

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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Justification By Faith

By The Late H.C.G. Moule, D.D.

"Justification by Faith;" the phrase is weighty alike with Scripture and with history. In Holy Scripture it is the main theme of two great dogmatic epistles, Romans and Galatians. In Christian history it was the potent watchword of the Reformation movement in its aspect as a vast spiritual upheaval of the church. It is not by any means the only great truth considered in the two epistles; we should woefully misread them if we allowed their message about Justification by Faith to obscure their message about the Holy Ghost, and the strong relation between the two messages. It was not the only great truth which moved and animated the spiritual leaders of the Reformation. Nevertheless, such is the depth and dignity of this truth, and so central in some respects is its reference to other truths of our salvation, that we may fairly say that it was the message of St. Paul, and the truth that lay at the heart of the distinctive messages of the non-Pauline epistles too, and that it was the truth of the great Reformation of the Western church.

With reason, seeing things as he was led in a profound experience to see them, did Luther say that Justification by Faith was "the articles of a standing or a falling church." With reason does an illustrious representative of the older school of "higher" Anglicanism, a name to me ever bright and venerable, Edward Harold Browne, say that Justification by Faith is not only this, but also "the article of a standing or a falling soul."

IMPORT OF THE TERMS

Let us apply ourselves first to a study of the meaning of our terms. Here are two great terms before us, Justification and Faith. We shall, of course, consider in its place the word which, in our title, links them, and ask how Justification is "by" Faith. But first, what is Justification, and then, what is Faith?

By derivation, no doubt, JUSTIFICATION means to make just, that is to say, to make conformable to a true

standard. It would seem thus to mean a process by which wrong is corrected, and bad is made good, and good better, in the way of actual improvement of the thing or person justified. In one curious case, and, so far as I know, in that case only, the word has this meaning in actual use. "Justification" is a term of the printer's art. The compositor "justifies" a piece of typework when he corrects, brings order, as to spaces between words and letters, and so on, the types which he has set up.

But this, as I have said, is a solitary case. In the use of words otherwise, universally, Justification and Justify mean something quite different from improvement of condition. They mean establishment of position as before a judge or jury, literal or figurative. They mean the winning of a favorable verdict in such a presence, or again (what is the same thing from another side) the utterance of that verdict, the sentence of acquittal, or the sentence of vindicated right, as the case may be.

I am thinking of the word not at all exclusively as a religious word. Take it in its common, everyday employment; it is always thus. To justify an opinion, to justify a course of conduct, to justify a statement, to justify a friend, what does it mean? Not to readjust and improve your thoughts, or your actions, or your words; not to educate your friend to be wiser or more able. No, but to win a verdict for thought, or action, or word, or friend, at some bar of judgment, as for example the bar of public opinion, or of common conscience. It is not to improve, but to vindicate.

Take a ready illustration to the same effect from Scripture, and from a passage not of doctrine, but of public Israelite law: "If there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous and condemn the wicked" (Deut. 25:1). Here it is obvious that the question is

not one of moral improvement. The judges are not to make the righteous man better. They are to vindicate his position as satisfactory to the law.

Non-theological passages, it may be observed, and generally non-theological connections, are of the greatest use in determining the true, native meaning of theological terms. For with rare expectations, which are for the most part matters of open history, as in the case of the *Homoiision*, theological terms are terms of common thought, adapted to a special use, but in themselves unchanged. That is, they were thus used at first, in the simplicity of original truth. Later ages may have deflected that simplicity. It was so as a fact with our word Justification, as we shall see immediately. But at first the word meant in religion precisely what it meant out of it. It meant the winning, or the consequent announcement, of a favorable verdict. Not the word, but the application was altered when salvation was in question. It was indeed a new and glorious application. The verdict in question was the verdict not of a Hebrew court, nor of public opinion, but of the eternal Judge of all the earth. But that left the meaning of the word the same.

JUSTIFICATION A "FORENSIC" TERM

It is thus evident that the word Justification, alike in religious and in common parlance, is a word connected with law. It has to do with acquittal, vindication, acceptance before a judgment seat. To use a technical term it is a *forensic* word, a word of the law-courts (which in old Rome stood in the *forum*). In regard of "us men and our salvation" it stands related not so much, not so directly, to our need of spiritual revolution, amendment, purification, holiness, as to our need of getting, somehow—in spite of our guilt, our liability, our debt, our deserved condemnation—a sentence of acquittal, a sentence of acceptance, at the judgment seat of a holy God.

Not that it has nothing to do with our inward spiritual purification. It has intense and vital relations that way. But they are not direct relations. The direct concern of Justification is with man's need of a divine deliverance, not from the power of his sin, but from its guilt.

See Page 3

EDITOR'S DESK

Another school year will be closing in a few days. This is the completion of the fifteenth year of Santa Rosa Christian School, and though it has been a year of tremendous financial strain, I believe it has been our best year to date. Our enrollment was up again this year, and our pre-enrollment for 1977-78 predicts an increase for the Fall. The need for quality Christian education is certainly greater today than ever. We praise the Lord for letting us participate in His great work in these last days, that is, the business of salvaging some young people from the corruption and confusion of the public educational system.

