

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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THE HOPE OF THE CHURCH

by
The Late Rev. John McNicol, B.A., B.D.
Principal of
The Toronto Bible Training School

The imminent and personal return of our Lord and Saviour, Jesus Christ, has been the hope of true believers since Apostolic times.

The following message was a part of a series of messages by outstanding preachers in a series called "The Fundamentals." The heart of these messages was the Gospel of Jesus Christ with a special emphasis upon the personal return of our Lord Jesus Christ.

Today the Church of Jesus Christ seems to be letting this precious message slip away. Many are slipping again into the errors of Post-millennialism and Amillennialism. The Pre-millennial rapture of the Church is still our blessed hope. Let us once again lift up our eyes to the heavens "from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

— The Editor

There are many indications of a revival of interest in the study of eschatology. The latest attack upon the Christian faith is being directed against the eschatological teaching of the New Testament. The Christian Church was founded upon the promise of a speedy return of Christ to establish His Kingdom in the world, but its history has taken an entirely different course. The expectation of the early Christians was not fulfilled. The teaching of the apostles has been falsified. Such is the argument that is now being used in some quarters to discredit the founders of Christianity. This is compelling Christian scholars to give renewed attention to the teaching of the New Testament about the Lord's second coming, and will doubtless lead to more earnest and thorough examination of the whole outlook of Christ and His apostles upon the future.

It is acknowledged that the eschatology of the New Testament is not the eschatology of the Church today. The hope of the early Christians is not the hope of the average Christian now. It has become our habit to think of the change which comes at death, or our entrance into heaven, as the crowning point in the believer's life, and the proper object of our hope. Yet the apostles never speak of death as something which the Christians should look forward to or prepare for.

They do not ignore death altogether, nor do they cast a halo about it. It is always an enemy, the last enemy that is to be destroyed. But they do not take account of it at all in the scheme of things with which we have now to reckon. As a matter of fact the early Christians were taught that they had died already — "Ye died and your life is hid with Christ in God" (Col. 3:3, RV).

Nor is heaven set forth as the Christian's hope. The New Testament represents the Church as in heaven already. We have been raised up with Christ and made to sit with Him in the heavenly places, (Eph. 2:6). Our warfare is carried on against spiritual hosts of wickedness in the heavenly places, (Eph. 6:12). Our citizenship is there, (Phil. 3:20). Browning's conception of the experience of Lazarus when he came back from the tomb:

"Heaven opened to a soul
while yet on earth,
Earth forced on a soul's use
while seeing heaven,"

is almost precisely the apostolic representation of the believer's life upon earth. It is potentially a life in heaven. Neither death nor heaven, then, can be the Church's hope, for, in their essential relation to the Christian

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'ONE'

BY

L. H. Opager
Business Manager
Santa Rosa Christian Schools

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Romans 5:19

In a recent issue of TIME magazine, Ian Paisley was pictured protesting the Pope's visit to England. TIME reported that his band of protesters was very small compared to the multiplied thousands welcoming the Pontiff to English soil. Behind Paisley was a hand-held sign reading "There is one mediator between God and men, the man Christ Jesus."

The Rev. Paisley had captured the controversy in one verse of Scripture. The Pope has set himself up as the one mediator between God and men instead of Jesus Christ. The Pope is an imposter. He is a wolf in sheep's clothing. People throng to see him, foolishly thinking they will have seen God's special representative on earth.

Most of us do not have the proper hatred for the ecclesiastical system of Rome because we do not live in a Catholic dominated country. Dr. Paisley, however, is well aware of the damnation resulting from the teaching that one must go to God through the Pope or one of his priests. God says that there is one mediator between God and men. That One is Jesus Christ, not a pope or a priest.

The little word "one" is obviously of great significance. Let us consider this word more thoroughly.

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Editor's Desk

In a recent issue of U.S. NEWS AND WORLD REPORT, INC., there appeared an interview with psychologist Pierre C. Haber entitled, "Why Some People are Always Late." Mr. Haber very likely is not a Christian, but the problem of tardiness, unfortunately, is not confined to non-Christians. Some of the questions asked and the answers he gives are interesting and could be of help to Christians who have encountered problems along these lines — either in their own lives personally or in oversight positions in the Lord's work.

In response to the question, "Is tardiness a growing problem in the U.S.?", Mr. Haber replied, *Yes. In some ways, this country seems to be taking on a selfish spirit in which people don't care as much about meeting appointments, deadlines and other responsibilities. Individuals, by and large, aren't as considerate as they used to be — especially when it comes to respecting the time of other people.*

In response to a question about how the habit of showing up late gets started in individuals, Mr. Haber said, *It often begins early in life and shows up in behavior at school. In New York City, where students generally walk to school rather than take a bus, many schools have had*

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to reschedule the first period as homeroom because so many students come late. This avoids having tardy students interrupt class.

