

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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The Question Of Authority

John O. Hosler



I Chronicles 13:1 - 15:15

"And David consulted with the captains of thousands and hundreds, and with every leader." "And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord."

Beyond doubt the most crucial consideration for this generation of Christians to face is the question of authority. Too many assume the doctrine of inerrancy and the doctrine of SOLA SCRIPTURA (the sole authority of Scripture for faith, doctrine and practice) to be one and the same. Nothing is farther from the truth. Many cults as well as evangelicals will adamantly defend inerrancy while claiming to possess an extra-

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biblical source of authority which will just as certainly determine the will of God as the Scriptures. These extra-biblical authorities take numerous shapes such as (1) pragmatism: If it works and produces success statistics it can be guaranteed to be the conclusive will of God; (2) existentialism: Religious convictions based on experience. If you have peace in your heart about the matter it could only be the will of God; (3) ver-

bal revelation: The belief that God is in verbal communication with you wherein you receive direct messages from an inner subjective voice. In this brief essay I wish to discuss the possibility of absolute truth, the reliability of our source, and the sole authority of our source.

A person cannot perceive a line to be crooked unless he has some concept of straight. Imagine any athletic event where an absolute foul or fair play could not exist. Truth is like arithmetic in that it is essentially intolerable of error. Two plus two equals four no matter who you are or where you came from. Before math was ever discovered the answer could never have been otherwise.

Truth is independent of us whether we

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Exposing Error: Is It Worth While?

By The Late H.A. Ironside

(Long Pastor Of Moody Memorial Church, Chicago)

Objection is often raised -- even by some sound in the faith -- regarding the exposure of error as being entirely negative and of no real edification. Of late, the hue and cry has been against any and all negative teaching. But the brethren who assume this attitude forget that a large part of the New Testament, both of the teaching of our blessed Lord Himself and the writings of the apostles, is made up on this very character of ministry -- namely, showing the satanic origin, and therefore the unsettling results, of the propagation of erroneous

systems which Peter, in his second Epistle, so definitely refers to as "damnable heresies."

Our Lord prophesied, "Many false prophets shall rise, and shall deceive many." Within our own day, how many false prophets have risen; and oh, how many are the deceived! Paul predicted, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch." My own obser-

vation is that these "grievous wolves," alone and in packs, are not sparing even the most favored flocks. Undershepherds in these "perilous times" will do well to note the apostle's warning, "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers." It is as important in these days as in Paul's -- in fact, it is increasingly important -- to expose the many types of false teaching that, on every hand, abound more and more.

We are called upon to "contend ear-

See p. 9

EDITOR'S DESK

"For God is not the author of confusion, but of peace. . ." I Cor. 14:33a

The Charismatic movement is probably the greatest instigator of confusion in our day, but not far behind and probably much more dangerous to the Fundamentalist cause is the King James Controversy. Most fundamentalists are well aware of the error and problems involved with the modern day Charismatic movement and have taken proper precautions by informing their people, and teaching them the error involved; however, the King James Controversy is much more subtle and divisive.

I appreciated very much the article (in the form of a letter written in response to a letter) by Dr. John R. Rice in the June 9, 1978 issue of the *Sword of The Lord*. He gave a very clear answer to what has become a very "sticky" problem today. This issue was not raised by honest and sincere men interested in a clearer understanding of the Word of God, but in an effort to bring division and confusion to the body of Christ. The men who espouse this heresy may be men of pure motive, but Satan is using it to bring confusion to the camp.

The issue is not over the use of the King James Bible. To my knowledge all fundamentalists today use only the King James Version of the Bible in their churches and schools. I for one will not allow any other translation to be used in our church and school or allow any other version to be quoted in any of our publications. I prefer the King James but I am not going to condemn all other translations of the Scriptures, such as the New American Standard Version, just because we have had a rash of corrupt translations in recent years. We must not become guilty of tampering with the doctrine of inspiration by saying that not only were the original manuscripts inspired, but that there are also copies of those original manuscripts that are also without error. Such has never been the position of the Church. Such heresy will open a Pandora's Box of other errors. The Devil is the author of confusion, and

he rejoices to see good men divided over something that never has been and should not now be an issue.

Complicity With Error

Many pastors and others piously quote C.H. Spurgeon but when the crunch comes will not hew the straight line he did. Speaking on separation he said, "Complicity with error will take from the best of men the power to enter any successful protest against it. If any body of believers had errorists with them in the name of the Lord, all might come right; but confederacies founded upon the principle that all may enter, whatever views they hold, are based upon disloyalty to the truth of God. If truth is optional, error is justifiable."

BJU Mrs. Hobbs Receives Alumni Citation

Mrs. Carolyn Hobbs, Coordinator of Santa Rosa Christian Schools and director of The Children's Bible Club, was awarded an Alumni Citation by the Alumni Association of Bob Jones University in Greenville, SC during commencement week activities.

The following remarks were made by the Alumni Association president as Mrs. Hobbs received her award:

"A wheat and cattle farm near Sterling, Kansas, provided a valuable background of work and experience for a little girl whom the Lord would entrust with varied experiences and opportunities in her adult years. She was saved at age eight in the small country church her parents faithfully attended. After graduation from high school, she enrolled at Bob Jones University and was graduated with a BA degree in Piano in 1953. She taught in the piano department of the University the following year.

From 1954 through 1962 our recipient taught in the public schools of Florida while assisting her husband in his ministry. During those years, she spent several summers in graduate study at Florida State University. She was one of a faculty of three when Santa Rosa Christian School was opened in 1962 in Milton, Florida, and over the years has served as teacher, curriculum writer, and vice principal. Presently, she is Coordinator of Schools for Santa Rosa Christian School and Century Christian School,



**A LOOK AT
THE BOOK**
BY DR. BOB JONES, CHANCELLOR
BOB JONES University

When a man is persecuted for the sake of the Gospel, all who love the Lord Jesus will stand with him. Paul instructed Timothy to be a "partaker of the afflictions of the Gospel according to the power of God." We cannot preach the Gospel in the power of God without knowing the affliction of the Gospel. The trouble with much evangelism is that the evangelists want to preach the Gospel without knowing the affliction of the Gospel. They want to talk about the Cross without bearing the reproach of the Cross. If it does not bring affliction, it is a gospel without power. To preach the Gospel "according to the power of God" means that God will give grace and power to stand up in time of affliction. Paul was a preacher, an apostle, and a teacher; and he suffered much affliction. A man who is appointed to the fire department is expected to risk his life in order to put out the fire and save a life. The man who is appointed to preach the Gos-

pel is appointed to pluck people from the burning of Hell. He will know a little scorching in the process. As he seeks to rescue people from Hell, the uncompromising preacher will be the object of enmity on the part of the Devil, the forces of Hell, and the Devil's cohorts in this world.

In spite of all his persecution, Paul continued to preach the Gospel, saying, "I am not ashamed to preach the Gospel. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." In other words, "Let men ridicule me. They are not going to embarrass me. I am not going to be ashamed of the fact that I am different, that I preach Christ, that my back is lashed." Why, Paul? "Because I know in whom I have believed." Every Christian should have this same attitude, keeping in mind that if we suffer with Christ, we shall also reign with Him.



founded by her husband, who serves as President.

