

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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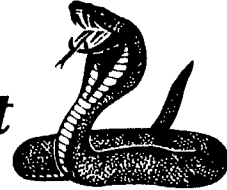
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THE NATURE OF CHRISTIAN LOVE

The Subtle Serpent



Dr. Charles W. Smith, is a member of the faculty in the Department of New Testament at Bob Jones University. He entered Bob Jones Academy in 1945 and holds the unique position of being the only person to date to receive all of his training from the ninth grade through the doctor of philosophy degree at Bob Jones University. While a student he toured Mexico and Guatemala with an evangelistic team and one summer he traveled throughout the South with a Bob Jones University musical ensemble. He has held pastorates in North and South Carolina and Georgia and has preached in many states.

Dr. Smith is frequently invited to speak at Bible conferences, youth rallies, evangelistic crusades, and other religious gatherings including the Lucerne Conference Center in California, the leading fundamental Bible conference in the West. He has contributed articles to several Christian publications including "Biblical Viewpoint," a journal for pastors and serious Bible students and published by the faculty in the graduate division of the School of Religion at Bob Jones University.

Dr. Smith has taught Bible and Greek at BJU since 1952.

(By the late Dr. Bob Jones, Sr., founder of Bob Jones University)

"Now the serpent was more subtle than any beast of the field." I guess you know what subtle means, don't you? A person is subtle who slips into your heart, ingratiates himself, or comes up walking lightly. You know what subtly means. He slips in. A subtle suggestion is a suggestion that you ease in. I know what it is. I put it in my propaganda sometimes. Something subtle—you just slip it in and it sticks. Now there is nothing wrong in slipping something in that you want to be effective. All preachers do that, all teachers do that, but it was the motive that prompted Satan. There is nothing wrong in approaching a thing in the right sort of way. You know you can learn something from the Devil. One woman said he is industrious. That is one thing you can say about him—he isn't lazy. If he were in this school he'd make the best academic record in school. You can learn something from the Devil. You know, I know some people who are so blunt they'd never get anywhere. Sometimes bluntness is the only way to handle things. Sometimes I've been on programs where you weren't supposed to go too far with your Christian testimony, but you could say something.

QUESTIONS AUTHORITY

So the serpent was the most subtle. He was gifted in that particular—the most attractive, the most subtle beast of the field. Now the serpent was more subtle than any beast of the field which the Lord God had made. He said unto the woman, "Yea, hath God said?" He questioned authority. "Oh, is that so? Really? You can't do anything around here. You can't hold

hands on this campus. You just can't do anything. Is that so? Has God really said that? Is there a rule against that, too?" Say, that sounds up to date, doesn't it? That's current literature I'm reading. That's on Bob Jones University

campus; that's everywhere there is any authority. You say we have no liberties in America any more and can't do anything. Some things you can't do, but I can do almost anything I want to do in America. I like this government. It isn't perfect, but in the United States Government, I can do almost anything I want to do. I can preach the Gospel—nobody's ever been able to stop me under law. We don't have liberty any more? Listen to me; let me tell you something. You'd find out what liberty you have if it were taken away from you. Liberty? What a country! Sin in it—yes. Imperfection in it—yes. But say, there was no imperfection in the Garden of Eden at all. There wasn't anything wrong with that place.

(See Page 3)



Why Christian Education?

Dr. Joseph Henson is chairman of the division of pure and applied science and head of the biology department at BJU. Dr. Henson received the bachelor of science degree from Bob Jones University and the master of science and doctor of philosophy degrees from Clemson University.

At Clemson Dr. Henson held a teaching assistantship the first year and taught zoology labs. During his second year he was granted a research assistantship and assisted with medical entomology labs. The Colorado native is a member of the American Association for the Advancement of Science, American Scientific Affiliation, South Carolina Entomological Society, the Gamma Sigma Delta educational fraternity, Sigma Chi, and the National Honor Research Society. He is listed in numerous books including "American Men of Science," "Leaders in American Science," and "Who's Who in Education."

He has presented papers to the national meeting of the Entomological Society of America, the Southeastern Branch of the Entomological Society of America, the South Carolina Academy of Science, and to the South Carolina Entomological Society.

Part Two

In the last issue we discussed some of the reasons for Christian Education. We suggested that there were both spiritual and academic reasons for having Christian young people educated in Christian schools under Christian teachers using a Christian Philosophy of Education. When young people are educated in state schools under unregenerate teachers using methods and philosophy which are anti-biblical we ought not be surprised when they begin to act in accordance with their teaching. Let us note some very plain differences between Christian and non-Christian methods of education and some spiritual reasons for choosing the former.

There are several comments involving the spiritual necessity for Christian Education which



need to be made. The chaotic floundering in the purposeless, senseless, directionless morass of human subjectivity which we observe on every hand today are the result of refusing to heed the signposts of moral absolutes. Many writers have commented at length about this

(See Page 4)

Can you imagine this situation occurring in a ball game? There is a runner on second base; the batter hits a grounder to short left field. The runner streaks across the pitcher's mound, by-passing third base, and slides safely home. The umpire, of course, raises the "out" signal. To our amazement fans all around us start screaming at the umpire: "Judge not, lest you be judged!" "You just don't like the runner or you would not have called him out." "You are not being Christian about this!" "You just don't have any love!" The poor startled umpire replies, "But I'm just going by the rules." One sitting next to us says, "I know that the rule book says you ought to touch third base, but the runner was so sincere in his desire to score that I'm sure in his case it was all right to go from second base to home." The umpire tries once more: "The rule book clearly states how the runner must run the bases." More cries of "Legalist! 'letter - of - the-law - worshipper!'" "You just don't like to see a man score!" "You're just jealous." "Narrow-minded, bigotted, hateful, jealous, bitter, legalistic umpire—you just don't have any Christian love!"

Strange ball game? Indeed it is, but no stranger than the position in which the Bible believing fundamentalist of today finds himself. He sees those who profess to be ministers of the Gospel taking certain short cuts, eliminating crucial areas of theology and practice; and because he believes the Word of God is the rule book of life, he calls attention to the one deviating from the path laid out in the Word of God. Sure enough, all the epithets hurled at the poor umpire in our imaginary ball game are hurled at the fundamentalist. Our ball game was imaginary, but the plight of the fundamentalist is tragically real. The main burden of the accusations hurled at him is



that he just doesn't have any love. This is a serious accusation, and should not be lightly cast aside. We must examine the Scriptures, and find out exactly what Christian love is.

While the Apostle Paul was in prison in Rome, he prayed concerning the Philippian brethren "...that your love may abound more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Phil. 1:9-11) In these three verses Paul specifies the content of the type of love of

(See Page 2)

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Non-subscribers will not receive the July Edition unless subscription blank and \$1.00 donation is mailed to us immediately.

EDITOR'S DESK



If you desire to continue receiving THE PROJECTOR we must hear from you this month. We trust THE PROJECTOR has been a blessing to you as it has been to thousands of others. The letters we receive daily are most encouraging, and the many accounts of how the articles have been used in the lives of individuals as well as families are a blessing. We hate to cut one person from our mailing list, but we must. If the paper has been a blessing to you and you haven't sent in your dollar for a year's subscription, do so today. Why not enclose an extra dollar or two to help send THE PROJECTOR to pastors, missionaries and churches that we want to keep on the mailing list. If you haven't written us as yet, we'd certainly like to hear from you. Write us today! Don't put it off any longer!!

I'll be leaving for a three week tour of Europe and the Holy Land on June 1. We have a group that will be traveling with the Bob Jones University Tour group part of the time and then we will be on our own part of the time. The tour includes Paris, Rome, Athens, Lebanon, Cyprus, Israel and a four day tour of the Grecian Islands including Rhodes, Patmos, Crete and a tour inland to Ephesus in the country of Turkey. It is a thrill to visit the lands of the Bible and, of course, it is interesting to visit such cities as Rome and Paris.

Be sure to send in your subscription today so you will not miss one issue of THE PROJECTOR!!

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

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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 904-623-4671 or write in care of THE PROJECTOR.

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WATCH OUT, GIRLS!

There is a "GIRLWATCHERS" CLUB at the Lakeside Jr. High School in San Diego. It has 39 members. The club published and distributed to all girls on the campus, the following proclamation:

"We, the boys of the Girlwatchers Club, have been watching girls for the past four weeks. Some of what we have observed has pleased us. But, much of what we have seen displeased, disgusted and repulsed us.

"Therefore, we have agreed and resolved that some changes must be made. We feel the changes suggested are reasonable and fair. In general all we are asking is that girls again become feminine in their thoughts, words and deeds . . .

"We are tired of constantly being forced to look at girls' underwear. For example: Pettipants hanging out, skirts not long enough to cover underwear during such normal activities as sitting, stooping, reaching up or running.

