

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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Russell Stolp

A Close Call For Fundamentalism

by
and

Albert E. Urch



A current of distress and concern ran beneath the seemingly calm surface as pastors and laymen from across the South met at Charlotte's new and beautiful Northside Baptist Church for the 22nd Annual Meeting of the Southwide Baptist Fellowship. Even before Dr. Tom Freeney, Moderator, had called the sessions to order, pastors having received the gold and blue flyers announcing the November 29-December 1, 1976, meetings were finding in their hearts and minds reactions ranging from concern to disbelief. Scheduled speakers for the Fellowship were Dr. Jerry Falwell, Pastor of Thomas Road Baptist Church, Lynchburg, Virginia; Dr. A.V. Henderson, Pastor of Temple Baptist Church in Detroit, Mich-

igan; Dr. Don Jennings of Atlanta, Georgia, International Director of Enrichment and Evangelism for the Association of Baptists for World Evangelism; Dr. S.M. Lockridge, Pastor of Calvary Baptist Church in San Diego, California; and Dr. Warren Wiersbe, Pastor of the Moody Memorial Church in Chicago.

As pastors and Baptist laymen journeyed to the Southwide Fellowship and as they met informally in two's and three's in the halls, display areas, and motels, their conversations bore evidence that they were haunted by a common question: "Why is our Fellowship -- which has historically taken a consistently strong stand for Fundamentalism and against apostasy and neo-evangelicalism -- featuring two speakers who have a history of associations with the neo-evangelical movement and who have supported the cause of compromise and ecumenicalism?"

Some of the pastors--especially from South Carolina--including Pastor Benny Spears of Temple Baptist Church in Anderson, Pastor John Fullmer of Faith Baptist in Chester, and Rev. Lewis Bachelor of Open Door Baptist in Gaffney, prayerfully considered seeking recognition at the Tuesday morning business session to protest the action of the Fellowship's Program Committee in inviting such speakers as Dr. S.M. Lockridge and Dr. Warren Wiersbe to the platform.

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Smithsonian Institution Brazenly Teaches Religion Of Evolution At U.S. Taxpayers Expense !

by Dale Crowley, Jr.,

Executive Director of National Foundation for Fairness in Education

Editor's Comment: The following letter was written on February 22, 1977 to Dr. Porter M. Kier, Director of the National Museum of Natural History, Smithsonian Institution, Washington, D.C.

Dear Dr. Kier:

Although I am writing on behalf of our executive committee, I am confident that my thoughts are representative of those of millions of educated and reasonable U.S. citizens, among whom are hundreds of scientists of every field of scientific endeavor. It is our hope that we can reason together with you, and that we can come to certain conclusions that will be warranted by the evidence that we will set forth.

We are shocked and dismayed that our National Museum of Natural History has become such an awesome instrument for the dissemination of evolutionary notions. There are three reasons for our objections: (1) Misrepresentation. De-

spite the fact that there is no conclusive evidence for the supposed process of organic evolution, mere assumptions are represented to the public as scientific fact. (2) Thorough indoctrination. This kind of indoctrination of unproved dogmas is disseminated with astounding thoroughness through hundreds of exhibits and audio narrations, as well as printed matter. (3) Public financing. This program of thorough indoctrination of unproved dogmas is financed in part with tax revenues collected from millions of Americans, including scientists, who do not accept the dogmas of evolutionism to be scientific fact.

Therefore, we are making a thorough study of the museum's program of presen-

tation of evolutionary dogmas. At this time it seems to be, indeed, as you wrote to Mr. H.B. Wagoner of Des Moines, Iowa, on October 28, 1976, "we have no exhibits that do not support evolution."

It is our purpose in this letter to inform you precisely, and to elaborate on the activities of our National Museum of Natural History to which we object, and which we would urge you to remedy at the earliest possible date. (A more thorough analysis and treatment of the content of your program of indoctrination of evolutionary dogmas will be available at a later date.)

1. We object that mere dogmas are presented as fact in an institution that

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EDITOR'S DESK

Two weeks of Varsity Cheerleaders Camp have been announced by CEAA for August 1-6 and August 8-13. Mrs. Barbara Montgomery is in charge of the program and the camps are designed for beginners as well as experienced cheerleaders. Last year, only one week of Camp was held, but because of the large number attending, the Camp has been enlarged to two weeks. Cheerleaders may attend either week, and discounts are given if the entire squad of a particular school attends. Write: CEAA Cheerleaders' Camp, P.O. Box 643, Milton, Florida 32570, for a brochure and additional information. You may call 904-623-4671 for information. Ask for Norma Woods if you call.

Mrs. Hobbs, "Aunt Carolyn" to the boys and girls, and I will be attending the Sword of the Lord convention July 31 through August 6 in Cobo Hall in Detroit. We will have a booth there; come by and see us.

Below is a list of the fall state and regional conventions of Christian schools. We plan to attend most of these. It is a continual thrill to watch the continued growth of the Christian School movement.

Northeastern Regional American Association of Christian Schools, Sept. 27-28, 1977. Contact: Mr. Ralph I. Yarnell, Jr., Rt. 1 Box 6 - Outer Broadway, Bangor, Maine 04401.

Georgia Association of Christian Schools Annual State Convention, Sept. 29, 30, and Oct. 1, 1977 in Savannah, Ga. Contact: Mr. James Deunk, President, FACS, P.O. Box 490187, Atlanta, Ga. 30349.

Tennessee Association of Christian Schools 4th Annual Convention, Sept. 29-30, 1977. Contact: Rev. LeRoy Eldridge, President, TACS, Rt. 7, Murfreesboro, Tenn. 37130.

Mid-West Convention of the American Association of Christian Schools, Oct. 6-7, 1977 in Chicago, Ill. Contact: Dr. Erno Weniger, 1017 N. School Street, Jormal, Illinois 61761.

Western Association of Christian Schools:

Oct. 6-7, 1977 in Seattle, Wash. - North-West Convention of the Western Association of Christian Schools.

Oct. 13-14, 1977 in Pasadena, Cal. - Southern California Convention of the Western Association of Christian Schools.

Nov. 3-4, 1977 in Sacramento, Cal. - Northern California Convention of the Western Association of Christian Schools.

Nov. 10-11, 1977 in Phoenix, Az. - South-West Convention of the Western Association of Christian Schools.

Contact: Dr. Paul A. Kienel, P.O. Box 4097, Whittier, Cal. 90607.

South Carolina Educators Association Annual Convention, Oct. 7, 1977. Contact: Mr. Ben Radin, President, SCCEA, Rt. 1, Box 570, Hartsville, S.C. 29550.

Florida Association of Christian Schools State Convention, Oct. 12-14, 1977 in Orlando, Fla. Contact: Mr. Howard G. Burke, Executive Director, FACS, P.O. Box 10009, Tallahassee, Fla. 32302.

Eastern Association of Christian Schools, Oct. 19-21, 1977 in Roanoke, Va. Contact: Rev. John C. Macon, EACS, 6707 Woodyard Road, Upper Marlboro, Md. 20870.

Minnesota Association of Christian Schools 2nd Annual Convention, Oct. 20-21, 1977. Contact: Mr. Ed Pilch, MACS, P.O. Box 26, Chanhassen, Minnesota 55317.

Christian Schools of Ohio Annual Convention, Oct. 20-21, 1977 in Dayton, Oh. Contact: Rev. Alan N. Grover, CSO, 6929 W. 130th Street, Suite 600, Cleveland, Oh. 44130.

Michigan Association of Christian Schools State Convention, Nov. 3-4, 1977. Contact: Mr. Derrald Beck, President, MACS, 23800 West Chicago Street, Detroit, Mich. 48239.

The budget needs of The PROJECTOR this month are \$800 plus a deficit of \$466 for the past month. As of press time we have received \$261.99 in donations, \$369.18 in subscriptions and \$331.58 in literature sales. The budget deficit for this printing is \$304.

We wish to thank the following supporters of The PROJECTOR.

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

Scripture has many lessons for us in the divine use of small things. It says that God takes note of every sparrow's fall. This reminds us that we are not beneath His notice and care. It speaks of our Lord's use of a lad's lunch of two small fish and five barley loaves to feed thousands. This teaches that even though we may be small in the eyes of the world, we are big enough in God's sight to be fishers of men and to lead men to the Bread of Life. It gives a parable about a merchant who found a pearl of great price and sold everything he had in order to buy it. Theologians differ in their interpretations of this parable; but whatever its meaning, it shows the value of small things in God's sight.