Tardiness also tends to degenerate into outright absenteeism and truancy. A favorite habit of many students is to stretch out the weekend by staying away from school on a Monday or a Friday. I've been told by school authorities that absenteeism is often double the normal rate on those days.

For some people, those early habits of lateness carry on into the workplace in later life. Others tend to become more reliable and more punctual as they get older and take on more responsibility. In certain jobs, such as transportation, meeting strict timetables is a major part of the public service, and you run the risk of being fired if you are late very often.

Promptness should be considered a virtue by Christians. If we are personally plagued by this problem, we can overcome it by the grace and with the help of God. We certainly need to begin early with our children (in the home, in the Church, and in the Christian school) teaching the importance of being on time. A proper example must be set by adults in all these areas, or we will be unsuccessful. Children more often than not do what we do rather than do what we say.

From p. 1

''ONE''

In our culture, men do not make gods with their hands, but with their heads. Not being bound by the Bible, they create a god of their liking, perhaps even naming that god "Jesus." There are gods of religion, ethics, pleasure, wealth, power, and prestige. These neopagan worshippers simply select their favorite god from among the thousands of gods available and serve it.

The Bible tells us, however, that there is, in reality, only one God. Paul, speaking to the Corinthians, said:

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God. I Corinthians 8:5, 6a

Each individual person is responsible to the one God who created him. No amount of fantasizing or wishful thinking or creative imagination will change that fact.

ONE SIN

God's law is a unified whole. James addressed this truth when he said, "For whosoever shall keep the

We Get Letters...

Dear Brother Hobbs:

In response to the last "Projector" we received, I want you to know that I greatly appreciate being on the mailing list and reading the clean, clear, outspoken truth to God's position that we share together.

In Christ's Name,
B. S., Pastor
Harrison, MI 48625

Dear Dr. Hobbs:

The PROJECTOR is a great source of encouragement and enlightenment. The perspicuity with which its articles are written is a relief in this day of confusion. I appreciate your willingness to let everybody know where you stand.

While not necessarily agreeing with all of the articles contained therein, I firmly believe the PROJECTOR is one of the most adamant Fundamentalist periodicals in print; and I pray the Lord will bless you and give you many more years of service before He comes.

Very truly yours,
A. S.
Painesville, OH

whole law, and yet offend in one point, he is guilty of all." One sin declares us to be sinners. If one point of God's law has been broken, we stand in violation of the whole law. In order to be in good standing before God, one must be perfect. Nothing short of perfection is adequate.

ONE SACRIFICE

It is at this point of required perfection that the need of the grace of God becomes so clearly manifest. Sinful man can stand perfect before God because of the one sacrifice for sin by Jesus Christ. The writer of Hebrews penned this good news, "But this man, after he offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews 10:12). Again, "For by one offering he hath perfected for ever them that are sanctified" (Hebrews 10:14).

So Christ bore our sins in His body one time—just one time—and that was all that was necessary. It was effectual for every sinner that ever lived and will ever live. There is no other sacrifice that

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**Focus
On
Religion**

BY
PETER J. FOXX

THE POPE IN ENGLAND

This has been a spring for unprecedented sellouts by noted ecumenicists: First, Billy Graham recited the communist party line of no religious persecution in Russia while visiting the Soviets on communist soil, and now Queen Elizabeth II and Robert Runcie, Archbishop of Canterbury, have welcomed Pope John Paul II to British soil.

Upon arrival, and after stooping to kiss British soil, the Pope made his way to London's Westminster Cathedral where he announced:

Today, for the first time in history, a Bishop of Rome sets foot on British soil. My deep desire, my ardent hope and prayer is that my visit may serve the cause of Christian unity.

(Time, June 7, 1982)

The papal concept of Christian unity is the negation of the Reformation and the regathering of Lutherans, Anglicans, and other Protestant groups back under the bloody skirts of Rome. It appears that Archbishop Runcie is more than ready to deliver Anglicans and England into the open arms of the Vatican. In an interview with *Time* magazine, Runcie identified the papacy as "a focus for unity and affection" which was "given to Rome from the days of the early church." Runcie's counselor on foreign relations added:

We Christians need to see a personal figure of unity. We see the value of one man. A personal focus of communion. So we are beginning to see the point of a Pope for the worldwide Christian Churches...

