! Had she really come in all this storm? "Mama! Mama! Here I am!" And the next thing Casey knew, his loving mother knelt beside him, freed his ankle and lifted him over the rail and down the embankment just in time before the giant engine thundered past.

Home again, warm and cozy. Casey seemed to understand as never before what Mama meant when she talked about the Lord Jesus Christ who died for his sins. Sin was very real to Casey now. It wasn't hard to see how disobedience and wanting his own way was wrong. He understood better the verse he had memorized long before, "All we like sheep have gone astray. We have turned everyone to his own way." That was exactly

what he had done.

But as he looked at his Mother through the kitchen door, her face and hands still red and raw from the blustering storm, he realized also what the last part of the verse meant. "But the Lord hath laid on Him the iniquity of us all." Just like Mama had risked her very life to rescue Casey—Jesus had suffered death to pay for Casey's sin. Casey settled it that night. He confessed his sin to God

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Zacchaeus

Another thing about problems, they ought to get bigger as you go along in life. As you conquer one problem, you get to a bigger problem. You say, "I thought problems got smaller." No, they get bigger. You see, God gives you little problems to handle so you can learn to handle bigger ones. Did you know that the only reason for having little problems is so you'll learn how to handle bigger ones? And the only reason for having bigger ones is so you can learn how to handle bigger ones? You say, "Don't tell me that all of life is a problem?" That's right, and the successful person is the person who learns how to handle the problems and doesn't run from them. The successful person just rolls up his sleeve and says, "Bring them on. I'll take it, I can whip one bigger than that, I believe," and just keeps on doing the job.

Now the reason I know Zacchaeus was a winner is because, whenever he got up there to that crowd he didn't quit. He could have said, "Why this is impossible; I can't see Jesus. Me, a little bitty fellow, and all these big folks around, I can't get through." He was just about elbow size, you know, where everybody's elbows hit him in the face. That's an awful size to be. I can remember as a child growing up—when I was just about elbow size. You don't want to get in a crowd when you are elbow size, because every elbow in the crowd is poking at you. But when you get up above that, when you get up in the air where you can get a bit of daylight, it isn't so bad. But Zacchaeus had the physical problem of being shorter than the crowd, and it would have been very easy for him to say, "Well, I can't play baseball. I am so much smaller than the rest of the fellows: I can't play football, they'll run all over me, they'll stomp me down. I can't do that, I am so little—much smaller than the rest of them." I had that problem growing up (it doesn't look much like it now)—but I had a problem getting in the Air Force Cadet program because of almost being too small. I got in just over the line on size, height and weight. I wouldn't have any problem now—from the small angle of it anyway—but I weighed about 115 pounds when I got

and put his faith in the Lord Jesus Christ. Life took on a new meaning to Casey that night!

I wonder if you have received the Lord Jesus Christ as your Savior. If not, turn from your own way, your own sin today. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. Jesus said, "Him that cometh unto me I will in no wise cast out." John 6:37.

out of high school and was just a little dried up, skinny fellow. I didn't really begin to grow until I got in the service and then didn't grow a great deal until I was out of it. So I know what it means to be smaller than the rest of the fellows. I was the next to the smallest all the way through school. I know what that's like. The girls always think about you as their brother; none of them ever take you seriously—you are just little brother to the rest of your classmates and you have to go down a few grades to get anyone to show you any attention. I know what those kind of situations are. Zacchaeus was smaller than the rest of the crowd, but Zacchaeus wasn't going to be stopped by his obstacle—the problem of his size. He said, "I can take care of that." "How are you going to take care of it, Zacchaeus?" "Climb a tree—that'll take care of it. I'd love to see somebody as tall as I am when I'm in a tree." Yes, that is the way you take care of your problem—do something about it! So Zacchaeus took out ahead of the crowd. He knew the route they were taking and ran down ahead of the crowd and climbed a sycamore tree. Dr. Bob Jones, Sr. said when he went to the Holy Land and saw their sycamore trees it ruined his sermon about Zacchaeus. He said he had Zacchaeus trying to climb one of these sycamore trees like we have here in the south—sometimes it's 30-40 feet to the first limb. He said he had Zacchaeus skinning up that sycamore tree, trying to get to the first limb until he went over there and saw the sycamore trees, where the limbs start low to the ground. There's not much problem to climbing a sycamore tree over there. The real problem Zacchaeus had was overcoming the matter of his physical size and what people would think about him doing such a thing—and then going out and doing it. He did it. There he is out on a limb swinging his feet—and there comes Jesus down the road. Well, that is going to attract the Lord Jesus Christ: you can be sure that Jesus likes winners, too.