In 1954, our honoree began a ministry for which she is probably best known. She is 'Aunt Carolyn', the director and story teller of *The Children's Bible Club*, a fifteen minute broadcast which reaches thousands of boys and girls each week on thirty radio stations across the nation and in the Caribbean. The stories told by 'Aunt Carolyn' are also widely distributed in printed and cassette form. She has written six books to be used in work with children. She has just completed a book entitled, *AND HE LOVED HER*, which is based on the lives of three Bible Women and gives practical helps to young Christian wives. Her work is fortified by the fact that she is the mother of two children who have attended Bob Jones University and are presently serving the Lord.

In addition to her growing book and cassette ministry which is being widely used in classrooms, hospitals, churches, homes, and on the mission field, our recipient is well known as a speaker for women's meetings, conferences, and as a workshop leader in Christian school conventions throughout the nation.

In recognition of outstanding achievements and services which reflect honor upon Bob Jones University, the Alumni Association Executive Committee is proud to award this citation to **CAROLYN HOBBS.**"

The PROJECTOR

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Are Methods Neutral Part VI

Identifying Christian Methods

Dr. Dayton Hobbs

Last month's article dealt with ways to identify a humanist affected classroom; ideas to help a teacher, parent, administrator or pastor identify humanist methods. That list was certainly not complete even as our attempt in this article to point out Christian methods will not be, however, I believe these lists can be helpful to those interested in having a thoroughly Christian classroom. The material written in the area of Christian Education is scarce. We have tried to adapt and "Christianize" the world's methods instead of searching for the Biblical way. Much of this has been done either of necessity or ignorance, but it is time we stopped following the humanist ways and begin to establish both a curriculum and methods based upon the Christian philosophy of Education; the Bible way.

Bible Principles That Affect Methods

Perhaps if we can identify some Bible principles that are obvious to us all we might be able to identify more clearly methods that obviously Biblical and therefore methods that should be incorporated into our Christian schools.

Order

I Cor. 14:40, "Let all things be done decently and in order." Actually this verse, properly understood, encompasses the entire process of Christian Education Order! Our God is a God of order. Confusion is one of the chief works of the Devil. This is where our whole philosophy and approach to methods must begin. There are three important things we learn from this verse which will directly affect our Methodology. First, all things are to be done. That is, we are to complete what we start. "Finish the job," carry through to completion those things that are established as necessary to the proper education of the child. Unfinished projects, homework or class assignments will develop bad habits in the child that will carry over into Christian service in adult life. We have seen far too much of the fruit of this failure in the lives of Christian workers in recent years.

The second thing this verse tells us is that all things are to be done "decently." This word may also be translated "gracefully" or "in a proper manner." The contrast is to the shameful and improper way in which the unbelievers do things. This word is translated "honestly" in Romans 13:13 and in I Thess. 4:

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12 it is translated "honestly," in contrast to idleness, which would be a bad testimony to unbelievers. We get the idea from this word then that things are to be done with thought and purpose. Diligence is important and our accomplishments should be a testimony to those without.

The third instruction of this verse is the one that probably has the most profound affect upon our methodology; "in order." This word means "an arranging," or "arrangement." Obviously this word will have a tremendous effect on the appearances of our classroom, the manner in which we organize the instructional program and the students. This verse then could be translated thus: "Let all things be done in a proper manner and with orderly arrangement."

In October of 1954, after graduating as a preacher boy from Bob Jones University the previous spring, I received a call from our County School Superintendent asking me if I would be interested in teaching. School had been under way for a little more than a month and a young man who was teaching a seventh grade class in a rural school had decided to leave teaching, thus creating the opening that began my career in education. I was available, as the independent church I had begun here in my home county was very small and unable to provide any support, however, I was not particularly interested in teaching. I explained to the Superintendent that the only education courses I had taken in



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college were Christian Education courses, (Sunday School Administration, etc.) and that although I had a Bachelor's Degree, I was hardly prepared to teach. He assured me that he would get me a temporary certificate and that if I chose to stay in education I could get six hours toward my permanent certificate every year and continue to teach until my permanent certification was obtained. With this assurance, I went to the school on Monday morning expecting to observe for a few days, at least until I caught on to procedure if nothing more. To my surprise when I walked into that classroom of 38 seventh graders the young man who had been their teacher said simply, "Here is the gradebook, and here are the textbooks." He then turned and left, leaving me with my heart in my throat, not knowing what to say or do. I'm sure, looking back, that I probably didn't do the greatest job in the world academically but I quickly drew from the practical philosophy given me by Dr. Bob Jones, Sr. and that year I formed my basic philosophy of education, which with some refinement, I still hold today. After a day or two I put the verse I Cor. 14:40 "Let all things be done decently and in order" on the blackboard, and a few days later my wife, while visiting the classroom, put the verse on in two-colored chalk. I only taught in that school one year, but 14 years later when that school room was remodeled and new blackboards were put up, that verse was still on the old blackboard just as my wife had printed it. For fourteen years each teacher had carefully washed and erased around it. That of course speaks of the respect those teachers in that rural school had for the Word of God, but it also speaks of the durability of the truth contained in that verse. It contains the basics of

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a Christian Philosophy of Education.

Order is obvious in all of God's creation, and is basic to good teaching. Order sets a quiet and tranquil atmosphere in the classroom, giving the students a feeling of confidence and security, and thereby establishing a climate conducive to learning.

Authoritarian

Don't be afraid of this word. I realize it is hated by progressive educators, but it is basic to Christian Education. Matt. 28:18 "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." All authority comes from God. All authority is ordained of God, either by His directive will or His permissive will. God gives the authority over children to the parents, and the parents in turn delegate to the teacher the authority over the child while at school. This authority must be understood by all concerned with the child's education for it is impossible to give a Christian education to a child without the support of the parents of the child. Christian education is involved with character development and character development involves conflict. In order for conflicts within the child to be properly resolved the one responsible for the child at the time must have the authority to deal with each situation as it develops. The line of authority over the child must be unbroken and consistent if it is to be used to mold Christian character within the child. God's Word is authoritarian. The Commandments say, "thou shalt" or "thou shalt not." The child must learn to live under authority submitting his will to the will of authority without rebelling. The methods a teacher uses must convey this tone of authority. The child does not have the choice of learning what he chooses, but what has been selected by the teacher or principal as necessary and appropriate. This is of course contrary to the philosophy and methods of the humanist educators. The following is a quote from a brochure advertising a World Cultures Program produced by a progressive publisher, Scholastic Book Services. "Along with these revolutionary conceptual changes have come equally sweeping pedagogical ones involving the whole of the social studies. For many years, the nature of the content as well as the limited materials available for teaching the social studies has helped to promote a teacher-dominated atmosphere in the classroom. As students sat passively in their seats, the teacher attempted to pour instant knowledge (in the form of facts) into his or her students by utilizing such time-honored methods as lecture, drill, discussion, and repetition. As a

consequence, this traditional approach to teaching reduced the complex learning process into an atrophied routine which emphasized memorization and recall of facts."

One quick way to identify good methods is to find out what the progressive educators debunk. You are usually on pretty safe ground using those. From the above quote you could properly conclude that "lecture, drill, discussion, and repetition" are good teaching methods.