"Boys do not like the carelessness girls display when sitting with legs apart or lying on floors, grass, benches and retaining walls, constantly making others look at their underwear. This is no thrill for boys or anyone else—just obnoxious . . .

"We find girls draped in boys' or men's clothing unattractive and unfeminine. Many are wearing sailors' pea-jackets, boys' shirts with tails hanging out . . . and sundry other (From Page 1)

items of male clothing. Wear your own clothes and let us wear ours . . .

"We are concerned about girls' choice of vocabulary in both spoken and written communication. We take a dim view of girls using both profane and obscene language in their conversations with each other and with us . . . Clean up your mouths or keep quiet.

"We think girls passing notes or letters around is silly, but girls passing obscene or vulgar notes is revolting and intolerable. Stop writing dirty notes—period!

"Girls who smoke, ditch (cut classes), shoplift and hitchhike are known to all of us and respected by NONE of us. Suggestion: Don't smoke, attend school, pay for the things you need and walk where you're going."

The "proclamation" concluded with an announcement that girls failing to comply with it would be subjected to a "total boycott of all friendly relations" with the 39 boys . . .

All girls got a copy of the proclamation in the home rooms Friday morning and they all froze. They were still sore all day Monday, but by Tuesday they showed so much improvement, particularly in connection with underwear, the boycott was lifted pending a Girlwatchers' meeting Friday.—Church News (I am encouraged by the action of these young men. They're wiser than we think they are.)

THE ORTHODOX BAPTIST —Nick Michalinos.

The Nature of Christian Love

which he is speaking. There are at least three particular elements of this love.

First, Paul prays that their love may abound in "knowledge." This emphasizes the mental or intellectual quality of love. "Knowledge," as it is used here refers to much more than an awareness of facts. It refers to clear and precise knowledge, understanding, perception, accurate and intimate knowledge. Another point should be obvious from the word "perception." Knowing must precede perception. One cannot perceive until first he knows. This speaks of the acquiring of the basic knowledge of the Christian life. Only after this can perception abound.

Secondly, true Christian love will abound in "all judgment." This word is even richer in its import. It is used " . . . of moral discernment; the understanding of ethical matters." (Thayer) "It means a conscious affirmation . . . an actual understanding . . . which finally presses towards or even includes a decision." (Kittel). THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT, I, 188.) It involves the operation of that part of man's perception " . . . at which moral decision becomes actual." (ibid.) Christian love not only possesses perceptive knowledge, but it puts that knowledge to work making moral and ethical evaluations and choices. That this is the correct meaning of this passage is clear from the verse which immediately follows: "That ye may approve things that are excellent." Or, as the New American Standard Bible puts in its marginal reading, "distinguish between the things which differ." The intellectual quality of knowledge and the moral faculty of examination are brought to focus in this verse. The object of this examination is "the things which differ." Since true Christian mental discernment and moral decision are involved, they will distinguish between the good and the evil; they will approve the good and disapprove the evil. These

qualities approve as worthy of love only the "things that are excellent."

A third quality seems to be present in this examination of the nature of Christian love: "Being filled with the fruits of RIGHTEOUSNESS." (Phil. 1:11) In reality, Paul would not have been compelled to add righteousness to the list. When accurate knowledge and true moral and ethical judgment meet, the outcome is always righteousness.

We have seen, then, that love has (1) the intellectual quality of knowledge, (2) the moral quality of judgment, and (3) the spiritual quality of righteousness. The major component of the modern conception of love is conspicuously missing: there is no hint of emotion or sentimentality as an element of the love discussed in this passage. Love is to abound in perception, love is to abound in evaluation, love is to abound in righteousness.

The remainder of this first chapter of Philippians is an excellent example of how Paul puts his own preaching into practice. Many have tried to use this passage to silence criticism of wrong methods of presenting the Gospel message, saying, "You ought to rejoice however the Gospel is preached, and not criticize." But examine this passage carefully, and it becomes evident that Paul is demonstrating intelligent, discerning, righteous love.

"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." (Phil. 1:14) As Paul has prayed for their love to be discerning, his love discerns and approves those better things. Some of the brethren are becoming more bold in their preaching.

"Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the gospel." (Phil. 1:15-17) Though Paul has love, the intellectual quality of his love (v. 9) will not

permit him to ignore that which he knows to be true—some ARE preaching for the sale of envy and strife. His moral understanding will not allow him NOT to make a difference between the two classes of preachers. There IS a moral difference between those who preach because of envy and strife and those who preach because of good will. His spiritual quality of righteousness will not allow him to place his approval upon those who "preach Christ" but who preach Him from wrong motives. Paul's intellectual, moral, and spiritual faculties combine to condemn, not the message of these preachers, but their MOTIVES. Though he calls them brethren (v. 14) he does not hesitate to challenge their actions as springing from envy, strife, contention, a desire to increase the severity of his afflictions, and a preaching based on pretense (v. 18). Paul rejoiced at the RESULTS of that preaching. At the same time he condemns the motives out of which they preached, and definitely gives no hint of approval of their methods.

What is Christian love? It certainly is not a sloppy sentimental affection that ignores truth in order to make every man feel accepted! Christian love has as its primary object " . . . the glory and praise of God" (v. 11), and " . . . always . . . (that) Christ shall be magnified" (v. 20). In our day the term has come to mean nothing more than the approval of man upon man, but Scripturally, it is that righteous love that comes first from Christ, then from Christian to Christian, and finally from Christian to Christian, and from Christian to the lost world. But never does Christian love lose its capacity to perceive; never does it lose its ability to discern; never does it lose its righteous qualities that demand it examine "the excellent things." May God give us the courage to exercise just such a strong, virile love, even though the taunt inevitably will be hurled at us, "You just don't have any love."

The Church Scene

by Jim Jones



THE MISSION OF THE CHURCH TODAY

Laodicean lukewarmness is everywhere in evidence. The condition of the church of Laodicea is clearly descriptive of the sad state of countless churches across our nation and the world today. In many places a flurry of activity has served as a "smokescreen" and has become a cheap substitute for Spirit-directed labor and service which exalts the Lord Jesus Christ. Self-satisfaction in the midst of material prosperity has taken the place of spiritual vitality, compassion, and power which characterized the early church. If churches can no longer say "silver and gold have I none" neither can most say "in the name of Jesus Christ of Nazareth, rise up and walk."

It is not only sad that a spiritual chill has fallen upon many once powerful churches in the land, but sadder still that so many of these, as Laodicea, are unaware of this fact. Church after church may boldly declare, "...I am rich, and increased with goods, AND HAVE NEED OF NOTHING," (Rev. 3:17a), but the Holy Spirit accurately reveals their condition: "thou sayest ... and KNOWEST NOT that THOU ART wretched, and miserable, and poor, and blind, and naked." (3:17b). How shameful (3:18) that such a state could exist among a people so greatly blessed of God, yet this is God's portrait of our age!

I believe that spiritual poverty and blindness is the simple explanation for much of the social action which churches have begun in the name of Christian concern. Do not misunderstand. I strongly believe that God's people should stay informed of issues which affect their fellow man. There are times when the voices of Godly men need to be heard and when failure to cry out against wrong and injustice would be sinful silence. We most certainly must concern ourselves with legitimate needs about us which we have the opportunity and ability to supply (James 2:15-16). But having said this, I ask: What is the real mission and responsibility of the church? Is it simply to clothe the naked, feed the hungry, and care for the aged? Some have sought to portray the church's role in our day as that of sponsoring marches for racial equality, participating in anti-war picketing, promoting dialogue with other religious bodies, or supporting forced busing to help achieve racial integration.

We need to consider again the mission of the church as Jesus presented it. His commission to the twelve was to "go ye into all the world and preach the Gospel to every creature." (Mark 16:15). Jesus also said, "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me..." (Acts 1:8). The Gospel which the early church trumpeted across

the known world was a redeeming message which could powerfully transform the believing hearer and not merely his environment. These disciples witnessed to Christ as sinful man's only hope and the world's only Saviour as Peter did when he declared, "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." (Acts 4:12).

What is man's basic condition? The answer to this question will reveal, to a great extent, what we believe the church should be doing in our day. Is he good or depraved? Must he be saved as Peter asserted or is he saved now? Are people just misguided or are they dead in sin? Do they just need counsel and advice, or do they need someone to awaken them from death?

Jesus came to earth to pay sin's debt by dying as the sinner's substitute. He died for the whole world of men and for sinners of every age. Men today need the same Saviour and salvation that has been proclaimed by Godly men of all ages of time. The task of these who have been redeemed by the precious blood of Christ is a ministry of reconciliation (II Cor. 5:18).

Reformation is the devil's substitute for regeneration. God forbid that we should forsake the saving of souls for the impossible task of reforming society.

