

# The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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## Compromise In Fundamental Churches

By Rev. Reece Yandle

Yes, cleverly camouflaged and supremely subtle, yet deadlier than rank heresy from the pulpit -- this insidious tool of Satan creeps in unnoticed in the guise of music.

Music has many functions in the local church, but it generally sets the pace for the church service. True, a pastor can preach without music, but his preaching will be more effective if it is preceded by good singing. Music should set the mood for the preaching, whether it be for a praise service, a worship service, a prayer service, or an evangelistic service. Music can literally make or break a service. If the music does not reinforce good doctrine it is not good. If the music speaks to the foot and not the heart it is the wrong kind. If the music works on the emotions alone and does not speak to the mind it is not right.

There is a heartfelt desire on the part of true Fundamentalism to keep its skirts clean of compromise, heresy, and worldliness. But, while we look at the pulpit and actions of the preachers, let us not forget to watch the music in our churches. Many folk are decrying the conduct of those who compromise and who have ministries that are characterized by worldliness, and rightly so. But while we diligently ferret out and label theological compromise should we not also closely examine our music?

### Music And Doctrine

Many Fundamental churches "reek" of charismatic, shallow, worldly music that has been penned, popularized, and pushed

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### GODLY DISOBEDIENCE

By Dr. Dayton Hobbs

A VITAL MESSAGE ON DANIEL'S  
PREDICAMENT -- CAUGHT BETWEEN  
GOVERNMENT AND GOD!

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Part IV

## Are Methods Neutral? The History Of "Learning By Doing"

By Dr. Dayton Hobbs

The phrase, "Learning by Doing" is probably one of the most misunderstood educational expressions in the history of education. It is interpreted by individual educators to mean what they choose for it to mean. The man generally given the credit for coining the phrase was John Amos Comenius (1592-1671) however, as we will see, his ideas concerning "learning by doing" were vastly different from those of Froebel, Mann, Dewey and other progressive educators. Under Froebel the "learning by doing" of Comenius became "creative self-activity," and under Dewey it became "learning

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## The Nature Of Regeneration

By Thomas Boston  
(1676-1732)

I. Titus 3:5 "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" For the better understanding of the nature of regeneration, take this along with you, in the first place, that as there are false conceptions in nature, so there are also in grace: by these many are deluded, mistaking some partial changes made upon them for this great and thorough change. To remove such mistakes, let these few things be considered:

1. Many call the Church their mother, whom God will not own to be His children. "My mother's children," that is, false brethren, "were angry with me" (Cant. 1:6). All that are baptized, are not born again. Simon was baptized, yet still "in the gall of bitterness, and in the bond of iniquity" (Acts 8:13-23). Where Christianity is the religion of the country, many are called by the name of Christ, who have no more of Him than the name: and no wonder, for the devil had his goats among Christ's sheep, in those places where but few professed the Christian religion. "They went out from us, but they were not of us" (I John 2:19).

2. Good education is not regeneration. Education may chain up men's lusts, but cannot change their hearts. A wolf is still a ravenous beast, though it be in chains. Joash was very devout during the life of his good tutor Jehoiada; but afterwards he quickly showed what spirit he was of, by his sudden apostasy (II Chron. 24:2-18). Good example is of mighty influence to change the outward man; but that change often goes off when a man changes his company;

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# EDITOR'S DESK

Someone paid us a tremendous compliment recently, someone I greatly admire and respect. The statement he made went something like this, "They (speaking of this ministry) do not put a finger in the air to see which way the wind of popular opinion is blowing before they speak out on an issue." I'm sure there have been occasions when we have hesitated or were tempted to hesitate before speaking out because the winds of popular opinion were blowing in a contrary direction, but I pray that the only thing we will take into account before taking a stand is, "What is the scriptural position?" "What is the right thing to do?"

I realize we must be careful and as gracious and kind as possible when brethren may be offended by our position, but a publication is not worthy of the name Christian that will not speak out in behalf of the Word of God and our Lord Jesus Christ when issues are at stake that may injure the body of Christ and bring reproach upon His name. Disorderly brethren need to be reproved that they may see the error of their way. This should always be done in love from the proper motive, but it must be done.

Those who expose compromise or error are quite often accused of sowing discord among brethren, but the truth of the matter is, it is not the revealer of compromise that is the one that "troubleth Israel", but those who through their disobedience to the Word of God put themselves in the place where their actions have to be exposed in order to keep them from leading the sheep astray.

Silence is consent. We cannot afford the comfort of neutrality when truth is at stake. It is weakness to let friendship stand in the way of doing what is right. The best friend is the one who rebukes you when you are wrong. If Christians would faithfully fulfill the command to withdraw from brethren who walk disorderly, there would be less brethren walking disorderly, and the body of Christ in general would be stronger for it.

## We Get Letters

Dear Brother Hobbs,

I wish to take this opportunity to express my thanks to you for your stand for the fundamentals and standards of the faith once delivered to the saints. I missed talking with you at the recent convention of education in Tampa. I wanted to share with you, as I have with Brother Don Jasmin of Voice of Fundamentalism, the disheartening experience we have had after 4 years with Accelerated Christian Education. This period of time has been characterized by compromise, repeated violations of an affiliation contract, inaccurate accounting, unbelievable poor shipping of curriculum lost shipments never replaced or refunded, no regard for the standards or position of a true fundamental stand, and refusal to talk about correcting any or all of these situations with a reply of, "we do not respond to criticism."

All of the previously mentioned items can be substantiated and have been examined by competent legal council operating in the state of Pennsylvania with the evaluation being that no doubt exists of the validity of a successful law suit against Accelerated Christian Education.

However as Christians, we are instructed by the Word of God not to go to court against believers. So last year we started the massive change over to traditional education. We will finish it this summer when all grades will be traditional, and we will sever all ties with Accelerated Christian Education. We have received much help with this change-over from schools such as Pensacola Christian college, where we send our teachers for updating and also the staff who we have asked hundreds of questions. What A Beka does not have yet, we have found other substitutes to use and we believe the Lord has given us a smooth transition thus far.

Having been a field representative helping to start schools, and also working in the area of teachers training, I was quite familiar with the Accelerated Christian Education program. Through these I gained contact with dozens of faithful men who sometimes look to me for advice concerning some school matters. They voice the same problems and complaints as we had. I have to be open and honest with these men and do something that I never thought I would do and that is, recommend that they change their program over to a traditional one and away from Accelerated Christian Education.

In my area there are Accelerated Christian Education schools in churches that are National and World Council Churches as well as those that fellowship with the same. There are numerous schools now in the Western Pennsylvania area that allow male students long hair on shoulders and mini-skirts on cheerleaders. Our teams and others, who pulled out of sport competition with them, have been cursed and threatened and at least two umpires have been cursed at. Where ever we see standards lack-

ing these things have followed. These schools were mostly started by the regional co-ordinator who is charismatic.

I do not like to write these things, but after talking to other good men in Georgia, Michigan, Ohio, and other states, I know this has spread because of a failure to enforce standards and an anxiety to engage in big business. We are an Independent Fundamental work, baptistic in our doctrine, but most important we are obedient to God and His Word. We will not be told that we have to go into a new-evangelical church to attend a rally that all of a sudden became compulsory. We remain autonomous, answering to no one except God and the law of the land when it does not violate God's Word. Our school of 200 students have standards in an area where standards are laughed at, but a waiting list usually exists. Even though I am not a Bob Jones graduate, I fellowship with many and take basically the same stand as Historic Fundamentalism.

In conclusion let me state that this has not been an easy decision to make. I would like to make it clear that we harbour no ill feelings toward Dr. Howard or Accelerated Christian Education even though they have been dishonest and evasive about their compromise. We choose to separate from these brothers who walk disorderly and we think that Christians engaged in this program ought to investigate a few things to their satisfaction, since they are paying at least three ways. In closing might I add this note of warning. Even though we believe that America is worth saving, we know that God first speaks to us about our stand. If we save our stand and rid ourselves of compromise, we'll be much better equipped to save America.

Sincerely yours,  
In His service,  
L.C.K.  
Acme, Pennsylvania  
☆☆☆

Dear Sirs:

I express my appreciation for the article on Income Tax by Dave Johnson in the current issue of THE PROJECTOR. I concur entirely with the opinion expressed and am grateful for your public stand. Please find enclosed \$1.00 for the nine booklets mentioned at the end of the article.

Thank you.

Sincerely,  
M.P.  
East Point, GA

☆☆☆

Gentlemen:

I would like to take this opportunity to encourage you to continue your stand against compromise and spiritual decay.