Dr. Stewart Custer of Bob Jones University will be our Commencement speaker. We will have a combination Baccalaureate and Graduation on Sunday, May 22, at 3:00 P.M. Thirteen seniors will be graduating. We trust many of these will be going on to Christian colleges.

The next issue of The PROJECTOR will be a combination June-July issue. We appreciate so much the letters and comments you write. Let us hear from you soon.

The budget needs for The PROJECTOR this month are \$885 plus last month's deficit of \$178. As of press time, we have received \$194.32 in donations, \$151.10 in subscriptions and \$251.94 in literature sales. The budget deficit for this month is \$466. Won't you help us to keep The PROJECTOR on a sound financial footing. Send your tax deductible gift today.

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We Get Letters....

Dear Editor:

I have seen copies of The PROJECTOR in the school files and at friends homes. Praise God for such a separated paper. I would like to receive this paper each month, however, I'm not sure of the cost. I would also like to receive any back issues that you have. I am involved in a Christian school and your paper is most helpful.

May the Lord be your strength and help.

Mr. John Bailey

Dear Dr. Hobbs:

I was recently given a copy of The PROJECTOR. I think it is a tremendous paper. Please send me a subscription at once. I especially appreciate the articles on Bill Gothard.

I appreciate men who are willing to take a stand against doctrines that in time will weaken the church and confuse new babes in Christ. II Tim. 3:16, ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, AND INSTRUCTION IN RIGHTEOUSNESS.

Many Christians are not grounded in the fundamental doctrines of the Bible. These people feel that all Christian literature should be positive, but Paul not only tells us to preach doctrine and instruction, but all also correction and reproof. When a man such as Dr. Woodbridge and Dr. Hobbs do this some people call them knit pickers.

I call them diligent servants of our Almighty, Omnipotent God, who are contending for the faith, who see a great danger in man's philosophy plus a little of God's Word.

I have attended several of Bill Gothard's seminars and the first ones seemed just terrific to me, but after the 3rd seminar, I began to search out Scriptures, comparing Scripture with Scripture and I am convinced that his Chain of Command and also several other areas are absolutely against God's teaching and will in time damage and even split many good Bible believing fundamental churches.

Matthew 10:31 Jesus says, THINK NOT THAT I AM COME TO SEND PEACE ON EARTH: I CAME NOT TO SEND PEACE, BUT A SWORD. FOR I AM COME TO SET A MAN AT VARIANCE AGAINST HIS FATHER AND THE DAUGHTER AGAINST HER MOTHER AND DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW. AND A MAN'S FOES SHALL BE THEY OF HIS OWN HOUSEHOLD. HE THAT LOVETH FATHER OR MOTHER MORE THAN ME IS NOT WORTHY OF ME AND HE THAT LOVETH SON OR DAUGHTER MORE THAN ME IS NOT WORTHY OF ME.

Jesus simply demands first place in our lives even at the cost of our sons, daughters, or family ties. This doesn't sound like the Chain of Command that Bill Gothard talks about. I have a young friend that was saved. After salvation his father wanted him to attend an ungodly college. The son gracefully told his father that the Lord wanted him at Bob Jones University,

and that is where he went, because of the stand he took for Christ. In due time his father was saved and personally told me that he was very happy that his son did not give into him in attending the college of his choice.

Since that time, the father has gone to be with the Lord and his son has an offer in full time service for the Saviour.

In my opinion, Mr. Gothard has not learned to rightly divide the Word of God. That is why he must frequently change his seminars. The Word of God hasn't changed and never will, man's philosophy always changes from year to year.

Colossians 2:8 says, BEWARE LEST ANY MAN SPOIL YOU WITH PHILOSOPHY AND VAIN DECEIT AFTER THE TRADITION OF MEN AFTER THE RUDIMENTS OF THE WORLD AND NOT AFTER CHRIST.

In conclusion, I believe that Mr. Gothard's philosophy is to get a new suit for the old man instead of getting a new man for the old suit.

The way to victory according to the Apostle Paul, is not to find a new insight, it is to die daily to self and give Christ our complete being. The Lord then will mold us and he will do what we can't do.

All the way thru the book of Acts, the Word of God brings division. The people that accepted the Gospel were glad, the one's who neglected it were sad and those who rejected it were mad. I want to ask this question. If Mr. Gothard's seminars are of the Lord; why is this ministry uniting catholics, athiests, the tongues people and even a few hippies (which I saw at these meetings) most of them which come to the seminars lost and leave the same way?

The only answer I hear today is, "Oh, well, he has helped some people," so has the pope, so has Norman Vincent Peale, so has Billy Graham, but the question is -- Are they scriptural and doctrinally sound?

MS

Dear Sir:

I very much enjoyed Dr. Hobbs' article, "Christian Conscience and the Chain of Command," in April's issue of your publication. It addressed itself directly and soundly to an issue which I have personally been struggling with, and which I believe should be of vital concern to the Church today.

I noticed that reprints of the article are available for 50¢. I have enclosed \$2.00 and request that you would please send me four copies. Thank you.


Glenn Grimes

Dear Dr. Hobbs:

Thank you for printing "Balanced Christian Education" by George Youstra. For years well-meaning Christians have been labeling their schools "traditional" Unfortunately, many did not know the full implication of that term.

