



The PROJECTOR

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

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32572

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MAY-JUNE, 1984

CHRISTIAN SCHOOLS -- BLIGHT OR BLESSING?

By Dr. Dayton Hobbs

(Continued from last issue)

It would indeed be wrong to indict all Christian schools with the words "pitiful failure". I believe Christian schools accurately reflect the churches from which they have grown. I realize that there are many Christian schools that are not directly connected with a particular church; however, these still reflect the position and the thinking of their leadership.

Success and Purpose

A school's success, in the broad sense, cannot be determined by a set of objective criteria, but must rather be determined by whether or not the particular school has been successful in accomplishing its established purpose for existence. Purpose is determined by leadership. Purposes may be Biblical or purposes may be perverted by weakness, impure motives, or ignorance; however, if a school successfully accomplishes its established purpose for existing, it must of necessity be said to be successful.

I suppose the area we should be most concerned about, at least in a school's beginning, is that we are sure our Christian school has a Biblical purpose for existing. Success means nothing if our purpose is not a Biblical one. Getting children out of a rotten public school system is a worthwhile goal, but if we bring them into an unbiblical "Christian" school, very little, if any, worthwhile purpose has been realized. Our purpose for having a Christian school may be primarily as a soul winning endeavor, but however noble the desire to reach the lost may be, it is not a valid Biblical purpose for having a Christian school.

Biblical Purpose

We may not all state our Biblical purpose in exactly the same words;

however, I do believe there is a consensus at this point for those who genuinely seek the product of true Christian education. Such a purpose might be stated as follows: To assist Biblical homes and churches in the matter of rearing their Christian youth to become obedient and faithful servants of Jesus Christ. Much could be added to this statement, and will be by individual schools; however, anything that would detract from or hinder the above stated purpose must be avoided, and, in like manner, everything that will aid in the accomplishing of this purpose must be included in the school's curriculum and program. Everything must be interpreted and evaluated in light of PURPOSE.

Purpose vs. Goals

You may think it "nit picking" to suggest that Purpose and Goals are not the same, but I suggest that in a Biblical context, they are quite different. Purpose is basically internal, whereas goals are generally external. Purpose has to do with the heart, but goals are usually thought of in terms of concrete objectives. Although the goals (specific or concrete objectives) may be of value and can be very worthwhile, Purpose, on the other hand, has to do with motive and gives a much better indication of Biblical direction, I believe.

Purpose, as I see it, will determine the quality of our school, whereas Goals are more related to quantity. I often say to our faculty that quality is our responsibility and quantity is God's responsibility. An emphasis upon goals is likely to lead our schools in the wrong direction, but I believe an emphasis upon purpose, when that purpose, of course, is for God's glory, will help us go in the right direction; that is, a Biblical direction.

SEE CHRISTIAN SCHOOLS, PAGE 7

The Salvation Testimony of Noah Webster

(As written to Judge Thomas Dawes,
his brother-in-law)

"For a number of years just past I have been more and more impressed with the importance of regulating my conduct by the precepts of Christianity. Of the being and attributes of God I have never entertained a doubt, and my studies as well as frequent contemplations on the works of nature have led my mind to most sublime views of His character and perfections. . . .

"Still I had doubts respecting some of the doctrines of the Christian faith, such as regeneration, election, salvation by free grace, the atonement, and the divinity of Christ; these doubts served as an apology for my forebearing to make a profession of religion; for though I could never read or hear that solemn declaration of our Savior, *'Whosoever shall confess me before men, him will I confess before my Father who is in heaven.'* without some compunction and alarm; yet I endeavored to justify my neglect by a persuasion that I could not conscientiously assent to the usual confession required in Calvinistic churches as the condition of admission to their communion. That is, in plain terms, I sheltered myself as well as I could from the attacks of conscience for neglect of duty under a species of scepticism, and endeavored to satisfy my mind that a profession of religion is not absolutely necessary to salvation. In this state of mind I placed great reliance on good works or the performance of moral duties as the means of salvation, although I cannot affirm that I wholly abandoned all dependence on the merits of a Redeemer. You may easily suppose that in this state of distraction and indecision of opinions I neglected many duties of piety.