You are well within line of Bible teaching as there are explicit commands in Romans, II Corinthians, Ephesians, and many other books that we separate ourselves and to reveal the ones who are in error.

Yours in Christ,  
J.W.  
Decatur, GA

### The PROJECTOR



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From p. 1

## Compromise

ed by those of another camp. Brethren, why must this be so? Why must we feed the flesh in the name of trying to save the soul? Why do we sing of a general resurrection when we believe in a separate resurrection for the saved and the lost? Why do we sing songs that picture us in the midst of the Tribulation when we hold a Pre-Tribulation position? Why do we pat our feet and say "Amen" to fleshly songs with no more spiritual content than a nursery rhyme? Why do we shout "Praise the Lord" to songs bred in charismatic confusion? Why do we use Satan's tools to try and reach a lost and dying world?

Lest you misunderstand, let me make clear that I am not against all music except the "high church" type. Personally, I think we need a variety of music in our churches. The general music program will be dictated to some extent by the life style of the congregation. Your church may prefer the livelier style, the more traditional sounds of Fanny Crosby, Ira Sankey, P.P. Bliss, and B.B. McKinney, or you may delight in the more formal Wesley hymns. But Brethren, there is no excuse for using the cheap songs so evident in Fundamentalism today. For simplicity these songs may be grouped under three main headings: Bad music - Bad lyrics - Bad association.

### Bad Music

Songs with bad music would include the atonal, soft, lilting sounds of the folk tunes so popular with the worldly crowd. Some have melodies which seem to run contrary to the accompaniment. Many of the tunes have been lifted from the rock music culture and furnished with "religious" words. However, this changing of the words and the place of performance does not alter the classification of the tune -- it is still rock. This music is liberally sprinkled with dissonant chords, unnatural progressions, and unsatisfying cadences. The overall effect is that of unrest and instability. Songs with bad music would include: "One Pair of Hands" - like a Broadway musical; "stagey" sound, "A New World" - syncopated, folk, Hollywood style, "Daddy Sang Bass" - quartet style; written for entertainment, "The Tree of Life" - dissonant, repetitious, "People To People" (Baptist Hymnal) - 1977) - straight folk rock.

### Bad Lyrics

Bad lyrics could mean vain repetition, shallow meaning, or outright heresy. Some songs repeat the same words so much that the meaning is lost in the exercise. Others are filled with sentimental slush that you would expect from Nashville but not from the pen of a writer of sacred music. Most of the more famous "gospel" singers and leading "gospel" quartets

are performing songs with poor lyrical content. But, sad to say, so are the musicians in a lot of Fundamental churches. A few examples of bad lyrics may be found in the following songs: "The King Is Coming" - teaches a general resurrection and a Post-Tribulation Rapture, "Surely I Will Lord" - teaches a general salvation by works, "Wait A Little Longer, Please Jesus" - teaches against the imminent return of our Lord, "One Pair of Hands" - shallow, repetitious; doesn't mention the Lord, "The Tree of Peace" - teaches the brotherhood of man, "love" and "peace". Even the Baptist Hymnal (1956 & 1977) has a glaring doctrinal error in the third stanza of "Lord Lay Some Soul Upon My Heart" on page 298 - the writer prays that he might meet that dear loved one at the Great White Throne (Judgment). On page 20 of the 1977 edition a strange concoction of space age words appears in the song "God of Earth and Outer Space." An even stranger philosophy emerges when the writer asks God to "use man's courage"???

### Bad Association

Bad association can also cause a song to have a detrimental effect. If the song has been taken from or modeled after the rock or folk culture it will prompt the wrong thoughts and emotions from those converted from that culture. The basic mood of rock and folk, unrest and looseness, will force its way into the hearts and lives of the unwary church members who trust the pastor to guard against this very thing. If the song has been used primarily in the charismatic circles then we should be wary indeed of using it. Even if the song is basically good but is performed in a manner akin to that of the T.V. or stage entertainer then it is dangerous. If, by its associations, the song causes one to think of anything but that which is good and decent then we should not use it. Songs with bad association would include: "Somebody Bigger" - shallow; used by worldly groups, "They'll Know We Are Christians" - associated with the "love" philosophy of Neo-Evangelicalism, the rock culture, and the charismatics, "A New World" - folk music; used by mod-charismatic groups, and "Pass It On" (Baptist Hymnal 1977) - shallow, "rocky" beat; used extensively by charismatics and worldly groups.

The spiritual pulse of a nation can be measured by the music it produces. Our country's condition cries for God's people to take a stand and act like salt that has not lost its savor. Yes, we in Fundamentalism ought to be aware of compromise and heresy in the pulpit, but the treacherous, subtle onslaught of the wrong kind of music will soon reach a terrible crescendo that will not be denied -- and then it will be too late. We must be wise now!

### Examine Music Carefully

Listen, Preachers, to the tunes and  
See p. 12



### Placement Service

**TEACHERS NEEDED:** Secondary English, Elementary Ed., Piano-Elementary Music. Write to: Vernon G. Pritt, Faith Christian Academy, P.O. Box 83, Sellersville, PA 18960 or call (215-257-5031).

**CHRISTIAN TEACHERS --** Teachers needed for next school year in high school grades only: 2 social studies, science, special education, home economics, Spanish, music and English. School is sponsored by a Fundamental Independent Bible believing church. Contact: Temple Heights Christian School, 8406 46th Street, Tampa, Florida 33617.

**Needed:** Qualified Girls' P.E. Teacher for Independent, Fundamental, Soul-winning Baptist School. Total Enrollment approaching 500. High School Enrollment 100. Must have college degree. Prefer training in P.E. Will train if necessary. Position includes coaching interscholastic sports and teaching girls' P.E. Must teach two classes in other subject area, preferably science. Beautiful campus. Fine facilities. Contact Valley Christian Academy, 2970 Santa Maria Way, Santa Maria, CA 83454. (905) 937-6317.

Teachers needed for 1978-79. Elementary & Secondary, Physical Ed./History or Physical Ed./English. Contact: Parsippany Christian School, P.O. Box 165, Parsippany, N.J. 07054 or call (201) 539-7012.

Christian Teachers Needed for 1978-79 school year. Openings in secondary math, science, elementary. Certification required. School operated by sound, fundamental Baptist Church. Write: Mr. Theodore E. Anderson, Heritage Christian Academy, P.O. Box 254, New Buffalo, Michigan 49117

**TEACHERS AND ADMINISTRATOR NEEDED FOR THE 78-79 TERM:** Teachers for junior high and high school math, science, English, and social studies; grades 6, 5, 2, 1 and kindergarten. Contact: Sumter Christian School, P.O. Box 1855, Sumter, SC 29150. Phone: 803-773-1902.

**TEACHERS NEEDED --** Killian Hill Christian School is now taking applications for elementary school teachers in grades 1, 3, and 5. Please send resume' and statement of salvation to: David Purvis, Principal, Killian Hill Christian School, P.O. Box 135, Lilburn, GA 30247.

**MECHANIC NEEDED --** Separated Christian man to work on school buses and other vehicles. Contact Mr. Opager at Santa Rosa Christian School, P.O. Box 643, Milton FL 32570 (904) 623-4671.

# OUR RESPONSE TO THE IRS

by Robert McCurry

On Saturday, January 21, 1978 the Calvary Temple fellowship received a certified letter from the IRS along with extensive questionnaires for our fellowship and school to be answered and returned "within thirty (30) days from the date of this letter." (See January 28 issue of the Temple Times.) This action is a very real threat, not merely to the religious freedom and liberty of the Calvary Temple fellowship, but a threat to the religious freedom and liberty of every church and Gospel ministry and every citizen in America! If they can register and control our fellowship—they can and they will—control all religious activity in America!

Below is a copy of our reply to the letter and Questionnaire No. 1 directed to our fellowship.

January 31, 1978

Internal Revenue Service

J.T. Wilson (7201:JTW)

Internal Revenue Agent Exempt Organizations Specialist P.O. Box 632  
Atlanta, Georgia 30301

Dear Mr. Wilson,

We are in receipt of your letter of January 20, 1978, the two questionnaires and the copies of the IRS Rulings and Procedures referred to in paragraph 4. However, you did not include a copy of Federal income tax regulations 301. 7605-1(c)(2), upon which you base your alleged authority to investigate our God-ordained ministries.

I can assure you that your letter and questionnaires have given me and our entire fellowship, as well as many Godly pastors and true Christians far and wide great concern and alarm. Did this material really originate with American IRS official or with the Russian KGB officials in Moscow?