Dr. Youstra deftly set forth the basic tenets of both the progressive and traditional ideologies. His plea for balance in all areas of the Christian life is not only timely, but urgently needed. Thank you for printing a balanced article on philosophy.

T.T.



The PROJECTOR

Editor
Dr. Dayton Hobbs

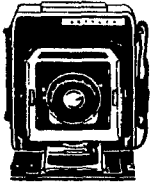
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FOCUS



BY
PETER J. FOXX



ON RELIGION

Women And Religion

A national magazine recently published a survey which is supposed to be the largest ever taken having to do with women and their religious beliefs. The overwhelming majority of the 65,000 American women questioned claimed to have had a "religious experience" similar to that of President Jimmy Carter.

One of the greatest hindrances to salvation is religion. It is not strange then, that America is becoming more religious and less righteous at the same time. The phenomenal thing is that Americans are clothing their hypocrisy in the language of Fundamentalism. If the vast majority of the women in America are truly born again, I do not know which way is up!

Notice how incompatible the answers to this survey are with Biblical Christianity. Ninety-five percent described themselves as being religious, but only twenty-six percent believed the Bible to be the Word of God and literally true. Just fifty-three percent of the Protestants, thirty-five percent of the Catholics, and eight percent of the Jews even believe in life after death. One has to wonder what kind of "religious experience" these women have had. Their salvation is certainly not the salvation of the Scriptures.

The idea that America is experiencing revival is pure baloney. The notion that the vast majority of American women have strong faith in God is more than ridiculous. Words are cheap. When the women of our country forsake the philosophy of the women's liberation movement and begin to exemplify high standards of morality, then perhaps we will consider their testimony of conversion to Christ once again.

The Lord's Day

The May, 1977 issue of the Seventh Day Adventism magazine, THESE TIMES, contained an editorial praising CHRISTIANITY TODAY editor Harold Lindsell. It seems Editor Lindsell has proposed that Saturday be set aside as the day of rest for all people. Lindsell writes,

"For Protestants and Catholics, it should prove no hardship: apart from the fact that our Lord rose from the dead on the first day of the week, there is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day. In the interest of the nation,

From Page 1

Justification

MISTAKEN INTERPRETATIONS

Here we must note accordingly two remarkable instances of misuse of the word Justification in the history of Christian thought. The first is found in the theology of the Schoolmen, the great thinkers of the Middle Ages in Western Christendom--Peter Lombard, Thomas Aquinas, and others. To them Justification appears to have meant much the same as regeneration, the great internal change in the state of our nature wrought by grace. The other instance appears in the sixteenth century, in the Decrees of the Council of Trent, a highly authoritative statement of Romanist belief and teaching. There Justification is described (vi.c.7) as "not the mere remission of sins but also the sanctification and renovation of the inner man." In this remarkable sentence the Romanist theologians seem to combine the true account of the word, though imperfectly stated, with the view of the Schoolmen. It is not too much to say that a careful review of the facts summarized above, as regards the secular use of the word Justification, and the Scriptural use of it in the doctrine of salvation, is enough to negative these explanations. They are curious and memorable examples of misinterpretation of terms; that most fruitful source of further, wider and deeper error.

JUSTIFICATION NOT THE SAME AS PARDON

The problem raised then, in religion, by the word Justification, is, How shall man be just before God? To use the words of our Eleventh Article, it is, How shall we be "accounted righteous

Protestant and Catholic churches could change their worship services from Sunday to Saturday. . . ."
(CHRISTIANITY TODAY, 11/5/76)

I would suggest that Mr. Lindsell get more interested in the defense of the Scriptures than in pleasing all the religious groups in our nation. His asinine proposal is typical of ecumenical evangelicals who are more concerned about peace than principle. Some may term this generous offer as Christian love, but in reality it is the same old sickly-sweet attitude of theological compromise that has polluted the mainstream of Christianity in America for decades.

Christians have historically worshipped on Sunday because of the example of the early Church and to testify to the fact that Jesus Christ is risen from the dead. The changing of the Lord's Day to Saturday is not even open for debate.

Congratulations To The Florida Legislature

As most of you are now aware, the State of Florida has dealt a stunning defeat to those seeking passage of the Equal Rights Amendment. The Florida Senate turned thumbs down on the ERA proposal for this year. Hats off to those who withstood enormous pressure from those in skirts . . . er . . . in pants, that is.

before God?" In other words, How shall we, having sinned, having broken the holy Law, having violated the will of God, be treated, as to our acceptance before Him, as to our "peace with Him" (Rom. 5:1), as if we had not done so? Its question is not, directly, How shall I a sinner become holy, but, How shall I a sinner be received by my God, whom I have grieved, as if I had not grieved Him?