Repetition

Isa. 28:9,10 "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the beasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little there a little."

Repetition, drill, memorization, and homework designed to reinforce the understanding of procedures or to establish proficiency has been debunked by progressive educators and largely discarded. The recent cry over the need for a return to basics has resurrected these methods in some areas, but this has been due to parent pressure; not the admission on the part of the humanists that their "experience" oriented methods have failed. The rudiments or basic principles of education must be accepted, not discovered, and they must be imprinted upon the young learners minds by such processes as repetition and drill. The following is a quote from a book written in 1948 by two progressive educators. As you read this quote notice the conscious effort not only to promote the theme of all progressive educators "self-activity" or "creative self-activity," or more often "learning by experiencing," but also to "run down" or debunk the old or traditional methods of the past.

"Teaching of a Higher Order -- Teaching in the up-to-date school of today is a vastly more complex and professional undertaking than teaching in the schools of previous generations, and it is constantly becoming more so. In reading detailed descriptions of school activities in the early days of this country, or even at the turn of the century, one is impressed by the simple, even primitive, nature of the teaching that prevailed, and now thoroughly discredited basic philosophy, and the narrow scope and modest goals of education as it was then conceived. As compared to the activities, basic philosophy, and life-wise scope and aims of education in our schools today, the theory and practice of those days would seem incredible were it not for the fact that even now these

outmoded ideas and practices still exist in a substantial minority of schools.

The Passing of an Old Order -- In earlier generations, the temporary ability to recite schoolbook facts, understood partially or not at all and unrelated to the problems and needs of either young people or adults, and the acquisition of the more elementary skills in the three R's, Latin, algebra and geometry constituted the greater part of the aims and activities of education as then conceived. Teachers were teachers in name only. They were in fact recitation conductors. They assigned lessons, motivated study by warnings of failure and other punishments, heard recitations, and gave grades, attempting to keep order among young people to whom by nature such procedures and such a regime were repellent.

Memoriter drill was the prevailing mode of learning. Form had become so completely substituted for value that little attention was given to understanding; to reproduce the text, that was the thing. The pupil sat in his seat and read over and over to himself the magic lines. If he could reproduce the material without serious fault when the time for the annual, quarterly, or semi-annual examination arrived, his proud but dignified drillmaster, his fond and ignorant parent, and the boy, beside himself with relief from fear of failure and punishment, rejoiced together at the success of this formality.

To 'impart' knowledge had been the traditional role of the teacher. Prior to the present century, imparting knowledge was considered his main function if not his only one. Definite formal procedures were utilized in an effort to make certain that all pupils acquired a mastery of subject matter. The lecture or telling method and the Socratic or questioning method, with considerable emphasis upon drill and upon textbook material, were used to the exclusion of almost all other procedures. Little or no consideration was given to concomitant learnings or to the present or future uses the pupil could make of the knowledge he was acquiring. The acquisition of knowledge was considered largely an end in itself. The greater the difficulties encountered by pupils in acquiring the knowledge, the greater its educational value. If the knowledge being acquired was of little practical value, it did not matter. The very process of acquiring 'knowledge' was endowed with mystic properties, and reason bowed to authority. There was no appeal from the statement that it 'trained the mind.'

Assisting young people to acquire information remains an important part of the teacher's work, although it occupies a much lower niche in the scale of educational values prevailing today. The modern school recognizes the necessity of acquiring knowledge not for its own sake but as a means toward an end. Only that knowledge which results in desirable changes in the thinking and activities of people is considered significant. The concept in regard to the most effective

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method of acquiring knowledge also has changed. The teacher in the modern school recognizes the necessity of self-activity on the part of the learner.

Recognition is finally being given to concomitant learning, with its possibilities for developing proper attitudes, appreciations, and understanding, and to the dangers of developing in school children passivity, strong aversions for everything pertaining to school, and unsocial or antisocial attitudes. If the teacher, in his efforts to assist pupils to acquire facts in history which appear significant to him, uses methods which cause them to form a dislike for the subject, he has defeated the main purpose of instruction -- that of developing an abiding interest in the significant developments of human activity. The truth of this statement is even more clearly discernible in the field of literature, where the most desirable result is an appreciation which causes pupils to 'follow through' in later life by reading good literature.

The teacher of today also recognizes that teaching materials which are closely related to the immediate needs and interests of children have the best chance of being utilized by them, confronted as they are by an ever-increasing number of personal, economic, and social problems. The utilization of such materials not only makes the learning situation more meaningful to the learner, but offers greater assurance of actual use value. Learning itself has taken on a new meaning with the recognition that only when the child participates in a purposeful, meaningful manner does he actually learn. This concept is in sharp contrast to the role of the teacher as stated by Comenius in the seventeenth century:

'He (the teacher) must stand on an elevated platform, and keeping all the scholars in his sight at once, allow none of them to do anything but attend and look at him. He must imbue them with the notion that the mouth of the teacher is a spring from which streams of knowledge issue and flow over them, and that whenever they see the spring open, they should place their attention like a cistern beneath it, and thus allow nothing that flows forth to escape.'¹

"The Passing of the Old Order -- The twentieth century has witnessed a many-sided and withering attack upon the old standard daily recitation, lesson-hearing concept of teaching. Unsuspected by the great mass of teachers who hail them as recent contributions, most current developments and directly traceable to thinkers at least as ancient as Plato, but more directly to Comenius, Rousseau, Pestalozzi, Herbart, and their contemporaries and disciples."²

"All of the newer trends in teaching which characterize the twentieth century

THE CASE FOR

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★

The Doctrine Of Separation

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revolution emphasize initiative and responsibility on the pupil's part, the importance of experiencing success rather than failure as a fundamental of mental hygiene, and the healthful development of personality. They respect the self-confidence and intellectual and emotional integrity of the individual. They are also radical realism. 'Learning by doing,' 'all learning through sense impressions,' 'understanding before memorizing,' and many other such expressions, voiced in previous centuries by the fore-runners of the revolt, have become principles of practice as well as of theory today.'³

The underlining in the previous quotes is my own. The effort to ridicule the "old" way is typical of most all progressive authors. Intelligent people who deal with the truth do not need to use such tactics to establish the superiority of their methods. This effort to put questions into the minds of immature or ignorant educators on the part of committed humanists is as old as Satan's question to Eve in the Garden. "Hath God said?"

FOOTNOTES

¹Teaching In High School, Harl R. Douglass, Hubert H. Mills, p. 3-5.

²Ibid. p. 6.

³Ibid. p. 9.

NEXT MONTH -- THE ROLE OF THE EAR
IN CHRISTIAN EDUCATION

STRANGE REVERSAL

Deprecation of the critical spirit often takes a curious turn: opposition is expressed against the critic rather than the one who provoked the criticism. The one who violates the moral law, or departs from sound principles, will often get more support than the one who objects. Those guilty of scandal will be defended against the critic of the scandal. It seems at times to be worse to expose a scandal than to commit it.

Surely there is a strange reversal of values in our day. To expose scandal, to protest against wrong, is to expose oneself to the charge of "mud-slinging;" so, much sin remains unexposed and unrebuked. Many therefore are permitted to pursue their destructive course unexposed; so that many are deceived and led astray. Edmund Burke once said that "evil can triumph if good men will keep still." By a strange confusion of values good men today who refuse to keep silent are treated with more intolerance than the perpetrators of the evil deed.