The letter and inquiries are a clear and unmitigated attempt to register, approve or disapprove, sanction or denounce, govern and control our ministries that have been ordained by our Jehovah God. This action is taken in direct defiance of the First Amendment of the Constitution of the United States of America that guarantees; "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." This action is also a violation of Section 508(c)(1)(a) of the Internal Revenue Code that provides that a church, an integrated auxiliary of a church, and conventions or associations of churches need not file an application for exempt status under section 501(c)(3) of the Code.

We have never made application, nor do we now desire to register with, nor do we seek the approval, sanction and official recognition of the IRS or of any other agency of the Federal or State government.

It is clear that we are not Constitutionally, nor by statutory law established by Congress, required to register with or have the approval of the Federal government to function as a church or carry out the ministries as commanded and directed by our Jehovah God. However, while we are not required to provide you with any of the information you have asked of us, we consider it a great privilege to give an answer for the faith that is in us in obedience to the directive of our Jehovah God who directs us, "But sanctify the Lord God in your hearts: and be ready

always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear" (1 Peter 3:15).

First of all, you will find enclosed a copy of both the Old and New Testaments of the Bible (King James Version). This will be hereinafter referred to as EXHIBIT "A". It is to become an integral part of our file and to be included as reference and evidence in any conferences with IRS officials or Court proceedings that may ensue in the future. I urge you and your superiors to read and study it carefully. It contains complete information about our worship, ministry, creed, doctrine and practice.

## Response To Questionnaire No. 1

(1) Give the full name of your organization and your employer Identification Number.

A. You have the name of our church. Are churches required to have Identification Numbers? If so, please provide a copy of the law. If we provided you with such a number, should we have one, what would you use it for in reference to these matters. Please explain in detail.

(2) Give full address of your organization.

A. You have this information.

(3) Furnish the name, address and telephone number of the person to be contacted for information concerning your organization.

A. By virtue of this letter you have this information.

(4) Give the date that your organization was incorporated or formed under the non-profit corporation act of the State of Georgia?

A. Must a church be incorporated to be a church? Please explain in detail why you want to know the date our church was formed. Must a church be formed under the non-profit corporation act of the State of Georgia in order to be non-profit? Please explain in detail.

(5) Have you ever filed an application for recognition of exemption with the Internal Revenue Service? If so, please furnish a copy of the application.

A. Must a church file an application for recognition of exemption with the Internal Revenue Service? Please explain in detail.

(6) Submit a conformed copy of your organization's creating instruments, i.e., Articles of Incorporation, Constitution, Articles of Association.

A. Must a church, in order to be a church, be incorporated, have a Constitution other than the Scriptures (Exhibit "A"), and have Articles of Association? Please explain in detail.

(7) Submit a conformed copy of your organization's By-Laws or other rules for its operation.

A. These are all contained in Exhibit "A". Please read.

(8) Does your organization file annual information returns (Form 990).

A. Are churches or their integrated auxiliaries required to file Form 990? Please explain in detail.

(9) Does your organization file Form 941 to report Federal Insurance Contributions Act (F.I.C.A.) taxes and income tax withholdings on employees?

A. Are churches and their integrated auxiliaries required to pay F.I.C.A. taxes? Are they required to withhold taxes on employees? Are they required to withhold taxes on ministers? Please explain in detail.

(10) Does your organization file form 990 T, Exempt Organizations Business Income Tax Return?

A. Are churches and their integrated auxiliaries required to file Form 990T? Please explain in detail.

(11) Does your organization control or is it controlled by any other organization? If so, please give the name of the related organization(s) and explain the relationship.

A. Must a church, to be a church, be a member of an organization consisting of other churches? Can it be an independent church? Please explain in detail.

(12) Is your organization financially accountable to any other organization? If so, please explain and identify the other organization(s).

A. Must a church, in order to be a church, give financial accounting to any organization? Can a church handle its own financial affairs? Please explain in detail.

(13) Does your organization have a recognized creed and form of worship? If so, please explain in detail.

A. I do not understand what you mean by "recognized." "Recognized" by whom? Please explain in detail. We do have a creed and form of worship. See Exhibit "A". Please read. Is it necessary for a church to subscribe to a particular form of worship? Please explain in detail.

(14) Does your organization impose a formal code of doctrine upon its members? If so, please explain in detail.

A. Yes. Explained in detail in Exhibit "A". Please read.

(15) Does your organization require renunciation of any or all former religious beliefs on the part of your members?

A. I do not understand what you mean by "former religious beliefs." Why do you ask such a question? Please explain in detail.

(16) Does your organization have a definite and distinct ecclesiastical government? If so, please explain in detail.

A. Yes. See Exhibit "A". Please read.

(17) Does your organization have a distinct religious history? If so, please explain in detail.

A. Definitely yes! See Exhibit "A". Please read. We were in the mind of Jehovah God before the foundation of the world! (See especially Ephesians 1 and Romans 8). The earliest record of our history is found in the book of Genesis. A detailed and exciting record of our history is recorded in the New Testament. See especially the book of Acts.

(18) Does your organization have a complete organization of ordained ministers (or your equivalent to ministers) ministering to the needs of their congregations? If so, are these ministers (or their equivalents) ordained following prescribed courses of study? In addition, please explain, in detail, education and experience requirements necessary to become one of your ministers and provide a copy of the Certificates of Ordination that have been issued to them.

A. Please explain in detail what you mean by "ordained" ministers. What does one do to be "ordained"? Please explain in detail what you mean by the "equivalent" to ministers. What must one do or be in order to be an "equivalent"? Must a minister follow a prescribed course of study, have a certain

level of education and have a "certificate" in order to be "ordained" or an "equivalent"? What do you mean by "needs" and "congregation"? Please explain in detail.

(19) Does your organization have a regular congregation or regular religious services? If so, please give frequency and average attendance. Also state where these services are held, i.e., a church, a residence, other.

A. Please explain what is a "regular" congregation. Please explain what is a "regular" religious service. Must a church, in order to be a church, have a particular number in attendance, meet at a particular time of the day or week, or meet a particular number of times a week or month, or meet in a particular type of a building? Please explain in detail.

(20) Please state how many members your church has to date. Further, have any applicants for membership been rejected and if so, why? Describe membership requirements and attach a current schedule of membership fees and dues.

A. Must a church, in order to be a church, have a particular number of members? Does a church have the liberty and right to refuse membership to anyone it so desires? For membership requirements see Exhibit "A". Must a church have a schedule of membership fees and dues? Please explain each question in detail.

(21) Describe fully the sacerdotal functions your ministers perform and indicate whether they are licensed by the State of Georgia to perform marriages and other ministerial functions.

A. Please explain in detail what is meant by "sacerdotal functions." Must a minister be licensed by the State of Georgia to perform marriages? If so, please provide a copy of the law. Must a minister perform marriages in order to be a minister? Please explain in detail what you mean by "other ministerial functions."

(22) Does your organization have any Sunday Schools for the religious instruction of the young?

A. Why do you specify "Sunday" Schools? Can a church conduct a school for the religious instruction of the young on any other day than Sunday? Is a church required to conduct a school for the religious education of the young? Please explain in detail.

(23) Provide a complete list of your officers and directors including a brief resume of their backgrounds, and indicate their functions and responsibilities.

A. Why do you want and need the names and a resume of the backgrounds of our church officers and directors as well as their functions and responsibilities? What would you do with this information if it was provided to you? What merit or demerit does a person's background have to do with being a church officer? Please explain in detail.

(26) Please submit sample copies of any pamphlets, brochures, newspaper articles or other publications concerning your organization.

A. Are churches, in order to be churches, required to print pamphlets, brochures, newspaper articles and other publications? Why do you want this information and what will you do with it if it is provided? What does the First Amendment of the Constitution of the United States mean when it says, "Congress shall make no law abridging

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# THE NEW WAR OF RELIGION

Reviews John Rushdoony in Chalcedon Report

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Alan N. Grover: *Ohio's Trojan Horse*. Greenville, South Carolina: Bob Jones University Press, 1977; xv, 154 pp; \$3. Also obtainable from Christian Schools of Ohio; 6929 W. 130th Street, Suite 600; Cleveland, Ohio 44130.

The publication of this book is an important fact. It is the account of the attempt in Ohio by the statist educators to control Christian Schools, and of the resistance to that attempt. It is, however, much more. What the Christian Schools of Ohio came to realize, in their resistance, was that they were engaged in a major battle of an emerging war of religion, Humanism versus Christianity. In that battle, the major agencies of church, school, and state are in the hands of the enemy, so that the battle lines, while clear-cut, give a confused picture insofar as the forces of Christianity are concerned.