I don't know what it was in Zacchaeus that made him a winner, but Jesus was attracted by a man like that.

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The Church Scene

ECUMENISM

There is an ever-increasing call being sounded for Church union. Merge . . . Merge . . . Merge . . . is the cry. This continuing drive toward ecumenism comes as no surprise to the student of Scripture. God clearly describes apostate Christendom as "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. Recent Church mergers and proposed mergers give us some indication of the dimensions of this Satanic 'birdcage.'

When the General Conference of the United Methodist Church met in Atlanta in April, TIME magazine reported that 518,000 members were lost to the denomination in the last four years, the greatest number of any church in U.S. history. TIME pointed out that only 49 per cent of the Methodist Clergy believe that Christ rose bodily from the dead and commented further on the 'doctrinal diversity' of the Church's membership: "When the Methodists merged with the smaller, more conservative, Evangelical United Brethren in 1968, the new Methodist Church set up a commission to sort out what it believes. Commission Chairman, Albert Outler, told the Atlanta Conference that the denomination displays A BEWILDERING SPECTRUM OF DOCTRINAL DIVERSITY. SOMEWHERE IN THE UNITED METHODIST CHURCH THERE IS SOMEBODY URGING EVERY KIND OF THEOLOGY STILL ALIVE AND NOT A FEW THAT ARE DEAD."

The Outler Commission qualified the traditional Wesleyan and E.U.B. Creeds by stating that Wesley and the E.U.B. patriarchs made 'doctrinal pluralism' a major tenet and held to only a basic core of Christian truths. The Commission stopped short of specifying what that core was.

The core of belief which the Commission would set forth certainly could not be



that of a verbal and infallible revelation of God to Man—the Bible—or how could such a conglomerate of theology be acceptable within the Methodist Church? If the Bible is the center of our belief and the fundamental tenets of our faith are those which are clearly supported by the Word of God, then we cannot adopt the hodge-podge of an 'anything goes theology.'

The ecumenical movement today is seeking to provide a basis for union of the churches by destroying the authority of the Word of God. Does that sound like a wild accusation? Consider these facts and judge for yourself.

The Protestant Reformation took place only 450 years ago and was a movement back to the Word of God. There were numerous forerunners of the Reformation, but Martin Luther became the Divinely Chosen spearhead with his bold declaration of the sole authority of the Word of God and the strong pronouncement of justification by faith.

No religious body has done more to destroy our spiritual heritage and our faith in the Bible as the Word of God than the National Council of Churches. It was former Methodist Bishop, G. Bromley Oxnam, now deceased, and early president of the World Council of Churches, who wrote, "the Church universal is divided into many churches, among them are the Protestant Churches, the Eastern Orthodox, the Roman Church, and other communions. The first step towards union must be taken by Protestant communions. When the full union of Protestantism and the Eastern Orthodoxy is fully accomplished, and the Christians of the world belong to but two churches, the leadership of that day may be great enough and creative enough to kneel before a common altar, beg forgiveness of Christ for disunity, and sharing in the bread and wine of holy communion, rise in His spirit to form the holy Catholic Church, to which all Christians may belong."

Bishop Oxnam clearly favored a common altar to be shared by Protestants and the Orthodox and Roman Catholics. This, he hoped, would one day become a reality through 'Creative leadership.'

While man cannot circumvent the barriers separating mankind or build bridges over even religious barriers, there is a common altar which may be shared by all. This altar is Calvary, and upon the Altar of the Cross, the Son of God, Jesus Christ, died to bridge the gaping chasm separating man from God and caused by man's sin.

Another National Council of Churches leader, Dr. Eugene Carson Blake, of United Presbyterian Church, stated concerning the Protestant Reformation that: "The reunited Church must accept the principle of continuing reformation under the Word of God by the guidance of the Holy Spirit. A few years ago I would have felt that here was an issue on which no possible agreement could be reached. The reformation churches have traditionally found their authority for faith and life in the Scriptures alone. SO LONG AS 'SOLA SCRIPTURA' (ONLY SCRIPTURE) IS REQUIRED, NO BRIDGE CAN BE MADE BETWEEN CATHOLIC AND EVANGELICAL." Dr. Blake thus admits that, as long as the Bible remains the sole authority for Christian faith and practice, there can be no reunion with the Roman Catholic Church.