It should not be necessary to remind Christians that the Pope is the visible head of a satanic system of religion that is responsible for damning millions of souls to Hell and for murdering tens of thousands of the Lord's true people. The Pope's charisma and charm are not adequate substitutes for truth and faith. The devil himself is an angel of light, and this particular Pope is a masterpiece of his deceit and deception. Let Christians beware. Just behind the Pope's veneer of smiles and warmth lies the Devil in disguise filled with the spirit of Anti-Christ.

From p. 2

'ONE'

needs to be done or can be done. Jesus Christ is the one sacrifice for sin.

ONE SPIRIT

The Spirit of God does the work of regeneration. Paul, writing to Titus, declared,

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus 3:5

The Holy Spirit of God quickens, or makes spiritually alive, repentant believers who were dead in trespasses and sins. It is the Spirit of God Who comes to indwell every believer. The Bible is clear concerning the difference between the lost and the saved, "Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

ONE IN MATHEMATICS

In mathematics, one is the number denoting unity. One is complete in itself, needing no other number to make it complete. It is the simplest symbol in the Arabic and Roman systems. Five dollars is five one-dollars; a million dollars is a million one-dollars. One is the basic unit. One is unity.

One is also the multiplicative identity. That means it is the only number you can multiply another number by and not change the identity of that number. For instance, one times thirty-two is thirty-two, But if you multiply thirty-two times two, you get sixty-four, and thirty-two loses its identity.

ONE IN NATURE

There is nothing that is duplicated in God's creation. God never makes two things just exactly the same. Every tree is different; every blade of grass is different; every ant is different; every human being is different. God has given uniqueness to each object of His creation. He never creates two of a kind. He is Author of "one," the God of "one."

This June, the President of the United States, Ronald Reagan, will travel to the Vatican for an audience with the Pope. I blush in shame to see my President pay homage and give honor to this one personifying "The great whore that sitteth upon many waters" (Rev. 17:1). Thank God for a man like Ian Paisley whose bold protest against the Pope's presence in England has helped keep truth's light shining no matter how dimly.

ONE GOD

When I was in the Navy, I was stationed for a time in Japan. Located in Kyoto, in central Japan, is a most interesting Buddhist temple. Centuries ago, the Japanese painstakingly made one thousand statues of Buddha and placed them shoulder to shoulder, row after row, in this temple. Each idol is painted gold and stands at attention in its detailed Japanese outfit, with the characteristic sword included. The pagan worshipers simply select their favorite Buddha from the thousand gods available and serve it.

ONE BODY

The one Spirit of God brings unity. The famous words of Paul apply here, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). The Spirit of God places each individual believer into the one body of Christ, the Church. A Christian from one side of the world can meet a Christian from the other side of the world and immediately enjoy Christian fellowship, because they are truly members of the same body — brothers in Christ. The Spirit unifies the Church.

CONCLUSION

That little word "one" is indeed a most important and powerful little word. It is used to describe God, man, sin, salvation, the work of Christ, the ministry of the Spirit, and the Church. This word "one" reminds us that, as singular individuals, we must deal with the one God on an individual basis. I am going to have to answer as an individual to the one God Who has created me and died to save me. I want to hear "Well done, thou good and faithful servant." What about you?



From the President



It is not too late to join us for the 1982-83 school year here at Santa Rosa Christian College. Our watchword is "quality."

IF you would fit into a situation WHERE Christ is honored in every area of life;
WHERE the Word of God is central and young folks are encouraged to be obedient servants of Jesus Christ;
WHERE the local Church is the center of all activities;
WHERE the atmosphere is "homey" and there is a close personal bond between administration, teachers, and students;
WHERE the issues facing Christians in these days are openly discussed and not swept under the rug;
WHERE Biblical separation is not only taught but also practiced; and
WHERE you will be given practical experience in all phases of the Lord's work that concerns your calling.

THEN you really ought to consider joining us this fall.

Why not write us right now! You will hear from us immediately. A phone call could start the process. Our number is 904-623-4671.

GRADUATE VISITS CAMPUS

Doug and Barbara Threlfall, missionaries to Korea, were on campus in May to present their missionary ministry and to challenge students concerning God's service and the importance of having God's will in their lives.

It was a particular blessing to have this dedicated young couple here, as Barbara is a 1973 graduate of Santa Rosa Christian Academy. Her parents, Dr. and Mrs. Gerald Johnson, have been missionaries in Japan and Korea for many years. While her parents were on the field, Barbara was a dormitory student here at SRCA. She maintained a good academic record and a consistent Christian testimony. After graduation from SRC Academy, she went on to Bob Jones University, where she met Doug, son of Evangelist Threlfall. The Lord has quietly but surely led in their lives, bringing them together and opening the door of service in Korea with the Johnsons.



