

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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Coming Next Month

A New Song by Frank Garlock

More About A.C.E.

Key '73

Justification

by Dr. Alan Bradshaw

A few weeks ago I got a letter from a man in jail saying that he had found the Savior and wanted me to remember him in prayer. He said, "God has forgiven me."



Of course, that is tremendous, that a prisoner, a man who had sinned against society as well as against God and now is serving a term in Florida prison, had found the truth that if any man be in Christ, he is a new creature. He found forgiveness, and he is justified in the eyes of God. But the trouble is, he will not be justified in the eyes of man right away. He will be an ex-con, and when he gets out of prison and applies for a job, he will be asked, "Where were you working the last six months?" He will have to say, "Raiford. Then they

will say, "I'm sorry, there are no openings." You see, an ex-con has trouble finding a job. No one likes to hire someone who has been in trouble. I believe that is a subject that can be debated but the point is this man is very skeptical about accepting someone who has made a mistake. But I thank God that when you understand the doctrine of justification you will see that God carries it beyond mere forgiveness; God carries His forgiveness to forgetfulness, and when it crosses over that line of forgetfulness, it becomes justification. (See Page 2)



Are We Aware Of Satan's Devices?

by Dr. Joseph Henson

As fundamental christians we find ourselves, in this day, facing a bewildering array of ideas which somehow seem to conflict with our biblical values but many of us are unable to perceive precisely why this is so or if the conflict is real or imagined. Most individuals who are not hopelessly dwelling in a fool's paradise of thirty or forty years ago know things are awfully wrong on every hand but are unable to understand why or to relate unbiblical ideas or approaches in one area with those in another area. This article is an attempt, born of reasonable study and thought, to shed a little light on these difficulties.

The following chart lists several academic areas, a non-biblical -ism or philosophy for each area, and a biblical -ism or philosophy for each area. I am aware that one or two of the terms epitomizing the biblical approaches need to be defined since I am using them in a different sense from the usual definition. It should be noted that this list is not intended to be an exclusive one but simply one designed to provoke thought on the part of the reader.

Academic Areas	Non-Biblical Philosophies	Biblical Philosophies
Education	Progressivism	Authoritarianism
Religion	Liberalism	Fundamentalism
Science	Evolutionism	Creationism
Politics	Socialism	Capitalism
Philosophy	Materialism	Self-Denial
Ethics	Humanism	Theism
Psychology	Expressionism	Discipline

Look if you will for a moment at the list of the non-biblical philosophies and ponder the common thread which connects each of them. One of the more apparent links is that the men promulgating these philosophies are self-confessed atheists who deny God as an absolute while assuming man is absolute. I wish it were unnecessary to point out that whenever we as Christians face a non-biblical philosophy, we must be perceptive and discriminating. We must heed the Apostle's advice in I John 4:1, "Beloved believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

Some years ago in New York I almost got up and walked out of a Sunday School class in which it was my misfortune to be (See Page 2)

Are Christian Schools Competing With Public Schools?

The answer of Paul A. Kienel, Executive director of the California Association of Christian Schools, to the following letter is very appropriate and instructive in helping someone formulate a correct philosophy of Christian Education.

Dear Sir:

My personal philosophy regarding education sees no need for Christian schools in competition with the public elementary and high schools.

I see the increase in Christian Day Schools as an abandonment of our public school system to the forces of evil at large in our land today. Why should Christian parents hand the public school's system over to those forces? What a wonderful "leavening" force, the teachers, administrators, and parents of the children attending your 211 California schools would be in the California Public School system.

Yours truly,

College Trustee-Kansas

I would quickly point out that Christian schools are not in competition with public schools. Christian schools, like Christian colleges, offer a Christ-centered, Bibliocentric form of education that is not available or even possible in public tax-supported institutions. Presenting Christ as Savior and Lord and the Bible as the Word of God, our infallible point of reference for right and wrong is not a part of the curriculum of the public education scene, be it on the elementary, secondary or college levels.

Christian parents are not handing over the public schools to forces of evil. To my knowledge, public schools were never handed to Christian parents. Consequently, public schools are not Christian institutions nor can they ever be as long as they are operated and financed by the state and

federal governments.

The primary purpose of sending our children to school is not to provide a setting whereby they can witness and evangelize the lost but rather the primary purpose of school is to give our youngsters the academic skills, knowledge, and moral stamina with which to apply themselves effectively for Christian life ahead. The child in school is at the receiving end. And what is given in school a child has a way of accepting without question.

Head and shoulders above our responsibility to save the public schools is our responsibility to our children. Currently, churches are losing seventy per cent of their Sunday School pupils between the ages of twelve and seventeen which is an indication that prior to reaching the teen-age years the combined effect of the church, home and Sunday School is only thirty per cent effective.

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EDITOR'S DESK

By the time you receive this edition of THE PROJECTOR, the 19th Annual Convention of the Christian Educators Association of the Southeast will be history. However, at this writing it is yet future. As President for 1973 and 1974, we have the responsibility of setting up the workshops and securing the speakers. We feel that we have an excellent selection of speakers and workshop leaders for the 1973 Convention. The Convention is to be held at the Curtis Hixson Convention Center in Tampa, Florida and the dates are February 21-23. Dr. Bob Gray of Jacksonville, Florida will open the Convention with a message to the general assembly on Wednesday evening, February 21 and Dr. Jack Van Impe will wrap things up at a Banquet on Friday evening with the closing message. In between, we will hear from Dr. Al Janney, Dr. Lee Royer and Dr. Henry Morris. In addition, there will be 86 exciting, inspirational and informative workshops in every area of school work by outstanding men and women in Christian Education.

January was letter month and excerpts of some of the letters received are given below.

Dear Friends:

...We're thankful for your fine paper-and look forward to every edition!!

... Joe and Betty Henderson

... Derry, N.H.

Dear Sirs:

...I am a student at Bob Jones University and have read your paper. It has blessed my heart because I recognize the value of putting Christ in His proper place in education; now I know why a Christian education is so very important to our young people in this day and age. Satan did his best to cripple me spiritually while in public institutions, but praise God, "He must win the battle."

...Not only do I appreciate THE PROJECTOR's stand on education but its position on the home and local church as well. Your choice of subject matter is well balanced and in good taste. I like it so well that I want to purchase two subscriptions.

...We praise Him for raising up your voice to glorify Himself.