The strategy of these ecumenical dreamers has been to destroy faith in the Word of God and thereby be in a position to bring all of Protestantism back to the fold of the Roman Church. Dr. Frederick Nolde of the United Lutheran Church, once Chairman of the Central Committee of the World Council of Churches wrote, "In a popular sense, the first meeting of the Church Council (WCC) could be spoken of as A REVERSAL OF THE TREND WHICH BEGAN AT THE REFORMATION." And so these religious leaders have dedicated themselves to the task of undoing the Reformation.

Still another tactic of the NCCC was the publication of the Revised Standard Version (RSV) of the Bible which raised the question of the virgin birth of Jesus Christ in its translation of Isaiah 7:14, and thereby cast doubt on His Deity. Again, in the more recent New English Bible of 1961, the translators followed the Barthian position of neo-orthodoxy and, I might add, the position held by many Roman Catholic theologians in the translation of II Timothy 3:16. The NEB version of this passage reads, "every inspired scripture has its use for teaching the truth and defeating error." The implication is quite plain, that some of Scripture is inspired and part is not. This would leave the individual with the impossible task of deciding what portions of Scripture were and were not inspired.

And then a further attempt is made to destroy

faith in the reliability of the Bible by continuous assault upon it in denominational Sunday School literature. The modernism which made its way into the major denominational seminaries in the past sixty five years has now been brought right into the Sunday School classroom. Such stark liberalism as the myth nature of the first eleven chapters of Genesis; the deuterio-authorship of Isaiah; the factual teaching of evolution; and the parabolic interpretation of the creation of man and woman.

How tragic it is to realize that such teaching pervades the unified Sunday School curriculum among the major denominations of the United States. The Sunday School has been changed from a mighty tool for evangelism to a tool for the propagation of infidelity.

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Zacchaeus- "My Kind of People!"

Paul was such a man, and there are other such men in Scripture who couldn't be stopped. And Jesus stopped and said, "Come on down, Zacchaeus. I am going to your house today. I like your kind of folks. You are my kind of people." And Zacchaeus came down and received Him joyfully. The crowd said, "Jesus is gone to be guest with a man that is a sinner." But Jesus said to Zacchaeus, "Today is salvation come to this house." And that day, Zacchaeus received Christ into his heart as Lord and Savior and became a Christian; he became a follower of the Lord Jesus Christ and Jesus went home with him.

Now, I want to tell you, some folks have the idea that Christians are sissies. Some people have the idea that just old folks and small children become Christians, but I want to tell you the kind of people who are doing the job today, who are keeping this country stable, who are holding it from rocking over, and keeping it from going completely crazy and corrupt. It's men, women, and young folks who know Jesus Christ as Savior, who have some backbone, strength, and courage and are willing to stand up for God, stand for truth, and stand for right. It takes a man to be a Christian. It takes a real woman to be a Christian. It takes a real young person with some courage and backbone to be a Christian. It isn't something for sissies and old folks. I'm talking about winners—conquerors! I'm talking about people who win—not only for this life, but also for eternity!

Let's bow our heads in prayer.

What terrible Satanic perversion!

A writer in the Kingsport, Tennessee, NEWS-TIMES asks, "When you merge one irrelevant church with another irrelevant church, what do you have?" The same writer declares, "the world is looking for a faith that makes sense, not a Super Church. We are putting too much energy in the wrong places." A rather astute analysis, don't you think?

Yes, the voice of ecumenism and merger is being heard far and wide. But the Apostle John declares, "And I heard ANOTHER VOICE FROM HEAVEN, saying, COME OUT of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Come in or come out, which voice will you hear and heed?

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Compromise In Missions

book as evidence against the fantasy value of dialogue, because the evangelical positions expressed here are so weak in places that they will surprise and shock even the Fundamentalists. We do not blame the authors for the weakness, but the whole movement, since they are representative of, if not spokesmen for, evangelical missions, their missions being prominent in the movement today.

One receives the impression while reading the book that the "Liberals" have usurped the initiative, while the poor evangelicals have little else to do but self-consciously defend their outdated position and theology. But an impression does not count; documentation does. So, several articles will be devoted to analyzing what evangelical mission leaders are saying. We may indeed be forced to conclude that they are not adverse to ecumenism as such, if it will be purified with certain conservative concepts and developed into a more extensive and inclusive 'authentic ecumenism.'

In fairness, we should assume that not all evangelical leaders would declare themselves as these have; but it is significant that they are bold enough to do so without worrying about reflecting embarrassment upon colleagues within their mission circles. We must deduct, therefore, that their opinions find wide enough sympathy and support within evangelical circles to warrant their public airing. Such erudite leaders would not foolishly put themselves out on a limb only to be sawed off by the scornful criticism of their peers.

