

# The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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## Not Yours To Give

*From The Life of Colonel David Crockett,*

compiled by Edward S. Ellis (Philadelphia: Porter & Coates, 1884).

One day in the House of Representatives, a bill was taken up appropriating money for the benefit of a widow of a distinguished naval officer. Several beautiful speeches had been made in its support. The Speaker was just about to put the question when Crockett arose:

"Mr. Speaker - I have as much respect for the memory of the deceased, and as much sympathy for the sufferings of the living, if suffering there be, as any man in this House, but we must not permit our respect for the dead or our sympathy for a part of the living to lead us into an act of injustice to the balance of the living. I will not go into an argument to prove that Congress has no power to appropriate this money as an act of charity. Every member upon this floor knows it. We have the right, as individuals, to give away as much of our own money as we please in charity; but as members of Congress we have no right so to appropriate a dollar of the public money. Some eloquent appeals have been made to us upon the ground that it is a debt due the deceased. Mr. Speaker, the deceased lived long after the close of the war; he was in office to the day of his death, and I have never heard that the government was in arrears to him.

Every man in this House knows it is not a debt. We cannot, without the grossest corruption, appropriate this money as the payment of a debt. We have not the semblance of authority to appropriate it as a charity. Mr. Speaker, I have said we have the right to give as much money of our own as we please. I am the poorest man on this floor. I cannot vote for this bill, but I will give one week's pay to the object, and if every member of Congress will do the same, it will amount to more than the bill asks."

He took his seat. Nobody replied. The bill was put upon its passage, and, instead of passing unanimously, as was generally supposed, and as, no doubt, it would, but for that speech, it received but few votes, and, of course, was lost.

Later, when asked by a friend why he had opposed the appropriation, Crockett gave this explanation:

"Several years ago I was one evening standing on the steps of the Capitol with some other members of Congress, when our attention was attracted by a great light over in Georgetown. It was evidently a large fire. We jumped into a hack and drove over as fast as we could. In spite of all that could be done, many houses were burned and many families made homeless, and, besides, some of them had lost all but the clothes they had on. The weather was very cold, and when I saw so many women and children suffering, I felt that something ought to be done for them. The next morning a bill was introduced appropriating \$20,000 for their relief. We put aside all other business and rushed it through as soon as it could be done.

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## A Basket Of Summer Fruit

By Rev. Pete Foxx

"Thus hath the Lord God shewed unto me; and, behold a basket of summer fruit. And he said, Amos, what seest thou? And I said, a basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them anymore.

Amos 8:1-2

Somehow the prophet Amos has gone unnoticed by many of the people of God. That truly is a shame, for he was a mighty preacher of God's judgment who more than qualifies for being a "hero of faith".

Amos would never have been voted most likely to succeed by his preacher boy's class. In fact, he never

went to prophet's school at all! He was busy about his task of tending sheep when God called him to proclaim His Word. I doubt if Amos even had a preaching suit. You see he was of very humble means. Poverty was such a reality in his life that he was forced to pick the loathsome sycamore figs to make ends meet. However,



Amos had what God could use . . . a broken heart and an unbending backbone.

So it was that around the year 800 B.C. Amos left his little hometown of Tekoa in Judah and went to Israel to preach the Word of the Lord. When a man chooses not to compromise and to preach the truth, he chooses a difficult and lonely road. No prophet was ever faced with a greater challenge than that which awaited Amos in Israel. His commission was to preach judgment to a people who were living in

open and blatant sin.

When Amos began his ministry, Uzziah was King of Judah and Jeroboam II was King of Israel. Both kingdoms of the divided nation were given to idolatry. In Bethel, the chosen people of God were bowing down before a golden calf. For the time being, no enemies were threatening the borders. Peace and prosperity reigned in the land. Times were so good that Amos was scorned and ridiculed as he delivered faithfully the message of God. They plugged their ears as he preached, "Woe to them that are at ease in Zion, and trust in the mountain of Samaria . . ."

In our passage in the eighth chapter of Amos, the prophet is given a vision and is then asked what it was he saw. The Lord had showed him a basket of summer fruit . . . fruit that was dead ripe and ready to rot. Amos got the message. Israel was ripe

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## Obedience To Scriptures

# Fundamentalist Congress

More than 2,000 delegates from every continent who attended the World Congress of Fundamentalists in Edinburgh, Scotland, June 15-22, unanimously passed resolutions stressing obedience to the Scriptures.

The resolutions included the defining of a Fundamental Christian; and opposition to the women's liberation movement, the slanted report of the mass news media, the so-called new morality, the liquor and drug traffic, false religions including "the Satanic and unbiblical cult of Sun Moon and Herbert W. Armstrong."

Also condemned were the "cheap and worldly approach of Youth for Christ, Campus Crusade, Young Life, and such organizations with their 'easy believism' and ungodly philosophies;" upheld separation of church and state; and rejected sensual religious music.

The resolutions also labeled as "perversions of Holy Scripture" such versions of the Bible as "Good

News for Modern Man," "The Living Bible," The Revised Standard Version," and "The New English Bible." They also declared that the "Ecumenical movement, promoted jointly by the World Council of Churches and the Church of Rome, is Satanic in origin and objective."

The Congress also went on record supporting "the stand taken by the Fundamentalists of Northern Ireland in these days of testing and trial, and assures them of their prayers and support as they refuse to surrender their Protestant heritage and their majority right."

The rest of the resolutions follow:

A FUNDAMENTALIST IS A BORN-AGAIN BELIEVER IN THE LORD JESUS CHRIST WHO

1. Maintains an immovable allegiance to the inerrant, infallible, and verbally inspired Bible;

2. Believes that whatever

the Bible says, is so;

3. Judges all things by the Bible and is judged only by the Bible;

4. Affirms the foundational truths of the historic Christian Faith:

The doctrine of the Trinity  
The incarnation, virgin birth, substitutionary atonement, bodily resurrection, ascension into heaven and Second Coming of the Lord Jesus Christ

The new birth through regeneration of the Holy Spirit

The resurrection of the saints to life eternal

The resurrection of the ungodly to final judgment and eternal death

The fellowship of the saints, who are the body of Christ;

5. Practices fidelity to that Faith and endeavors to preach it to every creature;

6. Exposes and separates from all ecclesiastical denial of that Faith, compromise with error, and apostasy from the Truth; and

7. Earnestly contends for

the Faith once delivered.

Therefore, Fundamentalism is militant orthodoxy set on fire with soul-winning zeal. While Fundamentalists may differ on certain interpretations of Scripture, we join in unity of heart and common purpose for the defense of the faith and the preaching of the Gospel, without compromise or division.

Unless a man holds and defends the Faith of Scripture and is concerned for the salvation of the lost, he is not a true Fundamentalist. We, therefore, repudiate and reject the term "neo-fundamentalist" as an invention of one who would discredit a movement he cannot dominate.