The state or "public" schools are religious schools, earnestly dedicated to the teaching of the religion of humanism. In their minimum standards, their curriculum, their accreditation, standards and policies for teachers and schools, and their stated purposes they represent a faith alien to Scripture. Even more, they represent that faith which Scripture declares was first set forth by the tempter and which constitutes original sin: every man as his own god, knowing or determining for himself what constitutes good and evil (Gen. 3:5). It is indicative of the extent to which the churches have gone over to the enemy that CSO (Christian Schools of Ohio) had criticism in its stand from pastors and "Christian" schoolmen.

One of the opening guns of the assault on Christian Schools was the case of Pastor Levi W. Whisner, (to whom this book was dedicated), who was ably defended by Attorney William Ball, already an established and great champion of Christian conscience. In the Canal Winchester case, Attorney David C. Gibbs, Jr., began his active and extensive involvement.

At issue has been the claim of the state to virtually universal jurisdiction. In opposition to this has been the declaration of the embattled Christians that Christ's Kingdom (*ecclesia*, or church) cannot be under anyone or anything, that the state, like the church and school, must obey Jesus Christ. What the state demanded in Ohio, and is now demanding in other states, is a single culture, a humanistic one. It became apparent in Ohio that even small and struggling Christian Schools educated their pupils more ably than the state schools. Where the basic skills are involved, the Christian Schools are clearly superior. The demand for controls and for accreditation is a first step towards creating a single and humanistic culture. In Ohio, the state's minimum standards require the promotion and teaching of humanism in every aspect of the curriculum.

As against this, Pastor Levi Whisner held that a Christian School cannot compromise and must be independent. The regenerate man cannot place his school or children under the control of an unregenerate school system which promotes an alien faith.

What came clearly into focus in the Ohio battles was the recognition by the men of CSO that all education is inescapably religious, and a religious neutrality is impossible in education. Every school will implicitly or explicitly witness to and indoctrinate its pupils in one religion or another. The rise of humanism and anti-Christianity in the U.S.A. and throughout the world has been a result of state control of education, and the use of that control to promote humanism.

Moreover, although many churchmen have refused to face up to this fact, the courts have recognized and stated that secular humanism is indeed a religion, and Alan Grover develops the implications of this fact. What we have thus in public education is a state religion, the religious establishment of humanism. (To restore Bible-reading and prayer to such schools would be simply to white-wash sepulchres. We do have, however, a considerable number of churchmen representing a major denomination of our time, the Church of the Whited Sepulchres.)

Grover analyzes the religion of humanism in all its forms,

its two Humanist Manifestoes, in the state schools, and in general thought. Its presuppositions are those of the tempter; its faith is anti-Christian, and its plan of salvation involves, among other things, the deliverance of man from Biblical faith. It is a religion of the "now," of enjoying life in terms of self-realization rather than in terms of faith in and obedience to the triune God. Humanism is hostile to all godly authority. As Alan Grover summarizes it, it is man-centered; it is "now-oriented;" and it teaches faith in a world government as basic to man's hope. The Christian must not be "conformed to this world" (Rom. 12:2), and all state controls on Christian Schools, minimum standards, accreditation requirements, and other controls have at root an implicit requirement and goal of conformity to humanism. (One of the most pernicious of illusions is the faith that bungling, corrupt and inefficient civil bureaucracies can set and maintain better standards for schools, medicine, business, or anything else than can anyone else. This view does not represent experience but rather a blind faith in the state as the omniscient agency.)

The issue, as Grover states it clearly, is *not quality but control*. State intervention or control does not produce quality; quite the contrary. Educators themselves view education as a means of social control. Grover quotes John Dewey held, is "the formation of the proper social life, . . . the securing of the right social growth . . ." and "the teacher is always the prophet of the true God and the usherer in of the true kingdom of God." Dewey's "God" is really humanity.

Education in origin was a church function; in essence, it has always been inescapably a religious function. The Christian School is a Christian ministry, and it cannot be made subject to statist controls without a denial of the faith. As Grover points out, "Professional educators have en-

dorsed control of society through education, and they have sought to control all of education to implement their goal. They have been sought to control religion in their grasp for power" (p. 115).

In this battle between Christians and humanists, the courts have closely examined the faith of the Christian defendants. At stake has been the issue of motivation and faith. Are the defendants motivated by a preference, or by a conviction? If the decision is a matter of preference, the court refuses to honor the defendant's position. A man may prefer one course above another, but the alternative is then not an impossible one for him but simply lower in acceptability. The courts give no standing to the claims of preference. Conviction is another matter: it is faith, and the conscience of faith. Conviction is grounded in the mandate and law of God, which gives us no alternative but to obey. Is the independence of the Christian ministry in church and school grounded on a total dependence on and an obedience to Christ as Lord? If so, it is conviction, when a man's faith and a life in conformity to that faith are in evidence. (It was clear to the Ohio Supreme Court that Pastor Levi Whisner is a man of conviction, and hence his vindication.)

It is the expectation of major federal judges that one of the most common kind of cases appearing on appeal during the next decade will involve Christian Schools. A battle is under way which will not disappear simply because men choose to ignore it. The importance of this book is that it

sets forth the basic geography of that battle, and, as a result, it is necessary reading.

It will be a major, if not the central, battleground because it will govern the future. If Christian Schools continue to grow at their present rate, they will, in 20 years or less, have created a different kind of United States, one in which trained and informed Christians predominate, and one in which leadership will pass into the hands of Christians. The humanists recognize this clearly. This is the reason for their full-scale offensive in state after state to control and thereby suppress and destroy this strong and resurgent Biblical faith. What is at stake is, first, the life or death of Christian-

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## RESPONSE TO THE IRS (cont'd)

the freedom of speech, or of the press"? In light of this Constitutional guarantee do you have the authority to approve or disapprove, sanction or denounce or pass judgment on any materials we may have printed? Please explain in detail.

(27) Provide copies of all agreements or contracts concerning the sale, use, or purchase of property by your organization.

A. Must churches seek and have the approval of the IRS to enter into purchase and sales contracts for property and permission as to how property may be used? Why do you want and need this information? What will you do with such information if it is provided? Please explain in detail.

(28) Are any of your organization's properties recognized by your county tax commissioner as being exempt from local property?

A. Are properties used for religious purposes exempt from property tax? Why do you want or need this information? What will you do with such information if it is provided? Please explain in detail.

(29) Provide a list of property owned, rented, or otherwise utilized by your organization and the purpose for which such property is used.

A. Must a church have the permission of the IRS to own, rent, or otherwise utilize property? Why do you want or need this information? What will you do with this information if it is provided? Please explain in detail.

(30) Identify those contributors who have given \$500 or more during the most recent accounting year.

A. Must a church keep records of its contributors? Is a church required to provide the IRS with the names of its contributors? Why do you want this information? What will you do with such information should it be provided? Please explain in detail.

(31) Submit a schedule of receipts and expenditures for your most recent accounting year. This schedule should clearly classify your sources of financial support and describe in detail the nature and purpose of your expenditures.

A. Are churches required to keep records of receipts and expenditures? Are churches required to submit to the IRS their financial records, including the sources of financial support and to describe in detail the nature and purpose of its expenditures? Why do you want this information? What will you do with such information if it is provided? Please explain in detail.

### Response To Questionnaire No. 2:

Since our Christian School is an integral part of our worship and ministry and service to our Jehovah God and is not an alternative, but a compelling conviction—and we have never made application for, nor do we now nor shall we ever desire to seek or receive Federal aid in any form or amount for any of our ministries—is this questionnaire in any way applicable to our ministry and need it be answered?

In addition to the foregoing response I am asking that you provide us with the following additional information:

(1) Does the IRS have the authority to define a church, integrated-auxiliaries, worship or religion? If so, what are these definitions? Please explain in detail.

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# Stars of the Morning

By "Aunt Carolyn"

## Bigger Barns



Luke 12:16-21

This world is a death-trap! And Satan adds to the danger even more as he goes around "as a roaring lion seeking whom he may devour!" One of the smoothest lures he uses is our own desire for things; our own ambitions to get ahead, or our own desire for recognition. We become our own enemy, because we think so much of ourselves and of the things of this life.

Jesus said when He was here on earth that we should "beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Then Jesus told a story about a very rich man to whom God had been very good. In fact, the Bible says God blessed his lands so well that he produced tremendous crops!

The man really got excited as the harvest season began to come along. Why the crops looked better and better each month of their maturity. God caused the rain to fall at just the right times. He caused the sun to shine in just the right amount so that it didn't get too hot to burn the crops or dry them out before harvest season. The crops looked like they were going to be really great!