SENIOR TRIP

The senior year of high school involves heavy responsibility and a very busy schedule. The duties and activities of the year seem to bind the seniors more closely together than ever before. With all but final exams behind them, one last official "Senior Trip" cinches friendships and bonds.

But the Santa Rosa Christian Academy class of 1982 had more than fun and fellowship in mind in their journey, for their trip also included service for the Lord.

Highlights of their trip included two days at the World's Fair in Knoxville and a couple of days in the Smokies taking mountain hikes, skating, seeing ski slopes and lodges and other attractions. Yet the focal point of the trip was the opportunity to present the Gospel and also share the vision of Santa Rosa Christian College in a special church service on Sunday night at Grace Baptist Church in Decatur, Alabama. The class, under the direction of Mr. Howard Woods,

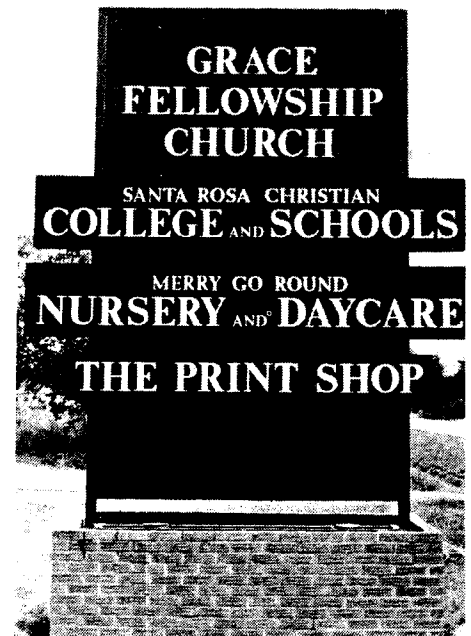
They will be going to the field in August under the auspices of Gospel Fellowship Association Missions. Doug will be teaching in Bob Jones Memorial Seminary in Seoul helping to train men for the ministry. Besides evangelism, the goal of this ministry is the planting of independent, fundamental, Bible-believing churches.

Santa Rosa Christian Academy is glad to have had a part in training Barbara to serve the Lord. The purpose and aim of all training here in Santa Rosa Christian College and Academy is to train young people as servants for the Lord as pastors, evangelists, missionaries, Christian School teachers, pastors' wives, children's workers, etc., "being fruitful in every good work..." (Col. 1:10b).

SANTA ROSA Campus

presented a musical program which reflected the message and philosophy of Santa Rosa Christian College. Mr. Peter Foxx, dean of the College, followed with a presentation of the College before he preached the evening message. The young people also presented the College in the chapel service at Grace Christian School. This is what Christian Education is all about — studying and preparing for Service.

WELCOME TO SRCC



A new brown-tone sign will aid new students and visitors in locating the Santa Rosa Christian campus this year. Located at the corner of Highway 89 and Chestnut Street in Milton, the sign will welcome newcomers and remind passers-by of the College and other ministries. Summer vacationers in the Gulf Coast area are invited to come visit the campus. We are a few miles east of Pensacola, north of Interstate 10. Easy directions: From I-10, take Avalon Beach Exit #7, north to Highway 90, east into Milton, 2 miles north on Highway 89 to top of hill to Chestnut Street where sign on left awaits. Turn left into campus area. We hope to see you soon.

CHRISTIAN News

IF YOUR CHURCH OR CHRISTIAN SCHOOL WOULD LIKE TO HAVE A SANTA ROSA CHRISTIAN COLLEGE ENSEMBLE FOR A SERVICE THIS SUMMER OR NEXT SCHOOL YEAR, PLEASE WRITE THE COLLEGE OR CALL 904-623-4671. WE WILL TRY TO ACCOMMODATE REQUESTS AS SCHEDULING PERMITS.



PHYLLIS SCHENK

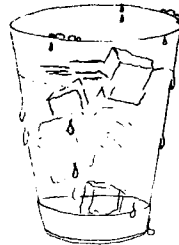
Santa Rosa Christian College was the answer to many prayers. Having attended public schools through high school and two years at Auburn University, God called me to straighten out my priorities in a Christian College. Heavily in debt, with a car and an organ for which to pay, I knew God would have to supply both the college and the finances.