Here let us note, what will be clear on reflection, that Justification means properly no less than this, the being received by Him as if we had not grieved Him. It is not only, the being forgiven by Him. We do indeed as sinners most urgently need forgiveness, the remission of our sins, the putting away of the holy vengeance of God upon our rebellion. But we need more. We need the voice which says, not merely, you may go; you are let off your penalty; but, you may come; you are welcomed into My presence and fellowship. We shall see later how important this difference is in the practical problems of our full salvation. But one thing is evident at first sight, namely, that this is implied in the very word Justification. For Justification, in common speech, never means pardon. It means winning, or granting, a position of acceptance. "You are justified in taking this course of action," does not mean, you were wrong, yet you are forgiven. It means, you were right, and in the court of my opinion you have proved it. In religion accordingly our Justification means not merely a grant of pardon, but a verdict in favor of our standing as satisfactory before the Judge.

THE SPECIAL PROBLEM OF OUR JUSTIFICATION

Here in passing let us notice that of course the word Justification does not of itself imply that the justified person is a sinner. To see this as plainly as possible, recollect that God Himself is said to be justified, in Psalm 51:4, and Christ Himself, in I Tim. 3:16. In a human court of law, as we have seen above, it is the supreme duty of the judge to "justify the righteous" (Deut. 25:1), and the righteous only. In all such cases Justification bears its perfectly proper meaning, unperplexed, crossed by no mystery or problem. But then, the moment we come to the concrete, practical question, how shall we be justified, and before God, or, to bring it closer home, how shall I, I the sinner, be welcomed by my offended Lord as if I were satisfactory, then the thought of Justification presents itself to us in a new and most solemn aspect. The word keeps its meaning unshaken. But how about its application. Here am I, guilty. To be justified is to be pronounced not guilty, to be vindicated and accepted by Lawgiver and Law. Is it possible? Is it not impossible?

Justification by Faith, in the actual case of our salvation, is thus a "short phrase." It means, in full, the acceptance of guilty sinners, before God by Faith. Great is the problem so indicated. And great is the wonder and the glory of the solution given us by

See Page 4

Stars of the Morning

By "Aunt Carolyn"

Lasting Fragrance



Spring is a time of wonderful fragrance. The sweet scent of lilacs, roses, honeysuckle, and other lovely flowers drifts through the cool evening breeze. Real perfume from these flowers is very costly.

The shop of Omar Khayyam in Cairo is world famous for its fine perfumes. The mysterious shop on Azhar Street is dark and quiet, a far cry from the hot streets outside teeming with people. Shelves are lined with lovely glass bottles, and each perfume is presented to guests to smell its enchanting fragrance and loveliness. This is no imitation perfume, no "Eau de Toilette" or "Parfum de Cologne." This will not evaporate into the air. This perfume is real. It is very expensive, because it is pure oil from the blossoms. Five hundred acres of lush flowers grow in an oasis outside Cairo to produce these lovely perfumes. In fact, 350 fresh flowers have to be crushed to make just one ounce of essence. All those lovely blossoms are crushed and destroyed to make the sweet fragrance to bring pleasure to people. On the other hand, through their fragrance they give more lasting pleasure and have more lasting beauty than if they bloomed only a few days and withered on the stem.

Jesus said, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark 8:35) The Lord Jesus Christ speaks in that verse to the heart of every boy and girl who has accepted Him as Savior. He is calling you to willing service to Him. He wants you to yield your life as a "living sacrifice." (Romans 12:1) He wants your life not to be spent on the fleeting pleasure or goals of this world but crushed to self so it will be a precious fragrance to the Lord as a servant yielded to His will.

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From Page 3

Justification

the grace of God. But to this solution we must advance by some further steps.

WHAT IS FAITH?

We may now fitly approach our second great term, Faith, and ask ourselves, What does it mean? As with Justification, so with Faith, we may best approach the answer by first asking, What does Faith mean in common life and speech? Take such phrases as, to have faith in a policy, faith in a remedy, faith in a political leader, or a military leader, faith in a lawyer, faith in a physician. Here the word Faith is used in a way obviously parallel to that in which, for example, our Lord uses it when He appeals to the Apostles, in the Gospels, to have faith in Him; as He did in the storm on the Lake. The use is parallel also to its habitual use in the epistles; for example, in Romans 4, where St. Paul makes so much of Abraham's faith, in close connection with the faith which he seeks to develop in us.

Now is it not plain that the word means, to all practical intents and purposes, trust, reliance? Is not this obvious without comment when a sick man sends for the physician in whom he has faith, and when the soldier follows, perhaps literally in utter darkness, the general in whom he has faith? Reliance upon thing or person supposed to be trustworthy, this is Faith.

PRACTICAL CONFIDENCE

To note a further aspect of the word. Faith, in actual common use, tends to mean a practical confidence. Rarely, if ever, do we use it of a mere opinion, however, distinct, lying passive in the mind. To have faith in a commander does not mean merely to entertain a conviction, a belief, however positive, that he is skillful and competent. We may entertain such a belief about the commander of the enemy--with very unpleasant impressions on our minds in consequence. We may be *confident* that he is a great general in a sense the very opposite to a personal *confidence* in him. No, to have faith in a commander implies a view of him in which we either actually do, or are quite ready to, trust ourselves and our cause to his command. And just the same is true of faith in a divine Promise, faith in a divine Redeemer. It means a reliance, genuine and practical. It means a putting of ourselves and our needs, in personal reliance, into His hands.