When harvest time came, the man was nearly beside himself! Why, this was a real bumper crop; this was just wonderful! He stood beside his house and watched the loads of grain as they came rolling in. As the servants unloaded them at the granaries he thought, "This is too good to be true!" Bushels and bushels passed by him, and the dollar signs began to roll around in his head. Oh, he was rich!

Soon he had a new problem. The granaries were getting full! The barns and sheds that he used for extra storage were getting full! What was he going to do? The servants declared, "Do something! Every bin is full. We'll have to pour this out on the ground!"

So he puzzled, he studied, he walked the floor, and he muttered, "What shall I do? What shall I do?"

The trouble was, boys and girls, he asked the wrong person, because the Bible says he thought his question within himself. He asked himself for the answer. It never crossed his mind that

## World Congress Of Fundamentalists - 1980 To Be Held In Philippines

More than 50 well-known Christian Fundamentalists met on the campus of Bob Jones University in Greenville, SC, on March 31 to formulate plans for the World Congress of Fundamentalists - 1980.

The group voted to have the Congress in Manila, Philippines, in the fall of 1980. Dr. Bob Jones, chancellor of Bob Jones University, was elected chairman; and Dr. Ian Paisley -- pastor of Martyrs Memorial Free Presbyterian Church of Belfast, Northern Ireland, and member of the British Parliament -- was elected chairman of the Overseas Committee. The theme of the 1980 Congress will be "Stand Therefore." According to the committee, the purpose of the gathering is solely for fellowship, instruction, and inspiration.

The Congress will give a "worldwide

he should ask God for the answer.

That is true of boys and girls sometimes, too. We have problems, and we never never think to hunt for the answer in the Bible. We never think to pray and ask the Lord Jesus about our problems. We just study and puzzle within ourselves. We are getting advice from the wrong person!

So he thought within himself, and he came up with the wrong answer! You will, too, if you don't take your problem to the Lord. If you don't search for the answer in God's Word, the Bible, you'll come up with the wrong answer, too. So when he said, "What shall I do?" within himself, he said, "I know what I'll do. I'll tear down my barns and build bigger ones to bestow all my fruits and all my goods. Then I'll just relax. I'll take an early retirement. I'll say, "Soul, take thine ease. Eat, drink and be merry. You have much goods laid up, and you'll never have to worry about money or working again."

He thought he had it made! But he had the wrong answer, and he got the wrong result. While he was gloating in how smart and rich he was and how easy and relaxed he was going to live, God said, "Thou fool! This night shall thy soul be required of thee. Then whose shall all those things be which thou has provided?"

That very night, that man had to meet God. Oh, he thought this world was wonderful. He would lay up possessions, riches, and treasure. He would live on Easy Street! But he didn't count on eternity. Oh, listen! God wants us to seek not the pleasures of this world but to seek first the kingdom of God and His righteousness, and then He will add all of these things.

That man could have thought, "I have much more than I need. God has been so good to me. Now what would He have me to do with all this extra grain supply?" He didn't ask the Lord, though. The Lord might have told him to use it to help the missionaries on the mission fields. The Lord might have wanted him

testimony to the inspiration, inerrancy, and authority of the Bible, exposing the unscriptural nature of 'New Evangelicalism,' 'Neo-Orthodoxy,' 'Neo-Pentecostalism,' the modern charismatic movement, and the cults and false religions which characterize the apostasy of our day."

The committee which met in Greenville included evangelists, pastors, mission board executives, editors of Christian publications, and Christian educators who came from every section of America and included representatives from Canada and the United Kingdom. The meeting was held in conjunction with Bob Jones University's annual Bible Conference.

The first such Congress was held in Edinburgh, Scotland, in June, 1976. Several thousand Fundamentalists from every section of the world attended.

to sell part of it to give to the needy or to those who were doing God's work and to help God's work prosper. God might have wanted him to send the Gospel out to the lost people who have never heard of the Lord Jesus Christ. But he didn't think about any of that; he thought only of himself.

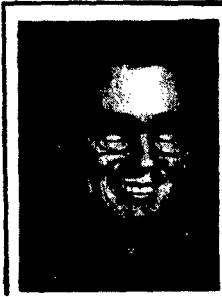
But you say, "Oh, well, that is talking about an old man who had lots of money in the bank. You are talking about an old miser who hoarded it up for himself. But that's not me. Why, I don't even have a regular job. I'm still in school."

Oh? But do you receive an allowance? Are you giving God His part? Do you have a job sometimes mowing lawns, or sweeping yards, or scrubbing porches, or washing windows for which you are paid a little? Are you giving God His part? When you have more than you need of something, are you stingy with it? Perhaps you have had an extra piece of candy in your pocket and wouldn't share it with anybody else for anything in the world. Perhaps you know the Gospel and you won't share that with anybody else either. You are being stingy. You say, "No, I'm not stingy! I'm bashful and shy. I just can't talk very well." But there might be some boy or girl in your neighborhood whom you could win to the Lord if you would just forget yourself.

Don't be like this man in the story that Jesus told, who thought only of himself: "Me and my goods, my fruit, my barns, and my stuff." Forget yourself and what you want. Seek first the kingdom of God and His righteousness, and the Lord Jesus Christ will add all the other things you need. Then you will be building up treasures in heaven where moth and rust do not corrupt, and thieves do not break through and steal. You will have crowns and rewards when you get to heaven if you will live for the Lord Jesus Christ now. Spend you time, your energy, your money, and whatever God gives you for Him. You will be glad you did! (Matthew 6:19-21).

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## The Other Side

with Dave Johnson

### Evil Conspiracy!

Last month the Mormon Church held their annual General Conference in Salt Lake City. Newspapers throughout the world reported this event which marked the 148th year of the Mormons. Membership in the Mormon Church passed the four million mark in 1977, according to church officials, with 230,000 baptisms in 1977 alone.

These new converts do not come without a great deal of expenditure of Mormon money. For example, this year a booklet type insert will be contained in four issues of the *Readers Digest*. The paid advertisement will ask "Can You Have A Happier Home Life?" Forty million people will read the American edition and many unwary church members will be "taken in."

Ezra Taft Benson, president of the Twelve Apostles of the LDS Church, addressed the conference during the final day of the sessions. Benson made some statements concerning an "Evil Conspiracy" which would convince most Americans that the Mormons are not only Christian but are leading the fight against the forces of the anti-Christ which we see all about us today. These statements are aimed at conservative patriotic citizens who love America. An average of 630 of these people will become Mormons every day of the year. However, they probably would not be converted so quickly if they knew what Benson really believed.

A book by Jerald and Sandra Tanner entitled, *Mormonism - Shadow or Reality*, explains in detail what the Mormons believe. If Mr. Benson's statements are interpreted correctly, the meaning is astounding. This is what Ezra Taft Benson said concerning the "Evil Conspiracy."

"The source of it all is Satan and his hosts. His evil influence may be manifest through governments; through false educational, political, economic, religious and social philosophies, through secret societies and organizations."

May I call your attention to the word Satan in this quote. We must know about whom the Mormons talk when they use this term. In chapter 30 of the above mentioned book we find the "temple ceremony." During the initiation of the candidate into the "Aaronic Priesthood" we find some very interesting dialogue.

Adam (the candidate) is alone and

# War Of Religion      Regeneration

ity or humanism. Whichever triumphs educationally will prevail. The humanistic state schools are a growing disaster. The only way that disaster can be prevented from bringing on the death of humanism and its culture is to kill off the opposition, the Christian School movement, through controls. This is a fight for life for both parties. If the state schools prevail, then the destruction of our children will be effected. *Second*, the future of the United States is at stake. Humanism spells the degeneration and collapse of any country it commands. The Christian School movement is America's best hope for a Christian future.

In this developing war of religion, there is no neutrality.

R.J.R.

praying. Lucifer interrupts the prayer to tell Adam that if he is simply looking for religion, there are preachers who work for Lucifer. Now a preacher is on the scene. And this false preacher attempts to convert Adam to "orthodox religion." What does this preacher who is paid by Lucifer actually believe? He believes what true Christians have always believed. He even sings the hymn "When I Can Read My Title Clear." In other words, the Mormons teach in their temple ceremony that Satan (Lucifer) is the God of Fundamentalist Christianity and Jehovah is the God of the Mormons. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Isaiah 5:20. This puts a different light on President Benson's message.

But to make matters worse and to confuse the issue even more, he claims that Satan, the God of Fundamentalists works through secret organizations! Which religion is secret -- Christianity or Mormonism? I don't know any Christians who try to hide their beliefs through deceptive speech, secret grips, passwords etc. Jesus himself said in John 18:20, "In secret have I said nothing." You ask the average fundamentalist what he believes and you can plan on several hours of straight Bible preaching. It is the Mormons who have a secret organization. Ask one about his "holy underwear" (with the compass and square over the breast) the next time one knocks on your door.