The function of criticism must not be hindered, or corruption will go on unexposed and unchecked. The right to criticize moral wrong is a moral right. The duty to criticize or expose wrong is a God-given duty. When this right is criticized by a morally tolerant society or the ethically shiftless, it is an evidence of the moral flabbiness of those who object to moral criticism and not a mark of superior piety as some suppose. The widespread depreciation of the critical spirit is a mark of the excessive moral tolerance of our times. The fact that the right of criticism is abused is no reason for abolishing it.

—Chester E. Tulga
(The Doctrine of Right and Wrong in These Times, c. 1964)

—From Focus on Missions



The
Other
Side
with Dave Johnson

OSHA!

In the year 1975, when the American colonies were being agitated by their "Lordly Masters" in Great Britain, resistance on the part of the colonists mounted to a point where Parliament had to back down. This was the year of the Quartering Act and the Stamp Act.

The Stamp Act required a tax on licenses of all kinds, on college diplomas, playing cards, newspapers, advertisements, and legal documents such as deeds to land and mortgages on property. This was indeed "taxation without representation" and the colonists opposed the tax by signing non-importation agreements. This hurt the British pocketbook and the Stamp Act was quickly repealed.

While the Sons of Liberty were rejoicing about the great "victory" over their foreign oppressors, few patriots paid any attention to the new act which Parliament passed in connection with the repeal of the Stamp Act. The Declaratory Act gave Parliament "full power and authority to make laws to bind the colonies and people of America . . . in all cases whatsoever."

In other words - while the colonists were rejoicing about being out of the frying pan, they were being thrown into the fire....

A similar occurrence happened in our Land last May 23. An article from Spotlight explains the situation below:

OSHA Still Has Broad License to Raid

By William Carmichael

WASHINGTON—When "conservative" organizations recover from their "victory celebrations" they will discover that the Supreme Court decided nothing more than to toss a small, bureaucratic chore to the OSHA storm troopers.

Unfortunately, the decision will in no way noticeably slow down OSHA raids on private businesses. They will continue to appear at your door, unannounced, armed with a piece of paper licensing them to snoop through your workplace trying to sock you with safety violations.

That is the effect of the Supreme Court's 5-3 ruling on May 23 requiring search warrants before OSHA inspectors can raid private property. It's a small step in the right direction, as so many are fond of saying on the Washington cocktail circuit. But it's so small you won't even notice it.

The high court, in the same ruling, said that OSHA can obtain the warrants without showing "probable cause." That means they don't have to convince

a judge that there is reason to believe that safety rules are being violated.

All OSHA has to show any magistrate is that the firm qualifies as one that comes under the Occupational Safety and Health Act. That's just about everybody. This means that five minutes in a judge's chambers once a week—while the jurist scribbles his name—is enough to keep a particular agency happily invading business places. It's simply a petty gnatbite, not an obstacle. The most devastating potential effect is reducing a petty official's coffee break by a few moments.

CONGRESS IS ONLY HOPE

Any real relief from OSHA's long history of abuse of private businessmen must now come from Congress, knowledgeable Capitol Hill observers point out. Too often congressmen try to sluff off their responsibilities by passing the buck to the Supreme Court, which will predictably rule in favor of the bureaucrats, the big money interests and the liberals, but against the welfare of the consumers and taxpayers of the country.

Congress should repeal OSHA in toto, not hope that the courts will repair the damage done by the bureaucrats and by an earlier Congress which passed the law.

The case on which the court specifically ruled involved Bill Barlow, a small businessman from Pocatello, Idaho, who refused to allow an OSHA inspector to enter his premises on the grounds that it violated his Fourth Amendment rights from inspections without a warrant.

Barlow's problems with OSHA began on September 11, 1975, when an OSHA compliance officer appeared at his plumbing and heating firm to conduct a general inspection. Since there had been no complaints by any of Barlow's 55 employees of possible violations of the act OSHA enforces, and since the inspector did not have a search warrant, Barlow refused to allow him to enter.

COST \$100,000

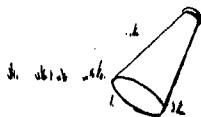
On January 5, 1976, an OSHA agent returned with a federal court order. Barlow again turned the inspector away, claiming that the court order was a

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—Fourth Amendment,
U.S. Constitution

violation of his rights—and beginning a court battle which eventually cost him \$100,000.

Previous to the ruling, warrantless searches continued outside of Idaho, but OSHA was restrained from conducting searches without a warrant within the jurisdiction of the U.S. District Court of Idaho pending the Supreme Court decision.

Since 1970, OSHA compliance personnel have been conducting routine inspections of business places, mostly on a random basis, and not necessarily because of complaints, or any "probable cause."

Stars of the Morning

By "Aunt Carolyn"

Micah's Gods



The household was in chaos. Micah's mother was on her knees looking under the bed. She picked up the corner of the rug. She looked under the rug. She looked behind the closets. She looked behind the cabinets. She looked under the stool. She looked under the camel blanket. She looked everywhere! "Where, oh where? . . . I can't go to bed till I find it! I can't do anything. . . I can't get it off my mind! Where?" "Mama, what is wrong?" And then she let out a streak of curse words that would have curled your hair, and she began to declare in Micah's ears about how her money had disappeared. She raved on about how she had saved it for all kinds of precious things, and she had better find it!

What a scene she was causing. Poor Micah's ears must have turned red, and he thought, "Oh, no!" His heart was struck with fear. He had good reason to be afraid too, but he lay quiet and didn't say a word for quite a while. He waited until his mother had cooled down some, and then he eased up beside her and said, "uh. . . uh. . ." "What do you want, Son? I'm looking for that money and you had better get out of my road."

"Well, . . . ah. . . Mother. . . ah. . . ." "What is it? Speak up boy!" She was at her wits end. She was liable to do most anything at any time. She had already cursed, and there was no telling what she would do next. "Well, Mother, you know that money you have been looking for? The money you cursed about in my ears? . . ." "Yes, yes, where is it? Where is it? Tell what you know, boy." "Well, I. . . I. . . I stole it, Mama."

There was a deadly silence. Micah didn't know whether his mother was going to box his ears, or shake his teeth out, or beat him as he stood there in fear and trembling. Then a smile broke across her face, and she gave a deep sigh of relief. And she said, "Oh, blessed be thou of the Lord my son!" In the same instant she must have hugged him and kissed him and said, "Where is it. . . Where is it? Oh, I'm so glad to find my money! Oh, where is it Micah? Take me to it right now." When Micah showed her where it was she was overjoyed to see her precious, wonderful money! She was so thankful to find her gold and silver that she didn't



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BOOK BY AUNT CAROLYN FOR CHILDREN OR CHILDREN'S WORKERS

ORDER BLANK ON PAGE 12

even stop to think of the fact that her boy was a thief. She had prized the money so greatly, it was no wonder he had wanted it enough to steal it from her. Then, even though he was a thief and had stolen the money and hid it. . . when he finally admitted where it was she never rebuked him. . . He never said, "I'm sorry." She didn't punish him. She didn't do anything but pronounce a grand blessing on his head for finding her wonderful, precious money. And that wasn't all. She took the same money he had stolen and said, "Oh, son, I'm so glad to find the money. You know what I'm going to do for you? I had saved this money and wholly dedicated it unto the Lord. Now I am going to make a molten image of it for my son." It was like giving him back money that he had stolen! "And I'm going to give it to you so you will have your own personal idol." And she did. She took those coins and that precious silver and gold down to the silver-smith. He melted it down and molded it into a graven image. But the story doesn't end there. The Bible says that the boy Micah had one God, but the man Micah had a house of gods. What a sad story!