THE COMMITTEE ON THE DEFINITION OF FUNDAMENTALISM:

Bob Jones, III  
Jack P. Manley  
Ian R.K. Paisley  
G. Archer Weniger  
David D. Yearick

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## EDITOR'S DESK

I have just returned from the World Congress of Fundamentalists held in Edinburgh, Scotland, June 15-22. Following this Congress I, along with several other preachers, went to Northern Ireland, where we spent several days preaching in the churches of the Free Presbyterian Church, the group with which Dr. Ian Paisley is associated.

There were close to five hundred people that went on three chartered flights from the United States, and over four hundred people that came by boat from Northern Ireland. Hundreds of other people including missionaries came from all parts of the world, including Lebanon, Israel, India, Pakistan, Korea, Japan, and from many places in Europe. Dr. Paisley opened the Congress, and Dr. Bob Jones was the closing speaker. For

about six to seven hours per day, the delegates met in Ussher Hall and heard messages of interest to Fundamentalists. Hundreds of preachers and missionaries participated in the Congress. The music was supplied by a twenty-two member chorale from Bob Jones University under the direction of Dr. Dwight Gustafson. In addition to this, there were many solos and duets by outstanding musicians from around the world.

The Congress, in the opinion of those who attended, was a tremendous success and challenged and encouraged the hearts of those attending to go back to their respective places of service and take an even stronger stand for the Word of God, the Lord Jesus Christ, and the Fundamentals of the Faith.

FROM PAGE 1

## Fundamentalist Congress

### REGARDING WOMEN IN SCRIPTURE

This World Congress of Fundamentalists resolves 1. That the adoption of the ordination of women to the ministry is precluded by the Word of God (1 Timothy 3:2; 1 Timothy 2:12).

2. That we totally repudiate as unbiblical and anti-Christian the aims and activities of the women's liberation movement which rob women of their God-given privileges and undermine the purity and

discipline of the Christian home (1 Peter 2:19).

3. That we uphold the Biblical distinction between the sexes which assign to the man and woman their respective and complementary roles in society, the church, and the home. This distinction should be obvious in dress and appearance; and we, therefore, reject all unisex trends in dress and hair styles. We believe that the Christian's appearance must be characterized by modesty,

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FROM PAGE 1

## Not Yours To Give

"The next summer, when it began to be time to think about the election, I concluded I would take a scout around among the boys of my district. I had no opposition there, but, as the election was some time off, I did not know what might turn up. When riding one day in a part of my district in which I was more of a stranger than any other, I saw a man in a field plowing and coming toward the road. I gauged my gait so that we should meet as he came to the fence. As he came up, I spoke to the man. He replied politely, but, as I thought, rather coldly.

"I began: 'Well, friend, I am one of those unfortunate beings called candidates, and—'

"Yes, I know you; you are Colonel Crockett. I have seen you once before, and voted for you the last time you were elected. I suppose you are out electioneering now, but you had better not waste your time or mine. I shall not vote for you again."

"This was a sockdolager . . . I begged him to tell me what was the matter.

"Well, Colonel, it is hardly worth-while to waste time or words upon it. I do not see how it can be mended, but you gave a vote last winter which shows that either you have not capacity to understand the Constitution, or that you are wanting in the honesty and firmness to be guided by it. In either case you are not the man to represent me. But I beg your pardon for expressing it in that way. I did not intend to avail myself of the privilege of the constituent to speak plainly to a candidate for the purpose of insulting or wounding you. I intend by it only to say that your understanding of the Constitution is very different from mine; and I will say to you what, but for my rudeness, I should not have said, that I believe you to be honest. . . . But an understanding of the Constitution different from mine I cannot overlook, because the Constitution, to be worth anything, must be held sacred, and rigidly observed in all its provisions. The man who wields power and misinterprets it is the more dangerous the more honest he is."

"I admit the truth of all you say, but there must be some mistake about it, for I do not remember that I gave any vote last winter upon any constitutional question."

"No, Colonel, there's no mistake. Though I live here in the backwoods and seldom go from home, I take the papers from Washington and read very carefully all the proceedings of Congress. My papers say that last winter you voted for a bill to appropriate \$20,000 to some sufferers by a fire in Georgetown. Is that true?"

"Well, my friend; I may as well own up. You have got me there. But certainly nobody will complain that a great and rich country like ours should give the insignificant sum of \$20,000 to relieve its suffering women and children, particularly with a full and overflowing Treasury, and I am sure, if you had been there, you would have done just as I did."

"It is not the amount, Colonel, that I complain of; it is the principle. In the first place, the government ought to have in the Treasury no more than enough for its legitimate purposes. But that has nothing to do with the question. The power of collecting and disbursing money

at pleasure is the most dangerous power that can be intrusted to man, particularly under our system of collecting revenue by a tariff, which reaches every man in the country, no matter how poor he may be, and the poorer he is the more he pays in proportion to his means. What is worse, it presses upon him without his knowledge where the weight centers, for there is not a man in the United States who can ever guess how much he pays to the government. So you see, that while you are contributing to relieve one, you are drawing it from thousands who are even worse off than he. If you had the right to give anything, the amount was simply a matter of discretion with you, and you had as much right to give \$20,000,000 as \$20,000. If you have the right to give to one, you have the right to give to all; and, as the Constitution neither defines charity nor stipulates the amount, you are at liberty to give to any and everything which you may believe, or profess to believe, is a charity, and to any amount you may think proper. You will very easily perceive what a wide door this would open for fraud and corruption and favoritism, on the one hand, and for robbing the people on the other. No, Colonel, Congress has no right to give charity. Individual members may give as much of their own money as they please, but they have no right to touch a dollar of the public money for that purpose. If twice as many houses had been burned in this county as in Georgetown, neither you nor any other member of Congress would have thought of appropriating a dollar for our relief. There are about two hundred and forty members of Congress. If they had shown their sympathy for the sufferers by contributing each one week's pay, it would have made over \$13,000. There are plenty of wealthy men in and around Washington who could have given \$20,000 without depriving themselves of even a luxury of life. The congressmen chose to keep their own money, which, if reports be true, some of them spend

SEE PAGE 3

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Secondary History Teacher needed for fall term. Tulsa Christian Academy, 2805 W. 48th Street, Tulsa, OK 74107.

FROM PAGE 2

**Davy Crockett**

not very creditably; and the people about Washington, no doubt, applauded you for relieving them from the necessity of giving by giving what was not yours to give. The people have delegated to Congress, by the Constitution, the power to do certain things. To do these, it is authorized to collect and pay moneys, and for nothing else. Everything beyond this is usurpation, and a violation of the Constitution.

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“So you see, Colonel, you have violated the Constitution in what I consider a vital point. It is a precedent fraught with danger to the country, for when Congress once begins to stretch its power beyond the limits of the Constitution, there is no limit to it, and no security for the people. I have no doubt you acted honestly, but that does not make it any better, except as far as you are personally concerned, and you see that I cannot vote for you.”