As we develop this first topic, we shall see a clear distinction between evangelical and Fundamental missions. These

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PROTECTIONISM IN EDUCATION

by Ron Godwin
Principal, Jackson
Christian School

The Red Wine Of Protectionism Ends Up Biting Like A Serpent And Stinging Like An Adder.

Free enterprise, not government protectionism, has made the American marketplace the finest the world has ever known. More varieties of better goods are available to the buyer in America than in any other country. Our gross national output is unchallenged by any other nation. The reason: a free marketplace.

But our government, both federal and state, does not agree with this most basic of truths. Like Moses' spies returning from the land of promise, government bureaucrats look on competition in free enterprise and see only giants and dangers.

Big government has one all powerful priority, get everything to the place where it can be controlled, regulated and managed. Poor, dumb John Q. Public must be protected from all those giants in the land flowing with milk and honey. The watchword of

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government is UNIFORMITY. The watchword of free enterprise is A BETTER MOUSE TRAP. The buyer's choice, the seller's freedom and the incentive of both are destroyed by protective regulations; but on they come, oozing into the machinery of the marketplace, slowing its revolutions and draining its output.

The Christian School Movement, one of the last vestiges of free enterprise left in the shoddy tapestry of modern education, has recently found itself under the increasingly attentive eye of both state and federal government. It seems that someone noticed that there was still a small sector of dynamic, healthy education available to John Q., and sounded the alarm. No matter that a superior product is being produced, Christian schools in their present form are not easily managed; therefore, they must be changed! So cries that "something must be done," ricochet about legislative chambers. Special interest groups present extravagantly hypothetical possibilities to legislative education committees as examples of what will happen to the

public if "something isn't done soon about the Christian school problem."

Dr. Al Janney, president of the Florida Association of Christian Schools, answers such charges by saying, "There are ample laws already on the books to protect the public. If the Christian schools of the state of Florida are guilty of fraudulent or illegal activities simply call the sheriff and have any or all of us arrested!" In his book *Max Rafferty On Education*, Mr. Rafferty cuts through the fallacious arguments by saying, "To be brutally frank, we are getting it because Big Brother has decided it's time to move in on education and take over."

These actions are taking place in the face of the fact that Christian schools must charge for their services while competing with a "free" public education system and that they must do this without any state or federal aid. Christian schools must venture private money with no insurance against loss or failure. Forced to grow in the shadow of an insatiable giant that annually inhales over 7 per cent of America's GNO, is the Christian school

really a threat to the unsuspecting citizenry of America?

No, the truth is that the Christian School Movement is as American as apple pie. At home in the free marketplace, the Christian school must sell its services and if there were not an overwhelming number of repeat customers, every school would fail. No laws require people to support these schools and yet thousands do. In fact, with public and private school enrollment down significantly in many states, Christian school enrollment continues to soar.

For the record, let it clearly show that Christian schools are not against government in general or law and order in particular. The Bible plainly teaches that "all things should be done decently and in order." You don't hear of riots, revolutions, plots and chaos on the campuses of Christian schools. The students of these schools wear clothing and maintain hair styles that reflect a proper attitude concerning such matters.

Laws and regulations that encourage competition and help sellers and buyers are good. Copyright laws are an

example of regulations that aid free enterprise. There are situations that call for laws to insure that the government remains a neutral party. Right now Christian schools must do battle with H.E.W., I.R.S., state legislatures and many other agencies of the government and all this while competing with the massively subsidized public schools.

But Christian schools are against regulations, interventions and deprivations that stifle free enterprise in education. Noted economist Milton Friedman warns of a benign government so obsessed with protectionism that it imposes on its citizens a "tyranny of the status quo." By their inherent nature regulations kill change. How then can a better mouse trap ever be built?

But the real bite in government protectionism is that in the end it is the individual citizen who is regulated. All of the watchdogs in Washington finally turn their eye on John Q. and it is he who learns that he has lost another pound of freedom while gaining only an ounce of protection.

Christian Militancy

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militancy? And have we adopted a nice comfortable Christianity which is private unto ourselves where we retreat into our own fellowship, thankful that we have been saved and lamenting the fact that the Holy Spirit no longer sees fit to bring others into the fold?