"About a year ago an unusual revival of religion took place in New Haven, and frequent conferences of
SEE NOAH WEBSTER, PAGE 8

Editor's Desk

Elsewhere in this issue of The PROJECTOR are portions of letters we have received in response to our article entitled Christian Schools -- Blight or Blessing and my answers to them. I do appreciate the letters we have received and the different points of view expressed by the writers of those letters.

One thing is clear, although there are a variety of views as to how the problems can be remedied, there is agreement that there are indeed serious problems in the Christian schools of America.

There seems to be agreement that the mixing of the unsaved and the worldly "professing" Christian youth with those young people who are separated Christians and serious about their training and service for Christ is the most serious of all the problems. Many schools are purposely reducing enrollment in order to help eliminate the problem, while others are gearing their programs to meet the needs of those serious Christian young people and thereby indirectly eliminating the problem cases.

The right kind of Christian education of necessity requires that the parents and the school have the same purposes in mind for the operation of the school; the same reasons for existence, or there will be no lasting success. Often parents only use Christian schools in order to have the best for their child, withdrawing support if their demands are not met. These parents have no real reason to support the Christian school except to provide a haven for their child. A large percent of parents use schools in this fashion, often deceiving teachers and administrators for long periods of time and only revealing their true interests when or if their child's personal interests are crossed.

The Christian home, the Bible Church, the dedicated Christian young person and the cause of Christ on earth desperately need Christian education. We must find out how it should be done and do it right! (Your comments are welcome.) *

The PROJECTOR



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Letters

Dear Sir:

I am enclosing a \$10 check for The PROJECTOR. I want to continue receiving this paper as it does have so much very good information, and I agree with the stand you take on the "Word of God". I always pass it on to others, and I know they appreciate it also.

Thank you,

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Mrs. P. W., FL

Dear Sirs,

This letter concerns our subscription to The PROJECTOR. . . We have found it to be one of the most helpful items in our collection of 350 subscriptions, and thus it is important that we receive every issue from you as you publish them. Thank you so much.

Sincerely yours,
J. F. S., Librarian
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Stars of the Morning

By "Aunt Carolyn"

Wee Wiggle

(Part I)

Papa chuckled warmly, "I declare, that child is the life of this homestead."

"Life, you say! I say she will be the death of me!", retorted Aunt Minerva.

"Ah, Minerva, you fret too much. The child has to have some room to breathe and grow. She's only a little girl!", Papa defended.

"Well, my dear brother, if you think hanging by her knees upside down from a tree limb with her petticoats half over her head is ladylike, she has biased your judgment more than ever I feared. The more I try to cultivate her to feminine refinement, the less I see any faint resemblance of a lady!"

"Dear sister, I do appreciate all you do for us since my dear Elizabeth went to be with the Lord. You cook, you sew, you work your fingers to the bone for us, and the children love you. Yet for all that, you must know they miss their dear mother. You must give them time to adjust."

"Yes, yes, do you think I do not know that? But I wish Louisa could be tolerable like Jonathan and Mary. They are quite mild and easy to deal with, but that Louisa is a never ending problem -- moving, wiggling, chattering -- until I think my head will burst. She is not disobedient, but, oh, she is mischievous!"

"Indeed, she is a handful," Papa chuckled, "but she does not mean to be troublesome. You must be patient with her."

"Patient! Hmph! I wonder how patient you would be if you had to stand as I did not long ago for an hour and a half brushing, picking, combing, untangling her hair after she played and somersaulted in the strawstack and that just before time to get ready for your evening prayer meeting! Between the snarls and tangles and her yelling as if killed, I thought I would never make her presentable for the rummage bag, let alone for your church people."

"Yes! Poor Louisa's cries for relief were quite convincing. If I had not known she brought it on herself and that you were not given to revenge, I would have been mighty concerned."