Here, in passing, we observe that Faith accordingly always implies an element, more or less, of the dark, of the unknown. Where everything is, so to speak, *visible* to the heart and mind there scarcely can be Faith. I am on a dangerous piece of water, in a boat, with a skilled and experienced boatman. I cross it, not without tremor perhaps, but with faith. Here faith is exercised on a trustworthy and known object, the boatman. But it is exercised regarding what are more or less, to me, uncertain circumstances, the amount of peril, and the way to handle the boat in it. Were there no uncertain circumstances my

opinion of the boatman would not be faith, but mere opinion; estimate, not reliance.

Our illustration suggests the remark that Faith, as concerned with our salvation, needs a certain and trustworthy *Object*, even Jesus Christ. Having Him, we have the right condition for exercising Faith, reliance in the dark, trust in His skill and power on our behalf in unknown or mysterious circumstances.

HEBREWS XI:1 NOT A DEFINITION

It seems well to remark here on that sentence, Heb. 11:1, sometimes quoted as a definition of Faith: "Now faith is certainty of things hoped for, proof of things not seen." If this is a definition, properly speaking, it must negative the simple definition of Faith which we have arrived at above, namely, reliance. For it leads us towards a totally different region of thought, and suggests, what many religious thinkers have held, that Faith is as it were a mysterious spiritual sense, a subtle power of touching and feeling of the unseen and eternal, a "vision and a faculty divine," almost a "second sight" in the soul. We on the contrary maintain that it is always the same thing in itself, whether concerned with common or with spiritual things, namely, reliance, reposed on a trustworthy object, and exercised more or less in the dark. The other view would look on Faith (in things spiritual) rather as a faculty in itself than as an attitude towards an Object. The thought is thus more engaged with Faith's own latent power than with the power and truth of a Promiser. Now on this I remark, first, that the words of Heb. 11:1 scarcely read like a definition at all. For a definition is a description which fits the thing defined and it alone, so that the thing is fixed and settled by the description. But the words "certainty of things hoped for, proof of things not seen," are not exclusively applicable to Faith. They would be equally fit to describe, for example, God's promises in their power. For *they* are able to make the hoped-for certain and the unseeable

And this is just what we take the words to mean as a description of Faith. They do not define Faith in itself; they describe it in its power. They are the sort of statement we make when we say, Knowledge is power. That is not a definition of knowledge, by any means. It is a description of it in one of its great effects.

The whole chapter, Heb. 11, illustrates this, and, as it seems to me, confirms our simple definition of Faith. Noah, Abraham, Joseph, Moses--they all treated the hoped-for and the unseen as solid and certain because they all relied upon the faithful Promiser. Their victories were mysteriously great, their lives were related vitally to the Unseen. But the action to this end was on their part sublimely simple. It was reliance on the Promiser. It was taking God at His Word.

I remember a friend of mine, many years ago, complaining of the skeptical irreverence of a then lecturer at

See Page 6



The Other Side

with Dave Johnson

Dogs, Cats And Communists

Throw a rock at a cat and the cat will look at the rock. Throw a rock at a dog and the dog will look at you. It seems that a dog is more concerned with knowing the source of his trouble while the cat is satisfied with knowing the nature of the trouble. This is typical of the American public when the subject of Communism is considered. Most anti-communist Christians are "cats" when they ought to be "dogs."

As Christians, we are aware of the fact that in the last days there will be a world government, world religion, and world economic system. The anti-Christ will be the eventual ruler of this world system and all activity in our day which leads to this end must be opposed as the work of the anti-Christ. Many Christians have been fooled into thinking that atheistic Communism is going to bring about the system of anti-Christ but this is not a Scriptural position.

Lucifer is a deceiver and a counterfeiter. The methods which he uses to bring about his desires and aims will fool many who are not aware of his devices.

All people in this world are in one of two categories. Those who worship the Lord Jesus Christ are called Christians and those who worship Lucifer are called by many names. The true conscious worshipers of Lucifer are Luciferians and those who are like the woman at the well of Samaria (John 4:22), "Ye worship ye know not what," are deceived and lost as well.

If Christians will look away from communism long enough to discover the source of the problem, they will quickly realize that they have been deceived by the "wicked one."

Most people know that communism was founded in 1864 at the first International'. The names of those present at this meeting were all forgotten with the possible exception of Karl Marx. But where did communism come from and who was originally behind it? The story is quite interesting and takes us back to the founding of an organization called the Palladian Rite which was co-founded by Albert Pike and Giuseppe Mazzini. This Rite would be the Supreme Rite which would rule all other secret orders. Pike was given dogmatic authority and the title of Sovereign Pontiff of Universal Freemasonry, while Mazzini held the executive authority and the title of Sovereign Chief of Political Action.

What does all this have to do with

communism? We'll get back to that as soon as we review the religious beliefs of Albert Pike which are found in the instructions issued by him on July 4, 1889 to the 23 Supreme Councils of the world.

"That which we must say to the crowd is -- We worship a God, but it is the God that one adores without superstition.

"To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees -- The Masonic religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian doctrine.

"If Lucifer were not God, would Adonay (The God of the Christians) whose deeds prove his cruelty, perfidy, and hatred of man, barbarism and repulsion for science, would Adonay and his priests, calumniate him?