We were called by our Lord to testify for Him in every facet of our lives. Christians were saved for the purpose of testifying through their conduct, not their words. People, and youth in particular, have a great diversion to hypocrisy—words without meaning or action. The fundamental Christian so often has excused his lack of militancy on the grounds of 1) the Lord is coming anyhow, or 2) the misguided idea of separation. They will watch carefully in the church for signs of apostasy while sending their children to the world's school where they will learn situation ethics, that they are a product of their environment, that they are to worship change, that they are to worship human life. The concepts taught there are always that man is divine; that man must discover his own nature; that is, man is God and human life is to be worshipped. Secular schools teach the worship of the created, i.e. man, nature, society, humanity, mankind, life, etc. This is the Gospel of Satan as presented to Eve—"being

your own God, determining your own good and evil."

God abhors a mixed multitude. When the Israelites went into Canaan, they were told to drive out the Canaanites. They did not do this, and soon they were worshipping the God of Canaan. When good and evil mix, the result is never good. It is always evil. To my knowledge, never in history have Christians infiltrated an apostate church and turned it to the faith. It is always a few apostates infiltrating the Christian church and turning it to apostasy. The direction is always one way. Whenever there is a mixed multitude, the result is always evil. A little leaven leaveneth the whole lump. When we mix with sin, we become tolerant of sin, never more intolerant. The principles underlying scriptures is to separation, not to inactivity and non-militancy, but separation into an army of like belief for the purposes of combat.

There are those who believe that in the civic area, they can enter into the political parties with others of all sorts of mixed multitudes and who claim that their principles are always broad enough to include everyone (no principles at all), and by infiltrating these movements, they can lead them eventually to restoring liberty and the free enterprise system or other

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The Other Side

with Dave Johnson

CONSPIRACY?

The first issue of THE PROJECTOR contained an article on the front page which concerned itself with stating the purpose and goals of the paper. This article told of the fields in which the paper would "project the light of the Word of God" and clearly stated that we would not go down any "rabbit trails." With this in mind I would like to deal with a subject which could be classified as either political science, economics, or education and I shall do this through the means of a book review.

NONE DARE CALL IT CONSPIRACY by Gary Allen.

Introduction by Congressman John G. Schmitz

Concord Press, Seal Beach, Calif.; 141 pages, \$1.00 paperback.

NONE DARE CALL IT CONSPIRACY is the most concise picture ever written of what is actually taking place in the world of politics. The author admits that some of his ideas are conjecture simply because those who know the truth are not about to confess. The author does not deal with the spiritual or Scriptural significance of the subject at all. This in itself makes the book somewhat less than a perfect analysis of the conspiracy to rule the world. However, a careful reading of **NONE DARE CALL IT CONSPIRACY** along with a clear understanding of Bible prophecy, will give the reader a clear picture of the how's and why's of Satan's work during the last days.

The book contains eight chapters which I shall list along with a brief explanation of the contents contained in each.

1. DON'T CONFUSE ME WITH FACTS

There are two theories of history—what takes place in the world just happens by accident or it is planned. FDR once said: "In politics, nothing happens by accident. If it happens, you can bet it was planned that way." Chapter one of Gary Allen's book points out that the mass news media presents a picture of accidentalism and that all our problems are caused by poverty, ignorance, and disease. The facts however point to careful planning on a world wide basis by a group of so called "In-

siders" who are all members of an organization called the Council on Foreign Relations.

2. SOCIALISM—ROYAL ROAD TO POWER FOR THE SUPER-RICH

Perhaps the most important items in chapter two are the definitions which Mr. Allen gives.

COMMUNISM: AN INTERNATIONAL, CONSPIRATORIAL DRIVE FOR POWER ON THE PART OF MEN IN HIGH PLACES WILLING TO USE ANY MEANS TO BRING ABOUT THEIR DESIRED AIM — GLOBAL CONQUEST.

SOCIALISM: A METHOD TO CONSOLIDATE AND CONTROL THE WEALTH OF THE WORLD.

Mr. Allen also points out that all conspirators have two things in common. They are all accomplished liars and far-seeing planners.

3. THE MONEY MANIPULATORS

Our national debt is now \$455 billion—every cent of it borrowed AT INTEREST FROM SOMEWHERE. chapter three quotes Dr. Stuart Crane and perhaps for that reason alone needs to be read several times. This chapter explains to whom the interest is paid, what is used for collateral on these loans and why the debt continues to increase regardless of who is elected president. This chapter also explains the Federal Reserve System and how the stock market crashes and rises again through careful engineering. ("The rich ruleth over the poor, and the borrower is servant to the lender." Proverbs 22:7)

4. BANKROLLING THE BOLSHEVIK REVOLUTION

A brief analysis of U.S. involvement in World War I begins chapter 4 and continues with a reconstruction of the sequence of the Communist takeover in Russia, listing names and places which prove to be very interesting. On page 73 Gary Allen states:

In the Bolshevik Revolution we have some of the world's richest and most powerful men financing a movement which claims its very existence is based on the concept of stripping of their wealth men like the Rothschilds, Rockefellers, Schiffs, Warburgs, Morgans, Harimans, and Milners. But obviously these

men have no fear of international Communism. It is only logical to assume that if they financed it and do not fear it, it must be because they control it.