I learned of Santa Rosa Christian College through a good friend who was an elementary teacher at Santa Rosa Christian. After making several trips to the College and talking with Dr. Hobbs, I was convinced that was where God would have me. The only problem left was supporting myself as well as paying the bills I had accumulated. SRCC provided the answers! The College allowed me to work as an assistant dorm supervisor with extra work hours at the Nursery. Though the financial assistance was great, the lessons I learned in Christian discipline and love were even greater. Working with junior high and high school girls provided smiles, encouragement, laughter, and fun as well as the opportunity to apply the Christian principles I was learning in the classroom.

In my secondary education major program, the courses at Santa Rosa Christian College have been demanding as have my responsibilities in Christian service, yet God was faithful to keep my head above water as I labored with my studies, practiced organ, and sought to be a help and blessing to the girls in the dormitory.

My years at Santa Rosa Christian College have indeed been rewarding. I have learned much about the faithfulness of God in supplying my needs, and I have come to realize the importance of personal discipline, self-sacrifice, and a consistent testimony. There will always be a special place in my heart for the faculty and staff at Santa Rosa Christian. Their friendliness, encouragement, and prayers have made no small contribution to my Christian growth and maturity and preparation to serve the Lord.

*Instant Coffee
Instant Tea*



BUT...

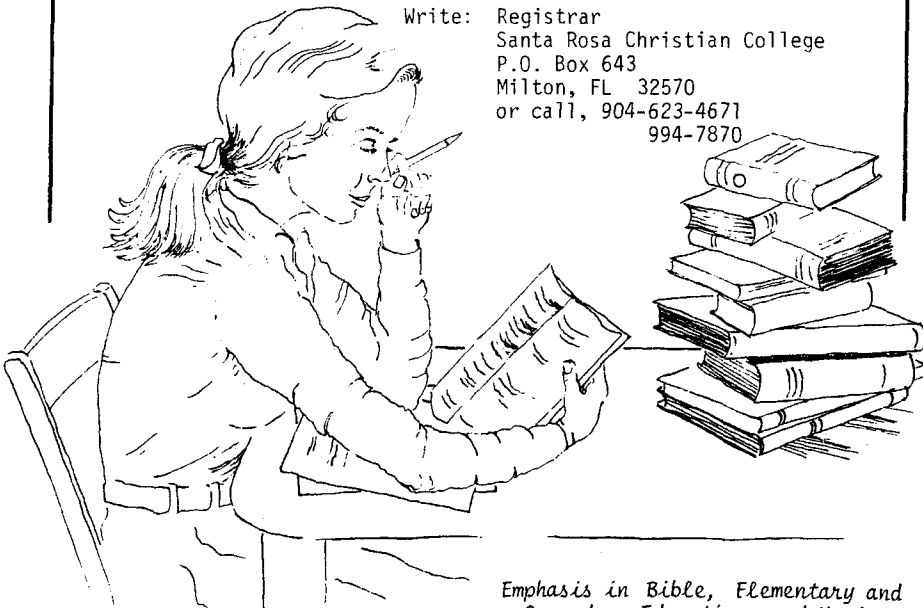
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Emphasis in Bible, Elementary and Secondary Education, and Music

What Is Ruckmanism?

By John P. McGraw, M.A.

RUCKMANISM: An obscure heresy mainly contained in southeastern United States and several midwestern states. This heresy gets its name from Dr. Peter Sturges Ruckman (Ph.D. religious history) who has founded his theology on extreme antinomianism (the possibility of inner salvation without outward, visible holiness), a dedication to Bibliolotry, and many radical interpretations of the Bible. Devotees of this heresy will stand for the most extreme interpretations of controversial subjects if they come from their leader, but under no circumstances will they stand for a critique of the underlying foundations of the heresy itself. Among other heresies Ruckman teaches divorce and remarriage of Christians as Christian institutions. Ruckman contends that all those partaking in physical union ("flesh joined to flesh" as he calls it) have been married, though maybe their marriage is not recognized in the eyes of man. This, of course, is polygamy in a twisted form. The clear teachings of the New Testament is that marriage is (1) a ceremony, John 2:1-10; (2) a spiritual union, Ephesians 5; and (3) a physical union, Hebrews 13:4. Also, the New Testament speaks of the marriage of Jesus to the Church, certainly something other than "flesh joined to flesh." This aspect of Ruckmanism is similar to early Mormonism which contended that indeed marriage is polygamous, and was even partaken in by Jesus Christ.