... Sincerely,

... Ronald W. Entwistle

... Greenville, S.C.

Dear Dr. Hobbs:

...I would like to express my deep appreciation to you and those involved for publishing THE PROJECTOR. It has been a real blessing to me and I know it has helped in my teaching.

...The articles I enjoy reading most are those on missions and the articles on education.

...Sincerely in Christ,

... Linda Faulkner

... Pensacola, Fla.

Dear Dr. Hobbs:

...With a backlog of materials waiting my attention, I have just gotten around to reading the January issue of THE PROJECTOR. Though January (letter month) is now past, I cannot refrain from writing to let you know how much your paper has meant to me. It is one of the finest papers in print. I appreciate your emphasis in education. I have cut up many of your papers with scissors, having found a wealth of material in your paper for my files. Keep up the good work.

...I would like very much to see an article or two regarding accreditation in Christian Colleges. Please give this some consideration.

...Keep on the firing line.

...Yours in appreciation,

... Ron Cowan

... Grafton, Illinois

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Satan's Devices

sitting. This was not my usual reaction and to the best of my recollection it was the only time I have had such an inclination. The teacher was holding forth on the first verse of Matthew 7, "Judge not, that ye be not judged." His contention was that as Christians we were to be completely unperceptive and undiscriminating in our examination of people, ideas, and organizations. It is true that we are not to render punitive judgment but we are commanded over and over again in the New Testament to be knowledgeable servants (John 7:24; Romans 2:1; I Corinthians 2:16,5:12,6:23; Ephesians 5:15; I Thessalonians 5:21; I Timothy 5:20; Hebrews 5:14; I John 3:7, 4:1; Revelation 2:2). I suspect that the reason for most of our ignorance is that we are unwilling to spend the time and tedium in study which is necessary to become informed.

A second thought which occurs as I look over this list is that the solutions proposed by each of the non-biblical ideologies involves a collectivization of one sort or another. Again, I wish it were not necessary to point out that this abolition of individual responsibility is foreign to the scriptures. The Bible makes it abundantly clear that I am an individual responsible for my choices and actions and the consequences resulting therefrom. In the forefront of the inanities widely accepted today, particularly by our young people is the idea that I am just a poor victim of my environment. My momma didn't love me enough or she loved me too much. We had too much money or we didn't have enough. On and on it goes. Whatever the reason for my condition, the responsibility for it lies somewhere other than on my own shoulders. I am reminded of the story of one of the lawyers at the Nuremberg trials. He said that he finally came to the conclusion that the polar bears were responsible for starting the Second World War because he had been unable to find a single individual in Germany who had had anything to do with it.

The order of these subjects is of little consequence, so let us begin with Ethics. The prevailing philosophy today in any area of endeavor concerned with human problems is Humanitarianism. Realizing that there are many definitions of this term, I am using it in the sense of man being the ultimate reality in the universe. In a little brochure entitled, The Necessity for Creationism, R.J. Rushdoony made the observation that ultimately any person has to accept God and His Word as the final authority or he has to accept man and his word as the final authority. This is a rather simple, basic observation but quite true nonetheless. Most of the social planners today accept the latter rather than the former. I often think of II Peter 2:3, "And through covetousness shall they with feigned words make merchandise of you:..." The "they" of this verse refers to the false prophets and false teachers of verse one, "who privily shall bring in damnable heresies even denying the Lord bought them." Such people pretend a great concern for the well-being of men but they are simply covetous and desirous of making merchandise of the people they pretend to be concerned about. Without a proper view of God and eternity it is not possible to have the proper view of the worth of an individual. The busybody approach of the social planner is not apt to provide any lasting solution to the difficulties and it does complicate the problem tremendously.

In Philosophy, the concept of Materialism need not be dwelt on at length. It is simply the precept that the important things in life are material rather than spiritual. In using the term "self-denial," by way of contradiction, I am simply intending to indicate that the scriptures present a view of unconcern over the acquisition of "things." In Luke 12:15 we read, "And he said unto them, take heed and beware of covetousness, for a man's life consisteth not in abundance of the things which he possesseth," and in Proverbs 23:4 we read, "Labor not to be rich:..." Any philosophy whose major thrust is materialistic rather than spiritual is in basic disagreement with the scriptures and we must be cautious about it.

In Politics, we are contrasting Communism or Scientific Socialism with capitalism. Communism has three basic tenets: 1. There is no God, 2. Man is only an animal, 3. Man is an economically determined animal whose evil is a reflection of his poor environment. Fix up the environment (new rent-free apartments, food stamps, a guaranteed annual wage, etc.) and man will act as he should. In all these areas Communism is anti-biblical.

Without getting involved in an extensive discussion about capitalism, I would emphasize only private ownership of property. We hear on every hand today either the idea that the Bible does not teach any particular kind of government or that it teaches socialism of one form or another. In my opinion, neither is a sensible, biblical position. When the Lord returns and rules with a rod of iron (a theocracy), we read of every man dwelling under his own vine and his own fig tree, which speaks to me of private ownership of property with the responsibilities attendant thereto.

This is too good an opportunity to pass up to expose a bit of current propaganda. If you stop the average man on the street and ask him what left-wing extremism is, he is apt to answer either communism or socialism. If you ask him what right-wing extremism is, he will probably reply, fascism in some form. If you ask him what the middle-of-the-road is, he will probably answer, liberalism of the brand being peddled currently by the majority of our senators. These answers demonstrate the brainwashing of our news media but when we begin to examine the answers, we discover something rather intriguing. Communism is simply international socialism. Fascism is national socialism. Liberalism is Fabian socialism. When the modern, unthinking man is asked what kind of government we ought to have, he is usually unaware that he is being asked what kind of socialism do we want. (It is also interesting to note in

Justification

(From Page 1)

Justification is not God forgiving you. That's the doctrine of forgiveness. Justification is God declaring you "righteous." God declaring a judicial act! That is, God the Holy Judge looking down at you and saying you are righteous.