Anyone who tries to expose these power seekers is quickly accused by the mass media of being a dangerous paranoid who is "dividing" the people. Naturally, in other areas, dissent is "healthy in a democracy."

5. ESTABLISHMENT

In 1968 George Wallace told the American public that there wasn't a dime's worth of difference between Nixon and Humphrey. Many voters voted for Nixon to avoid getting the super liberal policies of HHH but were surprised to learn that the policies of HHH were not as liberal as the Nixon administration proved to be. Why? I'll let Gary Allen tell you when you read his book.

Mr. Allen not only explains why there is never a choice in a presidential election any more, but he also deals with the Bilderbergers, an organization which few people have ever heard of.

6. THE ROCKEFELLERS AND THE REDS

The first sentence in chapter six reads as follows: "The most important Americans of those 'different personages' who run the world from behind the scenes are the Rockefellers." Without going into detail, I shall simply point out a few major points from this chapter. A first point of interest is that David Rockefeller, chairman of the board of the Council of Foreign Relations, took a vacation to the Soviet Union in 1964. A few days later, Nikita Krushchev was fired. Who has the power to fire the absolute dictator of the Soviet Union?? Another point of interest is that after Mr. Nixon lost the 1962 Gubernatorial race in California, he moved to New York where he lived in a \$100,000-a-year apartment in a building owned by his political enemy, Nelson Rockefeller. The rest I'll leave to your own speculation.

7. PRESSURE FROM ABOVE AND PRESSURE FROM BELOW

This term used as a chapter heading is an old Communist tactic. Here's how it works. The pressure from below comes from the S.D.S., Panthers, Yippies, and anything else which is distasteful to the middle class and wants to change America. The pressure from above comes when the Insiders at the top surrender to the demands of the radicals below. The middle class is caught in a vice which is constantly squeezing in with pressure from both sides. The radicals are actually doing the work of the ones whom they hate the most. The riots are actually promoted by the Insiders—if the Insiders really wanted to stop the radicals it would only take a

few days. Instead we find more socialism imposed on the middle class.

8. YOU ARE THE ANSWER

Along with "Fourteen Signposts to Slavery," Gary Allen gives four points of action for the reader to carry out in the fight against the conspiracy.

In the year 500 B.C., Sun Tzu declared, "If a man knows himself and knows his opponent he need not fear a hundred battles. If a man knows himself and knows not his opponent, for every victory he will suffer a defeat. If a man knows neither himself nor his opponent, he is a fool and will suffer defeat in every battle."

As Christians living in the last days, we must know what the future holds for ourselves as well as for the

enemy. We are indeed in a battle today against principalities and powers and wickedness in high places. The conspiracy as revealed in Gary Allen's book is beyond the powers of natural man. The conspiracy is part of the carefully engineered plan of Satan to rule the world during the Great Tribulation after the rapture of the Saints.

Our responsibility is not to win the battle but to stay in the fight and do what we know is right regardless of the cost.

NONE DARE CALL IT CONSPIRACY will help you to know the enemy. Don't be confused however, the most important task is not fighting Communism or the conspiracy. The best defense is a good offense, and "he that winneth souls is wise."

CLASSIFIED ADS

For Sale—Lady needs to sell Santa Rosa Christian School building bonds paying 6 1/2 per cent interest compounded semi-annually. Maturity date 1983. Contact Mr. Walt Barnes at 904-473-1671 or write in care of THE PROJECTOR.

Christian couple needed to be born parents during the 1972-73 school year. Send resume to Santa Rosa Christian Academy, Post Office Box 643, Milton, Florida 32570.

Principal needed for growing Christian day school, grades K-12. Projected enrollment: 400. Excellent opportunity to reach young people for Christ. Send resume to Alaxon Christian Academy, 1931 Rocky Creek Road, Macon, Georgia 31206; or call Joe Fellows: 912-7880606 or 912-7882215.

Gospel Projects, Inc., has a few 10 per cent interest coupon bonds for sale. Write Gospel Projects, Inc., Post Office Box 643, Milton, Florida 32570.