“I tell you I felt streaked. I saw if I should have opposition, and this man should go to talking, he would set others to talking, and in that district I was a gone fawn-skin. I could not answer him, and the fact is, I was so fully convinced that he was right, I did not want to. But I must satisfy him, and I said to him:

“Well, my friend, you hit the nail upon the head when you said I had not sense enough to understand the Constitution. I intended to be guided by it, and thought I had studied it fully. I have heard many speeches in Congress about the powers of Congress, but what you have said here at your plow has got more hard, sound sense in it than all the fine speeches I ever heard. If I had ever taken the view of it that you have, I would have put my head into the fire before I would have given that vote; and if you will forgive me and vote for me again, if I ever vote for another unconstitutional law I wish I may be shot.”

“He laughingly replied: ‘Yes, Colonel, you have sworn to that once before, but I will trust you again upon one condition. You say that you are convinced that your vote was wrong. Your acknowledgment of it will do more good than beating you for it. If, as you go around the district, you will tell people about this vote, and that you are satisfied it was wrong, I will not only vote for you, but will do what I can to keep down opposition, and, perhaps, I may exert some little influence in that way.’

“If I don’t,’ said I, ‘I wish I may be shot; and to convince you that I am in earnest in what I say I will come back this way in a week or ten days, and if you will get up a gathering of the people, I will make a speech to them. Get up a

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**Remember When....**

**Girls Were Girls & Men Were Men?**

*and you could tell the difference on sight.*



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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.



FROM PAGE 1

# Summer Fruit

for the judgment of God! Her wickedness had consumed the longsuffering of God Almighty!

Israel had reached the nadir of her existence. She had stooped to the point where her merchants dreaded to see religious holidays or the Sabbath days. Materialism had so gripped the land that it was utter anguish to close the shops for business. The poor of the nation were trodden under, or as Amos says, "swallowed up". Shoddy goods were sold as first quality. Folks did not receive the full amount of produce which they thought they were buying. Prices were exorbitant and scales were falsified so that the shekel weighed more than was indicated. Business had

become so crooked that the common people could no longer afford to buy everyday necessities. It was without the slightest sense of guilt that these greedy merchants sold their Jewish brothers into servitude. The Lord was looking down upon all of this, and His grief turned into wrath. In verse 7 of Amos, chapter eight, the Lord takes an awesome oath, "The Lord hath sworn by the excellency of Jacob, 'Surely I will never forget any of their works. Shall not the land tremble for this...'"

It would serve us well to look around in this year of America's Bicentennial and take account of what we see. An honest look will reveal that the very seeds of Israel's destruction and fall are firmly planted in our own soil. Even worse, much of the planted seed has already sprouted and is coming into full bloom. Our beloved nation, like Israel of old, is ripe for the judgment of God!! I see within our own land a "basket of summer fruit". Let us look within this basket and see what years of liberalism, humanism and socialism have produced.

## FRUIT OF AMORALITY

Anyone who thinks America is a nation of bad morals is simply behind the times. We are not a people of bad morals, we have no morals at all! Like Israel, we have reached the point where we can no longer blush. Nothing shocks us. No action is beyond belief.

During the month of June, two young women were fighting for their rights in the State Court in Tallahassee, Florida. They were demanding that they be allowed to go bare-chested just like the boys! They

argued that men are not required to wear shirts or a covering for their chest in public, so why should they be forced to comply with such a law?

Discrimination was their cry.

Recently six inches of rain fell in a short period of time upon the streets of Chicago. A man and his wife, along with three of their six children were forced to detour their car into an unfamiliar section on the south side. A group of young thugs stopped them and demanded ten dollars to let them pass. When the father refused, they shot the mother dead before the eyes of her three children sitting in the back seat.

Pornography, liquor and drugs have become an accepted way of life in America. Homosexuals and prostitutes are demanding their rights from the government. The murder of children through the means of abortion is now a legal way of ridding ourselves of the unwanted. Family life is experiencing a total breakdown. We are living in the pigs' sty and we cannot even smell the odor!! No, I do not see bad morals, I see no morals at all!

## FRUIT OF APOSTASY

Never in the history of Christianity has the Word of God come under such vicious and determined attack. Surprisingly enough, this open and unashamed attack comes from those within the professing Church. In this day of "enlightenment" and "situation ethics", the religious crowd refuses to be bound by the restraint of Scripture. The Bible as the sole rule for faith and practice is simply not a thing to be tolerated. Religion in distinguished as the true Word of God. Among such perversions of Holy Scripture this Congress would identify the following:

See Page 5

# An Independence Celebration

Picnics, hot dogs, apple pie, watermelon, sparklers, fireworks — Oh, it was a wonderful day! And no wonder — everyone had put so much work and preparation into it, because this was the Fourth of July! Not just any Fourth of July! This was July 4, 1976, the two-hundredth birthday of our country. It had to be special.

Susan and Johnny rode their ponies in the parade that morning. They didn't look so grand compared to the sleek Palamino with their heads held high or Mr. Bradley's highstepping Tennessee Walker, leading the parade, but that didn't bother the children. They enjoyed being in the parade, and in America — fancy, or plain, with silver-studded saddle or bareback, — you can be a part of things.

The turtle race was exasperating. Susan and Johnny had practiced their turtles every day for a week, but it didn't do a bit of good. When the judge turned the big box over and all the turtle entrants poured out, Susan and Johnny's turtles just sat there in the middle of the circle. All the shouting didn't do a bit of good. They wouldn't budge. They didn't even stick their heads out. They acted as if they were frozen, or dead! When the winning turtles finally meandered across the finish line, the children picked up their precious tortoisoes and put them in their own boxes assuring the little slow-pokes that they would feel better when they got home, back to their own washtubs. But that's America, — slow or fast, win or lose, — everybody can enter the race. Everybody can try. If he has enough grit, everyone has the liberty to compete for the title, whether it's a turtle race, a job, an education, or the presidency.

The highlight of the day came during a special ceremony in the evening when the band played the "Star Spangled Banner" and Old Glory was slowly raised. As the last note sounded and the flag unfurled in the breeze, the band broke loose on "The Stars and Stripes Forever," and fireworks burst all over the sky. It was enough to make your heart swell with pride and make shivers go up and down your spine. Yes, sire! It's great to be an American!

The only blight on the day, the near-disaster of the day, was the afternoon prank on Johnny. It was all in fun as the children dared him to lie down on the park bench and let them rope him down. They laughed and teased as he pretended to protest and try to get away. Round by round they wrapped the rope around Johnny tying him securely to the bench. Beginning with his feet, round by round slowly the rope came up. Suddenly Johnny didn't like the feeling, suddenly the fun was over and Johnny wanted out! But the children, caught up in the excitement, continued to hold him down and steadily wrapped the rope. Johnny's pleas for help went unheeded and as the last knot was tightened, the children ran off, delighted with the whole affair. But Johnny was scared. It was no fun being tied down! Helpless to move, he was like a prisoner! Fear struck his heart, and he panicked! At first he cried and hollered, then he let out a blood-curdling scream that brought Mother and a score of others from the picnic. It didn't take Mother long to free Johnny, and it didn't take her long to let him and Susan and all the children know that capturing and tying down children was no way to play and it would not be tolerated!

At home, exhausted from the exciting day, the children sat quietly in the porch swing until they could get calmed down enough to get ready for bed. The silence of the warm night air was broken only by the singing of the locusts in the trees and the steady, rick-rack creaking of the old swing as it went back and forth. It felt good to be home again. It felt quiet and calm and secure.