The pearl is one of the great mysteries of nature. It is highly regarded as a gem stone, yet it is different from all other gems. The diamond, for instance, is born under intense heat and pressure. Human hands mine and cut it. A pearl, on the other hand, is born in the cold and darkness

of the deep sea, having its beginning in suffering. A little bit of grit gets under the shell of a mollusk and begins to irritate the tissue. In its effort to insulate itself against this irritation, the mollusk secretes a substance that forms around the grit and becomes a pearl.

Grit is an interesting word. Years ago it was popularly used to denote firmness of character and indomitable courage. It is the quality that causes a person to lock his jaw and endure pain or hold on to something, the quality that causes him to "keep on keeping on" when everybody else says that it is not worth the price and is beyond his reach.

The pearl is valuable not so much for size as for perfection, smoothness, luster, and color. It does not matter how small you may be in the eyes of the world; you can be good quality for God if you are willing to do what He wants you to do. It is the man who is faithful in a few things who becomes ruler over many things.

The Effects of Deweyism

By Mervin Baer

The Christian School Builder

John Dewey—philosopher, psychologist, and educator—was born in Burlington, Vermont, October 20, 1859. He taught for a number of years and finally established a school in Chicago, which was called The University of Chicago's Laboratory School.

In this experimental school, he introduced new and revolutionary methods of teaching. He introduced a philosophy of education that swept the educational arena and changed the basic trends of education, not only in North America, but also somewhat in China, Turkey, Japan, Mexico, and Russia, thereby spreading his philosophy among the masses of humanity.

Dewey is classified among philosophers as a pragmatist. Pragmatists accept a system of philosophy that tests the validity of all concepts by their practical results. This throws out all the basic concepts that allow for absolutes or for any basic frame of reference by which to guide life.

The terms *activity*, *process*, and *growth* were central in his analysis of the psychology of learning. He thereby tried to free his students from any thought patterns of the past and tried to start them from a point of uncertainty and doubt to solve life's problems and frictions by experimentation.

In his book, *The Quest for Certainty*, he downgrades the idea of any subjection of the human will to God and considers this to be antiquarian bondage. He tries by rationalization to free the mind from this supposed bondage. To quote: "The authority of ultimate Being was moreover represented on earth by the church, that which in its nature transcended intellect was made known by a revelation of which the church was interpreter and guardian. The system endured for centuries. . . . It was guaranteed by the most powerful and authoritative of all social institutions, the church. Philosophers suppose these eternal values are known by reason: the mass of persons that they are divinely revealed." These are the ideas he tried to refute. The basic truths of the Word were thereby belittled and cast aside, and the whole field of relative philosophy and psychology were pushed into the educational system, thereby destroying the basic foundation of true education.

Dewey used scientific inquiry as a model for his experimentation. Since the viewpoints of modern scientists are substantially anti-God and opposed to ethical form or dogma, the consequences was that all was to become relative in human experience.

Since, according to Dewey, there were no absolutes, all inquiry had to start with a hypothesis or an uncertainty or a doubt and had to move forward by experimentation. Therefore, the whole of ethical and spiritual values that existed in the educational systems of the day had to be

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FOCUS



BY
PETER J. FOXX



ON RELIGION

The 'Stigma' Of Fundamentalism

Fundamentalism has had a glorious heritage. Great men of backbone and character have championed great truths. The strength of fundamentalism has been the willingness of its adherents to stand without apology for the old time religion and to gladly bear the reproach of Christ without the camp. Godly men and women rejoiced because they were counted worthy to bear the "stigma" of Jesus Christ.

Fundamentalism is in serious trouble today. We are becoming soft in the place where we were once strong. The attitude expressed by Jerry Falwell in the May-June 1977 issue of "Faith Aflame" is spreading like a cancer through our camp. He writes:

"There was a day when the word 'fundamentalist' had a bad connotation. The media, and, I fear, some of the brethren, had done a good job attaching a stigma to the word 'fundamentalist'. However, that is all history. This is the day for fundamentalism."

Fundamentalism without the "stigma" is just another name for compromise or new evangelicalism. The crucial point of a man's ministry is not what he says, but where he stands. Billy Graham is living proof of the validity of such a statement. Our super aggressive brethren have grasped the fact that their popularity is not affected by what they believe, but what they practice themselves and tolerate in others.

Notice what happens when a man seeks to shed the "stigma" of fundamentalism. In the same article Dr. Falwell makes some very revealing statements. He states that short hair on boys is a matter of personal preference and not Biblical conviction. He says,

"For example, it is very possible, as we see it, for a Christian young man to have hair covering his ears, but not as long as a woman's hair might be, and have good conscience toward God in doing it."

The area of music is always a key to the direction a ministry is going. Dr. Falwell declares, "I can honestly go into almost any type of acceptable church music - from Bach to the latest non-rock contemporary music and have my soul blessed." He makes light of the fact that his co-pastor, Jim Moon, "is absolutely sure that country-western music will be the music of heaven."

The Case For The Doctrine of Separation In These Times by Chester Tulga, The Challenge Press, 1976. Paperback, 115 pp., \$2.00.

This is the second in the "Case For" series which is being reprinted by Challenge Press. A few months ago we reviewed *The Case For The Doctrine of Holiness* by

Compromise in practice leads sooner or later to compromise in associations and then to compromise in faith. What a man tolerates he will eventually embrace. No one should be surprised to learn that Paul Harvey is scheduled to be Dr. Falwell's Special Keynote Speaker for the Super Conference at Thomas Road Baptist Church this November. Paul Harvey, no doubt, is a fine man, but certainly could make no claim to be a fundamentalist.

Fundamentalism without the "stigma?" There is simply no such thing!

Gay Classes

Public education reached an all time low recently when the San Francisco School Board ordered a study of curriculum changes to help students "understand and tolerate homosexuals." District Superintendent Robert Alioto explained,

"I don't see any substantive changes - just an adjustment of curriculum to reflect San Francisco's social composition and family lifestyles."

It is estimated that one out of every seven residents of San Francisco is a homosexual. The School Board appears to have adopted the attitude - if you can't beat them join them. Not one single member of the Board offered any opposition to this hellish proposal!

If the children of San Francisco need to understand homosexuals, they will find an adequate treatment of the subject in the Bible. The Scriptures clearly teach that homosexuality is an abomination to the Lord. Gays are not sick, they are vile, wicked, perverted sinners! They are to be tolerated in the same way a healthy society would tolerate any other type of lawbreaker.

Shame on you, San Francisco. Your city is wicked enough without teaching your children to "understand and tolerate" gross immorality.

Strange Bedfellows

The following article appeared in May 24, 1977 issue of the "Blu-Print." The California Graduate School of Theology, from July 11 to August 5, 1977 lists the following instructors: Ralph Carmichael, Dr. Elmer Towns, Verle S. Ackerman, Dr. Gene A. Getz of Dallas Seminary, Dr. James H. Jackson of Point Loma College, Dr. Jess Moody of the largest Neo-evangelical church in the USA - First Baptist of Van Nuys, and Dr. Wendall Zimmerman. This is the institution, founded and controlled by W.S. McBurnie, which has had Seventh Day Adventists on the faculty, such as H.M.S. Richards and Joan Reeves, as well as liberals such as Dr. James Kallas, plus New Evangelicalists such as Harold Fickett. Holland London is the president.

Book Reviews

Chester Tulga by quoting several passages. We shall do the same here after mentioning two significant facts. First, the book is dedicated to Dr. Bob Jones, Chancellor of BJU and second, the introduction is written by Dr. R.V. Clearwaters of Minneapolis, Minn. who gives a brief 3 point outline -- mixed seeds, mixed service, mixed conduct.

"The Philosophy of Infiltration Versus Separation." *Separation* has always separated evangelicals and always will.