(Continued From Page 6)

Christian Militancy

alleged noble goals. History always shows a process of decay unless there has been a separation unto God. Just as in nature, there is no process ever observed of ordering, but of disordering. So in the natural process of political and human affairs, there is always the movement of disordering. The only time we find an ordering structure is when a person is called out to the Lord Jesus Christ. Here we do not find a decay process. Only the creator can reverse the decay process. He did it when He set this universe in motion and he does it again each time he brings new life to a dead soul. Christian militancy requires a separation and an identification with the Lord Jesus Christ. It requires people to label themselves as Christians and in every activity to separate themselves so that there is a clear distinction between them and those not of the faith.

Why is it wrong for a saved person to go to an apostate church, where there are good people that he could witness to? The answer is quite clear. If he is a Christian and has been witnessing, others know that he is a Christian. If he attends that church, people who look to him as a Christian have the right to assume that that church organization is also Christian. He, by his attendance, is leading weaker Christians, or the unsaved, to apostasy. Likewise, when Christians send their

children to public schools, they are likewise endorsing the doctrines there taught. When they participate in civic affairs, they are stating that the others participating with them are also of like belief. Christians must be careful of their implied endorsement in every activity in this world. This means in the field of education, business, civic, community, or religious affairs.

This position will always bring persecution upon the Christian. This persecution is not without cause. Under persecution, one has the opportunity for testimony. When attacked, a Christian must defend himself by scripture and in so doing he must give testimony. Only a militant Christian can give testimony and witness, because only a militant Christian is attacked. Awhile back, I was told that if I continued advocating a certain scriptural position, I would soon be under extreme persecution. It is not only possible, but the Lord Jesus Christ promised me that I would have persecution, and He will not go back on His promise. A militant Christian looks forward to this because he looks forward to the engagement in battle. Too often those who claim to love the Lord Jesus Christ are too timid to pick up the cross, to raise his flag of standard, to stand in the battle for His name, to take the persecution which is always the result of Christian militancy.

Compromise in Missions

two movements are not heading in the same direction.

WILLINGNESS TO REPHRASE TRADITIONAL TRUTHS

To allow the possibility of communicating with a larger audience—probably ecumenics—we find an expressed willingness to rephrase traditional truths. Mr. Jack Shepherd, personnel secretary for the Latin America Mission, one of the four evangelical contributors in the book, stated:

Conservative evangelicals insist on the conservation of what is sound and true even though it is discarded by some simply because it is traditional. It must be acknowledged that this point of view is constantly threatened with the potential PARALYSIS OF BLIND ADHERENCE TO OLD AND FAMILIAR CONCEPTS. Yet there is some evidence that conservatives are NOT ENTIRELY UNWILING TO ADOPT LEGITIMATE REVISIONS AND SENSIBLE REPHRASING. (1) (Emphasis mine)

He is a man well-traveled in evangelical circles; so he must know where the "evidence" exists. Perhaps he had reference to the Wheaton Congress of 1966. Our readers should be familiar with this landmark convention sponsored jointly by the EFMA and the IFMA, whose 13,000 missionaries are supported by almost every Gospel preaching church. The Declaration, which is the Magna Charta of present-day evangelicalism, officially stated under the topic "Confession is

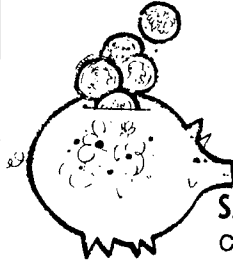
Needed": "We frequently fail to communicate the gospel in a relevant, winsome fashion." (2)

Here is one evangelical missions administrator concerned about being paralyzed by blind adherence to old concepts and the whole body of them concerned about being "relevant" and "winsome." What is this if not a seething restlessness to modernize, update, and "Dale Carnegie-ize" one's preaching, so that he should win more friends and influence more people? Who are these friends they want to win? The ecumenical crowd, of course.

Who else controls dialogue on their own terms and violently rejects the demands of orthodoxy? Who is offended and insulted (also convicted) by the Old Fashioned Gospel? Who was responsible for changing the Westminster Confession? Who has produced vile translations like the Revised Standard Version, the New English Bible, the Cotton Patch Edition, etc.? Who, through the Faith and Order Commission, has spent fifty years whittling down the Gibraltar Rock of orthodoxy to the size of a common pebble to be carried around in everybody's hip pocket? The ecumenists, of course.