"Concerned?" Aunt Minerva exclaimed. "Concerned? You had better be concerned about that child! She is half imp and half monster! Just last week I ruined a whole sheet of my best linen writing paper, because Louisa brushed by my writing table and wiggled it. 'Oh, I'm sorry.

But Auntie Min,' says she, 'It was just a wee wiggle!' Some day one of her 'wee wiggles' is going to cause the whole of Ireland to shake and disappear in the midst of the sea!"

"Ah, Minerva", sighed Papa, "You are too bothered. I pray for you every day."

"Pray, eh? Well, be sure you pray for Louisa, too! And while you are praying, I will see if the switch will not help as well!"

"And where, pray tell," Minerva continued, "Where is the child now? Since she left playing in the tree, she has had time to bring the milk cows up from the pasture twice over, but I have not heard her come for the milk buckets."

Papa, alarmed with the lateness of the evening, went quickly to the barn. It was indeed time to get the milking done and finish up the evening chores.

"Ah, good," he thought as he saw the cows waiting in the lot. "Minerva always worries without cause. Louisa has brought the cows in on time. She has been dependable after all."

Filling each stall with hay and grain and bringing the cows to their places, Papa sensed the quietness about the barn. It was Louisa's chatter and prattle that was missing. What could she be doing? Perhaps she was finishing her other chores and would come to meet him at the barn so they could walk to the house together.

At last, Papa finished the milking and one cow after the other was turned out of the milkbarn. Darkness had fallen, and still there was no Louisa.

"Louisa!", Papa called from the doorway. "Where are you?"

"Louisa", again he called. "Come here. It's time to go to the house."

He listened, but no answer came. That was strange. The cows had come in for milking, but Louisa had not been with them. She must have rounded them up and started them across the pasture, but where had she gone? With all her antics, it was not like her to go somewhere without asking her papa.

"Louisa!" He must check the pasture! Perhaps she had fallen and broken an ankle! Perhaps the young bull had turned on her. The very thought caused Papa to break to run down the lane and out into the pasture calling every few steps, "Louisa, my dear Louisa! Can you hear me? Where are you?"

His eyes searched the pasture as he ran. He could see no signs of trouble, but where, oh, where was she?

Then, off in the distance he saw a terrifying sight -- a heap of skirts and petticoats on the ground. Instantly, he knew it was Louisa. His heart seemed to pound. Had she fallen? Had she been mauled by the bull? He fairly flew to the child and found her

head buried in the pasture grass sobbing uncontrollably.

"My dear Louisa! Papa's here! Are you all right?"

No move, not even the slightest wiggle came from the form on the ground, and the sobs grew to anguished cries and wails.

Papa lifted her up and drew her close. "There, there. Papa's here. What is wrong, my child?"

When she raised her head to answer, Papa needed no further explanation. He saw what was wrong. There was his least child, her long golden locks tangled and matted in an impossible pile on her head!

"My child! Whatever happened?"

"I, I," she stammered, "I was walking behind the cows... to bring them in... I... I was practicing... I was practicing walking like a ... lady... like Auntie Min says I should..."

"Yes, go on. What has that to do with your hair?"

"Well," she sobbed, "I thought ladies and princesses wear crowns. If I was practicing being a lady, I should have a crown,... so I gathered cockleburs along the way... and made a crown... a big one!"

"Yes, yes, go on."

"I... I put it on, and it fit lovely, Papa,... but... but when I tried to take it off... it tangled... and stuck. The more I tried to take it off the worse it got. Oh, Papa, what am I going to do? I must hide where no one will see me!", and she broke into pitiful sobs again.

"There, there, come on home with Papa. It's not worth all these tears!"

"I can't! I can't!", she wailed. "Everyone will laugh and Auntie Min will scold and snap at me. She will hate me! Oh, Papa, I can't go home!" she sobbed.

Gently, Papa lifted her in his arms and started back across the pasture. When the sobs subsided, he put her down on her feet, and they walked hand in hand to the house. Quietly, they walked up on the porch and into the light of the big kitchen. One sight of Louisa, and Aunt Minerva put her hands on her hips and swelled up like a turkey hen, but before she could speak a word, Papa gave her a flash of his eyes and a motion with his hand and silently made her understand that she was to say absolutely nothing!