Chapter 1. "The Doctrine of Separation in the Old Testament." *The greatest enemy of orthodoxy is not the apostates who can be so readily identified, but the betrayers of orthodoxy who profess allegiance to it.*

Chapter 11. "Separation and the Ministry of Jesus." *John the Baptist did not withdraw from the religious community of his day, but he said of the Pharisees and Sadducees who came to hear him, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."*

Chapter 111. "The Church Separates From an Israel That Had Rejected the Messiah." *Peter's sermon was hardly calculated to promote religious unity, but rather disunity in general and division in particular.*

Chapter IV. "The Early Church Faces the Problem of Separation in a New Form." *Patience in Paul's thinking cannot be construed as the evangelical inclusivist construes it; patience, patience, patience, and more patience, while the heretics win control of the group which may later require the orthodox to cooperate with heresy, or even apostasy, or get out. After the second admonition, Paul advises action not patience....They contend that 2 Corinthians 6:14 forbids fellowship with idolaters but does not forbid fellowship with those who deny the fundamentals of the Christian faith. Strange exegesis, indeed!*

Chapter V. "The Theology of Inclusivism." *The tendency today in religious circles is to confuse schism between true believers which is all too common and always regrettable, and that necessary separation from apostasy which has saved Christianity from corruption throughout the centuries. The refusal of true evangelicals to co-operate with those who would support and collaborate with the enemies of the true gospel, cannot with any consistency be called schismatic, for certainly faithfulness to the Word of God takes precedence over any human organization or any human fellowship.*

Chapter VI. "The Principles of Biblical Separatism." *It has been said that "separation is separating evangelicals." What kind of evangelicals? Is separation separating compromising evangelicals from uncompromising evangelicals? It should.*

The Reconstruction of the Republic, by Harold O.J. Brown, Arlington House 1977. Hardback, 207 pp., \$8.95.

Mr. Brown's book is well written,

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Book Reviews

informative, and historically accurate. However, his definition of "Christian" is somewhat distorted. Therefore, his conclusions and solutions are not at all accurate. Consider this statement: "Christians constitute the great majority of all American citizens. Well over three quarters of all Americans are nominal Christians." This sounds like something Billy Graham might say but not a fundamentalist preacher or writer.

The best part of Brown's book is chapter two and the information contained therein is well worth the \$8.95 because this information cannot be found in most libraries. Chapter two deals with the Puritan Christian roots of our country as well as the Deistic Masonic influence which was also at work during the early years of our Republic.

Brown sees what most authors fail to see or admit. That is - Our country became a great nation in spite of many of our "Founding Fathers." The providence of God is what we owe our heritage to and not the secular humanism of philosophical Deists. Brown even goes so far as to discuss the symbols of Washington D.C. He surmizes that these symbols may tend to an "establishment of religion" but it is not biblical religion.

A valuable book to have in a Christian school library.

Brigham Smith, by John L. Smith, Utah Missions, Inc., Marlowe Okla., 1969. Paperback, 156 pp., \$3.00.

For the person who wants to know what Mormonism is without reading volumes of dry research, *Brigham Smith* is the best approach found by your reviewer.

While this book is lacking in literary style the content draws upon the author's vast knowledge of the fastly growing cult in America.

Brigham Smith is a novel about a young man who is the epitome of what every good Mormon should be. His life is traced through his missionary years, marriage, and places of authority within the church structure. When he finally reaches the top (apostle) he is confronted by a fundamentalist preacher who converts him to Christianity.

One of the most interesting Mormon doctrines which the author mentions is the doctrine of "Blood Atonement." Mormons believe that their own blood must be shed for the atonement. This explains the purpose of the death penalty by shooting in Utah. Perhaps Gary Gilmore was a Mormon!

I do have a point of disagreement with the author, however. On page 79 the similarities of Mormonism and Masonry are alluded to and the author states "Mormon missionaries have used this knowledge to get assistance from unknown Masons who have often been dedicated Christians." Calling a Mason a dedicated Christian is like calling a Mormon a dedicated Christian. I defy John Smith or anyone else to show me a man who is a dedicated Christian and a Mason. I have never known one.

Grow or Die by James A. Weber, Arlington House, 1977. Hardback, 255 pp., \$11.95.

Sitting for hours in the traffic in Los Angeles or New York you may be convinced that there is a population explosion in the U.S. However, if you travel in your car from coast to coast or if you fly in a private plane very much you will conclude that America is vastly underpopulated. If you are more serious minded, you may even want to calculate the total number of square feet in a state or section of this country and divide that number by four billion.

James Weber gives good evidence that population growth is good for America.

While the controllers, out in the open, urge people (particularly Americans) to practice Z.P.G. voluntarily, among themselves they approve of government compulsion to limit the population. According to Weber, the Rockefeller-subsidized group known as Planned Parenthood-World Population suggests human fertilization can be reduced through "increased homosexuality; chronic economic depression; requiring women to work and providing few childcare facilities; compulsory abortion of out-of-wedlock pregnancies; compulsory sterilization of all who have two children - except for a few who would be allowed to have three; confining - childbearing to only a limited number of adults; and stock certificate-type permits for children."

Grow or Die contains many good ideas from a point of view which is more humanistic than Christian and should be used with care.

It Didn't Start With Watergate by Victor Lasky, The Dial Press, 1977. Hardback, 438 pp., \$10.

This book contains all the evidence that proves what most of us have believed about Watergate and its related scandals. Since the days of FDR, all administrations have done things as bad as what Nixon did (most have done worse) without the slightest thought of an investigation of any sort.

Nixon was evidently not "playing ball" with the boys who hold the power in Washington. The boys took their ball and sent Nixon home.

Lasky lives at the Watergate and is in a position to know whereof he speaks. He claims, and most conservatives agree, that the whole Watergate episode was blown out of proportion in order to get rid of Nixon.

If this book proves anything it is this - you don't have to have much character to be president of the U.S. This was not true in the early years of our country.

I cannot recommend this book because of the fact that Lasky did not delete the expletives from the conversations of the presidents.

There is no place in a Christian School Library for this book.

The Smoker's Lament

I trusted the Lord, accepted His Son
Then quit my vile habits, all except one.

I felt that a Christian should clean up his life,
Abstain from all worldliness, wickedness, strife.
So I quit playing cards, gave up my beer;
Quit gambling and dancing in less than a year.

I conquered all these, but one lingers yet
I can't seem to master that vile cigarette.

I thought many times I'd just taper off,
And maybe get rid of that ominous cough.

So I tapered and suffered but always came back
From two smokes a day to the usual pack.

I tried all the filters the poison to purge—
But they all seemed to sharpen that nicotine urge.

Cigarettes are my master, I yield as a slave,

I'll never be free till I land in the grave.
What they cost me in money can't compare with my health,
For life's of more value than all of the wealth.

My lungs are congested, my heart-beat is slow
I've tried to quit smoking, but one thing I know—

I'm a slave to old "NICK" drinking life's bitter cup,
But I cannot somehow give my cigarettes up.
The curses attend me, they're not just a few
The children I influenced are smoking them too!

Butts in the ashtray, table and sink—
Every room in my house is beginning to stink.

Betty and Tommy and Susie and Jack,
Each of them daily are smoking a pack.
This "innocent" habit is keeping me broke,
Family prayers are impossible in cigarette smoke!

—David A. Beam

Civics-History-Economics

TEACHERS

THE CHRISTIAN and the OTHER RELIGION

While some books explain the symptoms of the conspiracy, this book goes to the heart of the problem. A revealing study of the other religion (Masonry) from early Old Testament times to the present. This book is essential to understanding the Christian position in the battle against the Satanic conspiracies which have sought to rule the world. \$1.00

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From p. 1

Smithsonian Evolution

is devoted to the display of history. There is no conclusive evidence to support evolutionary assumptions. All you rely on is similarity of structure, which, to the contrary, is extremely valid evidence for design and a Designer. Similarity of structure is only circumstantial evidence, and no respectable scientists would make assertions of fact based upon it.

There are no observers of an alleged process of organic evolution now, and there certainly were none during the ages past that you claim these changes took place. We are offended and displeased, therefore, that the private, unproved opinions of your staff of evolutionists are disseminated to the public as scientific fact and as "natural history."

Evolutionists Paul Ehrlich and L.C. Birch wrote in their article entitled "Evolutionary History and Population Biology" (*Nature*, Vol. 214, April 22, 1967, p. 352), "Our theory of evolution ... is thus 'outside of empirical science' ... No one can think of ways in which to test it. Ideas, either without basis or based on a few laboratory experiments carried out in extremely simplified systems have attained currency far beyond their validity. They have become part of an evolutionary dogma (emphasis mine) accepted by most of us as part of our training."