Now, when evangelicals—of all people—start talking about rephrasing and revising, it is not a calculated withdrawal away from the Fundamentalists, who steadfastly resist change in concepts affecting truth, and a move towards ecumenical acceptability?

This desire to be more communicative and compatible to the ecumenical crowd by rephrasing—or



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toning down (call it as you will)—traditional concepts seems to be on the upward trend. The spate of new Bible translations and paraphrases, of which GOOD NEWS FOR MODERN MAN and LIVING LETTERS are prime examples, may well demonstrate this trend within evangelicalism at large.

We are not surprised to find similar evidence on the mission fields. Within the past twenty years, the major language versions of Scripture, which proved so effective in planting the Gospel, have been replaced by revisions and retranlations. Most of those old versions were painstakingly produced by the early missionary pioneers, whose love and reverence for the Gospel are unimpeachable. Although they may have lacked some technical scholarship and linguistic ability, what was lacking in technique was more than made up by fidelity.

For years many in Japan have hollered about the old classical version, called the Bungotai. So great was the clamor that even Fundamentalists were pressed to admit that many Japanese found the classical constructions hard to understand. Along came the Kyodan (the United Church of Japan) with the RSV-type of translation, which is as corrupt as its prototype. Nearly all the Bible believers accepted this new colloquial version, arguing that comprehension outweighed the disadvantage of corruption. So great was the acceptance that the old Bungotai almost became (Continued from Page 2)

extinct and unavailable. Unfortunately, some Fundamentalists, not being linguists, went along with the switch; but many have reversed their steps now. Our young GFM field spent several years studying the issue before taking the position of using only the classical version.

In the meantime, the Lockman Foundation has produced a New Testament and is finishing the Old. This should satisfy the evangelicals who disliked both versions, but it further confuses the concept of an authoritative Scripture in the land, notwithstanding its value as a reference book and an honest translation.

This story can be repeated many times regarding other languages. A new Spanish Bible has been produced, although the old one was acceptable for years. The American Bible Society and Wycliffe Bible Translators are jointly pushing retranslations for many languages, including the minor ones. If the American Bible Society uses the same translating philosophy as was evident in GOOD NEWS FOR MODERN MAN, which it produced, a highly publicized flood of watered-down Scriptures will cascade over the mission fields of the world.

One can only assume from past experiences that most modern rephrasings will serve merely to weaken orthodoxy, which amounts to crass theological compromise. A further assumption, just as plain, is that most evangelical mission leaders are willing to go along with it, if not lead in the attempt.

On this one point of rephrasings, along with others reserved for later articles, rests a sharp division between evangelical and Fundamentalist missions. Fundamentalists feel obliged, whenever feasible, to hold onto the old materials produced in a day when the fear of God and His Word were of more import to Gospel workers than the fear of acceptability, relevance, and winsomeness. They are not opposed to good scholarship producing helpful reference materials, which are greatly needed. But they see little excuse for committing an army of workers, involving huge outlays of time and money, to replace what has been proven effective, especially when the motive seems to be to update and make it more acceptable to the ecumenics. Evangelism is too urgent to be consumed and replaced by superfluous trivia.

Although Fundamentalists will face a deluge of populist literature and Scripture versions, they will do what the Lord told Judah through Jeremiah: "Thus saith the Lord, Stand in the ways, and see, and ask for the old paths, where is the good way, and walk in it." But there are many evangelicals who, like Judah, are saying, "We will not walk in it." (Jeremiah 6:16).

FOOTNOTES:

(1) Jack F. Shepherd, "The Missionary Objective: Total World Evangelism," in PROTESTANT CROSSCURRENTS IN MISSION, ed. Norman A. Horner (Nashville, Abingdon Press, 1968), p. 111.

(2) Wheaton Declaration, Evangelical Missions Information Service, Washington, D. C., p. 7

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Conch Island Gulls

investigated. They found that the gulls had lost the ability to hunt and fish for themselves.

In the animal kingdom or in human society, the 'hand out' program is the most dangerous aspect of the 'Welfare State.'

The Human Brain

Man has invented and created many wonderful things, but nothing that even approximates the human brain. Mrs. Margaret McNamara, wife of former Defense Secretary Robert McNamara, while answering the question if computers will replace the human brain, brought out some very interesting facts. She reminds us that:

"The human brain is the most magnificent bit of miniaturization in the universe. Though it weighs only three pounds, it contains some ten billion nerve cells, each of which has some 25,000 possible interconnections with other nerve cells. To build an electric computer large enough to have that range of choice would require an area equal to the entire surface of the earth!"