The kitchen was silent for a solid hour. Not a word was said by Aunt Min, or Jonathan, or Mary while Aunt Minerva snipped, chopped, and cut cockleburs out until there was nothing left of the lovely golden tresses but choppy swags and swatches of hair. With Aunt Min's best trimming, it was still horrid. Tears streamed down Louisa's face but were kissed away by Papa as they sat down to a warmed-over supper.

To Be Continued Next Issue



**Focus
On
Religion**
BY

PETER J. FOXX

The Baptist Fundamentalist Convention which was held in Washington, D.C. is now history. We may look back on it as a history making event as well. Indeed, some who attended the convention were calling it "the event of the century."

William Boyle of the Religious News Service writes (Tampa Tribune, April 24, 1984):

"One stated purpose of the event was to 'destroy myths' about fundamentalism, and speakers engaged in some critical self-examination not common among fundamentalists.

The examination included appeals by noted fundamentalist pastors for greater attention to human rights and the needs of the poor, as an expression of the relationship between the individual and Jesus Christ.

As a model for such action, at least two speakers invoked the fundamentalist-led movements for social justice during the "Great Awakening" of the early 19th century."

According to Boyle, the convention was organized by pastors from four independent groups - Bible Baptist Fellowship, General Association of Regular Baptist Churches, Southside Baptist Fellowship and World Baptist Fellowship. More than 20,000 independent Baptists were reported to have attended the meetings. The article continues:

"There also were sermons on topics not usually addressed in fundamentalist settings.

'For the 25 years I've been preaching, I have never heard a sermon on the subject I've been asked to speak on tonight - Human Rights and the Fundamentalist,' said the Rev. Truman Dollar, pastor of the 1,750-member Temple Baptist Church in Detroit.

Dollar said he is 'fearful that fundamentalists have neglected it (the issue of human rights and the poor) over the past 25 years.' 'Concern for one's fellow man,' he said, is 'evidence that you have been genuinely saved.'

Fundamentalists must 'reshape our image' with a 'revival of New Testament Christianity,' added Edward Dobson, who is Falwell's associate pastor at Thomas Road Baptist Church in Lynchburg.

'Christianity is not opposed to honesty, fairness, dignity, progress,

SEE FOCUS ON RELIGION, PAGE 5

**Santa Rosa Christian
Academy Honor Society
Visits Epcot Center**

The Santa Rosa Christian Academy Honor Society went to South Florida April 18-22 for its eighth annual spring trip. In past years, the group has gone to Washington, D.C., Chicago and the Bahama Islands. This year the attractions of our native Florida were enjoyed by visits to EPCOT Center, Disney World, Sea World and Cypress Gardens.

One basic purpose of these trips is to reward diligent students who have worked for an entire year to make outstanding academic achievements. Each member must maintain a 3.6 grade average on a scale of 4.0 in college preparatory studies. This year's Honor Society included Missy Brainard, daughter of Mr. and Mrs. Phil Brainard of Milton; Della Scott, daughter of Mr. and Mrs. Douglas Scott of Munson; Beth Pierce, daughter of Mr. and Mrs. P. W. Pierce of Pensacola; Angie Williams, daughter of R. E. Williams of Ft. Walton Beach; Tiffany Harrington, daughter of Mrs. Betty Harrington of Milton; Pam Scharmen, daughter of Mr. and Mrs. G. W. Scharmen of Pace; and Rena Anderson, daughter of Mr. and Mrs. J. L. Anderson of Milton.

These trips are also taken to give these worthy students the advantage of travel to historical sites and cultural centers of our country. An appreciation of other cultures and customs as well as pride in the American way are hopefully very tangible benefits of these trips.

The highlight of the trip was EPCOT Center. The young people were challenged with the exhibits in such buildings as Imagination, Land and Earth, Horizons, and Energy. The World's Showcase featured buildings and culture from such nations as Japan, Mexico, China, Great Britain, Germany, and, of course, our own America. Although humanism was a constant theme, the students were reminded of the sovereignty of God and that man's true hope for peace lies in the second coming of our Saviour.