John Calvin warned, "the church has no scriptural authority to speak outside the ecclesiastical field or to meddle in politics which are devisive and inimical to the church's success." After extensive observation of the frenzied devotion of American churchmen to social action, a church of England clergyman said, "It would be tragically ironic if the church, grown skeptical about God's power to redeem society by transforming human nature, were to fall into the same ideological error as communism and attempt to transform men by altering his environment."

Mr. Ken Becker of Gospel Fellowship Missions describes the apostate ecumenical movement witnessed on foreign mission fields in the Gospel Projects Press booklet entitled APOSTATE MISSIONS EXPOSED. Mr. Becker states, "The social gospel transplanted the Gospel of the Grace of the Lord Jesus Christ. Now missions began to concentrate in humanitarian works, to become engaged in welfare, to raise the standard of living, and to specialize in education and medicine. All of these have a certain function and, of course, are good things, but are not necessarily Bible missions. MISSIONS IS THE WORK OF EVANGELIZING."

The social programs that have been substituted in missions for the glorious Gospel of Jesus Christ are evident

when instead of Bibles we are urged to send agricultural equipment. Rather than Scripture study materials, those at home are asked to send birth-control information. And missionaries are asked to spend more time making the natives culturally acceptable than spiritually enlightened.

In the April 15, 1968, edition of THE SUNDAY SCHOOL TIMES AND GOSPEL HERALD, H.H. Ehrenstein addresses himself to the question of the church's mission by asking these questions: "Shall we discard John 3:16 in favor of Emily Post's book on etiquette? Must the saving of sinners give way to redeeming the soil? Is the new birth to be exchanged for birth control? Please understand; I do not for a moment minimize education,

culture, population control, agricultural technology—no! These are all vital, in their place. But are these to be the main tasks of the modern Christian church? ... Aren't we attempting to put the cart before the horse—to save society without changing the individuals who make up that society? It's the same old idea of whitewashing the exterior of the pump while the source of the water is contaminated ... like putting fine, new, well-cut, delightfully tailored garments on a corpse."

Truly man's need is not a new berth but a new birth.

"Give us a watchword for the hour

A thrilling word, a word of power;

A battle-cry, a flaming

breath,
That calls to conquest or to death;

A word to rouse the church from rest,

To heed her Master's high behest,

The call is given: ye hosts arise,

Our watchword is Evangelize!

The glad evangel now proclaim,

Through all the earth in Jesus' name;

This word is ringing through the skies,

Evangelize! Evangelize!

To dying men, a fallen race,

Make known the gift of gospel grace;

The world that now in darkness lies,

Evangelize! Evangelize!

—Henry Crocker

(From Page 1)

THE SUBTLE SERPENT

Somebody said, "Well, I'm not happy at home any more. Can't do anything; wife nags me all the time." She may nag you some—most women do, but most married men have a good deal of liberty around the house. Children say, "I can't do anything, all the kids do so and so, I can't." You little lying brat! You can eat and sleep and play and have the love of your mother, but your liberties are restricted. The devil said, "Yea, hath God said? Is that so? Huh, that's awful. I sure would hate to go to a school like this. Certainly must be tough on you, old lady. You are up against it, aren't you? Is that so? Wait a minute! That's the way rebellion starts! That's the way communism spreads. That's the way anarchy is introduced. That's the way hell begins to break out! It's the old story. You don't have to go outside the Bible to get it. It's here. "Is that so? Did he get after you? What do you think about teacher? Pretty hard, isn't he? Unreasonable. He gives you too much work. Did he tell you to get all that in one lesson? How did he expect you to do it?" That's the Devil's method—injecting a question—injecting a question about authority or unreasonable authority. "Is that so?"

All right. She said, "Yes, God said you can't eat of every tree of the garden." The woman said unto the serpent, "Ye may eat of the fruit of the trees of the garden, but there is one fruit

God tells us not to bother."

"Sure enough, just one fruit?" "Yes, there's one tree here—just one. He said we can't hold hands over on that ground—could hold hands with Adam almost anywhere else, but don't lean against that tree when you hold hands with your husband. God said, that's one tree—just one tree. God said you can't touch that, mustn't eat it, can't touch it, get around it. God said ye shall not eat of it neither shall ye touch it, lest ye die."

APPEALS TO PRIDE

"Now wait a minute," the serpent said to the woman, "God's a liar. He's got in in for you. You won't die. God's a liar. He wants to boss you; run you around, tell you what to do and what not to do. He lied to you. It's all stuff, nothing to that. I wouldn't believe a word of it. He's a liar. You're not going to die." Say, the first smear campaign ever started was started by the Devil in the Garden of Eden, and he was smearing God Almighty and the good name of a Holy God. Listen, a smear campaign is always a Devil's campaign.

Now notice, the serpent said to the woman, "Ye shall not die." He said, "God knows better than that. He's bluffing, he's just putting something over on you. He knows better. His motive's wrong. He has the wrong purpose. He's out for himself, He's preaching for money. He's got something up His sleeve. What is he getting


out of? God doth know that in the day ye eat thereof your eyes will be opened and you will be like God. He wants to hold you down, boss you. He doesn't want you to know good and evil. He's taking something away from you. He doesn't want you to neck your girl on the campus. He wants to rob you and restrict your liberties. Trying to hold you down, God is."

Say, doesn't that sound like the world you are living in? Well, it ought to, because the Devil has taken it over. Listen, the Devil dominates the educational and business philosophy of the world. He is called the god of the world. It ought to sound like modern stuff, it ought to be up to date. Listen, that day in the Garden of Eden the Devil took over and has run the unregenerated world ever since. Man walked out on God and left the spotless flag of the Garden of Eden and walked out under the red flag of anarchy. The flag of anarchy is the flag that the Devil carries, and God pictures the last days of the age and God marks down in the book and says, "Children will be disobedient to parents." It is one of the signs of the times, the toils of the day.

GRIPING IS DESTRUCTIVE

I want you young people to see the difference between constructive and destructive criticism. Now you know the Bible says, "Let everything that hath breath praise God." We look around and say, "What a

(See Page 5)



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if your child isn't prepared
when it's time to go?

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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.



This is not an original story although I have never seen it in print. I hope our PROJECTOR boys and girls will enjoy it and that children's workers will be able to use it to win souls to the Lord Jesus Christ. I first heard it from Dr. Henry Grube, founder of Greystone Christian School in Abie, Alabama, a man who had a genuine love for children, and who always took time to show them special interest.

THE JOHN 3:16 HOUSE

The little paper boy was cold, hungry, and very lonely as the evening darkness began to settle over the city. Some days he sold enough papers to have money to buy a little something for his supper, but on a rainy day like this nobody wanted to take time to buy a paper from a wet bedraggled boy. He didn't have a dad or mom to care for him like other kids did. Jimmy always dreaded going to the little corner of the alley where he slept, but when he had nothing for supper and hunger gnawed at his insides, he just didn't even want to live. Oh, he never could sell even one paper tonight, let alone all of them. Then just as Jimmy was jumping away from the curb to dodge the water and mud that a taxi was splashing as it careened around the corner, his feet slipped on the slick sidewalk and in a flash Jimmy lay on the muddy walk, his papers scattered and ruined. It was too much! Hot tears rolled down his cheeks and Jimmy buried his face in his arms right there on the ground. It was no use to get up. There was no use to live when nobody cared.

Just then Jimmy felt a strong gentle hand on his shoulder and a deep voice said, "Here ya go, buddy. Let me help." The kind policeman lifted the lad up and said, "It's pretty late for a fellow to be out selling. Don't you think it's about time to go home?"

Jimmy raked the tears and mud off his face with his sleeve. "I - I - I ain't got no home, sir."

"No home? Well, where are your parents?"

"I - I ain't got no mother or father, sir."

The officer thought a minute. "I know just the place. Go down to the third corner and turn right two blocks. You'll come to a big white house on the corner. Go up on the porch and ring the bell. When they answer the door, say 'John 3:16'."

It sounded rather strange to Jimmy, but the man spoke so kindly and he had no where else to go so he followed the officer's directions.

Oh, there was a white house on the corner all right—a big pretty white house. Jimmy stood in awe for a moment.

Then he pushed open the gate, went slowly up the walk, onto the porch, and timidly rang the door bell.

Soon the big door opened. A tall white-haired man looked down on Jimmy. "Yes?" he said. "What can I do for you?"

The light from inside the warm house shone in Jimmy's face. He hesitated, trying to remember the officer's words. "Uh - uh - John 3:16, sir. John 3:16!"

"Oh," said the kindly gentleman. "Come right in, and welcome!"

Jimmy was amazed. He thought "John 3:16" was like a secret password.

In a few minutes all of Jimmy's story was out, yet it seemed good to be able to talk to this new friend.

"You must be very hungry, young man. Come into the dining room. My wife has supper prepared. Come eat with us."

Jimmy pulled his chair up to that big dining table with the white cloth. He fairly gobbled up the delicious supper. As he finished and settled back from the table he thought, "John 3:16. I don't know what that means, but it sure does make a HUNGRY boy SATISFIED."