As a matter of fact, based on the foregoing, and contrary to what you wrote to Mr. Wagoner, there are no exhibits in the museum which do support evolution. Something which has not been scientifically demonstrated cannot be supported through exhibits, no matter how elaborate. Indeed, we have discovered cases of deliberate deception and fraud in the museum, and nowhere have you taken into account the discoveries of fellow evolutionist Dr. Richard Leakey, which would force you to revamp your entire "Emergence of Man" exhibit. But I am getting too specific.

2. The National Museum of Natural History has devoted an inordinate amount of time, talent, and money in its comprehensive program to indoctrinate the public in the dogmas of evolutionism. I visited the museum many times as a boy, and I can remember only a few instances of evolutionary speculation, including the notorious fraud Piltdown Man. But the extent to which the museum has become an advocate for evolutionism is appalling. (How can you continue to proudly display Dr. DuBois' portrait, in view of his *Pithecanthropus Erectus* hoax?)

Exhibits, placards, captions, etc., claiming evolutionary relationships are everywhere. Radio-transmitted narrations which confidently assert evolutionary dogma as scientific fact are offered in connection with many exhibits. Museum guides take school children from exhibit to exhibit, glibly expounding evolutionary dogmas as natural history. Impressive looking evolutionary literature entitled "The Emergence of Man," which

treats evolutionary conjecture as scientific fact, is distributed to many school children. And, finally, you are at work now on a \$463,200.00 exhibit on evolutionism as a science in and of itself. These are five avenues of evolutionary indoctrination that you are following, and to which we object.

We are offended, and protest the manner in which you have expended such a tremendous wealth of resources--which are in fact our resources--to indoctrinate the public in the unscientific, unproved dogmas of evolutionism. In our opinion, you have taken unfair advantage of U.S. citizens.

3. As a direct consequence of 1. and 2., the National Museum of Natural History is guilty of fostering an undesirable and deleterious system of thought and illogic. Through incessant bombardment of the eye and ear, and through a comprehensive indoctrination of the mind in unproved evolutionary dogmas, people are led and trained to accept dogma in the name of science without scientific evidence.

This kind of mentality has given rise to many abuses, and will continue to do so, both on a personal and national level, as evolutionist Theodosius Dobzhansky pointed out in his article, "Evolution at Work" (*Science*, Vol. 127, p. 1091), "In turn biological evolutionism exerted ever-widening influences on the natural and social sciences, as well as on philosophy and even on politics. Not all of these extrabiological repercussions were either sound or commendable. Suffice it to mention the so-called Social Darwinism, which often sought to justify the inhumanity of man to man, and the biological racism which furnished a fraudulent scientific sanction for the atrocities committed in Hitler's Germany and elsewhere." It is disgusting that our National Museum of Natural History would propagate assumptions that have given rise to such evil philosophies and practices, and which, indeed, still do in the lives of individuals and nations.

4. Finally, of major psychological importance (but of minor scientific importance), there are hundreds, and probably thousands of intelligent citizens who walk through the halls of the museum daily, who know that there is no scientific basis for evolutionism, and who believe that our Creator designed and brought creatures into being just exactly as we see them in the fossil record and in the world around us.

Have you ever thought of the distress, the embarrassment, the bewilderment, and the indignation that these people experience when they confront your comprehensive efforts to indoctrinate them in the dogmas of evolutionism? Some of these people are very impressionable boys and girls who have been taught that their Creator designed the creatures of the world as we see them in the fossil record and in the world around us. Some are young people who are struggling to

settle the matter of their faith and outlook on life. Some are adults who are well aware of the preposterous presumption and deceit of your evolutionary exhibits and assertions. Of course, none of them can prove their faith in creation scientifically. But it is wrong, and we are outraged, that you would allow fellow citizens to be taken unfair advantage of and treated in such a presumptuous manner.

We will be very much interested in any thoughts that you might have on the issues raised in this letter. Kindly let us hear from you at your earliest convenience.

Sincerely yours,

Dale Crowley, Jr.
Executive Director

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Stars of the Morning

By "Aunt Carolyn"

"Micah's Gods"



The household was in chaos. Micah's mother was on her knees looking under the bed. She picked up the corner of the rug. She looked behind the closets. She looked behind the cabinets. She looked under the stool. She looked under the camel blanket. She looked everywhere! "Where, oh where?... I can't go to bed till I find it! I can't do anything... I can't get it off my mind! Where?"

"Mama, what is wrong?"

And then she let out a streak of curse words that would have curled your hair, and she began to declare in Micah's ears about how her money had disappeared. She raved on about how she had saved it for all kinds of precious things, and she had better find it!

What a scene she was causing. Poor Micah's ears must have turned red, and he thought, "Oh, no!" His heart was struck with fear. He had good reason to be afraid too, but he lay quiet and didn't say a word for quite a while. He waited until his mother had cooled down some, and then he eased up beside her and said, "uh ... uh ..."

"What do you want, son? I'm looking for that money and you had better get out of my road."

"Well, ... ah... Mother... ah..."

"What is it? Speak up boy!" She was at her wits end. She was liable to do most anything at any time. She had already cursed, and there was no telling what she would do next.

"Well, I... I... I stole it, Mama."

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

When Micah showed her where it was she was overjoyed to see her precious, wonderful money! She was so thankful to find her gold and silver that she didn't even stop to consider the fact that her boy was a thief. She had prized the money so greatly, it was no wonder he had wanted it enough to steal it from her. Then, even though he was a thief and had stolen the money and hid it, ... when he

finally admitted where it was she did not even rebuke him... He never said, "I'm sorry." She didn't whip him. She didn't do anything but pronounce a great blessing on his head for finding her wonderful, precious money.

And that wasn't all. She took the same money he had stolen and said, "Oh, son, I'm so glad to find the money. You know what I'm going to do for you? I had saved this money and wholly dedicated it unto the Lord. Now I am going to make a molten image of it for my son." It was like giving him back money that he had stolen!! "I'm going to give it to you so you will have your own personal idol." And she did! She took those coins and that precious silver and gold down to the silver-smith. He melted it down and molded it into a graven image.

But the story doesn't end there. The Bible says that the boy Micah had one God, but the man Micah had a house of gods. What a sad story!

The Book of Judges says that there wasn't any king in Israel, but every man did that which was right in his own eyes. On the surface that idea sounds pretty good, but you can't do what is right in your eyes. I can't do what is right in my eyes. We have to do what is right in God's eyes. We have to do what is right according to the Word of God. Micah's mother was so glad to find her precious money again, that she didn't even rebuke her boy for being a thief. She started the boy out on the road downward from the very beginning, allowing him to do wrong, and giving him a false god to worship. When he grew up he had a whole house full of false gods, but he didn't have the Lord Jesus Christ. He didn't have the God of Heaven beside him.

In fact, one day there was a lonely Levite wandering through the country, and he stumbled up to Micah's door. Micah asked him where he came from and who he was. The man said, "Why, I'm a Levite, one of the family of priests out of Bethlehem Judah. I am looking for a job and a place to stay."

Micah said, "Wonderful! Come stay with me. I will pay you well. I'll give you silver, and I'll give you your clothes. I'll give you food, and you can come be my priest." Somehow Micah thought that even in the middle of all his gods if he had a Levite for his priest he would be wonderfully blessed of God. He said, "Now I know that the Lord will do me good seeing I have a Levite for my priest." But boys and girls, it doesn't matter what form of religion you have. It doesn't matter whether you have all kinds of good works. You might go to Sunday School till you are blue in the face, or try to be good, or pay your debts, or help the poor and needy, but if you don't have the Lord Jesus Christ as your Saviour, if your heart is not right with Him, if your sin is not covered by the blood of the Lord Jesus, then you are not saved, and God cannot bless you. Come to the Word of God for the answers to your problems. Find in the Lord Jesus Christ forgiveness of sin and eternal life. Then let the standards and values set in the Word of God rule your life.

Bible Study

TEXT: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." -- I Timothy 2:15

Among the people of God are those who study the Bible to analyze and magnify the language of Scripture. They have mastered syntax, so they can accurately explain sentence structure, as well as the proper grammatical uses. Yet, for all this, these "Preposition Chasers" often neglect the weightier matters of the law, that is, of Doctrine.