Travel to other places broadens the mind and perspective in its own unique way. Our students were certainly enriched by the many things they saw and did.

MEMORIAL GIFTS TO
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**Why Do We Need
Christian Schools?**

Perhaps you have wondered why parents and churches sacrifice so greatly for Christian schools. The following may help your understanding. Don't skim it; read every word carefully!!!

An article appeared in the Jan/Feb 1983 edition of the Humanist magazine.

John Dunphy, a summa cum laude graduate of the University of Illinois, states:

"I am convinced that the battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of the education level -- preschool, day care or large state university. The classroom must and will become an arena of conflict between the old and the new -- the rotting corpse of Christianity, together with all its adjacent evils and misery, and the new faith of humanism, resplendent in its promise of a world in which the never-realized Christian ideal of 'love thy neighbor' will finally be achieved.

Then, perhaps, we will be able to say with Tom Paine that 'the world is my country, all (hu)mankind are my brethren, and to do good is my religion.' It will undoubtedly be a long, arduous, painful struggle replete with much sorrow and many tears, but humanism will emerge triumphant. It must if the family of humankind is to survive."

The Mile-Hi Evangelist
Reprint from
The Evangelical Methodist

CHRISTIAN News

Calendar

- May
1-4 - Achievement Tests
4 - Piano Recitals
7 - Academy Awards Banquet
9 - Gospel Film
11 - Spring Concert (Band and Choir)
13 - Mother's Day
16-17 - College Final Exams
17 - College Year Closes
20 - Youth Appreciation Day
24 - Junior-Senior Banquet
26 - Tee Ball Awards Day (Season Closes)
27 - Academy Graduation
29 - Kindergarten Graduation
31 - School Year Closes

- June
15 - Tee Ball Managers Meeting
22-28 - Tee Ball World Series

March-April School Donations:

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Sandra
Roesch

I accepted Christ into my heart on June 11, 1980 at the age of 15. My earnest desire since that time has been that the Lord will guide and direct my life so that I might become more like Him. The Lord has blessed me with fine Christian parents that have given me the privilege of attending a Christian school all my life, but the Lord has been especially good to me this year in guiding me to Santa Rosa Christian College. I have grown spiritually and academically since I have been attending Santa Rosa Christian College. The Lord has blessed me with teachers and friends in whom I can find Christian love and fellowship.

I highly recommend Santa Rosa Christian College to anyone who may be searching for a Christian college that will help them grow in the Lord and at the same time enjoy a "home away from home."

Sandra is a freshman at Santa Rosa Christian College. She is the daughter of Mr. and Mrs. James Roesch of Okeechobee, Florida.

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Costs are constantly increasing. If you could help us, it would be greatly appreciated. If we charged a subscription price, it would be about \$5.00 per year. Any additional amount you could give would help us send the paper to missionaries, pastors, and other Christian workers.

FOCUS ON RELIGION, FROM PAGE 4

science, equal rights, peace, clean cities, clean water, clean air!" Dollar shouted. "Christianity must not violate the rights of blacks, Hispanics, the poor, the uneducated, the homeless, the disenfranchised. And we must not let our zeal for evangelism ignore those who are hungry, for those who are ill and those who are starving. Let's let our Christianity work!"

One does not have to be a prophet to discern that Fundamentalism is in dire straits, especially in independent Baptist circles. "Social involvement", "Human Rights", and "New Image" are the clarion cries of New Evangelicalism and Liberalism; not Fundamentalism! We are preachers of the Gospel, not social activists clamoring for equal rights, environment protection and welfare programs. Baptist leaders are selling their people out to hard core compromise and theological corruption, and the people seemingly love to have it so. If independent Baptist congregations, preachers, publications and fellowships continue to tolerate Falwell and his persistent drift to the left, then ultimate apostasy is unavoidable. The lot of their Southern Baptist brethren will be theirs as well. Can it be that these great bastions of the faith will go down to self-destruction without a whimper of protest?