Noticing Jimmy's tiredness, the man said, "Let's go upstairs. You can take a nice hot bath before you go to bed." He led Jimmy to a beautiful shiny clean bathroom with a bathtub as big as a swimmin' hole and about a wagon load of towels. There was lots of hot water and some stuff in the water that made bubbles on top. "Wow, this is great!" thought Jimmy. He soaped up the back of the tub and slid down like a slippery slide. Oh, joy! Then he scrubbed with soap and a cloth until he almost shone himself. It seemed so good to Jimmy. "John 3:16. I don't know what that means, but it sure does make a DIRTY boy CLEAN."

The man of the house then led him to a pretty bedroom with a great big bed all made with smooth white sheets, soft blankets, and a fluffy pillow. Jimmy crawled in and was soon off in dreamland.

He awoke in the morning with the warm morning sun shining in the window. As he lay on the

soft bed he wondered at his situation again. "John 3:16. I don't know what that means, but it sure makes a TIRED boy RESTED!"

When they called him for breakfast, Jimmy bounded down the stairs, happy to be alive. He had the finest breakfast he had ever seen. The whole night had been almost too wonderful to be true. He had to hurry now though if he was going to get any papers sold today.

"Wait a minute, son, before you go," the kindly man spoke earnestly. "I want to tell you something." Quietly he told Jimmy of the wealthy Christian man who had left his property and money to care and provide for folks like Jimmy who needed help. The white-haired man himself had been left in charge of this great work of love. "But he made me promise I would never let anyone leave here without telling them about John 3:16. Do you know what John 3:16 means, Jimmy?"

"Well, no sir. No sir, I don't believe I do."

Then slowly with great earnestness the gentleman spoke, "For God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." He then repeated the verse in phrases and Jimmy repeated each phrase behind him. "Jimmy, that means God loved you so much that He sent the Lord Jesus Christ to die for you and pay for your sins. Now you don't have to suffer in hell forever. You can accept Jesus and receive eternal life."

Oh, the news was wonderful, and right there Jimmy bowed his head and asked Jesus to forgive his sins and save him.

Jimmy's heart seemed to be filled with joy at his new salvation. "John 3:16," he exclaimed. "Now I know what it means, and it sure makes a SAD boy HAPPY!"

And Jesus Christ can do the same for you. Come to him as a sinner. Ask Him to forgive your sin and save you. Remember John 3:16. . . that whosoever believeth in Him should not perish, but have everlasting life."

and to open and make straight paths. BUT IF I MUST HAVE SOME FAILING, LET ME RATHER SPEAK THE TRUTH WITH TOO GREAT SEVERITY THAN ONCE TO ACT THE HYPOCRITE AND CONCEAL THE TRUTH."

—Selected

(From Page 1)

Why Christian Education?

difficulty. Rushdoony observed that every man will ultimately accept God and His Word as the final authority or he will accept man and his word as the final authority. This is a rather simple proposition but it is quite true. If we are going to have Christian Education we must begin with God and His Word as our absolutes. Christian Education is not a matter of taking a child out of the public school, plopping him down in a Christian school classroom and then giving him a public school education with a few scripture verses thrown in. Christian Education necessitates a different philosophy and in at least some instances different methods from those that are used in public school education. Are Biology, Mathematics, History taught differently in a Christian school? I think the answer should be a definite and unqualified "yes."

In public schools the basic approach is to assume the reality of "brute facts," that is, that nothing makes any sense until man gives it sense. Man structures and gives meaning to all facts. This may seem on the surface to be plausible but it is in reality not possible from a Christian viewpoint. God does not sit in heaven and gaze down into a scientific laboratory and note some scientist's discovery with amazement and say, "Why you smart little rascal, you have just discovered something I never knew before." The concept of "brute facts" is at heart anti-biblical. Regenerate man's study will simply lend perception in thinking God's thoughts after Him. A teacher's position with respect to "brute facts" will have a very definite effect on the manner in which material is presented in the classroom.

Non-Christian education would teach that man is to begin from an unbiased, unprejudiced viewpoint. The scriptures make it plain that neither saved nor unsaved man is capable of viewing anything objectively. The saved man will view every subject in light of what the Bible says about that subject. The unsaved man will view every subject in the light of his own unregenerate mind. These very different starting points will undoubtedly affect a person's methods of teaching and his philosophy of education. The assumptions and presuppositions which a teacher brings to the classroom must color every facet of the teaching process. It cannot be otherwise.

Whatever else the scriptures teach they are abundantly clear that man is an individual responsible before God for his decisions and the consequences of those decisions. Progressive education stresses "life adjustment" and "group acceptance." I have often wondered what sort of a grade the Apostle Paul would have gotten in these subjects. This approach either denies or at the very least diminishes seriously the responsibility of the individual. It teaches that the individual is not really responsible at all for his decisions or the consequences of those decisions. Whatever the difficulty, the responsibility lies somewhere else. The fairy tale contends that either mamma loved me too much or not enough; we had too much money or not enough; I was disciplined too harshly or not harshly enough. In any event, it is someone or something else's fault that I am like I am and not my own fault.

Today we hear the wail by progressive educators that Authoritarian or Traditional education has not given enough attention to individual differences and yet as we witness their solution to this presumed problem, we see the indiscriminate mixing of children with widely divergent abilities on every academic level resulting in the lowest common level of achievement. A bit of thought reveals this obvious though little recognized contradiction in modern progressive education. In this view, education is simply a tool for bringing about certain desirable social ends and not a method of education. Which philosophy really serves the individual best? The one which gives every student the basic tools of learning and then lets him attain the level which his abilities allow or the one which tells every student that mediocrity is excellence and thereby imprisons them in the whirlpool of underachievement.

It seems to me that there is also a spiritual question involved in the matter of teacher-directed activities versus student-directed activities. The Bible makes plain that man, the creature, is subject to the Creator. There are other God-given lines of authority such as the parent over the child, the shepherd over the flock, the man over the woman, the elder over the younger and others. This example ought not to be violated in the classroom. There is a Biblical precedent for the authority of the teacher over the student. All subject matter in Christian schools must be Christ-centered and Christ-honoring but this has to do with content not method. In the classroom, you are going to choose between teacher-directed or child-directed activities. Does this rule out self-study, or group discussions? Not at all, if this is the method deemed by the teacher to be the most appropriate or useful means of accomplishing the end which the teacher has in mind. Hopefully the teacher is going to be capable of directing the activities of the classroom much better than the students will be able to direct them, because of thorough knowledge of the subject matter and adequate training in teaching methods. Unfortunately, in some instances this may not be the case.

The foregoing examples do not exhaust the spiritual differences between Christian and non-Christian education but they should serve to demonstrate that there certainly are spiritual reasons for examining carefully the methods and philosophies which are used in Christian Education. Many of the individuals teaching in the classrooms of Christian Schools have received their training in public schools. Since this is true, it behooves such individuals to spend whatever time and effort is necessary to examine very carefully their approach to teaching in order to be sure that they are consistently Christian in every aspect of their educational philosophy. Perhaps there are ideas and methods gained in public school training that can be used in the Christian School classroom but each teacher must examine these individually to be sure that this is the case. We must not be guilty

(SEE "WHY" P. 6)

BATTLING FOR TRUTH

There are some people who think that it is wicked not to maintain a state of amiable tolerance toward all that goes on. To combat evil and unbelief, to "contend for the faith once for all delivered unto the saints," is set down by these people as creating an unnecessary un-Christian distur-

bance. But read how Martin Luther's views of battling for the truth compare with a spirit of pacificism:

"I was born to fight devils and factions. This is the reason my books are so boisterous and stormy. It is my business to remove obstructions, to cut down thorns, to fill up quagmires,



The Other Side

with Dave Johnson

"FAMILY PLANNING"

A little over a year ago the Congress of the United States was sent a message on the subject of population control. Following the President's message, a Commission on Population Growth and the American Future was created. Appointed to this commission were representatives from such organizations as the Population Control Council, The Ford Foundation, Family Planning Inc., etc. It has been said by one critic that the commission contains "not one friend of life." The commission was placed under the leadership of pro-abortionist, John D. Rockefeller III.

According to the Associated Press and the U.S. News and World Report, the findings of this official study, made by the Commission on Population Growth, were no surprise to either conservative politicians or fundamentalist Christians. The March 27 issue of U.S. News listed two key recommendations:

1. Make it easier for any woman who wants an abortion to get one.
2. Assure that birth control data and devices are made available to all, particularly young people, regardless of marital status.

The commission reported that they are "aiming toward the development of a basic ETHICAL principle that only wanted children are brought into the world." (emphasis mine)

Perhaps you have seen the new postage stamp which has a picture of a small family and the words "Family Planning." The influential Dr. Alan Gluttmacher, president of the organization by a similar name, Planned Parenthood, realizes that if voluntary limitations on birth fail, mandatory controls will follow. According to Gluttmacher: "Each country will have to decide its own form of coercion. At the present,

means available are compulsory sterilization and compulsory abortion."