The Book of Judges says that there wasn't any king in Israel, but every man did that which was right in his own eyes. On the surface that idea sounds pretty good, but you can't do what is right in your eyes. I can't do what is right in my eyes. We have to do what is right in God's eyes. We have to do what is right according to the Word of God. Micah's mother was so glad to find her precious money again, that she didn't even rebuke her boy for being a thief. She started the boy out on the road downward from the

very beginning, allowing him to do wrong, and giving him a false god to worship. And when he grew up he had a whole house full of false gods, but he didn't have the Lord Jesus Christ. He didn't have the God of Heaven beside him. In fact, one day there was a lonely Levite wandering through the country, and he stumbled up to Micah's door. Micah asked him where he came from and who he was. The man said, "Why, I'm a Levite, one of the family of priests out of Bethlehem Judah. I am looking for a job and a place to stay." Micah said, "Wonderful! Come stay with me. I will pay you well. I'll give you silver, and I'll give you your clothes. I'll give you food, and you can come be my priest." Somehow Micah thought that even in the middle of all his gods if he had a Levite for his priest he would be wonderfully blessed of God. He said, "Now I know that the Lord will do me good seeing I have a Levite for my priest." But boys and girls, it doesn't matter what form of religion you have. It doesn't matter whether you have all kinds of good works. You might go to Sunday School till you are blue in the face, or try to be good, or pay your debts, or help the poor and needy, but if you don't have the Lord Jesus Christ as your Savior, if your heart is not right with Him, if your sin is not covered by the blood of the Lord Jesus, then there is no salvation, and God cannot bless you. Oh, come to the Word of God for the answers to your problems. Find in the Lord Jesus Christ forgiveness of sin and eternal life. God bless you and help you to trust him today.

From p. 1

The Question Of Authority

like it or not. What you believe must be true in order to be real. Satan claims that if it feels real it has to be true. But a person should have peace about his faith only if he knows it to be true. Satan claims that if a person has peace about his faith that guarantees it to be true. Most error arrives when people fail to regard absolute truth as reality.

A prophecy has a 50-50 chance of happening -- either it will or will not happen. Add one detail and that will have a 50-50 chance of happening. Now we have four details and one basic prophecy so that the chances are four to one that it will not come to pass. According to the law and basis of compound probability, ten details would give the prophecy a 1,023 to 1 chance of not happening. The book of Psalms was written 1,000 years B.C. In it is contained the prophecy of our Lord's first coming accompanied by 40 details which came to pass. If there had only existed 25 details the chances of its fulfillment would have been 33, 554,432 chances of not happening to one chance of happening. But there are over 350 details to the prophecy of Christ's first coming in the Old Testament. Everyone on earth can lie to you if he wills, but arithmetic will not. Therefore we conclude that it is mathematically impossible for the Bible not to be the supernatural, divinely inspired Word of God.

Now regarding the reliability of our source, let us make a sharp contrast. Suppose you and I were hired by an international publishing house to produce a world history textbook to be imposed on 35 million teenagers in this land. First of all we would be asked to reject the New Testament documents because we do not have the original manuscripts and what we do have has been retranslated so many times that their reliability is out of the question. Therefore we would revert to the basic source material for our subject of classical ancient history. The earliest manuscripts we will find of Caesar was written 1,000 years after the original. With Plato the span increases to 1,200 years. The earliest works of Pliny the Younger are 900 years older than the originals. With Thucydides the earliest copy is 1,300 years late. The earliest manuscript of Suetonius is 800 years older than the original. With Herodotus the interval is 1,300 years. The earliest works of Horace were written 900 years too late. With Sophocles we are 1,400 years too late. The earliest manuscript of Lucretius is 1,100 years later than the originals. Of the works of Catullus we have an interval of 1,600 years. The earliest copy of Euripedes will be 1,500 years too late. With Demosthenes the interval is 1,300 years. The earliest copy of Aristotle was created

1,400 years after the originals while with Aristophanes the span is 1,200 years. In none of the preceding cases do we possess the original manuscripts.¹

In contrast to the preceding statistics we have the New Testament documents. There are some 8,000 manuscripts of the Latin Vulgate and at least 1,000 for other early versions. Add to this over 4,000 Greek manuscripts and we have 13,000 manuscript copies of the New Testament in part or in full. The books of the New Testament were written in the latter part of the first century. The earliest extant manuscripts are of the 4th Century - about 250 to 300 years later. These would include the Codex Vaticanus, the chief treasure of the Vatican Library, and the Codex Sinaiticus, in the British Museum with the Codex Alexandrinus, the latter of which was written in the 5th Century. The Codex Bazea was written in the 5th or 6th Century and resides in the Cambridge University Library.²

Besides all the preceding we can almost reproduce the New Testament from the very early Scripture quotations of the Apostolic Fathers whose available manuscripts are closer to the originals of the New Testament than are ours. Ignatius included 13 New Testament books in his epistles. Clement of Alexandria quotes from the New Testament 2,406 times. Tertullian quotes the New Testament more than 7,000 times. Hippolytus more than 1,300 times; Justin Martyr 330 times; Cyprian 1,030 times; Eusebius 5,176. Let's face it! If the New Testament documents are not reliable the only honest thing left to do is close down the history and philosophy departments of every high school, college and university in America.³

It is imperative to distinguish between the inerrancy and the sole authority of Scripture. If the Scriptures are indeed inerrant, must they be considered the sole authority for faith, doctrine and practice? If the subjective inner voice is in fact the voice of God, then it speaks only infallible words co-equal to Scripture. If a portfolio of success statistics can in fact demonstrate the validity of a movement's religious philosophy with an authority as powerful as Scripture itself, then we must confess that all beliefs purely based on the Bible are still, at their very best, inconclusive. For if the Scriptures are not the sole authority they cannot decisively defend the validity of a belief. During the reformation the Scriptures were not only the final authority, they were the only authority; and only their dictates could make any position conclusive. This generation must decide for itself whether it will accept the Bible as its sole authority.

This is most significant in the face of the modern charismatic movement which claims God to be in direct verbal communication with it in extra-biblical terms.

Let us remember the words of Hosea 4:6, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." If we do not cease from the business of seeking mystical, spiritual meanings from the sacred text and start handling it as the objective, public, and sole authoritative body of literature that God intended it to be, we may pay for it by the loss of an entire generation of fundamentalists. (James 1:21) "Wherefore lay apart all filthiness and superfluity of naughtiness and receive the ingrafted word with meekness, which is able to save your souls."