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SERMON OUTLINES WITH PURPOSE

Pastor Dayton Hobbs

The Ribband Of Blue
Numbers 15:37-41

- I. The Ribband Of Blue Taught Separation, v. 38.
 - A. Blue is the heavenly color.
 - B. The ribband was for them and their children.
- II. The Ribband Of Blue Was For Their Personal Viewing, v. 39.
 - A. Separation is first internal; "that ye may look upon it".
 - B. Separation leads to further obedience, v. 39.
- III. The Ribband Of Blue Was To Keep Them From Their Own Desires, v. 39, 40.
- IV. The Laws Of Separation, Deut. 22:9-11.
 - A. The Law of Sowing, v. 9.
 1. Separation of Doctrine.
 2. Separation in Teaching.
 - B. The Law of Service, v. 10.
 1. Separation from the unequal yoke.
 2. Separation in the labours.
 - C. The Law of Personal Sanctification.
 1. Personal separation in the laborer's life.
 2. Wool and linen.
 - a. Wool - Symbol of the false prophet, Zechariah 13:4, "And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:"; Matt. 7:15, "Beware of the false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."
 - b. Linen - Priest's robes also pure raiment of the Lamb's bride. Rev. 19:8, "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

I FORGOT

I forgot my Lord in the summertime,
Just the time I was needed most,
I was not away but on each Lord's day,
I just failed to be at my post.
I forgot my church in the summertime,
And lazily lay in bed.
While the faithful few had my work to do,
I was spiritually dead.
I forgot my offerings in the summertime.
When He needed them most of all.
While my cash was spent,
I was pleasure bent,
Just off duty for God 'til fall.

I forgot my class in the summertime,
But the devil did not forget.
Working day and night, he kept up the fight
He's a go-getter, dry or wet.
I forgot my soul in the summertime,
Got along without spiritual food.
While my lord on high sent me blessings, I showed
Nothing but ingratitude,
If my Lord should come in the summertime,
When from duty to God I am free,
Wonder what I'll do when my life is through,
If my Saviour should forget me?

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Smaller vs. Bigger

There has been so much emphasis in churches in our generation upon bigness until it has obviously spilled over into our schools. Big is not necessarily good, and, of course, small is not always good either; however, in the overall purpose of our Christian school we must be concerned with meeting the needs of the genuine Christian children or young people, and our program must be geared for them. A watered down program will not meet the needs of our Church youth; neither will it be effective in helping worldly young people who are so often brought into many Christian schools.

Let us meet the needs of the dedicated Christian youth, and let others who may happen to be in our school, for whatever reason, be brought to this position or let them withdraw or be dismissed. We must not sacrifice our fine Christian young people at the altar of growth or the desire to not offend the ungodly. (Thanks for comments from last month's article. I would appreciate hearing from others of you on this subject.)

BLIGHT OR BLESSING LETTERS:

Dear Brother Hobbs:

You asked that we men write in and comment on your article concerning "CHRISTIAN SCHOOLS -- BLIGHT OR BLESSING?". I am writing to do just that.

I am pleased that you and other pastors (or teachers) are coming to see the REASON why many of our Christian Schools are failing and not producing the expected "spiritual" results. When one comes to grips with the New Testament revelation as pertains to the doctrine and function of the Local Church, as well as its purpose, he discovers that it was not intended for the *unsaved* at all! The Local Church is the place to equip and train "saints" (Eph. 4:11ff.) Since the Christian School is an "arm" of the Local Church then it is only right to conclude that it was meant for Christians only! The Christian School should never be used as a means of reaching the lost-directly!

Now for the difficult part, and I pray your heart and mind will open to the Spirit of God on this. The exact same thing (truth) applies to the reason why the Christians of this country are not producing spiritual results. We are not accomplishing our goals! There is no revival. There is not much "salt" left on this earth to restrain the evil around us! Things are worse than ever. Not to admit this is to avoid the truth! Why then are Christians failing to produce as they ought? The answer is obvious: We

have our Local assemblies geared up for the wrong purpose! We are filling our Churches with the *unsaved* in order to evangelize them. The purpose of the Local Church and the Christian School is the same! It is for the purpose to "train and equip saints for the ministry". The evangelization of the lost must take place outside of the Local Church.

