

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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Bill Gothard's Chain Of Command

By Dr. Dayton Hobbs

The Gothard issue is the most serious issue facing Fundamental Christianity today. It cannot be ignored. Pastors, evangelists and administrators need to study this situation carefully. The issues are more subtle than those surrounding the Billy Graham compromise issue. One of the main issues involved there is sponsorship by liberals; however, in the case of Gothard, although there is a real question about the possibility of neo-evangelicals on his board, and this alone is cause enough to be concerned, his seminars are not sponsored by liberals.

One outstanding fundamentalist remarked to me that he felt the Gothard movement is much more dangerous than the Graham problem ever was, primarily because it is so much more deceptive and because so many good men have been taken in by it. It has been my observation that the men who have been known for their strong position on separation have not been taken in by Gothard. It is my belief that pastors who have emphasized soul winning to the neglect of sound Bible teaching on such matters as the home, separation from apostasy and the authority structure set forth in the Scripture, are the ones who have been taken in, as Gothard's main approach is in these areas that these pastors undoubtedly have neglected. Soul winning is vital and certainly must be practiced faithfully, however, to only emphasize this and neglect other important areas is for a pastor to leave himself and his people open to the likes of a psychologist like Gothard.

I feel that the Gothard movement is going to be a great embarrassment to many fundamentalists before this thing is all said and done. I have nothing personal against this man, I am sure there is a great deal of truth and good that comes out of his seminars to help pastors.

The separation issue is the basic issue. The lack of separation is the easiest way the devil has of ruining our testimony. Separation is a principle taught all through the Word of God, so there is no reason for a preacher not



understanding this principle in the Scripture. Anytime you bring Godly and ungodly together in a common cause which is supposed to be a spiritual cause without teaching the error of the false then you are in trouble. I am afraid that some pastors are not informing their people about the issues of the day. Woe be to the shepherd that doesn't warn the flock and keep them instructed about what is going on today. I was talking to an evangelist in Indianapolis at the convention there about one of the previous issues of the Projector in which Dr. Gerry Johnson had an article about Billy Graham and Mao Tse Tung. Billy Graham stated, "Mao Tse Tung's Eight Precepts are basically the same as the Ten Commandments. In fact, if we can't have the Ten Commandments read in the school's, I'll settle for Mao's precepts." I don't know how anything could be more blasphemous than that. I thought that everybody in the country understood that Billy Graham was a compromiser, and I was surprised when we received so much reaction to that article. I said to that evangelist, "I can't understand what is happening. Don't the people know the issues?"

He said, "These pastors don't tell their people what the issues are. I have been in evangelistic campaigns many times where the pastor would tell me that he agreed with me completely on the issues of the day. Then I would say something while preaching, and the people would come and jump on me." They would say, "What do you mean about Billy Graham compromising? We haven't heard about such

things."

Listen, the responsibility of the shepherd of the flock is to warn the sheep of the wolves that are tearing at the flock, and what the problems are. If the pastor doesn't do that he isn't fulfilling his responsibility.

Now I want to talk to you about God's authority structure and the differences between that and Gothard's "Chain of Command." Last year a young lady graduated from our academy, and enrolled in a Christian College. Her mother was divorced and had deserted the children. This girl had worked her way through school with some help from her brother and grandmother until the grandmother died. Her mother was living with another man and was opposed to the girl attending the Christian College. The summer the girl graduated a man who had attended Gothard's seminars counselled her and told her on the basis of Bill Gothard's "Chain of Command" she should not go to the Christian College, because her mother wanted her to come live with them. He said she should obey her mother; go and live with her and not go to the Christian College. The girl came to me in tears. I told her, "You just forget everything he told you, because it is wrong. You go on to the Christian College and do a good job and get your training for God." She

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What Think Ye Of Christ?

By Dr. Gilbert Stenholm

"And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men." Mark 8:27-33

I would like to ask you this question: "What think ye of



Christ?" This name is a controversial name. He has been on the 'unwanted' list for many years; yet, there are many who have accepted Him.

Great men have written literature about Jesus Christ. Historians have brought to light His activities; others have rebuked and made a scorn of Him. Great musicians and composers have written cantatas and symphonies about the Lord Jesus Christ. Great artists have depicted upon the

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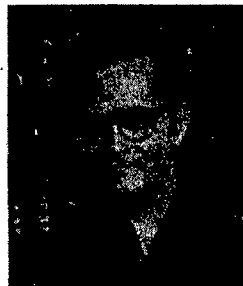
General Will Rides Again

By
Dr. Harold E. Richards

Principal of Tidewater Christian Schools Virginia Beach, Va.

When I was a boy, I went camping with the Boy Scouts at a place called Camp Guyasuta, outside Pittsburgh, Pa. A legend used effectively to get the scouts inside their tents and quiet by the midnight hour at least, was the story of old Chief Guyasuta. He was supposed to come riding through the camp at midnight taking scalps of all who were outside their tents and noisy. The legend had the old Chief dead, but seeking vengeance on any he could.