"Yes, Lucifer is God, and unfortunately Adonay is also God. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two Gods: darkness being necessary to light to serve as its foil as the pedestal is necessary to the statue, and the brake to the locomotive.

"In analogical and universal dynamics one can only lean on that which will resist. Thus the universe is balanced by two forces which maintain its equilibrium: the force of attraction and that of repulsion. These two forces exist in physics, philosophy and religion. And the scientific reality of the divine dualism is demonstrated by the phenomena of polarity and by the universal law of sympathies and antipathies. That is why the intelligent disciples of Zoroaster, as well as, after them, the Gnostics, the Manicheans and the Templars have admitted, as the only logical metaphysical conception, the system of the two divine principles fighting eternally, and one cannot believe the one inferior in power to the other.

"Thus, the doctrine of Satanism is a heresy; and the true and pure philosophic religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil."

At the time of this declaration, Pike occupied simultaneously the positions of Grand Master of the Central Directory of Washington, Grand Commander of the Supreme Council of Charleston and Sovereign Pontiff of Universal Freemasonry. He is looked upon today as the foremost literary genius of Masonry and is probably best known for his famous work Morals and Dogma.

And now let us return to the founding of the communist party at the first International'. Karl Marx was appointed to a sub-committee along with a Polish Jew named Wolff who was Mazzini's secretary. Others on the sub-committee were Le Lubez, a French Freemason, Cremer, the secretary of the English Masons' Union, and Weston, the Owenite, Marx wrote to Engles of that day, "I

was present only as a dumb personage on the platform." This "dumb personage" however was maneuvered into the dominant position by those who were representing Pike and Mazzini of the Palladian Rite.

The goal of Masonry is world empire according to Albert Pike. Communism is a step in that direction. The fact that Masons were the founders of communism does not make all masons communists but it does explain why so many Christians are fighting communism instead of Luciferian masonry.

What would happen to masonry if every town in America had a militant Christian pastor who was not afraid to expose that town's lodge as the church of Lucifer? Believe me, this would be more effective than looking for communists in the UN building in far away New York.

Since we have seen that masonry is the father of communism, let's look one glance further. Have you ever noticed that most of our so called "Christian anti-Communist" organizations are headed by masons? Please remember that a mason is a person whose religious beliefs are based on Albert Pike's Morals and Dogma whether he is wearing a masonic ring, pin, etc. or not.

What we have in America today is a large number of active born-again Christians who are joining un-Christian organizations for the purpose of fighting another un-Christian organization while the great deceiver, Lucifer, is using both of these organizations to neutralize Christians in the very warfare which Christians have been commissioned to engage in. When the Bible tells us that "the gates of hell shall not prevail against it," the assumption is that the church is attacking those gates.

Let us understand what communism is "Lest Satan should get an advantage of us: for we are not ignorant of his devices." (II Cor. 2:11)

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From Page 4

Justification

Oxford, who asked his class for a definition of Faith. Heb. 11:1 was quoted as an answer, and he replied, "You could not have given me a worse definition." Now this teacher may have been really flippant. But I still think it possible that he meant no contempt of the Scripture. He may merely have objected, though with needless roughness, to a false use of the Scripture. He felt, I cannot but surmise, that Heb. 11:1 was really no definition at all.

DEFINITION AND EFFECT

It is all-important to remember alike this simplicity of definition and this grandeur of effect in the matter of Faith. It is all-important in the great question of our salvation. Here on the one side is an action of the mind and will, in itself perfectly simple, capable of the very homeliest illustration. We all know what reliance means. Well, Faith is reliance. But then, when the reliance is directed upon an Object infinitely great and good, when it reposes upon God in Christ, upon Him in His promise, His fidelity, His love, upon His very Self, what is not this reliance in its effect? It is the creature laying hold upon the Creator. It is our reception of God Himself in His Word. So, it is the putting ourselves in the way of His own almighty action in the fulfilment of His Word, in the keeping of His promise.

"The virtue of Faith lies in the virtue of its Object." That Object, in this matter of Justification, so the Scriptures assure us abundantly and with the utmost clearness, is our Lord Jesus Christ Himself, who died for us and rose again.

Here the simplest reliance, so it be sincere, is our point of contact

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with infinite resources. When lately the vast dam of the Nile was completed, with all its giant sluices, there needed but the touch of a finger on an electric button to swing majestically open the gates of the barrier and so to let through the Nile in all its mass and might. There was the simplest possible contact. But it was contact with forces and appliances adequate to control or liberate at pleasure the great river. So Faith, in reliance of the soul, perhaps of the child, perhaps of the peasant, perhaps of the outcast, is only a reliant look, a reliant touch. But it sets up contact with JESUS CHRIST, in all His greatness, in His grace, merit, saving power, eternal love.