The speech which Ezra Taft Benson made, if interpreted by Mormon doctrine, would mean that the Mormons, through their secret organization are part of the "Evil Conspiracy."

The time has come when men will not endure sound doctrine (II Tim. 4:3). The propaganda machines of the "Other Religion" are deceiving thousands daily through the news media and advertising sources. Satan is a "con-artist" and he is deceiving even those in fundamentalist churches. The reason for this deception is in part because of the lack of sound doctrine from the pulpits of America -- even the so-called "good" ones.

When the sheep are trained properly, they only hear their shepherds's voice.

of which the world affords many sad instances.

3. A turning from open profanity to civility and sobriety falls short of this saving change. Some are, for a while, very loose, especially in their younger years; but at length they reform, and leave their profane courses. Here is a change, yet only such as may be found in men utterly void of the grace of God, and whose righteousness is so far from exceeding, that it does not come up to the righteousness of the scribes and Pharisees.

4. One may engage in all the outward duties of religion, and yet not be born again. Though lead be cast into various shapes, it remains still but a base metal. Men may escape the pollutions of the world, and yet be but dogs and swine (II Peter 2:20-22). All the external acts of religion are within the compass of natural abilities. Yea, hypocrites may have the counterfeit of all the graces of the Spirit: for we read of "true holiness" (Eph. 4:23); and "faith unfeigned" (I Tim. 1:15); which shows us that there is a counterfeit holiness and a feigned faith.

5. Men may advance to a great deal of strictness in their own way of religion, and yet be strangers to the new birth, "After the most straitest sect of our religion I lived a Pharisee" (Acts 26:5). Nature has its own unsanctified strictness in religion. The Pharisees had so much of it that they looked on Christ as little better than a mere libertine. A man whose conscience has been awakened, and who lives under the felt influence of the covenant of works, what will he not do that is within the compass of natural abilities? It is a truth though it came out of a hellish mouth, that "skin for skin, all that a man hath will he give for his life" (Job 2:4).

6. A person may have sharp soul-exercises and pangs, and yet die in the birth. Many "have been in pain," that have but, as it were, "brought forth wind." There may be sore pangs and throes of conscience, which turn to nothing at last. Pharoah and Simon Magus had such convictions as made them desire the prayers of others for them. Judas repented himself; and under terrors of conscience, gave back his ill-gotten pieces of silver. All is not gold that glitters. Trees may blossom fairly in the spring, on which no fruit is to be found in the harvest: and some have sharp soul exercises, which are nothing but foretastes of hell.

The new birth, however in appearance hopefully begun, may be marred two ways: First, Some, like Zarah (Gen. 38:28,29), are brought to the birth, but go back again. They have sharp convictions for a while; but these go off, and they become as careless about their salvation, and as profane as ever and usually worse

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## Regeneration

than ever; "their last state is worse than their first" (Matt. 12:45). They get awakening grace, but not converting grace and that goes off by degrees, as the light of the declining day, till it issue in midnight darkness.

Secondly, Some, like Ishmael, come forth too soon; they are born before the time of the promise. (Gen. 16:2; compare Gal. 4:22, etc.) They take up with a mere law-work, and stay not till the time of the promise of the Gospel. They snatch at consolation, not waiting till it be given them; and foolishly draw their comfort from the law that wounded them. They apply the healing plaster to themselves, before their wound is sufficiently searched. The law, the rigorous husband, severely beats them, and throws in curses and vengeance upon their souls; then they fall to reforming, praying, mourning, promising, and vowing, till this ghost be laid; which done, they fall asleep again in the arms of the law: but they are never shaken out of themselves and their own righteousness, nor brought forward to Jesus Christ.

Lastly, There may be a wonderful moving of the affections, in souls that are not at all touched with regenerating

grace. Where there is no grace, there may, notwithstanding, be a flood of tears, as in Esau, "who found no place of repentance, though he sought it carefully with tears" (Heb. 12:17). There may be great flashes of joy; as in the hearers of the Word, represented in the parable by the stony ground, who "anon with joy receive it" (Matt. 13:20). There may also be great desires after good things, and great delight in them too; as in those hypocrites described in Isa. 58:2: "Yet they seek Me daily, and delight to know My ways: they take delight in approaching to God." See how high they may sometimes stand, who yet fall away (Heb. 6:4-6). They may be "enlightened, taste of the heavenly gift," be "partakers of the Holy Ghost, taste the good Word of God, and the powers of the world to come." Common operations of the Divine Spirit, like a land flood, make a strange turning of things upside down: but when they are over, all runs again in the ordinary channel. All these things may be, where the sanctifying Spirit of Christ never rests upon the soul, but the stony heart still remains; and in that case these affections cannot but wither, because they have no root.

II. But regeneration is a real thorough change, whereby the man is made a new creature. (II Cor. 5:17.) The Lord God makes the creature a new creature, as the goldsmith melts down the vessel

of dishonor, and makes it a vessel of honor. Man is, in respect of his spiritual state, altogether disjointed by the fall; every faculty of the soul is, as it were, dislocated: in regeneration the Lord loosens every joint, and sets it right again. Now this change made in regeneration, is:

1. A change of qualities or dispositions: it is not a change of the substance, but of the qualities of the soul. Vicious qualities are removed, and the contrary dispositions are brought in, in their room. "The old man is put off" (Eph. 4:22); "the new man put on" (ver. 24). Man lost none of the rational faculties of his soul by sin: he had an understanding still, but it was darkened; he had still a will, but it was contrary to the will of God. So in regeneration, there is not a new substance created, but new qualities are infused; light instead of darkness, righteousness instead of unrighteousness.

2. It is a supernatural change; he that is born again, is born of the Spirit (John 3:5.) Great changes may be made by the power of nature, especially when assisted by external revelation. Nature may be so elevated by the common influences of the Spirit, that a person may thereby be turned into another man, as Saul was, (I Sam. 10:6,) who yet never becomes a new man. But in regeneration, nature itself is changed, and we become

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## Response To The IRS

(2) Must a church or an integrated auxiliary be called a "church" in order to be recognized as a church? Please explain in detail.

(3) Is the IRS required to recognize, obey and abide by the Constitution of the United States?

(4) Are the IRS Codes, Rulings and Procedures the supreme law of the land? Please explain in detail.

(5) What is the supreme law of the land? Please explain in detail.

(6) Has our church been singled out for this inquiry or are all churches now being required to answer these questionnaires? Please explain in detail.

(7) Why is our church and ministries being investigated by the IRS? Please explain in detail.

(8) Has our church broken any Constitutional or statutory laws? Please explain in detail.

(9) Does the IRS have a file on the Calvary Temple Church or any of its integrated auxiliaries? If so, will you provide us with a copy of all information you have, including letters, inter-office memos, conferences, telephone conversations, investigative reports, etc?

(10) Will you provide the name(s) of the person(s) who initiated or requested that our church be investigated?

We are greatly concerned and alarmed at the increasing encroachment of the civil government into every area of our lives. The religious freedom in America is the last bastion of freedom Americans have left.

This flagrant and unprecedented action by the IRS to attempt to register, approve or disapprove, sanction or denounce, govern and control our ministries ordained by our Jehovah God indicates that even this freedom is now under violent and vicious attack by the civil government. When this freedom is destroyed or severely restricted America will have no defence left and it will be the final blow that seals the Nation's fate as that of other nations that have adopted the secular humanistic philosophy that the State—not Jehovah—is God; and the State—not Jehovah—is supreme and must be worshipped. This is indeed a serious and solemn matter.

There are serious and awesome penalties that the law pronounces upon government servants that violate the Constitutional rights and privileges of the people: U.S. Criminal Code, Title 18:

Section 241: "If two or more persons conspire to injure, oppress, threaten or intimidate any citizen in the free exercise or enjoyment of any right or privilege secured to him by the Constitution or laws of the United States or because of his having exercised the same. . . they shall be fined not more than \$5,000 or imprisoned not more than ten years or both."

Section 242: "Whoever, under color of law, statute, or ordinance, regulation, or custom, willfully subjects any inhabitants of any state to the deprivation of any rights, privileges, or immunities secured or protected by the Constitution or Laws of the United States. . . shall be fined not more than \$1,000

or imprisoned one year or both."

The most awesome penalty, however, is pronounced by God Himself who declares: "For he that toucheth you [God's people] toucheth the apple of His [God's] eye. For behold, I will shake mine hand upon them, and they shall be a spoil to their servants." (Zechariah 2:8,9). "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed" (Isaiah 10:1). Jehovah has promised to bless them that bless His people (His church) and to curse those that curse His people (the church) (Genesis 12:3).