Though maintaining an orthodox pretense in the Baptist tradition, Ruckmanism is clearly outside the tradition of both historic and Biblical Christianity. Another aspect of Ruckmanism is the concept that restricts the deity of Christ to Jesus being the manifestation of God in the flesh and not actually God, in that Christ the man was capable of sin and could have fallen. Should Christ have sinned, the universe, it is surmised, might have exploded. It is felt that were Jesus above the capacity to sin, His testing on earth would have been a hoax. This, of course, is a denial of the Godness of Christ just as so called Apostolic (Jesus Only) doctrine is a denial of His humanity. The fact is that there was no possibility of Jesus falling for He was truly God. His testing is a willing one to reconcile man to Himself, not of any necessity whatsoever to the blessed Trinity. Other aspects of Ruckmanism

are: the English King James Version of the Bible is superior to the original Greek manuscripts, the antichrist may land in a spaceship in the Vatican, there are no women in heaven (all resurrected saints will receive bodies identical to the resurrected body of Jesus), and a vicious badgering and name calling of those who do not submit to Ruckman's authority. Another interesting innovation is that Judas Iscariot was not human, even though the New Testament shows Judas betraying human emotions, repentance and suicide. Ruckman takes Christ's statement, "one of you is a devil" to mean that

Judas was not human. Of course, Jesus no more meant that Judas was not human than He meant that the Pharisees were not human when He called them serpents and children of vipers. Interestingly enough, Ruckman's teaching on the non-humanness of Judas is a denial of the traditional and Biblical teaching of the antichrist, whom Ruckman thinks Judas was and is and will be. For the Pauline teaching on the antichrist is that indeed the antichrist is human, called specifically the "man of sin" (2 Thessalonians 2:2). In that the distinct element of this teaching revolves around a man, Ruckmanism can be accurately described as a cult.

— Copied

From p. 1

THE HOPE OF THE CHURCH

life, death lies in the past and heaven in the present.

The conversion of the world is not the object of the Church's hope. It is quite true that this glorious consummation lies in the future, for "the earth shall be filled with the knowledge of the Lord as the waters cover the sea," but the task of bringing this about was not committed to the Church. On the contrary, the New Testament descriptions of the last days of the Church upon earth preclude the thought. They are depicted in dark colors, (II Tim. 3:1-5; II Pet. 3:1-4). The history of the preaching of the Gospel in the world should be enough to show that this cannot be the object set before us, for, while whole nations have been evangelized, not a single community has ever been completely converted. It is a striking fact that the apostles had nothing to say about the conversion of the world. While they were busy preaching the Gospel in the world they gave no indication that they expected this work to result at length in the transformation of the world. They were not looking for a change in the world, but for the personal presence of their Lord. Jesus Christ Himself was their hope, and His appearing they intensely loved and longed for.

The attitude of the New Testament Church is represented by the Apostle John in the closing words of the Apocalypse. Visions of heavenly glory and millennial peace have passed before him. He has seen the new heaven and the new earth wherein dwelleth righteousness, and the Holy City, New Jerusalem, whose

light was like a stone most precious. But, at the end of it all, the longing of the aged apostle is not for these things to come. Greater than all these glories, dearer than all these dear things, is the Master Himself, and the prayer that rises from his heart as he closes his wondrous book is simply, "Come, Lord Jesus."

The hope of the Church, then, is the Personal Return of her Lord. As Dr. David Brown stated it in his book on the Second Advent, sixty years ago, "the Redeemer's second appearing is the very pole-star of the Church." Let us see how this hope lies upon the pages of the New Testament revelation, and how it influenced the life of the New Testament Church.

1. Christ taught His disciples to expect His return. This was the

See p. 7

THEN AND NOW

In 1777, our Continental Congress voted \$300,000 to buy Bibles for distribution in the nation. Now our government says it is against the law to give Bibles to children on government property. Why? Because the devil's people have fought, and in many cases God's people have retreated. Were our founding fathers so ignorant as to be unable to distinguish between separation of Church and State? They were wise enough to found the greatest nation of all time. Sad is the fact that we find ourselves now sinking to a godless, immoral, materialistic, pleasure-mad society. We reap what we sow!

The Exalter

From p. 6

THE HOPE OF THE CHURCH

last of the stages through which His teaching about Himself advanced. In the early part of His ministry He seems to have kept His personality in the background; He forbade those whom He healed to tell about Him. Then there came a time when He asked the disciples, "Who do men say that I am?" and led them to think of His divine origin. After that He began to instruct them about His approaching death and resurrection, "His departure which He was about to accomplish at Jerusalem" (Luke 9:31). In the last days of His ministry His return to the world largely occupied His own thoughts, and He kept it prominently before the minds of His disciples. During His last journey to Jerusalem He foreshadowed His own history in the parable of the nobleman going into a far country to receive a kingdom and return, who left His servants behind with the command, "Occupy till I come" (Lu. 19:12,13). One evening during the last week He sat on the Mount of Olives, looking down no doubt upon the massive buildings of the temple, the total destruction of which He had just foretold. The disciples gathered about Him with the request: "Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world?" (Matt. 24:3). It is evident from the form of this question that His com-