An ex-con is forgiven when he has paid his debt to society. As far as the law's demand, he is forgiven, but he'll never be justified in the eyes of man because man will always hold his act against him. In God's sight, when a man is born again by the grace of God he is not only forgiven, but his sin is forgotten. This is God's judicial act-when He saves you, He stamps indelibly across you that you are not only forgiven but you are now declared to be perfect righteousness in God's sight. Isn't that wonderful? Listen, we have sworn, we have drunk and gambled, we have lied and stolen. If God came in today and stood everyone of us here individually and began to reveal all that we had done in our lives, we would crawl underneath the pulpit and cry out, "Don't say anymore. I'm guilty!" Yet, the moment you by faith received Jesus Christ, you could stand here and God would say, "I see in him no fault at all." That's justification! You see God not only forgives you, but God wipes it out so that your sins are totally forgotten, and you stand before God justified, just as if you'd never sinned.

I want you to see that justification is not just a slipshod idea. There is depth to justification. In fact, there is so much depth that back in the Reformation days when the doctrine of justification by faith gripped the heart and mind of Martin Luther, he began to preach that there was no justification in the works of the law. There was no justification in the ordinances and the traditions of the Church. There was no justification in anything but in Christ, and with this message the Reformation broke out and soon the good news of faith in Christ was spreading from out of the dark ages, and it gave us a great period in the history of the church. Folks, this doctrine of justification needs to be preached from every pulpit in America today. Man has pulled God down and exalted himself so that man is on a level with God today, and therefore we go about justifying ourselves. Beloved, if justification were left to us, we'd all go to hell! Never forget it. But I thank God that justification has nothing to do with us, it's all of Him.

I. Motivation of Justification
In Romans Chapter 3 you will see the motivation of justification. What was the driving force behind justification? Was it that God looked down from heaven and saw a wonderful bunch of people and said, "Aren't they good little children? I love them so much and they're so good, therefore with love in my heart I'm motivated just to

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The PROJECTOR

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Dr. Dayton Hobbs

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Another Look At A.C.E.

by Dr. Dayton Hobbs

I am frequently called upon by educators throughout the country for my personal evaluation of the Accelerated Christian Education program, hereafter abbreviated A.C.E. Because of the length of time necessary to adequately deal with the question, I have felt the need to put my observations in print, thereby allowing the reader a better organized and more comprehensive answer. It is not the intent of this article to examine A.C.E. personnel for I believe they are dedicated Christians sold on this new Christian educational program. I will seek therefore to convince the reader that the A.C.E. philosophy of education contains some unscriptural and illogical approaches to child education and is, therefore, inferior to the traditional classroom as operated in the traditional

Christian school. Not being a member of the A.C.E. staff does not render me incompetent in making the following observations regarding A.C.E. any more than not being a politician would render me incompetent in making political observations in our great country. Rather, having had the opportunity to observe the A.C.E. school, I therefore feel very competent that the areas touched upon in this article are legitimate weaknesses in the A.C.E. educational thought.

Let's begin by asking, "Who can evaluate?" I have often heard the remark, "Mr. So-and-So cannot fairly comment on this program because he is not an educator." Or, "Of course, Pastor So-and-So is from a certain school and you know what kind of an educational program they have." As

previously pointed out, one does not have to be a politician before he can comment on politics. Likewise, one does not have to be a Pastor before he can comment on Biblical error or false teaching. Therefore, I maintain that it matters not what school a pastor is from, a pastor automatically becomes an educator according to the Great Commission, where it says, "Go ye into all the world and teach." Any pastor, therefore, is qualified to make a philosophy judgment on the A.C.E. program from the information contained in this article. I make this statement because the A.C.E. program is being sold to pastors as a product of a great Christian educational breakthrough. As a result, many pastors see this as a possibility for instant Christ-

ian schools, not realizing some of the possible outcomes. I encourage you as a pastor to take a longer, deeper look at the A.C.E. program in the light of this article.

I am quoting now from an A.C.E. pamphlet entitled, "An Innovated Program of Learning." In all fairness to A.C.E., I understand that this pamphlet was going to be removed from circulation, because it contains some things that might be misunderstood. However, to my knowledge the pamphlet has not been removed or revised and is being used by several of the A.C.E. schools. It is my contention that the removal of the pamphlet will not change the basics of the A.C.E. philosophy which is fairly represented in this their own publication, and

therefore I believe that is the reason it has not been removed. They believe in the pamphlet and believe that it fairly represents the philosophy of their program. I am quoting from it now. It says, "Hundreds of years ago, a heathen philosopher, Confucius said, 'I hear and I forget, I see and I remember, I do and I understand.'" The statement by Confucius is not only questionable but is, as the pamphlet indicated, heathen and is, therefore, not the type of statement on which we should either build or justify a Christian educational philosophy. Continuing to quote from the A.C.E. promotional pamphlet, it says, "Children love to learn but they dislike being taught." That's without any basis whatsoever—that's an (See Page 6)

Unity Embraced By Dr. Criswell

By Helen Parnley

(Reprinted from the Dec. 7 issue of the Dallas (Texas) Morning News.)

Embracing the religious ecumenical movement as a means to do God's work, Dr. W.A. Criswell, pastor of the First Baptist Church of Dallas, said here Wednesday that "any man who names the name of Christ in truth and sincerity is my brother in the Church." Although the fundamentalist pastor did not endorse membership by the Southern Baptist Convention in the National Council of Churches, when asked if he would engage in dialogue with that ecumenical body, Dr. Criswell replied, "I would not be opposed to it."

Nine members of the religious press from across the country, here to report the proceedings of the NCC General Assembly meeting through Friday at the Fairmont Hotel, interviewed the renowned Dallas pastor in his office and toured the 17,000-member church, the largest SBC church in the world.

Dr. Criswell is a 2-term president of SBC, the largest Protestant denomination in the world. Until recently, the pastor and the denomination have turned their backs on interdenominational organizations such as NCC.

Lately, however, the Council has sent out feelers for possible cooperation from SBC in mission and the denomination has responded by sending "observers" to the meeting in Dallas.

With the fast-changing world and shifts in the religious community, Dr. Criswell said the previous reason for lack of ecumenical participation by Southern Baptists—that it is a convention of associations of individual churches which speak for themselves—is no longer valid.

"That is an excuse," declared the pastor. "We all know the convention does take positions which are adhered to by the churches."

About ecumenism in general, Dr. Criswell told the reporters, "The world is now so non-Christian with Christians so overwhelmingly outnumbered by paganism...I am in sympathy with any man, anywhere who stands up and names the name of Jesus, Glory, look."

About the current meeting of NCC, Dr. Criswell said he was impressed with the dialogue between the conservative and liberal theologians held during the plenary session Tuesday, but that the appearance of black separatist LeRoi Jones was a stumbling block.