The reason which we are given for the zero population growth push is the over-population problem in the U.S. A recent Gallup Poll showed that eighty-seven per cent of Americans interviewed feel we have an over-population problem now, or will have one in the immediate future. The truth of the matter is that our national population is growing by only one per cent a year, and twenty per cent of that comes from immigration.

Much can be said about the political aspects of the population control; however, we are concerned with the spiritual meaning behind this attempt to control population. What does this mean to the fundamentalist?

The eternal purpose of God is to create a family (Romans 8:29). God began this family with Adam and Eve, but the plan was interrupted by Satan. Now a person has to be "born again" into the family of God. God has given us the institution of the human family as a picture of His Divine family. When a child is born into a human family, it is a picture of a child being born into God's family. Satan has already distorted the picture of the family a great deal with divorce, infidelity, homosexuality, etc., and now an attempt is being made to control the picture of the "new birth."

Who controls the work of the Spiritual Birth? God the Father and God's spiritual wife (the people of God in the Old Testament and the Church in the New Testament) through the power of the Holy Spirit.

The picture of this spiritual birth is a human birth with its many similarities. If the picture is to be accurate, the control of children in the Christian's home should come from husband and wife and not the U.S. Commission on Population Growth.

(From Page 3)

The Subtle Serpent

bad world." Yes, it is a bad world. There are a lot of bad things in it, but there are so many things which say "Praise God." If the Devil had been an angel of light as he pretended to be the came as an angel of light, but if he had been an angel of light, he'd have said, "Well, say, Eve, you have such a lovely school here. what a nice garden. oh, so many beautiful trees!" And Eve would have said, "Well, you know there's one tree. . . ." "Oh well, what does that matter. The garden's full of trees. Why, look at these lovely flowers, and listen to the birds sing. What wonderful perfume! And they tell me God comes to see you once in a while, and God walks down the flowered pathway of the garden with you. What a wonderful place! I wouldn't mind that.

Eve, if I were you—just one tree. It must be best for you. A God that is so good wouldn't tell you not to do something unless it was something that you ought not to do. That's God's way." Listen, destructive criticism was born in hell and hatched in the domain of the Devil. Most of the schools in America that started out Christian have been wrecked by it; governments have been destroyed by that sort of thing; homes have been broken by it. Listen, the position of Bob Jones University concerning destructive criticism and constructive criticism is God's position. We don't surrender. We are not going to surrender. We'll stand, by the help of God, till the stars fall out of their silver sockets. We're not going to surrender. Dirty, slimy, Satanic grippers cannot

live on this campus—they're the Devil's crowd. I don't care how pious they talk and how sanctimoniously they parade their religion, they are usually the worst type of sanctimonious people. There's one school in this country that has in its catalogs, "These rules in this catalog are just a sort of suggested guide for young people. This institution believes in American freedom, and there is no police force to tell you what to do around here." In other words, they just said, you can go to the devil if you want.

Listen, when they had discipline in the churches in this country, they could keep the world out. Now there is no discipline in the churches. The only church trial I ever attended in my life was a trial where I defended a young preacher for preaching. They were trying him for preaching, and I said, "Gentlemen, why don't you turn him out of the church for getting drunk or going to cocktail parties? Why don't you turn him out to have a playing poker?" I said, "It looks like you fellows just turn them out for preaching." Of course, the fellow preached where he was told not to preach when he was told not to preach, and they tried him for preaching when they told him not to preach. Some church trial! That is the only one I ever attended. They used to turn them out for getting drunk, playing poker, cussing and living in sin. They had authority in the churches. They used to have preachers that stood up in the pulpits in America and said, "This is the way of God." Some of them still say it, but now some of them stand up, fresh from their seminaries with a question mark about it. There was a time in this country when mothers and fathers beat the Devil out of their kids, but now they say, "Let the little darlings live as they please—beautiful lovely little flowers, and let them bloom and bloom, little divine creatures. They are just inherently good, you know. Just direct them, and they will be all right." God said, "The wicked are estranged from the womb, they go astray as soon as they are born, speaking lies," and all human nature must be held in leash.

Freedom? You want to know whether your roommate is a nice Christian girl or not? You want to know whether the boy over here in the dormitory who rooms with you is a good, nice Christian boy? If he is, when he comes to a Christian place he walks around and says, "It sure is nice to be in a place like this where people are Christians. Of course, I'll have to make certain little adjustments here. I haven't been in a place like this before, but I sure like it and I think I need it. It must be a good place—God seems to have blessed the school. All these students have come so far and all of them you see out in the world, all of them—practically all of them—say it's wonderful. They have such fine programs, and the teachers just do anything for you. All the students are so kind to you—no hazing, beating you up, or kicking you around. Say, isn't it wonderful? I sure am glad we have such a good prayer meeting in my room. And you know that old man Bob Jones gets up there and takes the hide off of us in Chapel—but you know, I need a little skinning. I just need that kind of thing, because we all have tendencies. I sure am glad to have such a nice program. Isn't it nice to be in a place like this." Not per-

fect—no, no. Of course, it isn't. You don't have to tell us it isn't perfect. "This ain't no perfect place" the reason is you're here! You might help it if you moved on. Of course it isn't. You don't have to say it isn't perfect. Nobody ever said it was perfect. But let me tell you one thing about it—it's the sort of place where destructive griping folks can't stay. The Devil was a dirty destructive gripper, mean devilish creature he was—think of what he did to this woman and man. In a garden where God used to talk to them and they talked to God; perfection around them, purity of love, everything was wonderful until Eve got rebellious against a little restraint, and God said, "Now there's one tree over there—I don't want you to bother that, because if you bother that tree, you'll die. I don't tell you not to bother it because I've got it in for you, I want to take care of you. I made that rule to protect you and to help you." The Devil said, "He just doesn't want you to have a good time. He knows you'll be like God, and He doesn't want anybody running the thing but Him, you know. You won't die. Go on over there, break the rule." Listen, God said, "If you break the rules, you'll destroy paradise." If Eve hadn't listened to a gripper there would have been no funerals in the world, and nobody would have died. There would never have been any coffins. No baby would have ever cried in pain. She would never have been the mother of a son who was a murderer. Listen, measured by the consequences of griping, the colossal sin of a race and the sin that damns is the sin of rebellion against authority. Griper! I never knew one in my life that was right.

INCURABLE DISEASE
I knew a pious, drooling griping preacher one time. All

he did was go around and smell something bad. He was smelling something all the time. "Do you smell that? Dr. So-and-So didn't smell right to me; sure does smell bad." But he was so pious that I thought, "Well, maybe I am wrong. He's a good man. I'm just mistaken in my opinion about grippers." But one day, one of the boys said to me, "You know, Dr. So-and-So told me the dirtiest story I ever heard." And I turned over to James where it says, "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" Every gripper on earth has war inside him; he is suppressing things that he wants to do that are wrong. A gripper has in his own make-up that which is dirty, evil, mean and wrong that he is suppressing. All strife grows out of that. Now, wait a minute. It is one thing to stand positively for the truth, to proclaim the Gospel; it is another thing to be trying all the time when a thing is endeavoring to be Christian instead of helping it to be Christian, to go around and try to wreck it. Bob Jones University would have been destroyed the second year of its history if I hadn't been an evangelist. I have lived in this sort of atmosphere all my life and I can sense the thing when it's coming—I know it. I know what it is. I have seen it in revival meetings. I have seen it in evangelistic campaigns. God Almighty endows an evangelist, if he's a real God-called evangelist, with a sort of understanding of these things, and I made up my mind when I built a school that we were going to have a school where that didn't exist. We tried to cure grippers, but I never saw one in my life cured. It seems to be an incurable disease, and everyone that we kept and forgave on the

(See Page 7)



From the President of Bob Jones University

An outstanding characteristic of Bob Jones University is the BALANCE it maintains in its ministry. A lumpy or lop-sided wheel is a disaster. And neither can a lop-sided ministry be very effective.

There are many areas in which Biblical balance is evident in the "World's Most Unusual University." But one of the most important is the balance maintained between soulwinning and an active defense of the Faith.

Soulwinning and defending the Faith are two sides of the same coin.

What happens when a person feels that soulwinning is the ONLY task he has as a Christian? He gets warped. He sooner or later sacrifices other Biblical principles in his unbalanced pursuit of souls. This can be seen, for example, in organizations and individuals that try JOINING the sinner in order to reac him—trying to be LIKE him, when it is the DIFFERED E between the sinner and the saint for which Jesus Christ shed His precious blood. How Satan laughs at the resultant uselessness to God.

On the other hand, what happens to the person who feels that defending the Faith is the ONLY task for the Christian?