The "Allegorical Interpreters" approach the Bible as a great book of mystery which is to be consistently interpreted allegorically. Since these saints believe their ability to discover hidden meanings within the text is a sign of their spirituality, they often allow their imagination to run wild. In effect, they reduce the Word of God to an intellectual puzzle. Yet, very often, these dear folks have themselves neglected the study of Doctrine.

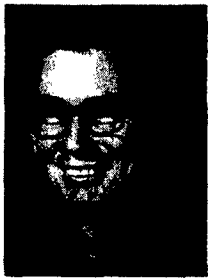
There are "Mesmerized Memorizers" who spend scores of hours learning how to recite large portions of the Book of God, but who fail to learn as well the teachings of those verses. While they labor to master the words, their understanding is apparently asleep. But, of what importance are words divorced from their meaning?

Other people study the Scriptures as a history book. The "Historical Enthusiasts" can tell in vivid detail the events of the Old and New Testaments. The kings, the battles, as well as the missionary journeys of the Apostle Paul are diligently searched out, as are other facts of interest; but like the others, they all too often neglect the doctrines taught in the chapters of Holy Writ.

How Important Is Doctrine! "Aw, doctrine is not important," a dear brother and fellow minister told me. I could not believe my ears! Then my friend continued with his reason for saying so: "because it causes STRIFE." Now, suppose I said, "I believe, WORLDLINESS is not important because to preach against it genders STRIFE." Would you not have proper grounds to accuse me of "COMPROMISE?" And, if the Scriptures are to be divided into Faith and Practice, is not DOCTRINE, which is the very crux of Faith of equal importance as Conduct? And is not the neglect of preaching Doctrine because it genders "STRIFE" as great a reason to call for the brand of "COMPROMISER?"

The whole of Scripture is divided into "Faith and Practice," that is, "Doctrine and Conduct." Therefore to treat "DOCTRINE" as "Unimportant" is to literally "HALVE" the Word of God.

The Angelus



The Other Side

with Dave Johnson

Beyond Laetrile

Laetrile or vitamin B-17, a natural cure for cancer, has recently been legalized in several states while the FDA, AMA, and the National Cancer Institute all insist that Laetrile is worthless. At a recent hearing in Kansas City, Mo., one witness asked "Do you really think that a quarter million physicians would let people die because they want to make money off them?" The reply from the audience was "Yes, yes. You said it!"

The battle for the legalization of Laetrile is far from over and it goes much deeper than "freedom of choice in cancer therapy."

The spiritual implications in the Laetrile controversy are well laid out in Rev. C.E. Oden's book, Thank God, I Have Cancer. Rev. Oden points out that God is concerned with our physical as well as our spiritual welfare. In I Thess. 5:23 Paul prayed that our "spirit and soul and body" be preserved. John was concerned about his friend Gaius' health in III John 2.

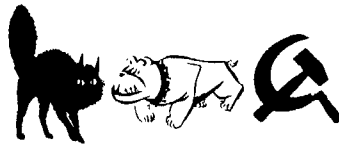
As the law of gravity is universal so is the law of health. God intended for our bodies to be healthy. He built it into nature. Plants, animals and human beings normally heal automatically. If we violate God's laws of health, we bring on disease. It makes little difference if we are Christians or not. A universal law applies to everyone.

The use of Laetrile or Vitamin B-17 is based on the principle that God has made our bodies so that they will heal normally and remain healthy automatically if we eat what God intended for us to eat. Since man has changed our food with refining, bleaching, preserving, flavoring, coloring, pickling, etc. he has broken God's law and is therefore paying the price for his evil deeds. One of the substances which man has refined out of our food just happens to be the substance with which the body cures the abnormal growth of trophoblast cells or cancer.

Now I am not talking about becoming a 'health food nut.' I am talking about being a good steward of your body. I am talking about taking proper care of the temple of the Holy Spirit.

If it is true that God wants us to be well, and food is the primary source of health, and man is responsible for altering our food and thereby responsible for disease, then it is only reasonable to assume that a proper diet should be able to prevent or cure all disease and not just cancer.

At this point, however, we must re-



Dogs, Cats And Communists

By Dave Johnson

Reprinted from *The PROJECTOR*, May, 1977

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member that the world opposes God's way of doing things. (This includes healing our bodies.) We must also remember that the majority opinion is usually atheistic and wrong. Most of the professing fundamentalists in America can tell you all about the National Council of Churches. We realize that they are the "official" voice of religion in this country and it is led by those men who reject the claims of Jesus Christ as the eternal Son of God.

These same fundamentalists who militantly oppose the NCC have absolute confidence in the AMA. Why should the religious WORLD be devilish and the medical WORLD be saintly? The WORLD is at enmity with God. The whole world - all of it!

Nord Davis, a contributing author to *The PROJECTOR* several years ago, has written a 32 page booklet which may shake the medical establishment to the core. Mr. Davis accuses the AMA, FDA, American Cancer Society, etc. of murder. He calls the AMA a religion and compares it to the Church of England 300 years ago. This is strong language but you may agree with Mr. Davis after you read his booklet.

The Curse Causeless Shall Not Come is the story of Dr. Carey Reams and his Biological Theory of Ionization. Mr. Davis, upon learning of Dr. Reams' theory, set out to learn whether Reams was a charlatan or a genius. It appears that he is a charlatan in the eyes of the AMA and a genius to those who have sought his help in their health care.

Dr. Reams' method is a scientific analysis of urine and saliva which gives a mathematical equation. From this equation Reams can tell what your problem is, where it is located, and how to cure it with proper diet. Most of his cures are begun with a cleansing of the system with lemon juice and distilled water.

At this point I should mention Brother Lester Roloff who has been drinking lemon water for about thirty years and is in better health than most pastors who have him in their church to speak. Roloff says he believes in divine healing but he prefers divine prevention.

The Reams equation for perfect health is

$$1.5 \frac{6.40}{6.40} \quad 6-7C \quad .04M \quad \frac{3}{3}$$

Mr. Davis gives his equation as

$$7.0 \frac{5.80}{8.00} \quad 27C \quad 4M \quad \frac{10}{10}$$

This equation told him (through Dr. Reams) that he was a borderline diabetic, he had a malignant carcinoma on his descending colon, and he was heading toward a major heart attack.

Only One "T" In Dirty

He was not too well educated, and his manner was somewhat rough and crude. He became a Christian and was "on fire for the Lord" and kept pestering the preacher to help him be of some genuine service to his Savior.

In desperation, the preacher handed him a list of ten names with this explanation: "These are all members of the church, but they seldom attend our services. Some of them are prominent men of the city. Contact them any way you can and try to get them to be more faithful. Here is some church stationery you may use to write them letters. Get them back to the church."

The man accepted the challenge with enthusiasm and rugged determination. About three weeks later a letter came to the church office from a prominent physician in the city. His name had been on the list. Inside the letter was a \$1,000 check and this note:

"Dear Preacher: Enclosed is my check for \$1,000 to make up for my missed contributions. I'm sorry for missing worship so much, but be assured that I will be present this coming Lord's Day and every Lord's Day following. I will not by choice miss worship again.

Sincerely,
M.B. Jones, M.D.

P.S. Will you please tell your secretary that there is only one 't' in dirty and no 'c' in skunk?"

-Westside Witness

What do these numbers represent? The first is the combined total of sugar in your system as read with a refractometer. The second and third numbers are the urine pH above the saliva pH. The fourth number is the combined tissue salts being thrown off by the body through the urine. The fifth number refers to the number of particles or cellular debris in the urine and the sixth and seventh numbers are the nitrate nitrogen over the ammonical nitrogen.

All of the numbers in the equation are important but only when compared to each other. This fifteen minute test of your system can put you on the road to good health with a personally prescribed diet based on a scientific analysis - not an educated guess.

Why does Laetrile work on some people and not on others? It is the diet. The use of Laetrile is a means of replacing only one vitamin which man has processed out of his diet. If we eat all of the things which God intended for us to eat and avoid those things which God commands us not to eat as well as the additives which man has placed in foods, good health will result. This law is just as true as the law of gravity.

I realize that space does not permit a complete and thorough examination of Dr. Reams' theory. May I suggest that you purchase the booklet by Nord Davis for \$1.00. If you are interested you may purchase this booklet by writing to *The PROJECTOR*.