FAITH, NO MERIT

One momentous issue from this reflection is as follows: We are here warned off from the temptation to erect Faith into a Saviour, to rest our reliance upon our Faith, if I may put it so. That is a real temptation to many. Hearing, and fully thinking, that to be justified we must have Faith, they, we, are soon occupied with an anxious analysis of our faith. Do I trust enough? Is my reliance satisfactory in kind and quantity? But if saying Faith is, in its essence, simply a reliant attitude, then the question of its effect and virtue is at once shifted to the question of the adequacy of its Object. The man then is drawn to ask, not, Do I rely enough? but, Is Jesus Christ great enough, and gracious enough, for me to rely upon? The introspective microscope is laid down. The soul's open eyes turn upward to the face of our Lord Jesus Christ; and Faith forgets itself in its own proper action. In other words, the man relies instinctively upon an Object seen to be so magnificently, so supremely, able to sustain him. His feet are on the Rock, and he knows it, not by feeling for his feet, but by feeling the Rock.

Here let us note that Faith, thus seen to be reliance, is obviously a thing as different as possible from merit. No one in common life thinks of a well-placed reliance as meritorious. It is right, but not righteous. It does not make a man deserving of rescue when, being in imminent danger, he implicitly accepts the guidance of his rescuer. And the man who discovering himself, in the old-fashioned way (the way as old as David before Nathan, Isaiah in the vision, the publican in the temple, the jailor at Philippi, Augustine at Milan), to be a guilty sinner, whose "mouth is shut" before God, relies upon Christ as his all for pardon and peace, certainly does not merit anything for closing with his own salvation. He deserves nothing by the act of accepting all.

"God," says Richard Hooker, in that great "Discourse" of his on Justification, "doth justify the believing man, yet not for the worthiness of his belief but for the worthiness of Him which is believed." So it is not our attitude which we rely on. Our attitude is just our reliance. And reliance means the going out upon Another for repose.

Once for all let us remember we

See Page 8



Teaching Tips

Good Reading By

Dianne Painter



The problem faced by every English literature teacher in Christian high schools throughout the country is overwhelming. "What books can I suggest to my students that will arouse his intellectual interest and encourage him in his Christian growth?" It is difficult at best to select suitable reading material. We want our students to be familiar with the world of literature, but not influenced by materialistic themes and corrupt language. An innovative teaching aid recently brought to my attention may help in answering that problem.

The Good Reading Program is a modular literature packet produced by Mott Media and written by a Christian educator, Dr. Edmund E. Wells. In their "Letter to Teachers" they ask the question "How can the literature student be taught to read critically and creatively so that he can evaluate all literature by the standards of God's Word and so that he can develop a Christian outlook?" and then present a practical answer through their study guides. As of this time, guides are available for the following books: The Pilgrim's Progress, Ivanhoe, The Hobbit, Crime and Punishment, Tale of Two Cities, and The Scarlet Letter.

Each packet is a complete study system containing student guide, teacher guide, a copy of the novel (paperback, complete and unabridged), and a test for the cost of two dollars.

The "Letter to Teachers" goes on to say that although the program is designed to ultimately aid the student, it can be an invaluable aid to the teacher since "it is possible (1) you have read the work sometime ago, and could use a refresher summary of plot and character; (2) you have had to be a generalist, studying not just literature but all the liberal arts as well as education methods; your education in philosophy and Bible may have been sketchy; (3) you have many demands on your time and would welcome suggestions for teaching such unwieldy forms as the novel."

The Teacher Guide contains a concise summary of the plot and characters, a brief statement of the book's philosophy, a biography of the author and many valuable teaching suggestions. Bibliographical references cited may help in more in-depth study. The

Tributes To The Bible

"I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and exhort my dear children humbly to try to guide themselves by the teachings of the New Testament."

CHARLES DICKENS IN HIS WILL

"I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

SHAKESPEARE IN HIS WILL

"If ever man was God, or God man, Jesus Christ was both."

LORD BYRON

"If we abide by the principles taught in the Bible, our country will go on prospering; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is the book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule of conduct. I believe Jesus

Student Guide contains an introduction to the characters and an overview of the book, a summary of each chapter, and suggestions for writing projects and class activities. The test included can be used as is, or expanded to suit a teacher's personal needs.

If you are hesitant about the expense, I would suggest ordering one modular packet for the teacher and reproducing the student guide and test. Reproduction for classroom purposes is allowed by the publisher. Order a copy of the novel (95¢) for each student and encourage students to underline and make notes of important passages.

Order Modular Literature Packets by writing Mott Media, Box 236, Milford, MI 48042. Although the number of books of which study guides are available is limited, all these books would be profitable in basic courses of American or English literature. If you have any questions inquire of Diane Zimmerman, Program Editor, Mott Media.

Christ to be the Son of God. The miracles which He wrought establish in my mind His personal authority and render it proper for me to believe what He asserts."

DANIEL WEBSTER

"I know men, and I tell you Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of others religions. That resemblance does not exist. There is between Christianity and other religions the distance of infinity. Alexander, Caesar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon sheer force. Jesus Christ alone founded His empire upon love; and at this hour millions of men will die for Him. In every other existence but that of Christ how many imperfections! From the first day to the last He is the same; majestic and simple; infinitely firm and infinitely gentle. He proposes to our faith a series of mysteries and commands with authority that we should believe them, giving no other reason than those tremendous words, 'I am God.'"