Again—warping. He becomes so intent on that one facet of the Christian life that he spends all of his time and energies fighting until his compassion dries up, and his chief joy becomes the fight itself. He loses sight of the reason for the fight; he begins to concentrate on his own prowess; and in the end, he's a pitiful, dried-up shell backed into a corner fighting with shadows. And, again, Satan laughs in triumph.

This is a deadly serious business, my Christian friends. The devil WANTS us to get unbalanced. The true case stands as follows:

The sheep are lost, and we must find and bring them in; but we can never lay down the spear, lest the waiting wolves sweep in to rend the flock.

God helping us, Bob Jones University will maintain the important balance between soulwinning and contending for the Faith. Lend your wholehearted support to the BALANCED ministry of Bob Jones University.

BOB JONES, III, PRESIDENT
BOB JONES UNIVERSITY
GREENVILLE,
SOUTH CAROLINA 29614
(Advertisement)

BASIC INGREDIENTS

... for starting a Christian School

Quite often I am asked by pastors and others interested in starting a Christian school, "What is necessary for starting a Christian school?" or "How do you go about starting a Christian school?"

The first and certainly the most important thing is the call of God. "They labor in vain," is certainly true of any who would attempt to build a school except at the command of God. All schools being begun today by Christian groups are not necessarily of God, but it is obviously true that this is the day when God is arousing His people all across this nation to the task of Christian Education. Not only are more and more churches awaking to this need, but God is also moving among the born again Christian teachers in public schools across our nation to meet the need of teachers, and they are leaving the ranks of the public schools in ever-increasing numbers. We do some advertising on a national level in connection with our boarding Academy and during the spring and summer I will average four to five inquiries a week from Christian teachers who are presently in public schools, but in whose heart God is working and causing them to become dissatisfied. Many of these are superior teachers, often with advanced degrees, and willing to take drastic reductions in salaries in order to get into Christian Education. It seems obvious to me that God is not only moving in the hearts of His people to establish Christian schools, but is providing that most important of all ingredients to make Christian schools effective and successful—the dedicated Christian teacher. Don't attempt to start a Christian school if God is not in it. It is difficult enough when you are sure of His call, but if God has called and is opening the door, don't delay to enter. This article is written in an effort to help in determining if indeed God is calling, and if so to lay down some basic and necessary ingredients for getting started. This article will in no way be able to cover all that needs to be considered. We are only attempting to lay down some basic ground rules. Some of these may be of no value to some of you as there may be state or county laws or health requirements that will have to be met which may be different from what we have stated.

NEW BUILDING OR PRESENT FACILITIES?

One of the obvious necessities is a building to get started in. If you plan to start in your present facilities, there may be some renovations or additions that will have to be made to adapt to school needs; however, if you are starting with a new building, be sure it is designed and equipped for a school. At this point, a very important decision must be made if the school is being built in connection with a church. Sunday School building needs and Christian Day School building needs are entirely different. Will the Day School adjust to the Sunday School's facilities or will the Sunday School adjust to the Day School's facilities? The obvious answer is to meet the needs of the Day School and let the Sunday School adjust. The Christian Day School will use the facilities 30 to 35 hours per week, while the Sunday School

only uses it one hour per week. It may be necessary to get a Day School started in Sunday School facilities, but correct this situation just as soon as possible. It may be possible to remove some walls, enlarge bathrooms, or in other ways make the Sunday School facilities more acceptable until facilities that are specifically designed for a Day School can be built. Don't make the Christian School a step-child of the church. If you are not completely sold on Christian Education, then stay out of it.

CLASSROOMS AND RESTROOMS

Standard classroom size should be approximately 750 square feet or 25' x 30' or about 25 square feet of floor space per child. Main hallways should be twelve feet wide, with shorter halls carrying less traffic, ten feet wide. If you are building from scratch, hire an architect who is familiar with school building requirements. Although they are expensive (usually 5 or 6 per cent of building costs), it could be the best investment you make. If you do not use the services of an architect, at least consult one or someone completely familiar with state, county, and city requirements in the area of fire and health regulations. It is very important that the classrooms be well lighted and that there be adequate ventilation. A classroom should have from 16' to 24' chalkboard space and two 4' x 8' tack boards. One of these tackboards may be used to display students' work and the other for a bulletin board. Although it will be important to find the standards set by the state you live in, a good rule of thumb for commodes and urinals in the rest rooms is about one for every 25 to 30 students. Lavatories may be figured at about one for every 50 students.

PLAYGROUND NEEDS

Playgrounds for small children should be fenced. If there are busy streets or highways next to the playground, then there should certainly be fences to protect the children. When planning a school, try to locate where there is adequate playground space. Ten acres would be a minimum for an elementary school. Thirty to forty acres is needed for a high school if you really plan to have a full athletic program. My uncle, Raymond Hobbs, who is dead now but who spent over forty years in the public schools of Santa Rosa County, Florida, and who was Superintendent of Schools during the days when brick schools were replacing the old wooden structures, used to say that forty acres was needed to build a school. I realize that this amount of land is not always available, or may be too expensive, but get as much as you can and option as much more as possible. Your school may grow much larger than you can possibly imagine, and probably will if you do a good job. By getting a two or three year option on surrounding property, you may save yourself the problem of having to purchase the land later at a much higher price which increase may have been caused by the success of your school. You may not be able to see your way clear to purchase the amount of land I have suggested, but by all means, get as much as possible. You will

Dr. Dayton Hobbs received his B.A. degree in 1954 from Bob Jones University and an honorary degree (L.H.D.) for that institution in 1968. He did his graduate work in the field of education at Florida State University. Having worked in the public schools of Florida for seven years (four as a classroom teacher and three as Principal and Administrator), Dr. Hobbs has a thorough understanding of the philosophy, goals, and program of public education. In 1962, he founded Santa Rosa Christian School, which began with 40 students, and has grown to its present matriculation of over 700 students in Grades N-12, and has boarding facilities for students in Grades 6-12 on its beautiful 115 acre campus. With this background in both public and Christian Education, Dr. Hobbs is in wide demand as a lecturer. His educational authority is further enriched by his understanding of young people as a minister of the Gospel and Founder and pastor of Grace Fellowship Church in Milton, Florida. He is Founder and Commissioner of Gospel Projects Youth Athletic Association, which sponsors over forty Baseball teams each summer and has over 650 youngsters in the program. His concern and dedication to the cause of education and "doing something" for young people was recognized by his being presented "The Man of the Year Award" by Santa Rosa County Chamber of Commerce in 1967. Dr. Hobbs is the Vice President of the Florida Association of Christian Schools and is President of the Christian Educators' Association of the Southeast. He is also General Manager of Radio Station W.S.R.A. and the editor of the monthly publication, "THE PROJECTOR."

not be sorry and I doubt if you can have too much land.

Many schools build much of the playground equipment themselves. Get a good playground equipment catalog to show you sizes and dimensions and get some interested parent or parents who have knowledge in this area and much money can be saved. When you order equipment for swings or "monkey-bars," order only the fittings. Regular galvanized pipe can be used and the freight cost is very high for pipe because of its weight. Back stops for baseball or softball fields can be built also. Put up something that will last to begin with. If you use chicken wire, even the kind with 1" mesh, it will soon have to be replaced. It is better to use heavy galvanized pipe and 9 gauge chain link fence wire. Pour concrete in a trench under the wire and let it come up on to the fence at least 2". This will keep the wire from buckling up from the bottom after the ball has pounded it for awhile.

TEACHERS

The most important commodity of the Christian school is the God-called, dedicated Christian teacher. No matter how much property you have, no matter how much playground equipment you have, and no matter how beautiful your buildings are or how spacious and well equipped your classrooms are, your school will not be successful unless it has teachers who are born again, called by God to teach, dedicated to the job of Christian Education, and well trained in order to do a superior job in academics. Don't make the mistake of trying to buy quality teachers with high salaries; it just can't be done. Good teachers are certainly worthy of a decent salary, but salaries that are too high are bound to attract teachers that are not in Christian Education because they look upon it as a ministry. Teaching in a Christian school is definitely a ministry and must be looked upon as such by the teacher. Christian schools cannot and indeed should not pay salaries comparable to those in the public schools. In the first place, the ones I know can't afford to pay that kind of money, and if they could it would not be wise. An average starting salary would be between \$3600 and \$4000. Many schools provide housing, utilities, hospitalization insurance, and other fringe benefits as part of the salary. Consideration should also be given for experience and the degree held by the teacher.