Fuel Shortage

by Tom Rose

America has suffered only three general shortages of fuel in more than 350 years of history:

-The first shortage occurred in the winter of 1620-21 because the Pilgrims landed at Plymouth too late in the fall to cut enough wood to last through the long New England winter.

-The second shortage occurred in 1973-74 when the Arab nations imposed a boycott on the export of oil.

-The third shortage occurred in 1976-77 when America experienced one of the most severe winters on record.

But why, after more than 350 years of abundant fuel, should America experience two periods of shortage so close in succession? The Arab boycott wasn't the first foreign crisis our nation has faced; and other winters have been almost as severe. Then why the sudden shortage of fuel?

The answer can be found in three words: UNWISE GOVERNMENT POLICY:

In 1955 Congress authorized the Federal Power Commission to control the price of gas and oil at the well-head. At that time there were more than 20,000 independent oilmen busily drilling for oil and gas in the continental United States. But by 1972 there were fewer than 8,000. The 12,000 had migrated to

other kinds of work because FPC price controls made the high risk of searching for oil and gas unprofitable.

Before the advent of FPC price controls, new reserves of oil and gas were being discovered *faster* than we were using them up. But after 1955 known reserves dropped steadily. Also, it was only *after* the FPC imposed price controls that the large oil companies turned to the Mid-East for oil and that America became dependent on foreign oil.

Let us never forget that it was the uncontrolled profit-seeking ingenuity of

American workers and entrepreneurs that kept America abundantly supplied with fuel for more than 350 years. Is it wise to ignore such an admirable record set by private enterprise. We think not.

What road should Americans now take to rebuild our dwindling supplies of known fuel reserves?

The answer, we think, is clear. Let us rely once again on private initiative and free market competition.

The Institute for Free Enterprise Education

News In Religion

OBSCENITY, NOT PORNOGRAPHY, CAN BE PROSECUTED SAYS U.S. ASSISTANT ATTORNEY

CHICAGO, Ill.—A young assistant U.S. attorney from western Tennessee, Larry Parrish, has challenged evangelical leaders to give guidance to those in local communities concerned about taking action against obscenity.

In his challenge Parrish pointed out that fighting "pornography" as the issue is difficult because it cannot be defined. Obscenity, however, has been defined by the Supreme Court and can be successfully combated. The law defines obscenity in 3 parts: 1. that which is patently offensive; 2. that which appeals to the prurient interest; and 3. that which lacks serious artistic or political value. Parrish stressed the idea that a film or publication must be tested according to the Supreme Court definition. For conviction in court, proof must be supplied. According to Parrish, that proof is not difficult to supply. He pointed to research studies and writings of psychiatrists as just a few places to find evidence and case studies on the results of obscenity on individuals and society.

Parrish maintained that, contrary to what many evangelicals may believe, the church has an obligation to promote high public standards, not to police private morality. "We Christians tend to announce that obscenity is bad because 'God said so,'" he stated, "expecting the secular world to accept that reason alone. The public is fed up with the situation today and frustrated about where to go from here," Parrish concluded. "Christians have the obligation to help provide that direction, to explain the effect of growing obscenity on individuals and on society."

ROLE OF PRIVATE, RELIGIOUS SCHOOLS GREAT IN U.S. EDUCATIONAL SYSTEM

WASHINGTON, D.C. (EP)—A report issued by the U.S. Office of Education states that private and church-related elementary and secondary schools educate more U.S. young people than the 27 largest city school systems in the country.

The agency's report indicated that the private schools' total, country-wide, indicated an enrollment about 300,000 greater than the so-called "Great Cities" in the nation—a total of 5.3 million children (10.7% of all students in those categories throughout the country).

MIAMI MINISTER OFFERS TITHE REFUND IF UNSATISFIED

MIAMI, Fla. (EP)—Pastor Conrad Willard, minister of Central Baptist Church here, has offered refunds of up to \$2,000 to anyone who started to tithe and became dissatisfied, according to the Associated Press.

So far, says the minister who is convinced that giving 10 percent of one's income is part of worship, there have been no requests for money back from any of the church's 4,000 members. Tithers among the congregation have increased from 33 to 40 percent, he noted, since he made the offer in December, 1976.

God apparently has only satisfied customers among tithers, the minister commented.

DEPROGRAMMING, A THREAT TO RELIGIOUS FREEDOM

WASHINGTON, D.C.—The matter of religious freedom and religious deprogramming is one of the leading concerns before the church today, according to William Willoughby, religion editor of the *Washington Star*.

Speaking to a group of pastors and lay leaders in Washington, D.C., Willoughby said, "The question of deprogramming sits at the core of the Constitution—the First Amendment. No matter how I might disagree with a religious doctrine, as long as it is not a threat to society as a whole, those who wish to must be allowed to embrace it because I embrace mine."

Willoughby also said that every adult over 18 years of age has the constitutional right to choose his own religion or choose no religion. "Decisions made by the Court on this issue will affect the entire religious community," he stated.

'THE PILGRIM'S PROGRESS' ON TAPE

LONDON, ENGLAND (EP)—A best selling book for 300 years, *The Pilgrim's Progress* by John Bunyan, has now been put on tape by Roderick B. Manson.

The album has 6 long-playing records offering 6 hours of reading, designed especially for shut-ins, blind persons and the elderly.

Handouts For Parent - Teacher Meetings

CAN CHRISTIANS WITNESS in the PUBLIC SCHOOLS? by James M. Bramble

This pamphlet is a must for parents who continue to believe the fallacy that Christians can influence the public schools through their witness.

A reprint message brought before the fall conference of The Northwest Fellowship of Christian Schools. 15 Cents

THE CHRISTIAN PHILOSOPHY OF EDUCATION by Dr. Dayton Hobbs

The difference between Christ centered education and child centered education is carefully explained.

Dr. Dayton Hobbs has 20 years of experience, having worked in the public schools of Florida for seven years and Christian schools thirteen years. He understands both sides of the story and is well qualified to explain them in easy to understand words. 25 cents

WHY CHRISTIAN EDUCATION by Dr. Joseph Henson

This is a reprint of three articles which appeared in the *PROJECTOR* in 1972. Dr. Henson tells why Christians need a Christian education for their children. Dr. Henson explains that "Bootlegging the Gospel" in the public schools is at best unethical.

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Mr. Rose traces the history of illiteracy in America and places to blame on public education where it belongs. A well documented study on reading in America.

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CONTACT/June '77

From p. 1

Close Call For Fundamentalism

Rev. Russell Stolp, Pastor of Boulevard Baptist Church in Greenville, S.C., Moderator of the South Carolina Baptist Fellowship, recounts his feelings and actions: "I had fully intended to rise on the floor of the business session to protest the selection of certain speakers. However, when I saw, as the first order of business, selection of a new slate of officers for the coming year, I felt that perhaps quiet consultation with these men would be more effective than an open debate from the floor. Subsequent events have seemed to demonstrate that such was 'of the Lord.'"

With the meetings closed and the member pastors returned to their churches and studies, telephones began to ring as they called one another asking "What does this mean--what can we do about it? Is our Fellowship going down the drain--will the new officers follow the new precedent of inviting compromising speakers to the platform?" Across the South, several who had attended the Southwide's meetings began to speak out.

Rev. Melvin Aiken, Assistant to Dr. Harold B. Sightler, Pastor of Tabernacle Baptist Church in Greenville, S.C., writing on behalf of Dr. Sightler to Dr. John Waters of Faith Baptist in Laurens, S.C., expressed concern that men of known neo-evangelical association, such as Dr. Wiersbe and Dr. Lockridge, would be included on the Southwide program--especially when "we are blessed as independent Baptists to have speakers such as Dr. Lee Roberson, Dr. Bob Jones III, Dr. Monroe Parker, Dr. Bob Gray, Dr. B.R. Lakin and many others. Therefore, it is not necessary that we go outside our independent group in obtaining speakers for the Southwide Baptist Fellowship." Excerpts from this letter were published in the January, 1977, issue of the Baptist Bible Trumpet.

From Milton, Florida, the December 1976, issue of *The Projector*, edited by Dr. Dayton Hobbs, declared: "Two valid deductions can be drawn from this year's Southwide Baptist Fellowship meeting. One, the leadership of this once uncompromising Fellowship is growing increasingly soft. Secondly, if the militant fundamentalists within remain silent, the future of the Southwide Baptist Fellowship is well nigh hopeless. May God give us men of discernment and courage."