Have many contemporary fundamentalists departed from the reformation heritage of the sole authority of Scripture for faith, doctrine and practice in favor of a plural authority for the same? Has a day come when the question of what is fundamental to the faith is no longer to be determined upon the basis of academic truth? Can "2+2=4" be refuted simply by asserting that it lacks preferred vibrations of love? Was Christ on a tangent simply because there was a division as a result of His doctrine?

Many young preachers today are being assured that the real truth resides within "mainstream fundamentalism" but it is becoming increasingly difficult to determine what that faction of fundamentalism is. The truth is that many young fundamentalists are being assured that a plurality of authorities for faith, doctrine and practice now exists. We will examine some of these "authorities" in terms of the plight of King David.

THE AUTHORITY OF COLLECTIVISM

"And David consulted with the captains of thousands and hundreds, and with every leader. And David said unto all the congregation of Israel, if it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren everywhere, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us: and let us bring again the ark of our God to us: for we inquired not at it in the days of Saul. And all the congregation said that they would do so: for the thing was right in the eyes of all the people." (13:1-4)

King David realized the need to have the ark of God returned to Jerusalem where it belonged. However, in case of controversy, he needed an authoritative premise for his program of action. If he could list a large number of the names of great leaders of the day, his position should be considered irrefutable.

With the endorsement of the great

See p. 11

From p. 1

Book Reviews

Exposing Error

The Separation Illusion by John W. Whitehead, Mott Media, Box 236, Milford, MI, paperback 210 pages, \$4.25.

The subtitle to this book is "A Lawyer Examines the First Amendment," and in 200 pages of fine print, a very careful examination is possible. Mr. Whitehead does more than examine one amendment but his book is centered around the words "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Beginning with a history of America's roots (the Pilgrims) and going through the Articles of Confederation the author presents the actual conditions of America during the writing of our Constitution. He points out that the First Amendment was a restriction by the states on the Congress of the federal government.

If the federal government could set up a national church, it would interfere with the state's religious preferences (at the time of the ratification of the first amendment in 1791, one-third of the thirteen colonies had established churches).

The end of the Civil War marked a turning point in American History. Whitehead points out that the North was committed to the idea of democracy with its leveling of all things to their lowest common denominator. At this time the Fourteenth Amendment was literally forced upon the South and the result was that the Bill of Rights was nationalized and thus became a restriction on the states, whereas before it restricted only the federal government.

As a teacher of American History and civics I found Mr. Whitehead's book most interesting. In fact, I plan to include much of this information in my classes next year.

DJ

The Chronological Bible, edited by Edward Reese, Fundamental Publishers, 126 Pine Lake, Glenwood, IL 60425 -- \$29.95 and \$39.95 for leather cover.

The Chronological Bible is a valuable study Bible for the serious Bible student as well as for the average layman in our churches. Years of research have obviously gone into this unique work and it is presented in a large print, easy to read volume.

Neither the editor nor the chronologist claim infallibility in this work. The dates and events are presented in the best possible manner that conservative scholarship can present. When good men differ over events and dates, both dates are given.

Perhaps one of the most interesting aspects of the volume is the editor's note concerning creation and the gap theory as well as the date of Adam as compared to the date of John the Baptist's introduction of Jesus at age 29. Other interesting thoughts concerning the birth of Christ, April fools day etc. DJ

nestly for the faith once for all delivered to the saints," while we hold the truth in love. The faith means the whole body of revealed truth, and, to contend for all of God's truth, necessitates some negative teaching. The choice is not left with us. Jude said he preferred a different, a pleasanter theme, -- "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 3,4). Paul likewise admonishes us to "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

This does not imply harsh treatment of those entrapped by error -- quite the opposite. If it be objected that exposure of error necessitates unkind reflection upon others who do not see as we do, our answer is, it has always been the duty of every loyal servant of Christ to warn against any teaching that would make Him less precious, or cast reflection upon His finished redemptive work and the all-sufficiency of His present service as our great High Priest and Advocate.

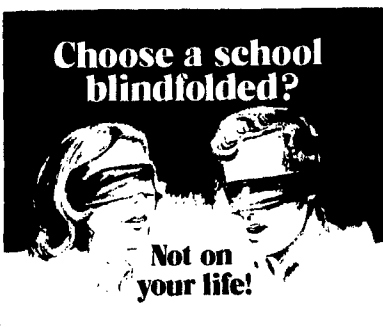
Every system of teaching can be judged by what it sets forth as to these fundamental truths of the faith. "What think ye of Christ?" is still the true test of every creed. The Christ of the Bible

is certainly not the Christ of any falseism. Each of the cults has its hideous caricature of our lovely Lord.

Let us who have been redeemed at the cost of His precious blood, be "good soldiers of Jesus Christ." As the battle against the forces of evil waxes ever more hot, we have need for God-given valor. There is constant temptation to compromise. "Let us go forth therefore unto him without the camp, bearing his reproach." It is always right to stand firmly for what God has revealed concerning His blessed Son's person and work. The "father of lies" deals in half-truths, and specializes in most subtle fallacies concerning the Lord Jesus, our sole and sufficient Savior.

Error is like leaven, of which we read, "A little leaven leaveneth the whole lump." Truth mixed with error is equivalent to all error, except that it is more innocent looking, and therefore more dangerous. God hates such a mixture! Any error, or any truth-and-error mixture calls for definite exposure and repudiation. To condone such is to be unfaithful to God and His Word, and treacherous to imperiled souls for whom Christ died.

Exposing error is most unpopular work. But from every true standpoint, it is worthwhile work. To our Savior, it means that He receives from us, His blood-bought ones, the loyalty that is His due. To ourselves, if we consider "the reproach of Christ greater riches than the treasures of Egypt," it insures future reward, a thousandfold. And to souls "caught in the snare of the fowler" --how many of them God only knows -- it may mean light and life, abundant and everlasting.



Choose a school blindfolded?

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You want to know about a full sports program, extra-curricular opportunities, the faculty, academics, living facilities, and the school's philosophy.

Look us over- you'll like what you see!

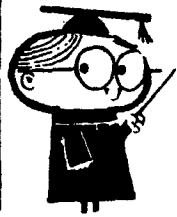
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are discussed in this section.

Whether one uses the Bible for serious study or simply family or personal devotions a unique and rewarding book into God's Word awaits the reader. From the subject index in the front to the chapter index at the rear, The Chronological Bible is highly recommended.

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Teaching Tips

by Alice Ann Smith

Lesson Plans



When I find myself getting too involved with "plans" and "schedules," I am reminded of an experience written by Alice Lee Humphreys in her book entitled *Angels In Pinafores*.

DONNA

Never was I aware of what Sin I had committed. But Once Upon the First Day of School, I had what is known as an Observer. And behold, this Student Teacher stayed until dismissal hour, taking notes of all that was said and done. And ever and anon she did upbraid me with her eyes. For she was possessed of Many Methods.

Whereupon, said I unto her at day's end, It is written upon thy countenance that something in my manner of Teaching hath offended thee. Speak, I pray thee, with Candour.

Then did the Young Observer vacuum her notebook with thoroughness. And she saith indulgently, There seemed to be perfect Correlation in thine Orientation Program save in thy reading of Comics at Story Hour. With such abundance of good Literature, I marvelled that thou didst digress in such fashion.