"Trouble with our people is that we are not a ritzy denomination," he explained. "I would have a hard time explaining why a man like that is invited to speak to a religious meeting. That kind of stuff is so incompatible to our people."

About himself, Dr. Criswell said, "I believe in the literal translation of the scripture, the virgin birth, resurrection, the miracles and all. But I believe it possible, if a man is really right with God and has the spirit of Christ, to stay true to any position and yet sit down with his brother whose theology differs."

There are some, the pastor quipped, who call him a "funny-dam-mentalist." But picking up a Bible from his desk, Dr. Criswell referred to the writing of Paul which told about sending apostles out to minister in different ways to different kinds of people, comparable to present day denominationalism. "There are more common grounds than we realize, more things that bind us together than separate us," asserted Dr. Criswell. "We all too often magnify the differences."



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The Other Side

with Dave Johnson

Gun Control

Senator John C. Stennis was shot twice at close range with a small caliber handgun a few weeks ago and the gun legislation advocates jumped on their bandwagon again. President Nixon (still thought of as a conservative by many Americans) said that he would sign legislation banning the sale of "Saturday Night Specials." This term, which has never been adequately defined, probably refers to the type of small hand gun which can be found in over half the homes in the U.S.

Senator Philip Hart has indicated that this would be an appropriate time to simply ban all handguns except for use by police and at licensed target clubs.

It is high time that we as patriotic Christians did some serious thinking about this issue of gun control. Most of us know that the Constitution insures this right to keep arms in the second amendment which states "...the right of the people to keep and bear arms shall not be infringed." When asking the average Christian American why the Constitution insures to us this right we usually get the answer to protect us. But now let me ask this question-

"protect us from whom?" When the answer to this question is known, gun legislation is seen in a much more serious light. The primary purpose for our right to keep and bear arms is to protect the U.S. citizens from the government. That's right, not the government in Moscow but the government in Washington. Our founding fathers knew that guns were necessary to resist a tyrannical government.

Now let's get back to this question-who wants to infringe upon our right to keep and bear arms? The very government from which these guns are to protect us! Now gun legislation makes sense.

Let's remember that the Word of God teaches that a man is not a thief because he steals but he steals because he is a thief. (As he thinketh in his heart so is he. Proverbs 23:7) Likewise a murderer will find a way to commit his crime regardless of legislation to keep him away from a weapon. Gun control can only keep guns away from honest citizens who would use their guns to defend the Constitutional Republic which our founding fathers established.

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Justification

forgive them and settle the account with them." No, that's not it at all. When God looked down upon this earth He saw that all were under sin. (Rom. 3:9) Verses 10-12 say, "There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one." Verse 23, "For all have sinned and come short of the glory of God." God looked down upon the face of the earth and saw us as sinners; none righteous, none doing good, none seeking after God. Then what was the motivation if He didn't see any good in us? Verse 24 tells us the motivation of justification. "Being justified freely by his grace." Folks, a man is justified by the grace of God and by no other means. God in His infinite love and mercy and by grace, unmerited favor, loved you and me. If we are going to examine justification, we're going to find out that there was no human effort, no human good, no human attainment whatsoever. It was pure and simple grace. "Therefore, it is of faith, that it might be of grace." (Romans 4:16) "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many." (Romans 5:15) Verse 16-"And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification." There's that word again. How was it? It was by a gift. It was by grace. Just one more reference: Titus 3:4-7, "But after that the kindness and love of God our Savior towards men appeared, 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: which he shed on us abundantly through Jesus Christ our Savior: that being justified by his grace..." The motivation to justification is the grace of God. God in infinite love and grace looked down and saw us as hopeless sinners, lost, doomed, and damned for eternity, to be burned forever in the lake of fire, but in His grace He reached down to justify us. And that is the motivation. II. Appropriation of Justification.

We see not only the motivation, but we have to see the appropriation of justification. How do we appropriate the grace of God? How are we able to be justified? In Romans 3:24-28 we read: "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a bath set forth to be a propitiation..." How? "Through faith." Through faith! Now notice verse 28: "To declare,

I say, at this time his righteousness: that we might be just, and the justifier of him that believeth." Believesth. "Where is boasting then? It is excluded. By what Law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." The motivation of justification was the grace of God. The appropriation, how we make it personal and applicable to us, is by faith. Being justified by faith without the deeds of the law. Go to Galatians 2:16 and see how this is carried on. Paul is consistent. He told the Romans it was apart from the deeds of the law, by faith. Now notice what he tells the Galatians in the second chapter, verse 16: "Knowing that a man is not justified by the works of the law, (by what he does) but by the faith of Jesus Christ, even we have believed Jesus Christ, that we might be justified by the faith of Christ and not be the works of the law; for by the works of the law shall no flesh be justified." So again Paul says that we are justified by grace through faith.

The motivation of justification is grace, but the appropriation of this grace is by faith. This is the verse that set Martin Luther afire with he read it in Romans 1:17, "The just shall live by faith." Notice what Paul said in Romans 4:1-5: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what sayeth the scripture? Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." We're justified by faith. Turn to

Galatians 3:6-9: "Even as Abraham believed God and it (his faith) was accounted unto him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, 'In thee shall all nations be blessed.' So then they which be of faith are blessed with faithful Abraham." And, so, having seen the motivation which was grace, God then shows us how to appropriate this grace by faith. Folks, God will declare you justified; just as if you'd never sinned; by grace through faith. Paul said to the Ephesians, "For by grace are ye saved (or justified) through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." (Eph. 2:8,9). So you see, the motivation of justification is grace; the appropriation is by faith. The question is, have you by faith appropriated that which He did? What did He do? Oh, when I saw the sequence of this, my heart was thrilled just to see how God takes this great doctrine of justification, and every step is a part of it. No one step is all of it. Listen, the grace of God is our motivation. That's where it all stems from the motivation was from God. It wasn't man seeking God; it was God seeking man. He gives man a way to go up by appropriation by faith. By faith we believe what God said and God saves us. But what do we believe? Do you just believe grace? NO. Grace is God revealing it to us, but what do you believe? YOU must have faith in something or someone. We've seen the motivation and the appropriation. Now we have to see the propitiation.