Barely above a whisper, Johnny spoke, "Fun day, wasn't it?"

"Yeah."

"Pretty fireworks, huh?"

"Yeah...but I liked the parade best. It was fun to ride Beauty right down the middle of the street."

"Beauty! I hope nobody watching the parade finds out you call that flea-bitten old bag, 'Beauty!'"

"Huh! That old bonebags of yours is hardly a hand higher than mine and not half as pretty! At least people could tell Beauty is a horse. They probably

thought that old plow-plug of yours was part — part donkey!"

"Okay. Knock it off!"

Once again the crickets and locusts took over with their singing, and the children sat swinging in the quiet rhythm of the old swing's "rick-rack, rick-rack."

Minutes passed.

"Susan?"

"Huh?"

"You know that game we played today?"

"Yeah."

"Well, don't ever ... don't ever tie me down like that again."

"Tie you down? Well, it was partly your fault, too. You took the dare."

"I know, I know. But just don't do it again to me — or anybody. That about scared me out of my wits."

"Yeah, I know. I'm sorry..."

"Susan?"

"Yeah."

"I think I know just a teensy bit how Joseph must have felt when they bound him with fetters and irons and hauled him off to Egypt. He was helpless. He was a prisoner. That must have been awful!"

"Yes, I guess it was. I never thought about how scared he must have been. He surely wasn't free."

"You know, I think the little girl who was Mrs. Naaman's maid was like that, too. She was captured and taken away from home and had to be a slave in the captain's home. She was a slave, Susan, just a slave!"

"Hmmm. That's bad. Really bad. And the same thing happened to Daniel and his friends."

"You know, you're right. Nebuchadnezzar's army ransacked the temple, burned Jerusalem, captured those boys, hauled them down to Babylon and made slaves of them. It's wonderful that they stood for the Lord as they did, but they must have had some very hard experiences. Mama says all that happened because the people of Israel did not obey God's Word, and they mixed with the ways and religion of the heathen people."

"Rick-rack, rick-rack," the swing creaked as the children thought in silence.

"Johnny?"

"What?"

"Do you think ... do you think that could ever happen in our country?"

"What do you mean?"

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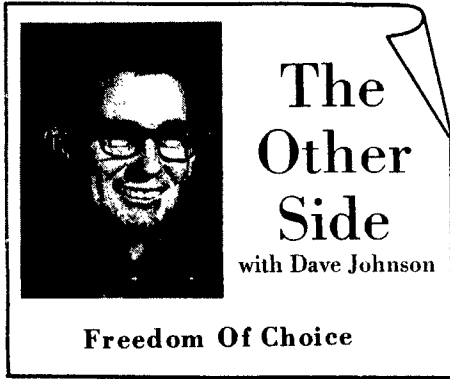
As a school bus, it's ideally suited to special education programs, field trips, and activity use, as well as regular schedules. With standard, 8'6" high body seating, the Pacemaker accommodates from 23 to 33 children. An optional floor plan provides for sit-gate installation and wheelchair passengers.

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On May 26, 1976, a grand jury in San Diego, California accused 19 persons of smuggling a drug into the country from Mexico. The dastardly deed did not involve the usual illegal drugs such as heroin or marijuana. The accused persons have been smuggling a harmless drug which is known by the names laetrile, amygdalin, or vitamin B-17 and is made from apricot pits.

The battle for legalized B-17 or "freedom of choice" in cancer therapy began several years ago. I first learned about laetrile in 1971 but I'm sure that it was being used by people in this country long before that time. As a matter of fact, a friend of mine was taking "secret" trips to a clinic in Mexico back in 1970. Since then I learned that the purpose of these trips was to obtain B-17 treatments for cancer. I might add that this friend is still quite healthy and his doctor reports no sign of cancer or of any side effects.

The issue at stake in the battle for laetrile is not cancer but freedom — freedom to live and eventually die without government interference. The duty of government is to protect all persons, liberties and properties from unjust attack. For example, if I take LSD and commit murder while under the influence of this drug, the LSD should rightfully be illegal. It has caused the loss of either life, liberty or property. We can all understand why LSD is illegal but what about vitamin tablets. Have you ever heard of any heinous crimes committed by a person who was under the influence of "One-a-Day"?

It is quite interesting that the same people who are fighting B-17 are also supporting fluoride. Again, freedom of choice is at stake. The people who are drinking city water in my city as well as most other cities are taking medicine which they do not choose to take. While we are on the subject of fluoride, please allow me to insert a few interesting facts.

The following statement is from Carlton B. Fredericks, Ph.D at a 1966 symposium in Washington: "If fluoridation is so safe that you could drink a bathtubful of (fluoridated) water, why are prescriptions required for (fluoride) tablets?....

You are told on the label (of fluoride tablets) by Food and Drug Administration Regulations, 'Do not use if the content of fluoride in the water is more than 0.7 parts per million.' Now isn't that interesting when they tell you that you can drink all the water you want, it doesn't make any difference?"

Besides the fact that sodium fluoride is the active ingredient of rat poison and insecticides, the following dangers are given by Willard E. Edwards who is the engineer and corrosion consultant in Honolulu. He reports these damages as typical of corrosion damage following fluoridation of municipal water systems:

1. City water mains burst due to internal pipe corrosion.
2. Hot water heaters were eaten out and burst.
3. Lawn-sprinkling piping systems corroded and leaked.
4. Dishwasher and other water pumps corroded and had to be replaced.
5. Domestic and industrial plumbing rapidly corroded.
6. Fluoridation supply equipment was eaten up by the fluoride. The reliability of such equipment is impaired and may result in dangerously high fluctuations of the fluoride content in the water.
7. Automobile radiators were eaten out by fluoride corrosion.

Now, lets get back to the B-17 issue. Doctors prescribe laetrile, legally, in a score of other nations for treatment of cancer. In the U.S., thousands of Laetrile users claim benefits, often telling how they turned to it as a successful last resort after being diagnosed as terminally ill. In spite of this, the National Cancer Institute, the Food and Drug Administration, the AMA, and state groups such as the California Department of Public Health oppose even controlled tests on human beings.

The US News and World Report for June 21, 1976 admits that the standard treatment of cancer is quite often painful and disfiguring while B-17 is neither. According to this source, the only danger in laetrile is the fact that its users do not use the normal methods. This news article did not point out the usual treatments (surgery, radiation,

FROM PAGE 4

# Summer Fruit

once man is liberated from the authoritative and infallible Word, any doctrine is open to attack. All barriers which protect such a precious truth as the diety of Christ.

Confusion and compromise characterize every aspect of our nation. Nowhere, is it more evident than in religious America. Good men are being swallowed up on every hand. Right and wrong or black and white has become a muddled gray. Spiritual discernment seems to be slipping from the grasp of so many.

Due to a lack of genuine spirituality, many churches are turning to the charismatic movement. Here, escape from reality is possible for a chosen few. Experience replaces the Word. Feeling supplants faith. All are embraced who possess "the gifts".