ing was no new thought to them. It was occupying their minds already. They knew that He was coming again, and they wished to know how to recognize the approach of that event. In answer to the question, the Lord unfolded a panorama of intervening history, and emphasized the need of watchfulness because the time of His coming would be uncertain. "Watch therefore, for ye know not on what day your Lord cometh. Therefore be ye also ready, for in an hour that ye think not the Son of Man cometh." He enforced this teaching with two striking illustrations of the twofold kind of preparation needed on the part of the disciples, the inward preparation of spiritual life set forth in the parable of the virgins, and the outward preparation of diligent service in that of the talents. Then He closed His discourse with a graphic picture of the changed conditions in which He would appear when He came the second time as the Son of Man sitting upon the throne of His glory.

Through the sad and dark hours of the very last night His thoughts were occupied with His return. In the upper room, when the faithful little band were grouped about Him in sorrow for the parting which all vaguely felt was near, He began His farewell words to them with this comforting assurance: "Let not your hearts be troubled. I go to prepare

a place for you. And if I go... I will come again" (John 14:1-3). A few hours afterwards He was in the midst of the shameful scenes of His trial. Mark His answer to the high priest, when He calmly acknowledged the claim to be the Christ, the Son of God: "Nevertheless, I say unto you, henceforth ye shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven" (Matt. 26:64). He did not look like the Messiah at that moment as He stood there with bound hands before His accusers. His appearance seemed to belie His words. But the time would come when they would see that His claim was true. This was what was in His thoughts. Through all the shame of those awful hours, the vision of His return in glory to the world that was rejecting Him now shone like a beacon upon His soul; and "for the joy that was set before Him, He endured the cross, despising the shame."

At His ascension the same truth was brought again to the minds of the disciples. As they stood gazing in wonder towards the place where the Lord had disappeared from their view, the two angels were sent to remind them of His return. "This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). It was this thought that sent the disciples back to Jerusalem with the joy which Luke describes in the closing verses of his Gospel. It is very clear, therefore, that when Jesus departed from this world after His first coming He left His disciples radiant with the joyful assurance of His coming again.

2. The apostles taught their converts to wait for the coming of the Lord. All the New Testament churches have the expectant attitude. No matter in what part of the world or in what stage of development they are found, they have this characteristic in common. The conversion of the Thessalonians is described as "turning to God from idols to serve the living and true God, and to wait for His Son from heaven" (I Thess. 1:9,10). The Corinthians "come behind in no gift, waiting for the revelation of our Lord Jesus Christ" (I Cor. 1:7). To the Galatians Paul writes, "We through the Spirit by faith wait for the hope of righteousness" (Gal. 5:5); and to the Philippians, "Our citizenship is in heaven, whence also we wait for a Saviour, the Lord Jesus Christ"

See p. 8

Communist Atrocity

By Paul Voronaeff

On July 28, 1978, in the Ukrainian city of Chernovitz in South Russia, a sealed, welded zinc coffin was delivered to the Baptist family Seldezkikh. The metal casket contained the remains of their son Vitalii. There were several Red Army soldiers and officers who brought the sealed coffin. These men were from the same army outfit in which the young Baptist conscript, Vitalii Seldezkikh, served.

The Red Army officers demanded that the family immediately bury the body of their son. However, the grief-stricken mother refused to bury her son unseen — not until the family could see and identify their son's body. The broken-hearted mother wanted to see for herself for the last time before burial, the face of her beloved young son.

At the local cemetery, by the side of the open grave, a large gathering of Baptist mourners, friends and neighbors came to attend the funeral. The bereaved mother insisted that the sealed coffin be opened. Once the casket was opened, the family and the mourners shrieked with horror and shock by what they saw ... the tortured and mutilated body of the young fellow Baptist, whom they all knew as a dedicated believer. His entire head and face were

swollen, the result of savage beatings. Part of the flesh on his face was torn from his cheek bone, a crust of dried, caked blood, dark brown in color, was what was left of his face.

This distraught mother could barely recognize her own son whom she loved so much, dear Vitya. She cried out again and again, "Vitya, my Vitychka, what did they do to you? Oh, my God!" she cried out before passing out, falling prostrate on the fresh, damp earth dug for her son's grave.

Her son's eyes were gouged out, his tongue was torn out of his mouth. All his fingers from both hands were chopped off.