III. Propitiation of Justification.

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Another Look At A.C.E.

erroneous statement. Continuing to quote, "The curriculum replaces the teacher as the source of learning as A.C.E. eliminates teaching to accelerate learning. A.C.E. takes the tools of academic learning out of the hands of the teacher and places them in the hands of the student. Teacher lectures, textbooks and work assignments are replaced by 'Action Curriculum Educators,' a combination package of recorded cassette lectures, recorded cassette lectures, text and workbook prepared by highly qualified and experienced educators." Upon examination of the above statements, one may detect the absence of and an attack upon the role of the teacher as a lecturer, yet upon careful examination of the last statement, you'll determine that the action curriculum educators spoken of may be achieved by the replacement of the live teacher lecture with a recorded teacher lecture. That's the only difference. For it says, teacher lectures, textbooks and work assignments are replaced by recorded cassette lectures, textbooks and work assignments. There is no difference, except a teacher has been eliminated. On the basis of common sense, which sounds the most interesting? Number one, listening to the

recorded cassette lecture or, number two, listening to a live teacher with the opportunity of teacher and class interchange. Had I the choice of listening to a great preacher on tape or in person, I would certainly choose the latter. I also invite you to take your concordance and research how many times our Lord taught His disciples and, at the same time, determine how many times He encouraged them to do something similar to finding resources and learning how to use the tools of learning—that's such a nebulous statement.

When asked his opinion of the A.C.E. program, one of America's greatest Christian educators summarized it all with these chosen words, "It's not the way Jesus did it."

The teacher must be stripped of the role of lecturer in the A.C.E. classroom and assume the role of monitor. However, this teacher must be a very special teacher, for in order to answer questions in grades 7 through 12, which is the age group that meets together in the A.C.E. school upper grades, the teacher monitor must have an in-depth knowledge of English composition and grammar, Geography, History, Civics, Math Algebra, Geometry, Calculus, Science, Biology, and we

could go on and on. Common sense tells us that since it is impossible to find a teacher with those qualifications, it is also impossible to have a quality program in that type of situation.

Let's hypothetically create the ideal A.C.E. monitored class and further examine the obstacles of quality education. Suppose that ten out of fifty History students experience the same problem and it takes the History monitor five minutes to clarify the same problem with each student. Simple mathematics will tell us that the monitor will spend fifty minutes solving a problem that would have been resolved within five minutes in the average traditional classroom. Multiply this situation by the numerous duplication of individual explanation or clarification and the result will be ineffective teaching.


There are obviously many things that can be mass communicated as effectively as they can be individually communicated. Individual attention does not always have its merit. The wise classroom teacher can take advantage of the mass communication technique and still have time for individual attention.

I am quoting from the pamphlet again. It says, "A.C.E. eliminates failure and boredom by eliminating unfair competition." This

infers that the traditional classroom subjects the student to unfair competition and, in order to eliminate unfair competition, A.C.E. places the child at his own corral or study booth to compete with himself. It would be nice if life were conducted in one's own booth, without unfair competition. Unfortunately, however, competition with others is as American as apple pie. In the opinion of most Americans, it is not an evil; rather it is healthy and has been part of making America great. I am sure most A.C.E. students, like any other students are aware at what level they are as well as at what level their friends are. The simple answer to this is that the child who succeeds loves recognition and will boast his

accomplishment to his peers, whereas the child who is a slow learner will not readily make his abilities known. Thus we see the development of an innate desire for peer recognition or competition, if you please, in which some children will become losers. This so-called unfair competition, will not be eliminated from any educational system where peer relationships exist, and to imply that they could would mean total isolation from peers. I maintain that "unfair competition" exists just as strongly in the A.C.E. classroom as it does anywhere. The danger, however, of total self-competition and the elimination of "unfair competition," if possible at all, is that the child gets out of touch with

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Teaching Tips

BY ALICE ANN SMITH

Teachers are always interested in ways to give students a good foundation in reading skills. The essential key to a strong reading program is that of a thorough phonetic approach to reading. This type approach introduces children to sounds and then incorporates the sounds into words. When children have a strong background in sounds, they have the necessary tools to figure out new words. After children have been introduced to the sounds and have developed skills in blending the sounds into words, immediate recognition of words will be of value to them in reading with speed and accuracy.

For encouraging quick recognition of words that are used often or words that may not be pronounced according to the rules of phonics, quick drill reviews are very effective. Games are especially enjoyable for students from kindergarten through about second grade. Using flash cards the teacher presents a word to two students. The one who says the correct word first is allowed to move on to another student. When a student is able to call the words more quickly than any other competitor, he may be allowed to sit in the "King's Chair" or be recognized for having been "Around the World." Another drill method is to write the words in a tic, tac, toe fashion on the board and review all the possible arrangements of the words.

As children are able to recognize words quickly, another important facet in reading is mastery of a worthwhile vocabulary. Strong textbooks afford a good vocabulary building program. Words that are unusual in meaning or spelling should be listed with diacritical markings, pronounced and defined by the children, and used in a sentence. After this introduc-

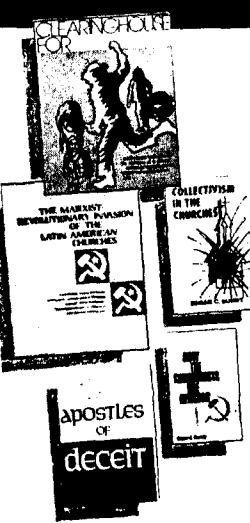


tion of the words the teacher may want to play the "I'm thinking of..." game. I'm thinking of a word in our list that means -----, or I'm thinking of a word we had in one of our past stories that means -----. Another idea for drilling on word meanings for second grade level and up is crossword puzzles. Exercises with synonyms, antonyms, and homonyms are excellent drills beginning with kindergarten level. For beginners, matching exercises are good—older children can be expected to give two or more synonyms or antonyms for a given word. To use one sentence with blanks for homonyms is a good drill. For example (Their) car is parked (there) near where (they're) having a picnic. Having the children write a story using the vocabulary list helps reinforce and strengthen vocabulary.

Vocabulary tests given at two or three week intervals are helpful for a cumulative review of important words. These tests may include some matching exercises, some defining, some filling in the blank with the proper word and some composing good sentences that show a clear understanding of what the word means.

The teacher needs to incorporate the vocabulary words into her conversation with students and needs to encourage students to make these words part of their everyday vocabulary.