Teachers should have at least a bachelors degree, in education if possible, with the exception of the pre-school

area. Teachers with two or three years of college often work into this area very well if they have an aptitude for teaching, have a genuine love for children, and do a good job in discipline. Teachers who have taught in public schools may or may not make good Christian school teachers. Most of the philosophy and many of the methods used in public schools are in opposition to the philosophy and methods used in Christian Education. Be very careful about using retired public school teachers; it takes a great deal of energy and vitality to interest and challenge students. The Christian Education movement is not following public schools in the field of education, but is dedicated to taking over the leadership in quality education. Santa Rosa Christian School has a five-day teacher clinic every August for the purpose of introducing new teachers to the Christian Education movement as well as helping experienced teachers and administrators to upgrade the program in their schools. This year (1972), the clinic will be held August 21-25 and our special consultants will be Dr. Stuart Crane, Dean of the School of Business Administration at Bob Jones University, and Mr. Frank Garlock, Chairman of the Music Theory Department of Bob Jones University. Write for a brochure if interested. The address is Santa Rosa Christian School, Post Office Box 643, Milton, Florida 32570.

CURRICULUM

In this article we will not try to go too deeply into the area of curriculum, but only give a few general pointers. Be sure to put in a strong phonics reading program. Emphasize reading, writing, and arithmetic in the elementary grades. Don't get carried away with all the things that often take up so much of the time in the average public school elementary program. Be sure your children get the fundamentals. It would be good to visit several successful schools that are known for their strong academic program before making a decision. Nine years ago Santa Rosa Christian School introduced the Open Court program to the Christian school movement, and I highly recommend it. There are other good programs, however.

The Word of God, of course, must be at the center of the Christian school, and every student should have Bible every day. In the lower grades, this is usually taught by the classroom teacher and often flannelgraph is used. Our curriculum in Bible takes the student through the Bible every three years. In high school, New Testament and Old Testament survey courses are also taught. We should never

make apology for the Word of God, and an all out effort should be made to bring every student to a saving knowledge of Jesus as soon as possible. You will not really begin the true process of education until the child is rightly related to the Lord Jesus Christ.

As stated in the beginning, this article is designed to give a few basic principles to keep in mind when starting a Christian school. You will, of course, need to do a great deal of research and study before beginning. It would be a good idea to bring in some person or persons with experience to talk to your people for the purpose of rallying support and giving them information. The Christian school must be born in prayer, developed according to the Word of God, and dedicated to the purpose of training boys and girls for His service. Colossians 1:18: "... that in all things He might have the pre-eminence," must ever be our goal.

(From Page 4) WHY

of using anything in the Christian classroom which is inherently inconsistent with a real biblical approach to education. We ought to use those approaches to education which have been intelligently examined and found to be consistent with a Christian Philosophy of Education and we ought to discard any approach which has been incorporated into our thinking simply by an indiscriminate process of accretion, if it is inconsistent with a Christian Philosophy of Education.

A Way Out

There may be a way to get men and women out of the deadly slum-poverty - welfare cycle. Hope for a change lies in the results of a study by the Human Interaction Research Institute of Los Angeles, which compared those who broke out of the welfare cycle with those who did not.

One consistent finding: as a child, the successful person had at least one parent who had high expectations of him in achievement and behavior, and who insisted on certain standards. The family was supportive, and went to church often. The child's primary loyalty was to family, not to street.

By contrast, families of the unsuccessful lacked an effective parent who set standards and provided discipline. These families had low expectations for their children, did not stress religious values. Primary loyalty of the children was to peers and the streets.

This research suggests that the old-fashioned virtues are good standards, and that perhaps more help for the disadvantaged should be concerned with things of the spirit.

—Ray Cromley

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(From Page 5)

THE SUBTLE SERPENT

campus, sooner or later gave us trouble, and if he didn't do it when he was here, he went out in the world and griped. So we made up our minds just recently to ship everyone that ever comes here like that. Give him a chance. You need an outlet, yes, you need an outlet—you have it. Anybody in this organization can go anywhere with a problem. As old and tired as I am, I took twenty minutes the other day to try and help a fellow about a minor problem. There isn't anybody around here that isn't willing to help you. Anyone of them wants to help you, is trying to help you, is struggling to help you. Let these other schools sit around and gripe, let them have that trouble—we're not going to have it.

UNDERScores LITTLE THINGS

Listen, you know what it does? It always comes in the realm of religion in underscoring some little something. Let me illustrate. When I was a boy in Southeast Alabama we had just Methodists and Baptists out there in the woods. They had some Presbyterians in town—but in the woods we just had Methodists and Baptists out in the country. Now wait a minute. They used to say Methodists and Baptists used to fuss about something. Methodists went around saying, "You know these Baptists believe in closed Communion." Baptists said, "You know, these Methodists let anybody commune with them." And you know, they fussed so much about who was going to commune that none of us ever thought about what Communion meant. Now, wait a minute. Don't misunderstand me. I think a church has a right to decide who should commune. I think that is all right. If they say, "We think our own church ought to do it."—that's all right. If another church says, "I think it's this way," then all right, all right. But you get to arguing and fussing about it until you forget about the significance of Communion. You talk about who is going to take it, and you forget what you are taking. I never heard a Bible sermon on Communion. They were always fussing about who could take it and who couldn't take it. One day I read in my Bible, "You do show forth the Lord's death until he come again." I wish my pastor would have preached me that sermon. I wish the Baptists had preached it, too.

Say, listen; all this trouble and strife and fighting among fundamentalists is the Devil underscoring some something that may have a little place and some importance, but they make them fight about the little thing till they don't have time to propagate the big thing! Listen, you can find something wrong anywhere you go. You know that a cure for that type of mental attitude is just be a good man and a good woman and look for the big things that God does. Look for the good things.

You're going to get married some day. I know you hope you are—you have that in mind. You want to know how to have trouble with the woman you marry? Look for something wrong with her. You'll find something wrong with her. There's no woman that is an angel. I never saw a woman who was an angel in my life. The Devil makes trouble by making you look for some little something. She's a good

woman. You go home, and there she is with your meal prepared. You're sick, and she's kind to you. She does so many wonderful things, and you just overlook all those and look for some little something. Great, wonderful, big things you don't ever see. You know why? You're just little and mean, that's all, and you've got the Devil in you—that's the matter with you! Look for some little something. The first thing you know it's divorce. Churches split on things that are not essential. They won't split, many of them, on essential things. They'll keep the modernists and the conservatives in there together. They won't have much splitting about that, but they will split about something that doesn't matter much. There's never been a controversy in Bob Jones University about a big thing. We never had to ship anybody from this school, except one man when we first opened, who wasn't quite sound theologically, and we didn't keep him. Every trouble we ever had with any boy in this institution was about some little something that didn't matter one way or the other anyway. The Devil wants to emphasize some little something that seems to restrict you in some particular, and you are so little you resent a thing that is little enough to restrict you. It takes so little to restrict some people, because they have no outlet for bigness.

Now I'll tell you how to find out whether it's the Devil or not. Now I'm taking it for granted that it's a Christian institution that's orthodox. You want to go to a school—a Christian school that believes the Bible, where chapel speakers beg you to live right and preach the Word, where Bible teachers preach the Word to you, where people try to keep it spiritual and urge people to win souls. Now you want to know whether you are right or not. If you are right, all those big things are so big, little things don't matter; little things don't amount to much. Why, I spent all my life under restriction. Folks absorbed in big things don't notice little things. Why, they say, there must be a reason for that; there must be a good reason for it. A place like this wouldn't have a little thing; there must be a reason; it wouldn't be here if there weren't a reason. Don't ever pat yourself on the back if you magnify something that is not worthwhile. You are just not right, that's all.

FALSE PIETY

You know, I wish I could have walked in the Garden that day and could know what I know about the love of God. I think I'd have said, "Eve, don't you listen to him, don't you listen to him, don't you listen to that dirty, mean, low-down, griping Devil; he's got it in for God and goodness. He's a lying humbug! He's trying to break the authority of God over your life; don't you notice it? Look how good God has been. Eve, don't listen to him; you'll get in trouble; you'll get in trouble, Eve; don't listen to him!" Now you'll know who belongs to the Devil on this campus from now on. Just listen to your roommate talk. Oh, don't mind how much piety he drools, don't let him fool you. They used to fool me—don't let him fool you. I don't say he isn't saved, but I sure hope he will be changed if I have to live in heaven with him.

I know some fundamentalists I don't want to live next door to in heaven unless they're changed, because they'd walk out in the streets and say, "Do you notice how that angel has got his crown on his head? It doesn't sit exactly right. Now if I were putting the crown on that angel, I'd have made it a little different." If an angel leads an orchestra up there, they'd say, "Do you notice how he's leading that orchestra? It sounds a little jazzy to me." Of course, I hope he'll be changed in heaven, but I sure wouldn't want to live next door to some fundamentalists I know.