Remnants of the "Jesus People" movement can still be seen wandering around in a mystical daze. "Beings" in smelly bodies and with long hair can be heard spouting the right words. However, all that they say is denied by sensuous and ungodly living. There is a vital link between true doctrine and righteousness and this crowd has not found it.

Churches, even ones where the preaching of the Gospel can still be heard, are embracing standards of music that at best can be identified as retarded and superficial. A worldly beat and sentimental words do not combine to form Christian music.

Compromise evangelism still reigns and the philosophy is still being expounded that, "the end justifies the means". Those who name the Name of Christ continue to be willing to sacrifice doctrine and standards for cooperation and crowds. We have run the gamut from Graham to Gotthard and Christian people seem as unable as

ever to grasp the doctrine of separation.

I have labeled this whole garbled mess, "Cotton Candy Christianity". Twentieth century religion in America is little more than a huge wad of sticky sweet fluff which is void of any real substance. The verse in Jeremiah 6:16 comes to mind, "Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' But they said, 'We will not walk therein'".

## FRUIT OF APATHY

Our Federal Government appears to be doing all that is possible to produce dropouts from society. Its success is evident. We have become a nation of non-doers and non-thinkers. Washington will care for us from the cradle to the grave. Big Brother demands the privilege to do it (for you) and if resistance is offered it will do it (to you). There is no longer any room for individuals or individuality. Everyone must fit the mold of the computer printout.

This rigid regulation of American lives has helped to produce an attitude of apathy. Why vote? Why write a congressman? Why speak out against the spiritual and moral corruption of our elected officials? Who cares what is going on in Washington? What matters beside the fact that we have a place to live and a place to go to work? Don't rock the boat. Don't upset my established routine.

Sadly, this attitude of "What's the use?", has made its way into our churches. I am afraid if the truth were known, most folks don't really care what happens to other people. The burden for the souls of men and women, boys and girls just isn't there. The ardor and zeal with which we loved and served the Lord has

waned into an icy regularity. Oh, we go through the motions and carry out the programs, but do we really care? Would the Lord say to you what He said to the Ephesian church, "Nevertheless I have somewhat against thee, because thou hast left thy first love"?

## CONCLUSION

Positive thinking and promising predictions are not going to help America any more than they helped the nation Israel. Israel was judged severely, but fairly. She lost her land, her people and her freedom because she refused to heed the message of the Lord. It is the true American patriot who will boldly speak the truth as it is.

Christian Americans can do much for this country which has been a haven for believers for centuries. The times demand, however, that we lay down our carnal weapons and turn to spiritual weapons which are by far the most effective. America needs salt to delay the decay and she needs light to show her the way. We have a very great need to remember the words of Jeremiah as recorded in Lamentations 3:22-24:

It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him.

Fundamental, born again believers are the people who are able to reach God in prayer. We are the people that can preach the Word in power. We are the people who can be living epistles to be read by all men. What I am saying is this — do not become so involved in that which is good that we leave the best undone. We need men to stand and preach the

(FROM PAGE 2)

# Fundamentalist Congress

as an eloquent testimony against the permissiveness of this apostate age. (Deut. 22:5; I. Cor. 11:5-10; Rev. 9:8; I Tim. 2:9,13).

## REGARDING THE MASS MEDIA

This World Congress of Fundamentalists, believing in a free press, deplors the slanted reporting of the news by the mass media (press, radio, and television) and exhorts those responsible to exercise discernment in truthfully presenting the facts.

## REGARDING THE NEW MORALITY

This World Congress of Fundamentalists believes that the Bible is the only infallible authority in understanding the being, relationships, and practices of man. We utterly deplore

Word of God more than we need orators of anticommunism. We need Christians on their knees more than we need marchers in the streets. We need workers to spread the Gospel more than we need workers to spread political conservatism. Remember there is no one to take our place behind the pulpit or in the prayer closet. If it comes down to a choice between that which is good and that which is best, we really have no choice at all.

Of all the judgments pronounced upon Israel none was more bitter than that which is found in Amos 8:11. We read,

Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

Dear people of God, will you grasp this one final principle? If you do not love and appreciate and honor the Word of God, it will be taken from us. Even worse, if we fail to cherish the beloved Book, we will lose it through neglect. Would to God we will not lose our land! Would to God we will not lose our freedom! But most of all, would to God we will not lose the Holy Scriptures for any reason! There is a famine in our land of America tonight . . . a famine for the hearing of the words of the Lord. We who truly know the Lord and love His Word must guard our Sacred Treasure with a holy jealousy. We must teach it to our children. We must preach it in our churches. We must share it with our loved ones and friends and even strangers. Not only that, but we must live the Word before others in an open and consistent manner. Summer is coming to America. Soon God will be harvesting "a basket of summer fruit". Will you work? The night is coming when man can work no more.

chemotherapy) are very expensive while laetrile is relatively inexpensive. The expense of laetrile would decrease rapidly if it were legalized.

Mike Culbert, editor of the Berkeley Daily Gazette has written a book in which he looks into the pro and con arguments. Culbert concludes that there is no legitimate reason why laetrile should not be made legal for human use. While examining some special interest groups, Culbert points out that, "It is far more profitable to look for a cancer cure than to fine one."

Does B-17 prevent and cure cancer? I don't know. Many doctors and patients claim that it will. Does Fluoride harm your body if taken in larger doses than the water naturally gives.

the new morality as an insidious device of Satan to lure this generation into a course of self-destructive lawlessness and licentious immorality, including sexual promiscuity, abortion, homosexuality, and other sexual perversions.

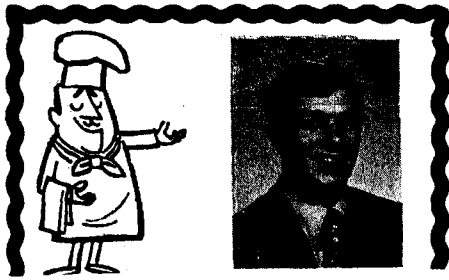
## REGARDING DRUGS

This World Congress of Fundamentalists, recognizing that man apart from God is totally depraved, resolves to oppose the liquor and drug traffic which damns men's bodies and souls and brings untold misery to millions.

## REGARDING FALSE RELIGIONS

This World Congress of  
**SEE PAGE 7**





## Educational Potluck

by Dr Jim Biddle

THE MEANING IS THE MESSAGE

Since no subject is amoral, the values embodied in a discipline cannot be neutral; they either support or contradict God. The Christian teacher, then, has the duty to identify the values within his discipline and to relate these values to God and His Word. This process necessitates an understanding of the source of truth and a clear comprehension of the rationale for God-centered content. Without an understanding of the source of truth, the object of truth is lost; without an understanding of the rationale of truth, the reasons for the Christian life are lost. If the object of truth and the reasons for the Christian life are lost, then Christian education is lost.