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(From Page 5)

Justification

bring final judgment. I'm going to bring death to the first-born, but I don't want my people to die. I don't want the first-born of Israel to die, so I'll tell you how to escape the judgment. Take a lamb, a

perfect lamb without spot or blemish and sacrifice that lamb. Take its blood and apply it to the doorposts and lintel of your home. That night when I pass over the

land of Egypt, when I see the blood I will pass over you." Today the great Jewish sacrifice, The Passover, is a remembrance of the day when God passed over the land of Egypt and God brought judgment upon the land. Those who were under the blood, who by faith had taken the shed blood of that innocent lamb and applied it to the doorposts and lintel of their houses, were spared the judgment. Jesus Christ is the Lamb of God that taketh away the sin of the world. When you and I by grace through faith have taken the precious blood of Jesus Christ and applied it to our hearts by faith, God in His grace and His mercy sees the blood and passes over us in judgment, and we will be justified by grace through faith in His shed blood. But we can't leave it there. Justification is more than just grace, more than just faith and more than just in the blood. It's all of grace; it's all of faith and it's all of His blood, but that's not all there is to justification. Paul states, "Moreover brethren, I declare unto you the gospel how that Christ died." (Period?) No! "How that Christ died and was buried and the third day He arose from the dead." Now the good news is not just the shedding of blood although that's the very heart of it, but beloved, unless we have a risen, living, victorious Christ-one who not only died but arose from the dead, we have no good news to share. That's the fourth part of justification. Our motivation is grace; our appropriation is faith; our propitiation is the blood, but what is the approbation?

IV. Approbation of Justification.

The word "Approbation" means approval. How do we know that grace through faith in His blood is sufficient? How do we know that God was propitiated or satisfied with His blood? That is by His resurrection. Romans 4:25, "Who was delivered for our offences and raised again for our justification." So what do we have in justification? It's by grace; it's through faith; it's in His

blood, but it's also in His resurrection.

In I Corinthians 15 Paul says, "If Christ be not risen, then is our preaching vain, and your faith also is vain." (vs. 14) "And if Christ be not raised, your faith is vain; and ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:17-19). The Bible says, "But now is Christ risen from the dead!" What does this mean? This means that when God sent His Son into the world, He sent Him there to die for us on the cross of Calvary. There on the cross Jesus shed His blood once for all and paid sin's penalty. The question is, was God satisfied? Could God put a stamp of approval upon what Jesus did? That first morning when the ladies went down to that tomb, they saw that someone had rolled back that stone. They looked in and those men in shining apparel said to them, "Why seek ye the living among the dead? He is not here. He is risen!" This was God saying, "I'm satisfied" Jesus has paid it all! Folks, you and I have nothing to boast about. It is faith in His shed blood and in His resurrection.

But there is one final step to justification. James came along after all the beautiful doctrine that Paul had developed, and in James 2:20 he says: "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works?" Some folks just grab this verse and say "Look at that! Jesus didn't die to save you; you have to work for it. If you don't have works, you're not saved." They really throw the scripture at you. In fact, it almost looks as though they totally contradict the apostle Paul. Beloved, if you love the Lord and have been born again, there is no contradiction here. We saw the motivation; it was by grace. We saw the appropriation; it was by resurrection. Now there is a manifestation of justification, and that is by works.

V. Manifestation of Justification

God doesn't have to see your works; God can see your faith. Therefore when Paul talked about the doctrine of justification he was dealing with it from the divine standpoint, from God's viewpoint. As far as God is concerned, it was by grace through faith in the shed blood and the resurrection of the Lord Jesus. When you by faith believe that, God sees your faith. But the man out here doesn't see your faith. He can't see faith. You come to church and say you're saved; you say you are born again. But the man sits back and looks at the life you live. James said that a man is justified by works in the eyes of man, not by faith alone.

For faith, unless it works, is dead and to this we all agree: a man that says he has faith and he has not a life that backs up his saying, has not faith. If you can come and profess to give your heart to Jesus Christ and go right back to the drinking crowd, or the gambling crowd, or back into the worldly crowd and enjoy all the things they enjoy; laugh at their jokes and enjoy their way of living and yet say you have faith, the Bible says it is a dead faith. It's not a real faith. You are still lost, and you are not justified. Get it straight. The only person you are fooling is yourself! If your employer or your employees, your teacher or fellow students or others around you see that you have faith that comes from your mouth but you do not have a life that works, they laugh at you and say you're a hypocrite. They're one hundred percent correct! You see, the manifestation of justification is a changed life. When you've been born again you can't be the same person. There is no problem when you get a man's heart right-God will clean up everything else. He will straighten up the man when He gets the man's heart. You can preach all week long about giving, and he'll fight you right down the line. "That's my money," he'll say. "You keep your hands out of my pocketbook!" But when God gets a hold of his heart, he will just throw the whole thing open and say, "Go to it, God. It's all yours anyhow." That is the point. When a man gets saved and goes back to the job, when the dirty jokes, the foul language, and the suggestive talk with the opposite sex comes along, immediately there is going to be something there that is an offence to him. Instead of enjoying it like he used to, he will suddenly find out that this is no longer his joy. Suddenly he will say, "What's wrong with me? I used to love to tell jokes. I used to love to fool around like this, but now I have no heart for it. I have no appetite." I'll tell you why. It is because he's been born again. He's been justified, and it's going to manifest itself in a changed life. Now folks, if you have merely walked an aisle and united with a church and have been baptized and yet

(Continued from Page 2)

Are We Aware of Satan's Devices?

passing that the Liberalism which a few years ago was insisting on the removal of all governmental restrictions, is insisting today that our problems can only be solved by more and more government.) Right-wing extremism is in reality anarchy and other forms of government such as monarchies, democracies, and republics are not usually considered.

If I may intrude one other idea here. Our founding fathers, most of whom were deists, did everything in their power to prevent this country from becoming a democracy. They rightly and wisely foresaw that a democracy (if there had ever in fact been such a thing) sooner or later would become socialistic. Therefore they set up every possible barrier to prevent this eventuality. They intended rather for our country to be a republic. To what do you pledge allegiance? "I pledge allegiance to the flag of the United States of America and to the REPUBLIC for which it stands..." What is the difference between a democracy and a republic? Very simple. A democracy is rule by a mob, politely called majority vote. A republic is rule by law. I am appalled and sickened by the increasing demands of the mob today. They want things which as a Christian, I deplore.