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Donald Tillman, Pastor, radio preacher, and Christian educator is now available for conferences, pulpit supply, special meetings and Bible camp speaker. Brother Tillman is a native of Malta, Montana and holds three degrees from Bob Jones University. He has been in the Lord's work for the past 21 years, of which about twelve years were spent as the pastor of three fundamental churches in Idaho, Florida and Washington State. Brother Tillman is married and has five children; his two sons are presently students at Bob Jones University. Mr. Tillman is presently teaching at Temple Heights Christian School and College in Tampa, Florida. He may be contacted at: 1612 Fort King Road, Dade City, Florida, 33525. Telephone: (904) 567-2508.

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From Page 6

Justification

may make the falsest use, even under the truest definitions, of both ideas, Justification and Faith. We may think of either of them as the object of our hope, the ultimate cause of our salvation. So thought of, they are phantoms, nay, they are idols. Seen truly, they are but expressions for Jesus Christ our Lord as He is given and taken. Justification is no Saviour, nor is Faith. Justification by Faith--what is it? It is the acceptance of the guilty by reason of a Trustee Christ.

"BY" DEFINED

So now we may take up the question of that middle and connective word in our title, "by." Justification *by* Faith, what does it mean? This divine welcome of the guilty as if they were not guilty, by reliance upon Jesus Christ, what have we to think about this?

We have seen a moment ago that one meaning most certainly cannot be borne by the word "by." It cannot mean "on account of," as if Faith were a valuable consideration which entitled us to Justification. The surrendering rebel is not amnestied because of the valuable consideration of his surrender, but because of the grace of the sovereign or state which amnesties. On the other hand, his surrender is the necessary means to the amnesty becoming actually his. It is his only proper attitude (in a supposed case of unlawful rebellion) towards the offended power. That power cannot, in the nature of things, make peace with a subject who is in a wrong attitude towards it. It wishes him well, or it would not provide amnesty. But it cannot make peace with him while he declines the provision. Surrender is accordingly not the price paid for peace, but it is nevertheless the open hand necessary to appropriate the gift of it.

In a fair measure this illustrates our word "by" in the matter of Justification by Faith. Faith, reliance, is, from one side, just the sinful man's "coming in" to accept the sacred amnesty of God in Christ, taking at His Word his benignant King. It is the rebel's putting himself into right relations with his offended Lord in this great matter of forgiveness and acceptance. It is not a virtue, not a merit, but a proper means.

UNION WITH CHRIST

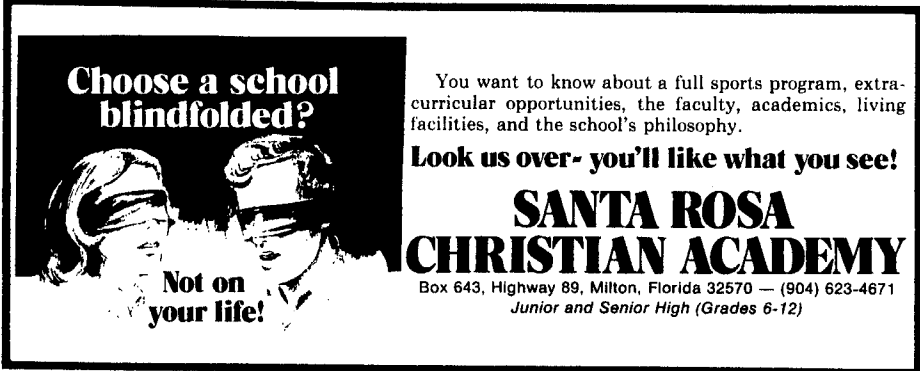
The word "by," *per*, lends itself meantime to the expression of another aspect of the subject. One of the great problems attaching to the mighty truth of Christ our Righteousness, our Merit, our Acceptance, is that of the *nexus*, the bond, which so draws us and Him together that, not in fiction but in fact, our load can pass over to Him and His wealth to us. The New Testament largely teaches, what lies assuredly in the very nature of things, as it puts the facts of salvation before us, that we enter "into" Christ, we come to be "in" Him, we get part and lot in the life eternal, which is in Him alone, by Faith. "He gave power to become the sons of God, to them that believed on His Name." "Believing, we have life in His Name" (John 1:12; 20:31). Faith is our soul-contact with

the Son of God, setting up (upon our side) THAT UN

the Son of God, setting up (upon our side) that union with Him in His life of which Scripture is so full. And thus it is open to us, surely, to say that Justification by Faith means, from one momentous aspect, Justification because of the Christ with whom through Faith we are made mysteriously but truly one. Believing, we are one with Him, one in the common life with which the living members live with the Head, by the power of His spirit. One with Him in life, we are therefore, by no mere legal fiction but in vital fact, capable of oneness with Him in interest also.

THE MARRIAGE-BOND

"Faith," says Bishop Hopkins of Derry, "is the marriage-bond between Christ and a believer; and therefore all the debts of the believer are chargeable upon Christ, and the righteousness of Christ is instated upon the believer. * * * Indeed this union is a high and inscrutable mystery, yet plain it is that there is such a close, spiritual, and real union between Christ and a believer. * * * So Faith is the way and means of our Justification. By Faith we are united to Christ. By that union we truly have a righteousness. And upon that righteousness the justice as well as mercy of God is engaged to justify and acquit us."



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