This was the awesome price this young Baptist Vitalii Seldezkikh and hundreds of others all over Russia pay for being a Christian. Thousands are in prisons, in exile in Siberia, others are railroaded into mental hospitals and asylums.

This is a small sample of religious freedom the Russian Baptists and other Evangelical Christians enjoy in the USSR.

Reprinted from Christian Beacon

Is this the religious freedom Billy Graham referred to when he recently returned from his visit to Moscow?

Stars of the Morning

By "Aunt Carolyn"

A LITTLE CHILD CONVERTS AN INFIDEL



(A true story as told by Evangelist
D. L. Moody)

I remember hearing of a Sunday School teacher who had led every one of her children to Christ. She was a faithful teacher. Then she tried to get her children to go out and bring other children into the school. One day one of them came and said she had been trying to get the children of a family to come to Sunday School, but the father was an infidel, and he wouldn't allow it.

"What is an infidel?" asked the child. She had never heard of an infidel before. The teacher went on to tell her what an infidel man was, and she was perfectly shocked.

A few mornings after, the girl happened to be going past the post office on her way to school, and she saw the infidel father coming out. She went up to him and said, "Why don't you love Jesus?" If it had been a man who had said that to him, probably he would have knocked him down. He looked at her and walked on. A second time she put the question, "Why don't you love Jesus?" He put out his hand to put her gently away from him, when, on looking down, he saw her tears. "Please, sir, tell me why you don't love Jesus?" He pushed her aside and away he went.

When he got to his office, he couldn't get this question out of his mind. All the letters seemed to read, "Why don't you love Jesus?" When he tried to write, his pen seemed to shape the words, "Why don't you love Jesus?" All men in his place of business seemed to say, "Why don't you love Jesus?" He couldn't rest, and on the street he went to mingle with the business men, but he seemed to hear a voice continually asking him, "Why don't you love Jesus?" He thought when night came and he got home with his family, he would forget it; but he couldn't. He complained that he wasn't well, and went to bed. But

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THE HOPE OF THE CHURCH

(Phil. 3:20). In the Epistle to the Hebrews the same attitude is disclosed, for there we read: "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation" (Heb. 9:28). It is evident that the early Christians not only looked back to a Saviour who had died for them, but forward to a Saviour who was to come. There were two poles in their conversion. Their faith was anchored in the past in the facts of the death and resurrection of the Lord, and also in the future in the assured hope of His return. It is manifest, therefore, that the second coming of the Saviour occupied a most important place in the Gospel which the apostles preached, and which these Christians received.

3. The whole life and work of the New Testament Church has the coming of the Lord in view. All the lines of her activity and experience lead to this event. The sanctification of the disciple is a preparation for the coming of the Lord. Paul writes to the Thessalonians: "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). John puts the same thing in his own tender way: "And now, little children, abide in Him, that, when He shall appear, we may have confidence and not be ashamed before Him at His coming" (I John 2:28). Christian service gets its encouragement in the same inspiring issue.

when he laid his head on the pillow, that voice kept whispering, "Why don't you love Jesus?" He couldn't sleep.

By and by, about midnight, he got up and said, "I will get a Bible and find where Christ contradicts Himself, and then I'll have a reason," and he turned to the book of John. My friends, if you want a reason for not loving Christ, don't turn to John. He knew Him too long. I don't believe a man can read the Gospel of John without being turned to Christ. Well, he read through, and found no reason why he shouldn't love Him, but he found many reasons why he should. He read this book, and before morning he was on his knees, and that question put by that little child led to his conversion.

Story from Moody's Anecdotes, compiled by J. B. McClure, 1878, Rhodes and McClure, Pub.

Paul exhorts Timothy to fidelity, charging him to "keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ" (I Tim. 6:14). And Peter writes to his fellow elders: "Feed the flock of God which is among you, and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:2,4). The patience of the early Christians in suffering and trial is bounded by the same event. "Be patient therefore, brethren, until the coming of the Lord. Establish your hearts, for the coming of the Lord is at hand" (Jas. 5:7,8). "Let your forbearance be known unto all men, the Lord is at hand" (Phil. 4:5). Their life of fellowship and brotherly love reaches its holy consummation at the Lord's return. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you, to the end He may establish your hearts unblameable in holiness before our God and Father at the coming of our Lord Jesus Christ with all his saints" (I Thess. 3:12,13). Their acts of worship, as for example, their observance of the Lord's supper, have the same end in view. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (I Cor. 11:26). Thus, whatever aspect of the Church's life and work we consider, we find it to be a stream which moves on towards one glorious future. The appearing of the Lord Jesus Himself fills the whole horizon.

(Continued next month)