Furthermore, the purpose of God in every age was not evangelism, but His glory! (See Eph. 1). The first priority is to glorify God by a powerful (equipped) LIFE! then, we evangelize OUT IN A LOST WORLD WHERE THE LOST ARE!

I pray you will consider this comment very seriously!

Sincerely yours in the bonds
of Christ,
R.S., ME

Dear R.S.:

Thank you for your letter of April 18. I appreciated very much your comments concerning the recent article concerning Christian schools that appeared in The PROJECTOR.

First, let me say that I agree with most of the things you have said. Christian education is for Christians, and as a local church pastor for thirty three years, I believe that the local church is the place to equip the saints. One of the problems arises with your statement that "It was meant for Christians only." If these could be identified, your statement might be more valid; however, it is difficult to know for sure which ones are Christians and which are not. You certainly cannot go by what they say. I guess you could have it for church families only, but that does not guarantee they are Christians either, for there are many church families that are not saved.

Thanks again for your comments. I trust the Lord will bless you in your ministry for Him.

In His Service,
Dayton Hobbs

Dear Brother Hobbs:

I am happy that you invited comments on your statement regarding Christian schools, "Blight or Blessing". I am not so sure that I would say that Christian schools are a pitiful failure, although it is clear to some of us that those we see leave much to be desired. I think altogether too many are hiding behind the testing in schools as the only criteria for measurement of success.

The problems you described seem to reflect more on the churches than on the schools, and the only reason that they whip-lash back on the church is because of the questionable method of sponsorship. Many brethren, well intentioned but wrong, conclude that the school is part of

the church, and follow the evolutionist argument that the soul is part of the body. It is from this faulty premise that many of our problems devolve.

I cannot find any scripture that justifies the present institutional methods of sponsorship. The Lord, indeed, did commission the fathers to rear their children, but to suggest that a Christian school is the fulfillment of that mandate is absurd. A Christian school should exist for the children of the elect, and if it caters to others then it ceases to be a Christian school and becomes a Christian mission school. In this case, it must adopt a gestapo type discipline to cope with all the problems its admission policies have created. The idea that bigness is success, such as prevails among the Independent Baptists, has followed into their school endeavors. Rather than admit they have problems, they have denied the freedom of conscience and accommodated their gestapo techniques.

In addition, I have discovered that many of their curriculums leave much to be desired, and would hope that no inquiring reporter from the left would ever undertake an inspection of some of these schools. I am afraid that his conclusions would be devastating. You know and I know that one of the big problems that has followed through to the schools is the method of admitting new members into the churches. Quick conversions and immediate baptisms are raising havoc in both the schools and the churches. Without the schools, this deficiency would not have been apparent, but the schools are the weak links and must evidence the bankruptcy of the policies of these churches. If indeed the schools could be recognized and become corporations apart and separate from the church, I can see where many of the discipline problems might not exist or at least be reduced to a minimum.

I am sure you will agree that many pastors are not educators. The A.C.E. sometimes has been a crutch to many of them, and a bad one at that. Many of them are not prepared philosophically for Christian schools. They may sponsor Christian schools but don't know what Christian education is all about.

Why not devote more time to these areas in your newsletter and why not print it more frequently? Your comments would be very much appreciated.

Sincerely,
E.C., RI

Dear E. C.:

Thank you for your letter of April 21 concerning the recent article on

NOAH WEBSTER, FROM PAGE 1

private meetings for religious purposes were held by pious and well disposed persons in the Congregational societies. I felt some opposition to these meetings, being apprehensive that they would, by affecting the passions too strongly, introduce an enthusiasm or fanaticism which might be considered as real religion. I expressed these fears to some friends and particularly to my family, inculcating on them the importance of a *rational religion* and the danger of being misled by the passions.