Before his conversion to Christianity the Apostle Paul severely persecuted the Christian church. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:9-11). God was gracious to him and gave him space and a heart to repent. After his conversion to Christianity—when Jesus Christ became his Lord and Saviour—he ceased persecuting the church!

God has been good to America because this nation has honored God. If we are to continue to enjoy His blessings and the freedom and liberty He has given us we must

continue to honor Him. Those who serve as public servants have an especially awesome responsibility to God and the people. God will not long tolerate the ignoring of His Word and the oppression of the people. I pleadingly beseech the IRS to bow before the sovereign Jehovah God who "commands all men every where to repent" and repent of their flagrant sins against God and believe the Gospel and to turn from their wicked ways and see "if God peradventure will give them repentance to the acknowledging of the truth" (II Timothy 2:25). God delights in mercy (Micah 7:18) and "He that believeth on Him [the Lord Jesus Christ] hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" (Proverbs 1:7).

I extend a special invitation to you, your superiors and all other IRS officials to attend the services of study and worship here at the Calvary Temple fellowship to hear the Gospel preached. Our services on Sunday are at 9:30 and 10:30 a.m. and 7:00 p.m.

Please submit the requested information within thirty (30) days from the date of this letter.

In the Master's service,

Robert E. McCurry

NEXT MONTH READ:  
"THE IRS ANSWER"



From p. 1

## Learning By Doing

by experiencing." Learning changed from "deductive", which begins with general established facts or laws and arrives at particular applications, to "inductive", which begins with results or particulars and reasons backward to establish general laws or conclusions. (A full article will be devoted to this at some later time.) Traditional education is not Christian education any more than a conservative in politics is automatically a Christian; however, just as a Christian will be inclined to be conservative in his approach to politics, just so a Christian educator will lean toward a traditional approach to educational methods. We are all aware that everything new is not automatically bad, although it may be suspect, just as we are aware that just because something is old it is not automatically good; sin for example!

We will observe as we take a look at the history of "learning by doing" that the emphasis changed from "doing" in order to learn skills to "experiencing" as the only valid means of learning. This approach probably reached its zenith in the work of John Dewey. "Thus children are to be allowed to institute the expression of their impulses and then are guided through the process of a complete act of experiencing." Froebel (1782-1852) the founder of the Kindergarten is clear as to his understanding of "learning by doing."

"For Froebel, the child, through play, is working out his own education.' This play needs the guidance of knowing educators to reach its true goal. As a result, education becomes guided living and play. The true teacher stands back and allows, through proper guidance, the potentialities of the child to come forth.

For the purpose of teaching and instruction is to bring even more out of man rather than to put more and more into him; for that which can get into man we already know and possess as the property of mankind, and every one, simply because he is a human being, will unfold and develop it out of himself in accordance with the laws of mankind. On the other hand, what yet is to come out of mankind, what human nature is yet to develop, that we do not yet know, that is not yet the property of mankind; and, still, human nature, like the spirit of God, is ever unfolding its inner essence."<sup>17</sup>

The Christian idea of "learning in order to do" (Deut. 5:1, 31;6:1, 3) has been replaced by the anti-Christian philosophy of "doing (or experiencing) in order to learn." The ear as the chief instrument for learning, receiving the instructions of "Thus saith the Lord" is replaced by the senses of touching, smelling, tasting, and seeing. These senses are certainly important in

proper learning, but when these are improperly emphasized they overdevelop the sensual appetites of the student, as is obvious by the product being turned out under the system of public education today.

### Contributions Of Comenius

Let us trace the history of "learning by doing: from Comenius, the man given credit for coining the phrase, to the present time. Comenius said it this way:

"Let things that have to be done be learned by doing them. Mechanics and artists do not teach their apprentices by disquisitions, but by giving them something to do. They are taught to make anything by making it, to paint by painting, to dance by dancing, etc. So we should teach to write by writing, to read by reading, to sing by singing, to reason by reasoning, etc."<sup>18</sup>

He also said, "The virtues are learned by constantly doing honourable things. Things to be known are learned by knowing, things to be done by doing; therefore, obedience is to be learned by obeying, abstinence by abstaining, truthfulness by speaking the truth, constancy by being constant; and so forth."<sup>19</sup>

This obviously basic and worthwhile idea is a far cry from the way this definition became corrupted in the hands of Pestalozzi, Froebel, Mann, Parker and later Dewey. Let us see how they interpreted "learning by doing."

### Contributions Of Pestalozzi

Although many of the educational ideas and procedures developed by Pestalozzi have merit, his main contribution to the area we are discussing comes as one of the two fundamental discoveries Pestalozzi himself alleges to have ascertained, that is, "recognition of sense impression as the foundation of all knowledge..."<sup>20</sup> The import of this lies in the word "all." Sense impression certainly can and does play a part but not alone. This lays the groundwork for the elimination of prior knowledge or revealed knowledge and establishes a foundation for building an "experience centered" philosophy of education built on "sense impression."

Pestalozzi's dislike of "purely mechanical exercises" reveals his thinking as to the importance of "sense impression." "The practice of purely mechanical exercises which are not the result of an intellectual stimulus has no part in human education; such exercises tend to blunt intellectual and moral power.

This is a vital principle of Pestalozzianism. It means simply that the child is to associate himself with the action, that what he is doing must correspond to a purpose or to a need of his own. The idea is well put again in regard to early lessons in drawing: 'Let the child use his chalk or pencil freely, assisted and occasionally stimulated by his teacher, but do not force him into

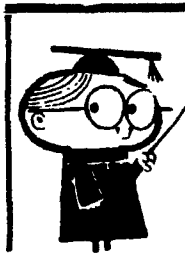
directions which do not appeal to him. He will finally become sensible of the need for greater accuracy. At that moment methodical training may properly begin.' 'Not until the thought arises in the child that his mother might help him in what he wishes to do, but cannot do properly, has the time come for the guidance of the teacher's art to find ready access to the child's mind.' The teacher is to guard against being regarded as an interfering person, and also to avoid the danger of crushing the child's spontaneity by drilling him into a machine."<sup>21</sup>

### Contribution Of Froebel

Froebel was the first educator of note to be influenced by Charles Darwin's (1809-1882) theories of evolution and Darwin's ideas greatly affected Froebel's methodology. "The theory of evolution was not discovered by Froebel, but he first made it a definite element in a system of education. He did not recognize it merely as a philosophical educational theory, he made it a practical reality. One of his distinctive characteristics is his genius for reducing philosophical and psychological principles to definite pedagogical practice. This gives value to all his educational work. He gave to teachers concrete representations of education theories. He made it impossible to carry out his system without practicing the principles involved in it, and thus made the revelation of educational concepts to the minds of teachers conform to the law of 'learning to do by doing.' By his objective representation of educational principles in practical education he made it possible for philosophic minds to recognize them better than he did himself. Many of the writers on evolution since his time have been indebted to him for their philosophy of evolution. Throughout The Education of Man, and, indeed, in all Froebel's works, all his thoughts, methods, systems, and processes are associated with the idea of a natural and a gradual evolution to higher degrees of development."<sup>22</sup>

Here is further proof of the deterioration of the "learning by doing" method at the hands of Froebel. "The continued coercion of another being, parent or teacher, he regarded as a gross injustice certain to prevent the full development of the child. He condemned all disciplinary agencies which in any way overshadow the child or interfere with its sense of perfect freedom. Free growth is the only full growth."<sup>23</sup> "His theory rested on the following well-defined, related principles: The child's own self-activity must be the agency of its truest and fullest development. Self-activity is impossible under restraint. The child loves to do right better than to do wrong, to be constructive better than to be destructive. The well-trained teacher can change the centre of interest without coercion, and without

See p. 10



## Teaching Tips

by Alice Ann Smith

## The Last Day Of School



The last day of school is always an exciting one for students -- and teachers too, for that matter. We use that day to a good advantage in building school spirit and ending the year on a good note. We want the children to look forward to returning in the fall to be with their friends and teachers.

School is dismissed at noon and the first part of the morning is spent with a good Bible time to encourage students to stand true to the Lord over the vacation. Then the final book check is made and we use the remainder of the morning for a school-wide assembly program with every class participating. Each class prepares a skit, poem, or song that would last no longer than three or four minutes. The order of events is arranged ahead of time and each group is ready to go on stage without any delay. It is a delight for the children to see their school mates perform and to get a chance to "shine" themselves. During this assembly the perfect attendance certificates are awarded and ribbons are given out to the field day winners. The students look forward to the last day of school for more than one reason -- they really enjoy the program.