"Christian education" is a process which in substance must be both Christian and educative; to function as an educational institution, for instance, with only the form or atmosphere of Christianity (chapel, Bible classes, etc.) is to have the form of godliness without having the power thereof. The truth which empowers and embodies Christian education is that God is sovereign in all areas — including academics: "The fear of the Lord is the beginning of Knowledge" (Proverbs 1:7). As creator, God is the source of all truth; hence, to know correctly is to know as God intends one to know. To have true knowledge, one must comprehend the relationship between "facts" and God. Unless one perceives this relationship between God and His creation, one cannot understand that creation. Furthermore, since the Christian alone has the Spirit of Truth to lead him into all truth (John 16:13), Christian education is the only education that has adequate access to truth. This is not to say that unbelievers can never gain knowledge or know some truths, but it is to say that they can never adequately comprehend. On the other hand, this does not imply that Christians have comprehensive knowledge, but it does assert that only Christians can have adequate knowledge. For the interaction between God and

His creation gives meaning and validates truth. Only by viewing creation from the Creator's perspective can it be seen aright.

As an extension of the Christian home, the Christian school seeks to educate by bringing to maturity the capacities of the child, to inform by communicating knowledge, and to make Christ-like by bringing every thought into captivity to Christ. Christian education, therefore, strives to realize a child's God-given potential and to re-direct that potential back to God. This means that the curriculum of Christian schools must evoke an understanding of the archetypal relationships in life: the relationships of man to Creator, man to creatures, and man to creation.

### I. Man to Creator Relationship

As God's image bearer, man has a unique relationship to God; no other creature, not even the angels, enjoys all the privileges and responsibilities God has granted to man. Moreover, it is from these privileges and responsibilities that man derives his meaning and essence; that is, man is not fully man until his existence conforms to God's expectations. Because of its place of prominence in contemporary society, the school is a powerful agent in the transmission of the "purpose of life." The Christian school in particular, ought to stress the two basic God-ordained relationships between man and God: first of all, along with the rest of creation, man's greatest privilege is to please God (Rev. 4:11); secondly, as the crown of creation, man has been given the further responsibility of reverencing, obeying, and loving God (Eccl. 11:13, Matt. 22:37). In order to fulfill these responsibilities, the Christian school ought to emphasize the following general objectives:

1. understanding the character and nature of God
2. respecting the authority and applicability of Scripture

FROM PAGE 3

## Davy Crockett

barbecue, and I will pay for it.

"No, Colonel, we are not rich people in this section, but we have plenty of provisions to contribute for a barbecue, and some to spare for those who have none. The push of crops will be over in a few days, and we can then afford a

3. recognizing the necessity of regeneration
4. appreciating the servanthood of believers

### II. Man to Creature Relationship

To properly view the creature, one must have seen the Creator; only after his vision of the thrice holy God did Isaiah see himself accurately (Isa. 6). Through the new birth, that image that was corrupted by the Fall is renewed in righteousness, holiness, and knowledge after the image of Him who created man (Eph. 4:24, Col. 3:10). Just as Christ clearly stated that one's primary responsibility is to God, He also said that one's next responsibility is to Man the creature (Matt. 22:36-40). Because all men are God's image bearers (Man shares God's image but not His nature), each person must respect that God-image in himself and others. Although the usual interpretation of "Thou shalt love thy neighbor as thyself" centers on obligations to others, the verse implies a particular duty toward oneself as well. The Christian school should strive to establish the proper relationship of each pupil with himself and with others. To reach these objectives, the school ought to lead the pupils to recognize:

1. the uniqueness and worthiness of each individual
2. the vitalness of an accurate self-concept (that is, seeing oneself as God sees him).
3. the necessity of accepting oneself as God has created him.
4. the indispensability of Godly character.
5. the necessity of charitable service toward others.

### III. Man to Creation Relationship

As the vice-regent of God, man must exercise certain duties relative to the created universe. Having been granted dominion (Gen. 1:28), man bears the responsibility for the proper use of his authority. It should be remembered, however, that dominion is not sovereignty; Adam was to dress and keep the garden (Gen. 2:15), not to misuse and abuse it. (Because the universe is the work of God's hand and not an extension of His being, the Christian will necessarily reject and oppose any pantheistic tendencies in the contemporary ecology movement.) Likewise, as God's steward, man has an obligation to manage and preserve God's

handiwork — His world and our environment. Therefore, it is incumbent on the Christian school to address itself to the relationship between man and creation. There are, however, two facets of creation: the material and the non-material. Whereas the material creation takes the form of the physical environment, the non-material creation is the essence or heart of that form — truth. Since the material creation is not self-interpreting, the nonmaterial aspect becomes the focus of education for it alone supplies meaning. The "facts" of the world are accurately understood only when given order by an understanding of God's design. Although any education which is not in quest of truth cannot be called "education," the perception of the source of truth is the watershed distinguishing the academic component of Christian education from secular education. Both Christian and secular education may deal with truth, but they differ in perception of the source of truth, and they will differ also in the rationale for truth.

Christians realize that God the Father is the Source of Truth (Deut. 32:4), God the son is the Incarnation of Truth (John 14:6), and God the Spirit is the Spirit of Truth (John 16:13). Accepting that "in Christ are hid all the treasures of wisdom and knowledge" (Col. 2:3) and that only through God's light (truth) can we see light (Ps. 36:9), Christian education demands that God's revealed and natural laws be the touchstone of truth. Truth, then, is the interact (point of contact) between God the Creator and God's creation. With this rationale, Christian educators can proclaim that one discovers rather than creates truth.

Concerning the material creation, therefore, Christian schools ought to emphasize:

1. the manifestation of the eternal God in a temporal universe.
2. the responsibilities of man's dominion over creation.
- Relative to the non-material facet of creation, the Christian School ought to stress:
  1. the focus of truth in God.
  2. the cohesion of truth in God.
  3. the demands for truth in critical and evaluative thinking.
  4. that availability of permanent truth in time because of the manifestation of God in time.

day for a barbecue. This is Thursday; I will see to getting it up on Saturday week. Come to my house on Friday, and we will go together, and I promise you a very respectable crowd to see and hear you.'

"Well, I will be here. But one thing more before I say good-by. I must know your name.'

"My name is Bunce.'

"Not Horatio Bunce?'

"Yes.'

"Well, Mr. Bunce, I never saw you before, though you say you have seen me, but I know you very well. I am glad I have met you, and very proud that I may hope to have you for my friend.'

"It was one of the luckiest hits of my life that I met him. He mingled but little with the public, but was widely known for his remarkable intelligence and incorruptible integrity, and for a heart brimful and running over with kindness and benevolence, which showed themselves not only in words but in acts. He was the oracle of the whole country around him, and his fame had extended far beyond the circle of his immediate acquaintance. Though I had never met him before, I had heard much of him, and but for this meeting it is very likely I should have had opposition, and had been beaten. One thing is very certain, no man could now stand up in that district under such a vote.

"At the appointed time I was at his house, having told our conversation to every crowd I had met, and to every man I stayed all night with, and I found that it gave the people an interest and a confidence in me stronger than I had ever seen manifested before.

"Though I was considerably fatigued when I reached his house, and, under ordinary circumstances, should have gone early to bed, I kept him up until midnight, talking about the principles and affairs of government, and got more real, true knowledge of them than I had got all my life before.