Wherefore explained I, Four years ago, began I a new School Session with renewed Self-Esteem. Had I not, at a Summer School, gained all Knowledge of Methods?

Hence launched I an Acquaintance Period. And I introduced my Little Ones to everything from their Cloakroom Hooks unto the Janitor's Furnace. And behold, at the first day's end, they were wearied, insomuch that some slipped from their chairs to doze upon the floor.

But one little Maiden, named Donna, sat upright with alertness. To me, she resembled a Canary. For she was sprightly and clothed in yellow. Yea, even the buttons on her sweater were of a shining golden hue.

And straightway she arose, and sidling up to me, she joggled mine elbow. Then she lifted incredibly blue eyes unto mine in immediate friendliness. In her hands, held she a much-folded paper. And at once I knew it to be what is commonly

Curbing The Bureaucracy

By Rev. Claude Bunzel
Director Of Bicentennial Affairs
Americanism Educational League

EVERY FOUR years presidential candidates include in their speeches encouraging promises that they will cut the bureaucracy down to size. Yet after a candidate is finally elected President and takes the Oath of Office, the bureaucracy continues to grow and to intrude into more and more areas of our lives. Soon, when he finds it impossible to keep his promise, the new President is looking for a scapegoat.

It is the U.S. Congress to whom we must look for control over the bureaucracy, rather than to the President. Where do the various departments, agencies and commissions come from? They are set up by Congress. Where do these departments, agencies and commissions get their authority to operate? It is delegated by Congress. The same is true of operating funds. Congress authorizes every penny.

The system itself is Constitutional, but the legislative authority to operate within the system has been abused and misused for many decades, all in viola-

tion of the Oath of Office taken by each member of Congress, whether of the Senate or House of Representatives.

termed a Funny Paper. And she saith maturely, This morning had I no time for reading Bugs Bunny. Then leaned she contentedly against me for better listening.

But alas, I glanced at my Plans for the day, and saw that they were good. Wherefore, warded I off her intrusion, saying, Another time will I read The Comics.

On the second day, the little Maiden ventured again unto my side with her sheet of Pink. And I said with a great Show of Patience, Did not thy Mother read this unto thee last evening? And she replied earnestly, But I wanted thee and the Children to hear also. Then used I Over-virtuous Tones, saying, That is praiseworthy. Put it into my desk drawer. And behold, at a convenient season will I read it unto all.

Now on the third day, Donna sat gravely in her place, her little ankles crossed in Propriety, her hands folded in her lap. Once seemed she about to speak. But she only gazed from me unto the desk drawer in wistful expectancy.

At this point in my recital unto the Observer, was I forced to pause. For a vast lump was gathering in my throat. Albeit I was able to end with seeming composure, Thus did Donna pass out of my room on that day. And never saw I her again.

The Student Teacher was unimpressed. Did she move unto another school? asked she, fluffing out her hair. Nay, I answered. That night had she an Emergency Operation. And she never awoke from the Anesthesia.

At last was the Observer stirred. How dreadful! saith she in true Sympathy.

According to Article I, Section 8 of the Constitution, "The Congress shall have Power . . . to make all Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States, or in any Department or Officer thereof" (Clause 18). The President is our chief executive, an administrative officer with no such legislative authority.

Reducing this to practical politics, what Congress can do Congress can undo. Therefore, Congress can control the bureaucracy, and can also curb or reduce it. Yet years of sufferance have demonstrated that Congress will not use its Constitutional authority to take action on the bureaucracy -- unless and until public pressure demands it!

Then did something deep within me whisper, Mayhap now is the time to show her that in Teaching, one must dilute Exactness and exalt Understanding. Wherefore said I, Thus was school ended for Donna in three days. And in my Remorse, all detailed Plans did appear Foolishness. Especially when I considered how my little Maiden now had Knowledge of the Universe. Yea, and of Eternity.

Since then, ended I, on every first day of school all the weary Little Ones sit on the rug and delight in hearing Bugs Bunny. And in imagination, Donna is always beside me. . . one hand twisting the golden buttons on her sweater, the other resting in trusting fashion on mine arm.

Oh! exclaimed the Observer with new Discernment. It would not have mattered in a day, or even a month, if, for a Child's Pleasure, thou hadst forfeited a moment of thy Program.

I nodded agreement. And together we bent over the paper which Donna, after the manner of Children, had folded into a tiny square. And I knew the Observer was seeing not only the Anticks of Bugs Bunny, but a small Maiden with defenseless eyes of blue. Whilst deep from mine own heart arose the silent, oft-repeated question, Donna, art thou Listening?

Sometimes in dealing with children it is important to "dilute exactness and exalt understanding."

Angels In Pinafores
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Richmond, Virginia

FOCUS



BY
PETER J. FOXX



ON RELIGION A Business Or A Ministry?

I never read *Christianity Today* on a full stomach, but nonetheless I was still sickened by William H. Willimon's article in the May 5th issue entitled "Should Churches Buy Into the Education Business." Willimon is assistant professor of worship and liturgics at Duke Divinity School.

Willimon suggests that Christian schools are unChristian and parents do their country, church and children a disservice by supporting Christian education. His arguments include the following points:

1. Much of Christian education is motivated by racist attitudes.
2. The academic standards of Christian schools are questionable.
3. Churches are hurt financially because parishioners cannot afford to both tithe and pay tuition.
4. Public schools need the time, talent, and prayers of Christian people.
5. Christians need to be a part of public education in order to have an opportunity to witness.

Willimon chides Christians who rescue their children from the Godless humanism of public education. He states that in effect such people are saying:

"The Christian faith cannot compete with contemporary secular ideologies. Secularity, immorality, scientism, and materialism are stronger than our Gospel and therefore we must isolate our children in a theological and intellectual hothouse to shield them from these contemporary challenges to our faith."

Fundamentalists are fighting the same battles over the same issues in our Christian day schools that we have fought in years past in our churches and Christian colleges. The New Evangelical attitude has consistently been to infiltrate and compromise. The Fundamentalist attitude has been to separate and refuse to compromise. New Evangelicals evaluate the teachings of the Bible in light of modern scientific findings and philosophical thought. Fundamentalists evaluate all things in the light of the infallible, changeless Word of God. New Evangelicals seek the acceptance and recognition of the academic community. Funda-

From p. 8

The Question Of Authority

leaders of the brotherhood and the unity of spirit in the congregation gathered from several cities, any advice offered to David at this point concerning the authority for his decision could be considered an unloving, premeditated attempt to divide the brethren. "An old trick of the devil." Can anything that unites the brethren in spirit be any other than the absolute will of God?

In many circles today no attempt is being made to demonstrate that the Bible is the Word of God, but many attempts are being made to prove that a great number of "important" people think that it is. For instance, 'bullet man,' 'fire man,' 'dope man,' 'watergate man,' 'panther man,' former 'rock-n-roll-singer man,' 'country music man,' and 'night-club man' think the Bible is meaningful and that should carry more weight to the discernment of the congregation than a Bible expositor with nothing but a solid Bible background.

THE AUTHORITATIVE METHOD

"And they carried the ark of God in a new cart out of the house of Abinadab. . ." (13:7)

Regardless of the biblical fact that the Scriptures dictate that the ark was to be carried by the sons of Kohath on foot (Numbers 4:15); the fundamental, major issue at hand is to have the symbol of the presence of God at home where

mentalists seek to be true to Scripture and to please the Lord.