Homer Massey, Assistant to Dr. Rodney Bell of the Tabernacle Baptist Church in Virginia Beach, Virginia, wrote in the February, 1977, issue of the *Fundamental Baptist Crusader*: "It may be too early to tell, but many folks are wondering what that 'new face' the Southwide Baptist Fellowship showed at its recent meeting in Charlotte, N.C., holds for the future. The tradition of good preaching was continued--that no one denies. That, and the general tone of the meetings, provided an enjoyable time for those who attended. But the 'new face' was that instead of featuring outstanding Independent Baptist preachers as in the past, the Fellowship spotlighted a

leading New Evangelical supporter"

When the South Carolina Baptist Fellowship met at the Open Door Baptist Church of Gaffney, S.C., on a snowy January 3rd, a Resolution was unanimously passed which said in part:

"WHEREAS, the Program Committee of the Southwide Baptist Fellowship elected at the 1973 annual meeting, considered Dr. S.M. Lockridge as a speaker for the 1974 Fellowship but declined to invite him; and

WHEREAS, Dr. S.M. Lockridge was invited to speak at the 1976 Southwide Baptist Fellowship in Charlotte, at the

Northside Baptist Church, by the Program Committee elected at the 1975 Fellowship; and

WHEREAS, Dr. Lockridge was listed as a registrant and did attend the International Congress on World Evangelism, meeting in Lausanne, Switzerland, 16-25 July, 1974, said meeting giving praise and admiration for a wonderful working relationship of the World Council of Churches ... And

WHEREAS, Dr. Lockridge, Pastor of the Calvary Baptist Church, San Diego, California, ... holds honorary degrees from

See p. 10

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From p. 9

Placement Service

Teachers Wanted: Elementary and Secondary. New school K-12. 400 students. Associated with Fundamental, soul-winning church. Calvary Baptist Academy, 9333 Linwood Avenue, Shreveport, LA 71106. (318-687-4924). Norman Neely, Principal.

TEACHERS NEEDED: High School Math teacher and English teacher. Please send resume to The PROJECTOR, P.O. Box 643, Milton, FL 32570.

HIGH SCHOOL TEACHERS NEEDED: Teachers with majors in English, Science, and History needed for 77-78 school year. Must be well-grounded in Biblical principles. Greeneville Christian Academy, Box 427, Greeneville, Tennessee 37743. Separated, independent Baptist teacher needed for the fourth grade. Local church minded. Contact Emmanuel Christian School, P.O. Box 1606, Elizabeth City, N.C. 27909.

QUALIFIED TEACHERS NEEDED: Heritage Christian Schools of Little Rock, Ark. have positions available in elementary and secondary. The schools are an educational ministry of Heritage Baptist Temple. Contact Heritage Christian Schools, 850 Stagecoach Rd., L.R., Ark. 72204. (501) 568-1776. David Hartsfield, Principal.

ELEMENTARY TEACHER NEEDED at Santa Rosa Christian School. Contact Dr. Dayton Hobbs, P. O. Box 643, Milton, FL 32570 904-623-4671

PLACEMENT SERVICE ADS ARE FREE TO SCHOOLS AND/OR INDIVIDUALS WHO ARE PAID SUBSCRIBERS TO THE PROJECTOR

A Man I Dislike

"One kind of man I dislike intensely -- that is the man of wise and pious appearance who enjoys great success in word and writing and tries to improve himself and others, yet carefully sidesteps everything offensive. If Paul had taught only that men should lead an upright life, the princes of this world and false apostles would have received him with open arms. But when he condemned the works of unrighteousness, and the shallow moral views of the great world, Pharisees and whole nations rose up against him. In just the same way, Luther would be regarded as one of the wisest and holiest of men if he would write a lot of pious stuff but avoid assailing what is offensive" --Philip Melancthon.

The Angelus
April 15, 1977

Close Call For Fundamentalism

the California Baptist College at Riverside, California, a Southern Baptist College and the California Graduate School of Theology at Glendale, California, a school which crosses the lines of many camps, including the Seventh Day Adventist, charismatic movement, associations of the Church of God, etc., and

WHEREAS, Dr. Lockridge adds to the clouding of the issues with this kind of background and his associations with the neo-evangelical, and

WHEREAS, Dr. Lockridge, in his message at the 1976 Southwide Baptist Fellowship, favorably alluded to Dr. Billy Graham as his 'good friend and great preacher against sin' and favorably spoke of Southwestern Seminary, where he received his formal education; and

WHEREAS, the compromise and neo-evangelical position of Dr. Billy Graham, and the modernistic compromise of Southwestern Seminary is well known among the constituency of the Southwide Baptist Fellowship; and

WHEREAS, Dr. Warren Wiersbe, Pastor of Moody Memorial Church, Chicago, Illinois, was also invited to speak at the 1976 Southwide Baptist Fellowship;...and

WHEREAS, Dr. Wiersbe was one of the speakers at the Founder's Week at the Moody Bible Institute during the first week of February, 1977, along with Rev. Billy Kim, who is associated with the Billy Graham Association; Rev. Bill Glass, and Dr. Vance Havner, both Southern Baptist; Dr. Joss McDowell, with Campus Crusade; Dr. Mel Johnson of Northwestern College; and, Dr. John Stott with the InterVarsity Christian Fellowship and also an official registrant to the International Congress on World Evangelism meeting in Lausanne, Switzerland; ... and

WHEREAS, the compromise and neo-evangelical position of Moody Bible Institute, as well as the Moody Memorial Church, is also well known among the constituency of the Southwide Baptist Fellowship;

THEREFORE, BE IT RESOLVED, that the South Carolina Baptist Fellowship finds the invitation of such men as Dr. S.M. Lockridge and Dr. Warren Wiersbe to address the Southwide Baptist Fellowship to be inconsistent with the stated and re-affirmed position of the Southwide Baptist Fellowship, its Constitution and Doctrinal Statement, and indicative of an apparent trend moving the Southwide Baptist Fellowship toward neo-evangelical associations.

BE IT THEREFORE RESOLVED that the South Carolina Baptist Fellowship respectfully petitions the officers elected at the 1976 Southwide Baptist Fellowship to reverse the apparent trend toward neo-evangelical associations and requests that the current officers set the future course of the Southwide Baptist Fellowship in a direction of militant opposition to neo-evangelicalism, modernism, ecumenicalism, and compromise;...."

Several of the pastors present at that business session reminded the as-

sembly that the South Carolina Baptist Fellowship was the "parent" of the Southwide Fellowship and by virtue of this historical relationship had both the right and duty to caution the younger but larger Fellowship of the inherent danger lurking under the surface of ecumenical compromise. The officers of the South Carolina Fellowship were instructed to prepare copies of the Resolution and covering letters to be mailed to every pastor listed in the Directory of the Southwide Fellowship. However, Rev. John Fullmer, the state organization's Secretary, was instructed to hold the mailing until Rev. Russell Stolp, Moderator, could contact the newly-elected officers of the Southwide Fellowship to see if a commitment or statement of purpose could be obtained regarding future selection of speakers for the Southwide Fellowship's Annual Meeting. Dr. Waters, functioning in his capacity as Treasurer of the Southwide Fellowship, expressed in conferences and meetings his concern about Dr. Wiersbe and Dr. Lockridge to the members of the Southwide's Executive Committee composed of Dr. Bob Gray, Moderator; J.B. Buffington, Rev. Bill Crompton, and Rev. Gene Payne, Vice-Moderators; and Dr. Jack Hudson, Secretary.

In Jacksonville, Florida, on January 19, 1977, Pastor Stolp visited with Dr. Bob Gray, Pastor of Trinity Baptist Church, the newly-elected Moderator. In reviewing the history of Dr. Wiersbe's and Dr. Lockridge's associations, Pastor Stolp pointed out that the neo-evangelical and ecumenical associations of these men were well documented and that a great number of pastors and laymen were deeply disturbed at the fact that such should be invited to speak to the Southwide Fellowship. He also conveyed to Dr. Gray that it was his hope and the hope of the South Carolina Baptist Fellowship that the new slate of officers would not follow in extending invitations to other neo-evangelicals or supporters of the ecumenical movement. Replying to Pastor Stolp in a letter dated February 17, 1977, Dr. Gray said: "First of all, consistent with my personal convictions as both a Christian and a Baptist preacher, I want to assure any and all persons concerned that I will not be party to extending an invitation to any speaker during my term of office as Moderator who is either Ecumenical or Neo-Evangelical Some of the dearest friends of my life and ministry are a part of the South Carolina Baptist Fellowship. I pray that this letter will reassure them of my love for the brethren, my dedication to the Word of God, my commitment to the Scriptural position of separation, and my burden for the future success of the Southwide Baptist Fellowship."