I went to a place not long ago to preach. I went there, and I found certain things going on that didn't exactly suit me—I wasn't raised like that. But you know, God Almighty was there in power and people were being saved, and they were crying over sinners and getting them converted and people would say, "I'm praying for you, Dr. Bob, I'm praying for Bob Jones University." And I said, "They must be good folks; they must be good folks. I think you must be nice." Listen, look for the big things—now remember I'm talking to Christians. If a man denies the virgin birth of Christ, that isn't a little thing; if he denies the cleansing blood, that's a big thing. But if an institution is sound on the fundamentals, true to God, driving through for God, never flinching, exalting Jesus Christ, faithful to the task, going out uncompromising to the campaign, and you are looking for something wrong, you don't have to look far—just open the door of your heart and look in.

Len Boughton said one time that he wanted to have an orchestra in his church, and he got a boy to play a big violin and a little violin. One of his deacons came up to him and said, "Dr. Boughton, I can't stand the fiddle; that suggests the dance to me." Dr. Boughton said, "Look how many people were saved here tonight. Some of that orchestra has been converted. The Devil doesn't own the fiddle. He took it away from God and played jazz, wild music with it. Say, the Devil doesn't own any music. The idea of people thinking that the fiddle belongs to the Devil because the Devil happened to have one—He took it away from God. He took a Garden away from God, too, but it didn't belong to him. Everything he got he took away from God Almighty!" The deacon said, "Well, I don't care, the Devil's in those fiddles—there's a big one in the big one and a little one in the little one." Dr. Boughton said, "Now listen here, you've located the Devil wrong; you've got a big one in you and a little one in you!" If there's anything wrong around here, you won't have any trouble locating it. If you can tell us how to fix something right around here, just come and tell us; we'll do it. I'll pledge you my word, if Jesus Christ would walk out on this platform today and say, "Bob Jones, I want you to make a little change around here," and I knew Jesus was telling me, I'd fall down on my knees and I think everybody in this faculty would and I believe the Board of Trustees would and I believe 99 out of 100 students would say, "Let's fix it like He wants it." And if we fixed it like He wants it, there would be a few folks we might have to send home—to fix it like He wants it. Listen, we

have just one obligation in this school—that is to run a Christian school. A thing that is not Christian doesn't belong on this campus. No compromise, no trimming, no cutting corners—a Christian school, that's our job. If it ships folks from school, let them be shipped. A school is obligated, if it's Christian, to run a Christian school—that's what folks put up the money for. We're going to run one on this campus if we run any kind at all, and no school is a Christian school and no institution is a Christian institution that tolerates

destructive griping folks in the organization. Constructive people are nice to have around; destructive people are always instruments of the Devil. Let's remember.

Lord God, we thank Thee for the faithful folks in this organization, for the faculty and the students and the friends, for the money that has been given to us, for the work that has been carried on. Keep us ever faithful and true and may we never waver. We pray in the name of the Lord Jesus. Amen.

DEATH NOTICE

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Bible study, soon growing into worldwide prominence, and was one of the most influential members of the famous Church family. For the past several years, Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of knees and coldness of heart, inactivity, and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones now busy in the marts of trade and places of

worldly amusements. Experts—including Dr. Works, Dr. Reformer and Dr. Joiner—disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests and drives, but to no avail. A post-mortem showed that a deficiency of spiritual food, coupled with the lack of faith, heartfelt religion, and general support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.

In honor of her going, the Church doors will be closed on Wednesday nights, save the third Wednesday of each month, when the Ladies Pink Lemonade Society will serve refreshments to the men's handball team.

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Immodesty in Dress

In the early part of 71, female fashion designers came out with a more modest length dress and we all hoped this would take hold. However, the buyers bought the garments and hurried home to take up the hem to suit their own fancy. Somewhere prior to that, we had seen the maxi-skirt make its appearance on the market. Though it was a little to the extreme in the other direction, it was certainly a refreshing change, but it had little chance

of ever becoming the "in thing" as it was not revealing enough. The designer of the mini-skirt, Mary Quant, said and we quote, "Its purpose is sexual solicitation and seduction." This is one product that accomplished that which its inventor intended. The Atlantic Journal reports that five years prior to the debut of the mini (1958-1963) there was a marked decrease in forcible rapes in both the United States and England. The Journal relates

that in 1963, shortly after the mini skirts appeared on the streets, the record took a sharp turn in the other direction and by 1969 (the last world-wide figures available on the subject) there had been a 68 per cent increase in the United States and 90 per cent in England of forcible rapes. While in Washington D.C. last fall, we were told that the increase there had been 125 per cent within the period from Sept. 70 till Sept. 71.

—The Voice in the Wilderness.

pity the middle class

For years the greatest fear in a man's life was to be poor. It was about the worst thing that could happen. But gradually that's changing. In fact nowadays, you can get subsidized housing, health and dental care, university scholarships and various other welfare benefits, provided you're poor enough. All you need to enjoy many of the advantages of life is proof that you are disadvantaged.

Nobody can complain about that. It's human and kind. However, in curing poverty, society has created another problem group. And that's the middle class. Nobody wants to be middle class anymore because the middle class has an awkward amount of money . . . too much to be eligible to live as well as the poor, too little to live as well as the rich. The middle class wage earner is caught in between.

Instead of living downtown (like the rich and the poor) the poor sap has to buy a crummy lot 35 miles from town because that's all he can afford. And then he spends the rest of his life trying to pay his bills, educate the kids and meet the mortgage because nobody will help him out. If poverty gets any more attractive, this is the sort of thing we may run into at the office:

"Mr. Goodie, I wonder if I could speak to you for a minute?"

"What is it, Smedley, I'm busy."

"It's about my salary, Mr. Goodie. I wonder if you could give me a decrease?"

"You had a decrease less than a year ago, Smedley."

"I know, sir. I wouldn't ask if it wasn't important but I sure could use less money."

"What size decrease did you have in mind?"

"I was hoping for a \$25.00 cut in salary."

"Twenty-five dollars! That's a big slice, Smedley. What have you done to merit it?"

"I've worked for the company 23 years, Mr. Goodie. And I've never let you down. My work has always been up to standard."

"I realize that, Smedley. But \$25.00! Wouldn't you be satisfied with a \$15.00 cut? We have a budget right now. We're already below last year's salary figures. And I hear the union is furious, tax-wise."

"Mr. Goodie, a \$15.00 cutback is better than nothing but my wife and I had our hearts set on a \$25.00 decrease."

"How about \$20.00?"

"If I made \$25.00 less, we'd be eligible for an apartment in the city's new development, the one downtown with a pool, sauna and tennis court. Besides, my son would qualify for a government scholarship, and we would get his teeth fixed."

"You drive a hard bargain, Smedley. But you win. You get your \$25.00 decrease on this condition: If your work slips, you'll take a \$10.00 raise, no questions asked."

"Bless you, Mr. Goodie."

"And Smedley, will you invite me over for tennis and a swim some night when you get into your new place?"

"Certainly sir. I believe the poor should share with less fortunate."

Author unknown

Ban on Long Hair Spreads

"Five nations have issued edicts requiring trim hair styles, including agencies in the Philippines, Ceylon and Thailand during the past month. In several other Asian nations where once the hippie was welcome, the mod-style traveler is likely to be hard-timed by immigration and custom officials before being admitted. The cutback from long locks started in Singapore, where the ban is rigidly enforced. There are barbers at the airport immigration area. A male with hair below the collar, or an unkept beard or sideburns, must submit to a trim. If he refuses, it's back onto the airplane which brought him to Singapore. Ceylon and the Philippines are clamping down on visitors in unconventional dress, or with unusual hair length, on the presumption that they may be a threat to law and order or a health menace. Puritan Singapore's campaign against men's long hair was started by Prime Minister Lee Kuan Yew because he believes such hair fashions symbolize a decadent Western culture." (San Francisco Chronicle, Mar. 8, p. 10.)

A LAWYER'S STORY

Some years ago in St. Louis a Christian man was transacting some business with a lawyer. As he turned to go he hesitated and then said, "I have often wanted to ask you a question but I have been a coward."

"Why," replied the lawyer, "I did not think you were afraid of anything. What is the question?"

The business man then asked the lawyer point blank, "Sir, why are you not a Christian?"

The lawyer hung his head. He said, "Is there not something in the Bible that says no drunkard shall have any part in the kingdom of God? You know my weakness."

"That is not my question," answered the Christian man, "I am asking you why are you not a Christian?"

"Well," answered the lawyer, "I cannot recall that anyone ever asked me if I were a Christian, and I am sure nobody ever told me how to become one." Then the Christian drew his chair close to the lawyer, read him some passages from the Bible, and said simply, "Let us get down and pray."

The lawyer prayed first: "O Jesus, You know what a slave I am to drink. Here this morning your servant has shown me the way to God. Oh, break the power of this habit in my life."

Giving his testimony later, this drinking lawyer said, "Put it down big, put it down plain, that God broke that power instantly."

Who was this drunken lawyer? Dr. C.I. Scofield, famous editor of the Scofield Reference Bible!

—Grace Broadcaster

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