In psychology, those who consider man to be the ultimate reality espouse some form of Expressionism in opposition to the biblical precept of Discipline. You need not be too well-taught in the scriptures to realize which is the proper approach. From kindergarten on, self-expression is pounded into the students' minds in the public schools. The idea of discipline is looked on with varying degrees of horror by unregenerate men. The

effects of no discipline on young people are too abundant and too obvious to merit comment. Strange as it may seem, God knew what He was doing when He gave kids parents. In Hebrews and Proverbs and elsewhere in the scriptures we read that proper discipline is the result of proper love. Failure of the parent to deal promptly and effectively with rebellion is not evidence of love but of ineptitude or unconcern and it is a decided disservice to the child.

In any discussion of discipline one's thoughts usually turn to corporal punishment and while this is sometimes necessary it is only part of discipline. There is a connection between discipline and performance in many areas. When is a violin string free? Is it really free when it is lying loose in the cellophane wrapper in the music store or when it is stretched taut (disciplined) on the violin? I watch in amazement as an accomplished gymnast performs knowing fullwell the hours and hours and hours of practice, discipline if you will, which were necessary before the performance was possible. There are some far-reaching implications for the Christian in this idea. My favorite illustration of discipline involves a rather famous concert pianist. Some years ago he had just finished a brilliant concert when a matron minced up to him and said, "Oh, I would just give anything if I could play like that." The pianist looked at her for a moment and then replied, "Would you give eight hours of practice every day for twenty years?" Many Christians want the performance without the practice. We want the results without the discipline of training.

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Another Look at A.C.E.

Continued From Page 6) the reality of the world, which is neither self-competitive nor fair. As Christians, our children must be able to compete academically, financially or philosophically. Otherwise, Christianity will become a passive voice whose proponents are unable to cope with an aggressive, competitive world. The Apostle Paul admonishes us to "Run the race that is set before us." A race is competitive and, as Christians, we're all in it, even though we don't all have the same talents and abilities. A.C.E. will lessen the ability of your child to compete by isolating that child from the others in the race. How is that brought about? I quote from the pamphlet, "Each student works in his own private corral."

A.C.E. study periods are set up on specific time periods. That is, a student has a certain amount of time to complete a goal set by himself. If he finishes early, he is free to move around the room or go outside and play, if he wishes. Now, if you've taught children for one week, you know that children would rather play than study. I maintain that this type of motivation is motivation away from the subject material and not motivation toward the subject material. Carrying it one step further, it encourages sloppiness and careless work. In the A.C.E. program a student may set his own goal and work at his own speed, if he wishes. If he wants to, he may not even work at all. They say that when the student gets ready to work, the work will be right there where he left it. This system of work at your own speed is not practical for future life, for in working for an employer one does not work at his own speed. He works at the speed that suits his employer or he doesn't work at all. Likewise, to teach a child that he doesn't have to work until he's ready is completely unrealistic.

(more next month)

(From Page 7)

Justification

have never been born again, you are not justified. But if by the grace of God, your life has been changed and you are a new creature in Christ Jesus, it was because of the grace of God and by faith in His Son and through His shed blood and resurrection that you can live the life you live.

The question is—are you justified? You are either justified by grace through faith in the shed blood and the resurrection of Jesus Christ which manifests itself in a changed life, or you are not justified at all. It is not one of these matters where you're 'almost.' You're either totally justified or you are totally lost! Which is it today? Salvation is personal. It is a relationship between you and the Lord Jesus Christ. Trust Christ. Be saved, be justified today.

(From Page 7)

Satan's Devices

Proper learning demands proper discipline. The idea has been propagated for years that learning ought to be the most delicious, delightful, glorious, fun of anything in the world. I have some bad news for someone. Learning never has been fun and it never will be. It is hard work. If what you have been doing is fun, you haven't been learning. How is it possible for a person to learn? If you will pardon the dirty word, through discipline. Many institutions envy the academic and spiritual accomplishments of Bob Jones University and they are willing to do anything to attain similar results except the one thing which is necessary, namely, to maintain the discipline. Any system of thought which pushes the idea of self-expression in opposition to discipline is not biblically trustworthy.

When parents allow a child to begin his life without proper discipline, which in some respects is much easier in the early years, they are guaranteeing that child and themselves formidable difficulties later. The enforced, voluntary obedience of the child to the parent is but a reflection of the voluntary obedience of a child of God to the Lord. Rebellion against authority, parental or otherwise, is a sin for a Christian young person because it is in fact rebellion against God. If a parent allows his child to go his own way in willfulness and disobedience for years he need not get upset when this extends in later life to gross sin and immorality.

In Science the atheistic, humanist approach of Evolutionism is in rather obvious contradiction to that of Creationism. Evolution is simply an attempt to explain all that we see in terms of natural, mechanistic processes rather than in terms of an omniscient, omnipotent Creator. Consistent evolutionists have admitted this for more than a hundred years. Evolution is not a scientific theory. It is a philosophical belief. It is a religion and it is believed religiously not scientifically. No knowledgeable evolutionist attempt to maintain that he accepts evolution on empirical grounds. There is not a single fact of Science which demands an evolutionary explanation.

We are faced today with numbers of individuals who presumably are serious in attempting to harmonize evolution and creation into some kind of theistic evolution. It is not possible to accept God's Word as trustworthy, and authoritative, and to use the nasty word, "inerrant" and to believe in some sort of evolution. When individuals make this claim, they either do not understand evolution or creation; or they have a very loose view of the inspiration of the scriptures. It is difficult for me to conceive a more inconsistent position than this one.

Liberalism in Religion is simply an attempt to keep religion up-to-date with an evolutionary scientism. This article does not permit the examination of the bases of Science but Science is innamed with all the fallacies and limitations inherent in the statement. Men are skating on thin ice indeed when they begin to interpret the Bible in terms of what they imagine is science rather than in terms of the text itself. Most science books indicate that they will be rewritten and brought up to date a few years after being printed. You don't have to be too bright to figure out that if they had been true in the first place, it would not be necessary to revise them periodically. In Science we are not concerned with truth or falsity but with workability. Scientific laws are simply the best currently acceptable explanation for certain laboratory evidence.