Concerned pastors and laymen throughout the South have greeted this apparent reversal of the slide toward neo-evangelicalism with relief and cautious optimism. The consensus of feeling of those who wish to continue to stand

See p. 12



Teaching Tips

Reading Comprehension Test



A good means of evaluating reading comprehension has been a short five question test over new material after it has been read silently and before it has been discussed orally. A printed sheet containing three multiple choice answers for each question has been prepared for our main reading selections. One sheet is sufficient for four stories. The questions are read orally by the teacher and the students simply circle the correct answer. The question sheets are taken up by the teacher and corrected. They are ready to be given out again for the next lesson. When all four lessons on the sheet are completed the final grade is given. One sheet lasts for about two weeks.

This is not the only method we use in testing comprehension. Students also write summaries of stories, answer questions that require evaluations and answer interpretative questions.

The Marriage Ring

"It cannot be sufficiently deplored, that all suitable preparation for the marriage state is usually put aside for the busy activities of vanity....Every thought and anticipation, and anxiety is too often absorbed in the selection of a house and furniture and in matters still more insignificant and frivolous. How common is it for a young lady to spend day after day, and week after week discussing her ceremony, as well as the color, and form and material in which she is to shine forth in nuptial splendor, which ought to be employed in meditating the eventful step which is to fix for life her destiny, and that of her intended husband; as if the great object were to appear a gay and fashionable bride, rather than to be a good and happy wife!

"Study," said an old author, 'the duties of marriage before you enter into it. There are crosses to be borne, there are snares to be avoided, and manifold obligations to be discharged, as well as great felicity to be enjoyed. And should no provision be made? For want of this, result the frequent disappointments of that honorable estate. Hence that repentance which is at once too soon, and too late. THE HUSBAND KNOWS NOT HOW TO RULE; AND THE WIFE KNOWS NOT HOW TO OBEY.'" -- John Angell James.

From p. 2 Deweyism

eliminated. This his philosophy effectively accomplished.

This intellectual, rationalistic thought destroyed any semblance of faith in an ethical norm for the life and conduct of man and made him a worshiper at the shrine of his own being. Self-expression became the foundational principle of the educational process with experimentation the source of all knowledge (so called).

This kind of philosophy has destroyed not only the whole structure of worldly education but also the very foundations of society itself. The undisciplined, permissive society of today is but a reflection of the influence that John Dewey's philosophy had on the whole.

The whole of Dewey's program of thought can be evaluated by the end product. The experiential idea of education has gone to seed in that it has brought society to the brink of destruction, past the point of return.

The question we must ask is this: are we being influenced by these worldly philosophies in any way today? This could be possible. Any recognition of our school program as an experiment rather than a discipline, any appeal primarily to the interests of the child rather than to the maintenance of absolutes, any intimation that our courses are too hard, any attitude that strict order and compliance to rules of order are out of place is an indication of some acceptance of the academic freedom that was a central part of Dewey's philosophy. Not only should we try to establish sound disciplines of thought in all our pupils, but we should also plant in them the stabilizing effect of *happiness within discipline*.

Methods and modes of arriving at conclusions and comprehension of fact should be done in a way that assures the child that truth is unchanging and forever settled in heaven. Truth requires no experiment to find its message, but a simple faith in the fact of Divine revelation as the basis for all true thought. Our children should never glean the idea from our educational processes that everything they learn must be put under question as to its validity. We should be authoritative enough in our presentation that it is harder for them to question than to believe. This can be accomplished only by teachers with a sound Biblical philosophy of education untainted by any relativistic thinking.

Our great task today is to establish the absolutes of eternal truth without any compromise. This will enable our children to face life with substantially disciplined lives in this permissive evil generation. It will enable them to testify by life and conduct to something that is stable and lasting by God's grace.

Liberty without law is the demand of the flesh nature. Liberty within law is the true Christian concept of thought and life. It is liberty within the eternal laws of a righteous God that brings life on earth to its highest fulfillment. *This should be our philosophy of education.*

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OUR EXAGGERATED UNEMPLOYMENT STATISTICS

Increasingly it is being said that the United States faces one of the worst unemployment problems in the free world, and that our high rate of joblessness represents a crucial failure of American free enterprise.

This observation is based on statistics which show that, for some years now, unemployment in other industrial countries has run from 2-3% while ours has averaged around 5%.

But unemployment in the U.S. is not so much a general problem affecting mature workers and heads of households as it is a youth and minority group problem.

In the recession year 1975, when U.S. unemployment was estimated at a frightening 9%, we had only 5% adult unemployment, but the total was swollen because 17% of all teenagers and 40% of black teenagers were listed as jobless.

Why such high unemployment rates for teenagers and young adults? Americans go to school longer than youth in other countries, and experience a correspondingly longer transition from school to job. In other industrial nations, most youth leave school at 16 or 17, move directly into the work force, and stay there. In some countries, youth become apprenticed to companies by contract, and even if not needed and not productively working, are not listed as unemployed.

Most American youngsters are still in school when they seek their first jobs, and are seldom obliged to support themselves. They look for part-time situations, and move in and out of the work force during high school and college years.

The high unemployment of American teenagers is due not just to their inability to find jobs but their inability - or unwillingness - to stay on jobs they find. This is especially true of those "unemployed" teenagers - 50% of the total - still in school. Most who complete high school, and have normal competence, do find permanent employment.

But for teenagers who drop out, and for those from homes where parents have less than average education and work experience, finding a job is difficult, primarily because of our artificially high wages, resulting from minimum wage laws.

Customers will not pay enough for the limited production of these young workers to generate the income required to pay the wages demanded. Acting as an agent for these less educated, unskilled youngsters, government, often as a result of union pressure, has made demands that customers will not meet, and in turn customers have disemployed them.

Most other countries with minimum wage laws have special "youth rates." In the U.S., the same \$2.30 an hour minimum wage (which with benefits comes to \$3.00) paid to experienced adults must also be paid to the least experienced teenager. There are pressures to boost the minimum to \$3.00 (which with benefits and "turnover

From p. 10

Close Call

firmly for the fundamentals of the faith and for separation from apostasy seems to be a "we hope we've won; we'll have to see what happens in 1977 and the years immediately following" attitude. If indeed the decline of the separatist position of the Southwide Baptist Fellowship had begun, and if that trend has now been reversed, it will be an historic and almost unique event--demonstrating that a faithful group of pastors can stop a neo-evangelical onslaught by immediate action.

My Country 'Tis Of Thee

"My Country, 'Tis of Thee" was written by Rev. Samuel Smith in 1831 when he was only 23 years old and a Harvard graduate.

The original hand-written five verses are now preserved in the Harvard University Library; however, the middle verse has been carefully omitted from general and common use since 1833. This was the era of Karl Marx, Horace Mann, and Charles Darwin. These were the days of Unitar-

costs" will come to \$4.00).

If we want to reduce unemployment, we will not increase the minimum wage or payments to the unemployed. Because many workers can get 70% to 90% of their wages from the combination of government and company benefits, much of our unemployment is voluntary.

There is reason to conclude that America's unemployment statistics do not represent so much "hardship" unemployment as the fact that American youth stay in school longer, and have a protracted transition from school to work. As to the "real" unemployment, it does not reflect a failure of free enterprise but the consequences of government intervention in the marketplace.

ianism when the seeds of internationalism and world government were being planted.

The words to the middle verse of 1 Smith's well known hymn go like this

No more shall tyrants here
With haughty steps appear
And soldiers bands;
No more shall tyrants tread
Above the patriot dead --
No more our blood be shed
By alien hands.

This verse is offensive to the internationalists and "one worlders." How could there be "an alien band" if we all to be part of a future world utopia brought in by the social planners?

Let us add this verse to our hymn book once again. When a Christian sir a patriotic song the internationalist should be offended!

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