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From p. 9

## Learning By Doing

interrupting the operation of self-activity."<sup>24</sup>

What we call deterioration of Comenius' method of "learning by doing" some call an improvement. "He improved upon the motto of Comenius, 'Children learn to do by doing.' To Froebel growth was always greater than learning. He did not undervalue learning, but he valued it as an aid to growth, so as he interpreted the motto of Comenius it gained increased significance and became, 'Children grow by doing.' His process of self-activity is based on the principle that development comes not alone from doing, but from doing under the direct and original guidance of the mind of the doer."<sup>25</sup>

Here are quotes that will shed further light on Froebel's ideas on "creative self-activity", his description of "learning by doing." "In passive receptivity the pupil received knowledge from the teacher. Good teaching comprised good telling and good listening. The aim was the communication of knowledge. The ideal teacher was the one who could give most information in the shortest time and in the most interesting manner. The model pupil was the one who could listen longest and remember best what he heard. Good pupils were those who, while in school, could seem dead in all powers save hearing, remembering, and repeating what was told them by their teacher. They had to keep their eyes open, too, not that they were required to see much, but as an evidence that they were awake. Bad pupils were those who were alive beyond the prescribed limit, and those most fully alive were considered the most rebellious and least hopeful pupils. When books were used, the pupils were expected to memorize the words in their test-books as answers to questions set by their teachers. No change was made in the form of the question and no variation allowed in the words of the answer. The comprehension of the meaning of the answers and the relationship to knowledge already in the mind often received little consideration."<sup>26</sup>

"Again, to learn a thing in life and through doing is much more developing, cultivating, and strengthening than to learn it merely through the verbal communication of ideas. The purpose of

teaching and instruction is to bring out of man rather than to put more and more into him; for that which we can get into man we already know and possess as the property of mankind, and every one, simply because he is a human being, will unfold and develop it out of himself in accordance with the laws of mankind. On the other hand, what yet is to come out of mankind, what human nature is yet to develop, that we do not yet know -- that is not yet the property of mankind;..."<sup>27</sup>

"The child should be the active agent in its own education. Froebel had such unbounded faith in the right tendency of humanity, and such abhorrence of the idea of the 'total depravity' of childhood, that he taught in all his works that the teacher's duty is to place the child in proper conditions, and supply it with material adapted to its stage of development. Having done these things, he should reverently 'stand from between the child and God,' and watch it grow, using his developed wisdom to study each individual child and adapt special conditions to guard it from evil and stimulate its best and fullest growth."<sup>28</sup>

(Continued Next Month)

### FOOTNOTES

- 17 The Messianic Character of American Education, p. 270
- 18 John Amos Comenius, p. 116
- 19 Ibid. p. 127
- 20 Pestalozzi and Education
- 21 The Educational Ideas of Pestalozzi, p. 117
- 22 Froebel's Educational Laws For All Teachers, p. 11
- 23 Ibid. p. 15
- 24 Ibid. p. 15
- 25 Ibid. p. 68
- 26 Ibid. p. 88
- 27 Ibid. p. 98
- 28 Ibid. p. 156

## THE CHRISTIAN CONSCIENCE & THE CHAIN OF COMMAND

BY DR. DAYTON HOBBS

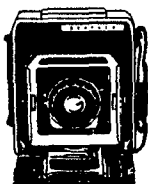
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## FOCUS



BY  
PETER J. FOX



ON RELIGION

### Anita's Antics

Anita Bryant has been a source of encouragement and hope for the citizens of America who value decency and morality. Bible believing preachers have stood with her to fight the evils of homosexuality and rightly so. However, some Fundamentalists have failed to discern the difference between supporting a good citizen in a moral issue and endorsing the Christianity of one who is anything but a separatist believer.

Miss Bryant is to be praised for her courageous rebuke of the gay rights movement. She is not to be praised for supporting Billy Graham, remaining within the Southern Baptist denomination, and continuing her role as a popular worldly, entertainer. Fundamentalists who have chosen to forget these facts in their unqualified support of Miss Bryant have later discovered egg on their faces.

The April 10th issue of *Newsweek* reports that Anita Bryant will be featured in the interview section of an upcoming issue of *Playboy*. Miss Bryant told *Playboy's* Ken Kelley:

"You'll encounter much temptation when you write about me. Just do what I do when I'm tempted. Close your eyes, clench your fists and say, 'Satan, get thee behind me.'"

Mr. Kelley writes that after saying this, she kissed him on the lips.

### Women Preachers

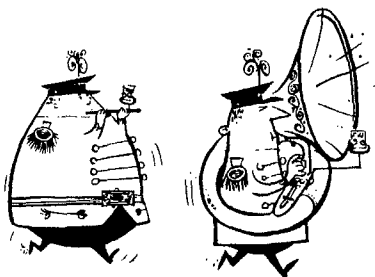
The National Council of Churches has issued a report (*Time*, April 3, 1978) that there are now some 10,470 women in the clergy. Two-thirds of these ladies of the cloth are in Pentecostal or paramilitary (Salvation Army) denominations. The United Church of Christ boast of 400 clergywomen while the Christian Church or Disciples of Christ has 388 female ministers.

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From p. 8

# Regeneration

partakers of the Divine nature; and this must needs be a supernatural change. How can we, that are dead in trespasses and sins, renew ourselves, more than a dead man can raise himself out of his grave? Who but the sanctifying Spirit of Christ can form Christ in a soul, changing it into the same image? Who but the Spirit of sanctification can give the new heart? Well may we say, when we see a man thus changed: "This is the finger of God."

3. It is a change into the likeness of God. "We, beholding, as in a glass, the glory of the Lord, are changed into the same image" (II Cor. 3:18). Everything that generates, generates its like; the child bears the image of the parent; and they that are born of God, bear God's image. Man aspiring to be as God, made himself like the devil. In his natural state he resembles the devil, as a child doth his father. "Ye are of your father the devil" (John 8:44). But when this happy change comes, that image of Satan is defaced, and the image of God is restored. Christ Himself, who is the brightness of His Father's glory, is the pattern after which the new creature is made. "For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son" (Rom. 8:29). Hence He is said to be formed in the regenerate (Gal. 4:19).

4. It is a universal change; "all things become new," (II Cor. 5:17). Original sin infects the whole man; and regenerating grace, which is the salve, goes as far as the sore. This fruit of the Spirit is in all goodness; goodness of the mind, goodness of the will, good-

ness of the affections, goodness of the whole man. He gets not only a new head, to know religion, or a new tongue to talk of it; but a new heart, to love and embrace it in the whole of his conversation.



## A LOOK AT THE BOOK

BY DR. BOB JONES, CHANCELLOR  
BOB JONES University

This is a day of widespread evil. Laws and restraints of custom are aids to curbing evil, but they are powerless to solve the problem of the sin which causes the evil. Our Lord found a man who was possessed of many demons. The powers of evil were so strong in the young man that not even the strongest chain could hold him. Nor can the laws, restraints of custom, resolutions, or reformation hold back the tide of evil which, sweeping through the human soul, leads a man to break all restraints.

Scripture says that this poor demented man dwelt among the tombs. Every man who is under the power of sin dwells among the dead; but "the wages of sin is death," and those who have not accepted divine forgiveness that comes through the Lord Jesus Christ are dead while they live.

When our Lord cast out the demons that plagued this man in the land of the Gadarenes, the healed man, now clothed, sat quietly at Jesus' feet. Observers could not believe the difference. The man fearlessly faced the crowd, returning their gaze with steady glance and calmness of mind.

Jesus Christ is still able to perform miracles and free from the power of sin all men who come to Him in simple faith. There is nothing as restless and self-destroying as unrestrained, sinful nature or a life of transgression; and there is nothing more peaceful and blessed and emotionally and mentally normal than the life that knows the power of the Saviour in forgiveness and regenerating power. Grace can restrain that which no laws can hold back and no chains of reformation and resolution ever suppress.

From p. 3

# Compromise In Fundamental Churches

the words. Examine the association. Does that wild, raucous sound you've been hearing really prepare hearts for your message? Does the shallow, sentimental lyrical content really edify the saints? Does the sound which is so much like the world's music really reach the lost? Have we let Satan slip in the "back door" while we steadfastly guarded the front? I Corinthians 14:15 says, "...I will sing with the spirit, and I will sing with the understanding also." Do we really understand what is being sung? We should be "...wise as serpents..." (Matt. 10:16) and be able to truly lift our voices with the Psalmist in Psalms 40:3 and say, "And he hath put a new song in my mouth, even praise unto our God: Many shall see it, and fear, and trust in the Lord."

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