The Bible is not scientifically correct, in this sense, because if it were in agreement with Science today, tomorrow or next week or next month it would not be in agreement because Science would have changed its mind. When the Bible speaks about matters scientific, it speaks correctly, but we must be cautious in trying to arrange agreement with God's eternal, unchangeable Word and man's fickle science. For the most part Science and Religion operate in different spheres. When they meet the Fundamentalists considers the Bible to be authoritative and interprets Science in the light of scripture. The Liberal does the opposite. He feels that it really doesn't matter whether the Scriptures are right or wrong when they deal with matters of creation or the universal flood. However, this is of paramount importance because if the Bible is wrong when it speaks about matters of Creation in Genesis 1, then it can just as easily be wrong when it speaks about matters of salvation in John 3. The whole approach of the theological liberal is to attempt to cast doubt on the authority of the Bible presumably by using scientific means.

We have left for last the discussion of Education because this subject incorporates most if not all of the other subjects. First of all let us notice something about the atheistic approach to education called Progressivism. In a brochure describing the Christian Day School at the Fourth Baptist Church in Minneapolis, Mrs. Orris Refsell states that advocates of Progressive Education:

1. Teach that there are no absolutes.
2. Stress "Life Adjustment" and "Group Acceptance."
3. Downgrade the role of the individual and glorify the importance of the group.
4. Feel the curriculum should depend on the immediate interests and needs of the group.
5. Believe that memorization is a waste of time.
6. Advocate "experiencing" learning thru as many sense avenues as possible.
7. Hold that the pupil should compete only with himself.
8. Have doubts about the American Free Enterprise System.
9. Reject graded, subject matter report cards.

I have no wish to become embroiled in a controversy here about the distinction between Authoritarian and Traditional Education. I will leave that squabble to the educators. Generally

the Authoritarian view, which I consider to be the biblical view would take the opposite of the above-stated viewpoints.

It might be instructive to examine each of these characteristics individually and note that some are diametrically opposed to scripture and others require critical examination if they are to be made part and parcel of a Christian Educational Philosophy. Several of these characteristics, at first glance, seem plausible, but after careful study they are seen to be basically anti-scriptural.

A bit of reflection about the new morality and situation ethics reveals that these positions are a very logical outgrowth of at least two generations of teaching that there are no absolutes. It seems rather strange after teaching kids for years that there are no absolutes, that adults are upset when many of the kids begin to put into practice what they have been taught.

Life adjustment and group acceptance may seem plausible goals on the surface; however, the biblical precept is that man is not to adjust or conform to the demands of the group but resist these demands. I have often wondered what sort of a grade the Apostle Paul would have gotten in these courses. Most of the inventions we use today (the airplane, to name one) would never have been discovered if the inventors had adjusted to the group. (If God had intended for man to fly, He would have given him wings, etc.)

When you begin to watch some of the demonstrations on our campuses, this matter of the glorification of the group begins to take on new significance. I would remind the reader again of the biblical precept of the individual's responsibility before God. In a recent comic strip, Dondi Wills, who was participating in a Kid's Lib Demonstration at the elementary school, observed, "It's funny but when a guy joins with a crowd, everything seems right and safe."

If the curriculum depends on the immediate interests and needs of the group, we will have lots of cowboys and firemen or T.V. watchers but it is not likely that we are going to have many individuals able to think or desirous of thinking. Hopefully the teacher is somewhat wiser in this matter than the students are.

The position that memorization is a waste of time has produced students who after 12 years of education (?) in the public schools, have not yet mastered the intricacies of the alphabet, or the multiplication tables, or reading about Spot, or some of the other areas necessary if you are going to be anything other than a functional illiterate.

The matter of experiencing through as many of the senses as possible is also plausible until you begin to examine it critically and to observe the products of such a program. Slingsing fingerprint all over the room may be great fun but is it learning? As Mrs. Refsell comments, building an igloo out of ice cubes or a mud hut in the middle of the classroom floor may be a great sport but is it learning? What is reading for, if not to avoid the necessity for such an approach to learning? One class studied geometry by finding all the examples they could in the newspaper. At the end of one semester they had established one theorem. At this rate, Geometry might take awhile. At best, this is an uneconomical approach to learning. At worst it is a useless waste of time. Learning by doing. The difficulty is that doing requires little if any use of the mind. Is self-expression in fingerprint the way to produce a great artist? I doubt it. But then if you aren't going to give any tests or any grades, it really doesn't matter anyway, does it?

What about classroom competition? Is this injurious to the student? My reply would involve the ideas of whether or not there is a biblical basis for competition. It seems to me that the Apostle Paul speaks about running races, fighting battles, etc. There is a biblical basis for classroom competition.

In this rather brief critique of Progressivism, I hope those of you interested in real education will give some serious thought to these matters. These remarks are not intended to imply that there is nothing salvageable from this philosophy but anytime you begin with a man such as Dewey, who was an atheist by his own admission, it behooves those of us who are concerned with Christian Education to examine his ideas exceedingly carefully. When this is done, I rather suspect that the chaff will outweigh the wheat by a considerable margin. The men responsible for foisting this method of planned illiteracy on the American public have not been secretive about it at all. They have been telling us very plainly and vocally for at least forty years exactly what they intended to do. Some of us are either a little slow in catching on or we simply do not believe they mean what they say.

If you have a child sitting in a classroom where he is exposed to this atheistic, anti-scriptural approach in every subject matter area for years, the result is rather predictable. We are now beginning to see the mistakeable results of such a program in a way which none of us can misunderstand. Even if the child is a Christian, he will not be able to challenge these ideas mentally. It is a most unusual individual indeed that does not absorb some of them and most children will adopt this approach lock, stock, and barrel in spite of the disagreement with his Christian position.

We look around in wonder and horror at those things which have transpired in our land in the last five years. If, at the beginning of that period, you had told someone what was going to be happening today, he would have thought you were stark, raving crazy. I have been attempting to show in this article that in every area of our life we can see the atheistic, anti-scriptural attempts to destroy anything which smacks of God or the Bible. However, most of us have never made the effort to understand what has been going on around us. We can be perceptive about the fact that Satan and his emissaries are frantically busy in every area of endeavor as this age draws to a close. If we are to use our time and talents wisely we must be knowledgeable about his activities and we must be able to identify the spirit and philosophy of the Anti-Christ. Isn't it about time we become aware of Satan's devices?

Solution—only a truly Christian education can solve this problem.