My answers to Professor Willimon's five arguments against Christian education are:

1. Most Christian schools have consistently had an open admissions policy for all races:
2. Do you really want to compare the academic records of Christian schools and public schools?
3. There has never been a Christian from the beginning of time who could not afford to tithe. As for tuition, there is no investment that pays higher returns.
4. Christian schools need the time, talent, and prayers of Christian people. Public schools need the time, talent, and prayers of humanists.
5. Christians need to be a part of Christian education in order to train and nurture their children in the way of the Lord. We raise plants in a hothouse environment. Surely our children are as important as our plants.

Falwell's Failure

It has not surprised us to see Jerry Falwell become more blatantly open in his marriage with New Evangelicalism. Anyone who still identifies Falwell with Fundamentalism has stuck his head in the sand

it belongs. Anyone who wishes to improve upon that by bringing up the minor issue of how the sacred ark is to be transported is majoring on a minor, nitpicking, jealous, unloving, and is seeking to cripple perhaps the most exciting united movement in Israel in generations.

THE AUTHORITY OF SUCCESS

If David were possibly wrong, how then does one account for the endorsements of the great names in Israel, and look at the size of those crowds! When was the last time we saw crowds like that? One cannot refute success. Can he?

Perhaps the Apostle Peter should have used this argument when the Apostle Paul "withstood him to the face" in Antioch "because he was to be blamed" (Gal. 2:11). Peter might have replied, "Paul, have you ever won 3,000 souls to Christ in one sermon? Have you ever built a church of 3,000 in a day that grew to over 60,000 within a decade? Did you know that I was praying, walking with Christ, and preaching great meetings long before you knew that salvation even existed? Have you ever seen Moses on the top of a mountain? You go out and accumulate for yourself such a portfolio

of success statistics and then come back and suggest that I have broadened my base of operation too far in Antioch when I included the leaders of the circumcision in my evangelistic program."

THE AUTHORITY OF ZEAL AND THE "POWER OF THE SPIRIT"

"And David and all Israel played before me."
See p. 12

and refuses to see the obvious. The continual support Dr. Falwell receives from the *Sword of the Lord* and the Bible Baptist Fellowship indicates how soft and anemic these groups have become.

Dr. Falwell recently went on a fact-finding mission to the Middle East. Among those accompanying him were two men from the Melodyland Charismatic Center in Southern California - Dr. Ralph Wilkerson and Dr. John Warwick Montgomery. The group succeeded in gaining an interview with Egyptian President Sadat and Begin. Ralph Wilkerson reports that President Sadat gave permission for him and Jerry Falwell to hold a joint evangelistic crusade in Cairo. According to the arrangement, the tongues leader Wilkerson would preach one night and Dr. Falwell the next. Interestingly enough, Dr. Wilkerson stated that, "on the trip they found that they were all being welded together into one group." (*Blu-Print*, May 23, 1978)

Dr. Bill Rice

We have received word of the passing of Dr. Bill Rice. Dr. Rice has been a faithful evangelist and an encouragement to God's people for many years. His paper, *The Branding Iron*, was an early influence on my own life and ministry. We express our sympathy to the family and especially extend our prayers for Dr. Bill Rice III upon whom his father's mantle will likely fall.

From p. 11

The Question Of Authority

fore God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets." (13:8)

This was no dull service. The best music groups were there and everyone was involved with all their "might." Surely this must have been a sign of the power of the Holy Spirit.

Look for a moment at the life of Samson. Can there be found one thing he did solely for the glory of God? Can there be found one victory that was not an act of self-vengeance? Here was a man who picked up the jaw-bone of a dead carcass, in defiance to the will of God and his Nazarite vows, and with it won a victory in the power of the Holy Spirit of God. At his death he did not seek glory for God. He only asked for an opportunity to avenge himself for his eyes. Yet, in the power of the Holy Spirit he destroyed the temple of Dagon. If someone had sought to advise Samson concerning his methods, ethics and associations he could have replied: "If I am wrong how do you account for the obvious power of the Holy Spirit upon my work? When your work is indued with spiritual strength such as mine, then you may advise me as a brother. As for me, the power of the Spirit guarantees that I am in the center of God's will."

A great many books today defend the inerrancy of Scripture as a fundamental of the faith, and rightly so. However, "inerrancy" is nothing but an empty word unless the Bible is also the "sole authority for faith, doctrine and practice." It is difficult to work with men who assert that God verbally communicates to them from within or from without daily in extrabiblical terms. It is difficult to work with a brother who believes he has been anointed with Apostolic authority. The issue of "sole authority" is rightly dividing many fundamentalists. Inerrancy is not nearly enough. Sole authority is a fundamental issue worth separating over.

Furthermore, "sole authority" is just an empty phrase unless the Bible dictates its own method of interpretation. The Bible prescribes for itself the literal, historical-grammatical method of interpretation. This can create a fundamental difference between brethren when some prefer an allegorical, or mystical, or spiritual, or gematria, or existential method of interpretation that is based upon a subjective, inner source of infallible information. Calling them all "Bible believers" does not seem to resolve the problem. Calling this stand "nitpicking" and "unloving" is not going to change a thing.

Meanwhile the anger of the Lord is kindled against Uzza and he is struck dead for touching the ark. (13:10) Obviously, calling an issue "minor" does not change it from being a fundamental

issue. It is true, however, that one should not major on minors, but the philosophy that one should not even minor on the minors is unbiblical indeed.

Notice David's corrected course of action: (1) There was a prepared place to do the work of God (15:1), (2) There was a prepared method to do the work of God (15:2), (3) There was proper instruction for those doing the work of God (15:12,13), and (4) The mind of God alone was consulted for authority (15:15).

Fundamentalists should seek to be loving, successful, appealing to leaders, crowd-drawing, zealous, and anointed with the power of the Holy Spirit. However, if these are used as authorities for faith, doctrine and practice, the fundamental doctrine of "sole authority" is in question whether anyone wishes to admit it or not. It is this very weakness that is driving many into the charismatic movement. People should be considered right only if their position can objectively be demonstrated to be consistent with the Literal interpretation of God's Word. Just abstractly throwing the word "Bible believer" around will not solve any problems. It will only continue to deceive good Christians from understanding what the real issues at hand are.

Thank God for educators who train

young preachers to operate solely upon the authority of the Word of God regardless of the collectivist, existential, or pragmatic pressures that may challenge their stance in these last days.

Make certain today that you have embraced the Word of God as more than inerrant, but also as your sole authority for your faith. Make absolutely certain that your eternal salvation is 100% based on God's written record. (I John 5:13) And finally, my brother, do all from a motive of love and with an objective to bring glory to God by obedience to the Word of God. May God bless you on those terms.

FOOTNOTES

¹F. W. Hall; Companion to Classical Texts (Oxford: Clarendon Press, 1913), pp. 199 ff.

²A.T. Robertson, Introduction to the Textual Criticism of the New Testament, (Nashville, TN: Broadman Press, 1925), p. 70.

³Giesler and Nix, A General Introduction to the Bible, (Chicago, IL: Moody Press, 1968).

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