"I have known and seen much of him since,  
SEE PAGE 8

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FROM PAGE 5

# Fundamentalist Congress

## Fundamentalists

1. Opposes vigorously the present proliferation of extra-biblical sects and believes that people must be warned of the errors of these groups and that their false teaching should be publicly exposed and openly condemned.
2. Warns of the growing menace of Satanism, the occult, and various schools of mystical meditation (e.g. Transcendental Meditation and Yoga) and the awful danger of the slightest dabbling with spiritism.
3. Condemns the modern charismatic movements as being a Satanic counterfeit of true revelational Christianity, by which counterfeit, many are ensnared, emotional experience is exalted, true doctrine minimized, and ecumenical fraternization is encouraged.
4. Denounces as Satanic and unbiblical the cult of Sun Moon and that of Herbert W. Armstrong.
5. Deplores the cheap and worldly approach of Youth for Christ, Campus Crusade, Young Life, and such organizations, with their "easy beliefism" and

ungodly philosophies, which are deceiving many, and destroying fundamental churches, and emasculating the ministry of those who support and co-operate with them.

## REGARDING THE CHURCH AND THE STATE

- This World Congress of Fundamentalists believes
1. That religion and government can best work to achieve their purpose if each is separate from the other. This wall of separation between the church and the state must be maintained impregnable
  2. That personal rights of religious freedom should be guaranteed by every government to every individual.
  3. That government should punish crime as sin, with justice and mercy, and oppose the philosophy that all crime is a disease that can be cured.
  4. That the Word of God teaches plainly that capital punishment is the proper punishment for those who take away the lives of their fellow men.

## REGARDING THE LORD'S

## DAY

The World Congress of Fundamentalists reaffirms our unswerving allegiance to the historical fact of the resurrection of the Lord Jesus Christ and the sanctifying of the day of resurrection, the first day of the week, for the public worship of Almighty God and the preaching of the eternal Word.

1. We condemn all those who would seek to turn this Holy Day into a holiday.
2. We support those in the State who oppose the encroachment of business and pleasure into the sanctity of the Lord's Day.
3. We condemn those governments which deny to Christian people their inalienable right to worship on the first day of the week and rest from their secular labors.
4. We exhort the Fundamentalists of the world to live righteously, soberly, and godly in this evil world, showing to all an example by refraining on the first day of the week from such worldly employments and recreations as are on other days lawful.

## REGARDING MUSIC

- This World Congress of Fundamentalists resolves
1. To promote music which is written and performed with Biblical principles, i.e., music which is based primarily on melody (Eph. 5:19) having harmony that complements that melody and rhythm that is completely controlled and subservient to both melody and harmony.
  2. That the words of the songs should be based upon Scripture.
  3. To reject the sensual religious music of today along with all the other worldly practices which accompany this music, including the choreography, worldly appearance, and night club atmosphere with which this music is associated.
  4. To oppose the ecumenical and "social gospel" content of the so-called "contemporary," "young world" music of today, which is used by the devil as he seeks to destroy Bible Christianity.

## REGARDING THE SCRIPTURES

- This World Congress of Fundamentalists believes
1. That all Christians should be aware of the devilish origin and deception of many modern Bible versions and self-styled "translations" which are being foisted upon the reader this modern day demands the right to pick and choose from the Book that which is "personally relevant" or "meaningful." Obviously
    - a. "Good News for Modern Men" (also known as "Today's English Version")
    - b. "The Living Bible"
    - c. "The Revised Standard Version"
    - d. "The New English Bible"
  2. Notes with great concern that some of these

perverted versions of the Scriptures are being distributed by the British and Foreign Bible Society and its associates, the American Bible Society and other national societies. This Congress calls upon Christians to withdraw financial support from such societies.

3. Recommends the use and distribution of only those versions and translations which have been faithfully translated by those committed to the verbal inspiration of the Holy Scripture and recognizes the unique and special place of the Authorized Version in the English-speaking world.

## REGARDING SOCIALISM AND COMMUNISM

- This World Congress of Fundamentalists, believing that "righteousness exalteth a nation but sin is a reproach to any people" (Prov. 14:34),
1. Declares that Fabianism and Socialism breed a people who are lazy, lawless, and dependent upon the State - a complete parody of Psalm 23. The resultant Communism and Totalitarianism is the product of the "God-is-dead" atheism.
  2. Deplores all corruption in government throughout the world.
  3. Believing in religious liberty and the right of self-determination, calls on all Bible believers to reject and expose these evils and to take their active stand for righteousness.

## REGARDING EVANGELISM AND MISSIONS

- This World Congress of Fundamentalists declares that unbiblical evangelism and missions have been and are being conducted by
- a. The Romanists through Jesuitry and their church auxiliaries;
  - b. The Ecumenists through the social gospel, secularization, dialogue, syncretism and political activism;
  - c. the new evangelicals through the cultural mandate and Billy Graham type of compromising ministries, this Congress deplores and condemns the above kinds of unbiblical evangelism and missions, and calls upon all born-again Christians to separate from such associations and to vigorously implement our Lord's "great commission" (Matt. 28:19-20) through the preaching and practicing of the whole counsel of God (Acts 20:27), resulting in the establishment of Fundamental Bible-believing churches.

## REGARDING NORTHERN IRELAND

This world Congress of Fundamentalists supports the stand taken by the Fundamentalists of Northern Ireland in these days of testing and trial, and assures them of their prayers and support as they refuse to surrender their Protestant heritage and their majority right.

## REGARDING THE ECUMENICAL MOVEMENT AND CHURCH OF ROME

Fundamentalists declare: that the Ecumenical movement, promoted jointly by the World Council of Churches and the Church of Rome, is Satanic in origin and objective. This Congress warns that the declared aim of the World Council of Churches is to promote one "eucharistic fellowship," of which fellowship the Church of Rome has declared that "other Christians" must affirm that they believe "the doctrine of the eucharist (the Mass) as taught in the Catholic Church" (Oct. 17, 1973). This Congress repudiates not only the eucharist of the Church of Rome but also the blasphemies, the idolatries, and superstitions of Roman Catholicism, all of which anger God and damn the soul. This Congress honors and exalts Jesus Christ, the Great King and only Head of the Church, as the all-sufficient sacrifice for sins once for all offered on Calvary's cross for our salvation, and calls on all born-again believers everywhere to separate from the apostasy of the Ecumenical movement.

## REGARDING THE FAMILY AND EDUCATION

This World Congress of Fundamentalists, believing that all men are possessed by God with certain

inalienable rights in general and that those who are born-again believers have certain God-given privileges in particular,

1. Vigorously opposes all efforts by any government to usurp these parental rights of the children.
2. Declares that parenthood is sacred, that God has made children subject to their parents (Eph. 6:1), and that discipline is the parents' prerogative (Eph. 6:4).
3. Recognizes that God has raised up at all levels many Christian schools with unassailable standards to train Christian children in the essentials of learning and in the skills of the spiritual warfare.
4. Notes the increasing pressure that is coming upon the leaders to surrender these freedoms and God-given prerogative, and calls on all believers everywhere to vigorously oppose all legislation or pressures from government that consider it to be their right to limit or usurp the rights of parents by replacing the family with the State and all the godlessness of anti-Christian control; and to oppose such control even unto death in obedience to God's Word without regard to the consequences.