"My wife, however, was friendly to these meetings and she was joined by two eldest daughters who were among the first subjects of serious impressions. I did not forbid but rather discouraged their attendance on conferences. . . .

"These impressions I attempted to remove by reasoning with myself and endeavoring to quiet my mind by a persuasion that my opposition to my family and the awakening was not a real opposition to *rational religion* but to enthusiasm or *false religion*. I continued some weeks in this situation, utterly unable to quiet my own mind and without resorting to the only source of peace and consolation. The impressions, however, grew stronger till at length I could not pursue my studies without frequent interruptions. My mind was suddenly arrested, without any previous circumstances of the time to draw it to this subject and, as it were, fastened to the awakening and upon my own conduct. I closed my books, yielded to the influence which could not be resisted or mistaken, and was led by a spontaneous impulse to repentance, prayer, and entire submission and surrender of myself to my Maker and Redeemer. My submission appeared to be cheerful, and was soon followed by that peace of mind which the world can neither give nor take away.

"This, my dear friend, is a short but faithful narration of facts. That these impressions were not the effect of any of my own passions nor of enthusiasm is to me evident, for I was in complete possession of all my rational powers, and that the influence was supernatural is evident from this circumstance; it was not only independent of all violation but opposed to it. You will readily suppose that after such evidence of the direct operation of the divine spirit upon the human heart, I could no longer question or have a doubt respecting the Calvinistic and Christian doctrines of regeneration, of free grace, and of the sovereignty of God. I now began to understand and relish many parts of the scriptures, which before appeared mysterious and unintelligible or repugnant to my

natural pride. For instance, I was remarkably struck with the 26th verse of John 14th: *'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you'* -- a passage which I had often read without realizing its import. In short, my view of the scriptures, of religion, of the whole Christian scheme of salvation, and of God's moral government are very much changed, and my heart yields with delight and confidence to whatever appears to be the divine will.

"Permit me here to remark, in allusion to a passage in your letter, that I had for almost fifty years exercised my talents such as they are, to obtain knowledge and to abide by its dictates, but without arriving at the truth, or what now appears to me to be the truth, of the gospel. I am taught now the utter insufficiency of our own powers to effect a change of the heart, and am persuaded that a reliance on our own talents or powers is a fatal error, springing from natural pride and opposition to God, by which multitudes of men, especially of the more intelligent and moral part of society are deluded into ruin. I now look, my dear friend, with regret on the largest portion of the ordinary life of man, *'without hope and without God in the world.'* I am particularly affected by a sense of my ingratitude to that Being who made me and without whose constant agency I cannot draw a breath, who has showered upon me a profusion of temporal blessings and provided a Savior for my immortal soul. . . .

"In the month of April last I made a profession of faith; in this most solemn and affecting of all transactions of my life I was accompanied with my two eldest daughters; while I felt a degree of compunction that I had not sooner dedicated myself to God, it was with heartfelt delight I could present myself before my Maker and say, *'Here am I, with the children which thou hast given me.'*

RIGHT OR BLESSING LETTERS, FROM PAGE 7
Christian education in The PROJECTOR. I appreciated your comments. I agree with many of them, although I would disagree with you in some areas.

I suppose the main area of disagreement would be the role of the local church. I agree that parents have the responsibility for the rearing of their children, including their education; however, I feel it is the responsibility of the local church to train and equip them for the work of the ministry. In that regard, I believe the church is in the proper business involved in Christian education.

You state that "A Christian school should exist for the children of the elect". I have no problem with that statement, but it still does not tell me whom I should allow to attend my school, for only God knows the elect. There are many people that profess to be part of that elect who obviously are not, and some of the biggest problems I have ever had historically in the Christian school movement were with the so-called "elect" and the children of the "elect".

I certainly agree with you concerning the deplorable condition of curriculums in Christian schools, and many of the other problems you identify. One of the major thrusts of our ministry has been that of "Making Education Christian".

Thanks again for your letter. I, too, wish we could print The PROJECTOR more frequently. Time and money are the major deterrents. May the Lord bless you in your ministry for Him.

In His Service,
Dayton Hobbs

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