## REGARDING INTERNATIONAL COMMUNISM

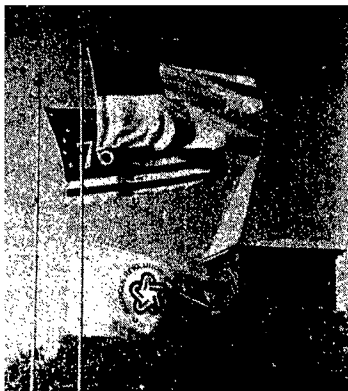
This World Congress of Fundamentalists Records its alarm at the rapid spread of anti-God communism throughout the world.

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FROM PAGE 6

## Davy Crockett

for I respect him—no, that is not the word—I reverence and love him more than any living man, and I go to see him two or three times every year; and I will tell you, sir, if every one who professes to be a Christian lived and acted and enjoyed it as he does, the religion of Christ would take the world by storm.

"But to return to my story. The next morning we went to the barbecue, and, to my surprise, found about a thousand men there. I met a good many whom I had not known before, and they and my friend introduced me around until I had got pretty well acquainted—at least, they all knew me.

"In due time notice was given that I would speak to them. They gathered up around a stand that had been erected. I opened my speech by saying:

"Fellow-citizens—I present myself before you today feeling like a new man. My eyes have lately been opened to truths which ignorance or prejudice, or both, had heretofore hidden from my view. I feel that I can today offer you the ability to render you more valuable service than I have ever been able to render before. I am here today more for the purpose of acknowledging my error than to seek your votes. That I should make this acknowledgment is due to myself as well as to you. Whether you will vote for me is a matter for your consideration only."

"I went on to tell them about the fire and my vote for the appropriation and then told them why I was satisfied it was wrong. I closed by saying:

"And now, fellow-citizens, it remains only for me to tell you that the most of the speech you have listened to with so much interest was simply a repetition of the arguments by which your neighbor, Mr. Bunce, convinced me of my error.

"It is the best speech I ever made in my life, but he is entitled to the credit for it. And now I hope he is satisfied with his convert and that he will get up here and tell you so."

"He came upon the stand and said:

"Fellow-citizens—It affords me great pleasure to comply with the request of Colonel Crockett. I have always considered him a thoroughly honest man, and I am satisfied that he will faithfully perform all that he has promised you today."

"He went down, and there went up from that crowd such a shout for Davy Crockett as his name never called forth before.

"I am not much given to tears, but I was taken with a choking then and felt some big drops rolling down my cheeks. And I tell you now that the remembrance of those few words spoken by such a man, and the honest, hearty shout they produced, is worth more to me than all the honors I have received and all the reputation I have ever made, or ever shall make, as a member of Congress.

"Now, sir," concluded Crockett, "you know why I made that speech yesterday.

"There is one thing now to which I will call your attention. You remember that I proposed to give a week's pay. There are in that House many very wealthy men—men who think nothing of spending a week's pay, or a dozen of them, for a dinner or a wine party when they have something to accomplish by it. Some of

those same men made beautiful speeches upon the great debt of gratitude which the country owed the deceased—a debt which could not be paid by money—and the insignificance and worthlessness of money, particularly so insignificant a sum as \$10,000, when weighed against the honor of the nation. Yet not one of them responded to my proposition. Money with them is nothing but trash when it is to come out of the people. But it is the one great thing for which most of them are striving, and many of them sacrifice honor, integrity, and justice to obtain it."

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# "Thank God I Have Cancer!"

## Crazy? Not at all. This brave minister has a good reason for saying this.

Rev. Clifford Oden is living proof that cancer *can* be controlled by natural means—without surgery, without radiation, without chemotherapy. For seven years, Rev. Oden has had cancer—and has kept it under control. He credits vitamin B-17 and other substances that God put in nature.

"Thank God I have cancer?" Rev. Oden means it. When he first learned that he was stricken, his doctor recommended conventional treatment. Rev. Oden, as shattered as anyone would be at the bad news, turned to God in prayer. He asked the Lord to show him why He had stricken him . . . how he might cope—and help others to cope. By all appearances, his prayers were answered. He wrote this book to "strengthen the faith of the believer" and to show him that God is at work in the cancer field.

No friend of the medical (or religious) establishment, Rev. Oden espouses the trophoblast theory—not one favored by most medical authorities. This theory holds that the cancer cell is not caused by a virus but is a normal part of the body: the same cell that is active during pregnancy. Rev. Oden therefore reasons that if God made man with cells that could produce cancer. He also gave man natural means to control these cells. Rev. Oden describes these substances—the *very ones he has utilized to keep his cancer in check.*

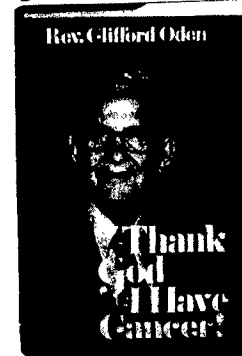
This book, then, is more than the story of one man's brave and so far successful fight against a killer. It is rich in practical advice: foods and natural substances that Rev. Oden has found helpful; an early detection test for cancer; a list of doctors who find merit in B-17 and metabolic therapy; and a recommended reading list.

This does not purport to be a book of medical science. But until medicine gives us the definitive cancer cure, Rev. Oden's story deserves to be pondered: by doctors, and by laymen.

Rev. Clifford Oden is currently serving as Associate Pastor of the Jupiter Road Baptist Church in Garland, Texas. He has previously been pastor of Baptist churches in Longview and Dallas, Texas, and dean of Garland College. He has a B.A. from Howard Payne College, an M.S. from East Texas Baptist College, and an L.L.D. from Garland College. He and his wife Louise have four children: three sons and one daughter. He has written one previous book, *Man, Woman, and God.*

**Good health, cancer, and the will of God: thoughts from one minister who has lived with these questions for seven fruitful years**

- The Cancer Trap. How to avoid it
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- Is man responsible for disease?
- Medical science, vitamin C and scurvy
- Orthodox cancer treatments: the grim record
- God's principles of health. How they work to keep us healthy
- 17 food-processing techniques that damage man's food supply
- The atheistic foundation of the modern cancer industry
- 18 foods rich in B-17 plus other natural foods that may control cancer
- Why the AMA refuses to use the hormone test for early cancer detection
- The unsigned report from the Cancer Commission of California that resulted in B-17 being made illegal in California
- The importance of food fiber in preventing cancer of the colon
- The proper role of government: warnings from the Bible
- How the FDA discriminates against cancer victims



"This book deals with the benefits that have come from my experience with cancer. My having the disease led me to discover (as many others have) the nature of the disease, the natural method of preventing it, and the metabolic or natural method of controlling it. I also became aware of the political and economic pressures that seek to conceal these discoveries from the public. In my position as a minister, I have had the opportunity to share this information with hundreds of people, and scores of cancer patients and their families have expressed their deep gratitude to me. 99

—Rev. Clifford Oden

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