Of course, I no longer believe in ghosts, but I see a spectre appearing in our land that has me worried. It is the ghost of an idea that was put to death at the American Revolution by men who pledged their lives, their fortune, and their sacred honor. It is the idea that man



gets his rights from some one other than the only source of those rights, God Almighty. The idea comes from a pagan view of man and government, and is nourished by every institution and individual that teaches a wrong view of these two, whether that institution or

individual claims Christianity or not. Unfortunately, I have found it being nourished in some schools called Christian Schools.

Recently, I heard an outstanding radio preacher state that the citizen was bound to obey the law because behind the local government was the state government, and behind the state government was the federal government, and behind the federal government was the God of the universe. This man, without knowing it perhaps, has succumbed to the type of thinking that will make the work of the Antichrist easy. All that is necessary to add to that theory is that behind the federal government is the international government (already part of the

EDITOR'S DESK

This fall has been a busy time. The number of Christian School Conventions around the country is increasing each year and most of these come during the months of September, October, and November. This is thrilling. As more and more schools get started there are more and more teachers attending the established conventions and new ones are beginning. In addition to the area conventions, which cover several states, more and more state conventions are beginning.

..The E.C.E.A. (Eastern Christian Educators Association) held its annual convention in Richmond, Virginia, September 25-27, with over one thousand in attendance. This was an increase of two or three hundred over last year. John Macon is president and founder of this association and is doing a tremendous job.

..The Midwest Association of Christian Schools held its convention in Chicago, October 9-11. Jerry Williamson was in charge of this convention. Due to a last minute "bug" I was unable to attend this convention but the attendance was about 500, a good increase over last year.

..The E.C.E.A. and the M.C.E.A. are a part of the American Association of Christian Schools of which Al Janney is president.

Other conventions yet to come include:

Alabama State Convention
Nov. 1-2, Mobile, Alabama
Terrel Gandy, President

Michigan State Convention
Nov. 6-8, Allen Park, Michigan
Mr. Charles B. Hurley

Christian Educator's Association of the Southeast
Feb. 19-21, Tampa, Florida
Dr. Walter Handford, President

Letters To The Editor

Dear Dr. Hobbs:

I am the sergeant who's article you reprinted in your October issue. First of all, let me congratulate you and your paper for printing opposing points of view (in letters to the editor), even though some were a bit vitriolic.

Allow me to apologize for being so nebulous as to cause you to come to an erroneous conclusion. The Institute in Basic Youth Conflicts allows ten dollar scholarships to all who register as members of groups of thirty or more. The federal government in no way subsidized this group. All Air Force members are authorized one permissive temporary duty of five days per year for

religious purposes at the members expense. This of course is duty permitting.

Your Brother in Christ

David C. Ames
Ft. Walton Beach, Fla. 32548

Dear Dr. Hobbs:

If popular acceptance of a man's ministry means that he is not right with God, what are you going to do with Luke 2:52 and Acts 2:47?

And how many other preachers do you know who preached to 250,000 people last year, administered a budget of \$8,000,000.00, none of which went to him, would take the

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General Will Rides Again

teaching in most school today) and behind the international government is the Antichrist which is God.

The pagan view of man and government is seen in abundance today. It teaches that man is the bottom of the totem pole. All authority and power comes from God through government to man. Our founding Fathers, though not all born again Christians did not hold to such a view, and were willing to fight and die to resist that idea. They wrote "Man is endowed BY HIS CREATOR with certain inalienable rights..." They had been set free from a system of rule by divine right and were not about to allow themselves to be trapped again.

The Christian view of man and government teaches that all power or authority is given by God directly to man and that he delegated certain power to rights to various levels of government. In other words, the final authority rests with the citizen, not with the external government. This places the ultimate responsibility on maximum liberty of the individual.

This Christian view of man and government makes AMERICA unique among the nations of the world. No other nation bases its entire form of government upon this idea. In some form, we can find the right-through-government in every other nation. Even in democracy, which should not be confused with a republic, we find the governed granted rights based on the will of the majority.

Due to the lack of teaching on this vital principle of Americanism, we find the pagan view of man and government beginning to take over the thinking in America. Unless we in Christian Schools teach this distinctive that made the difference between the French Revolution and the American Revolution, we will find ourselves celebrating the Bicentennial of the American Revolution and the end of our Republic.

We find this pagan view making its way into government regulations, into the

textbooks on government, and into the news media. An example is Internal Revenue ruling 71-447. It states that an organization claiming tax exemption as a charitable organization must not only be legal in its purpose and practice, but be in agreement with "public policy" or "federal public policy." This policy is determined according to IRS, by court interpretations of laws, by laws passed by congress, and by public practice. The case in point in the ruling happens to be integration, and since integration is determined to be the public policy, any organization that claims tax exemption must be integrated or it is not charitable as defined by the courts.

General Will, the old culprit of the French Revolution, the hero of the Committee of Safety (sic), is alive & well and masquerading as Public Policy. While he does not yet have a guillotine at his disposal, he is never the less conducting his reign of terror.

We again find him at work on the state level. The latest edition of the Standards for Accrediting Secondary Schools, in Virginia, approved by the State Board of Education, states this concerning philosophy:

"The professional staff, under the leadership of the principal, shall develop a written statement setting forth the philosophy and objectives of the school. The philosophy and objectives shall be developed in such a manner that they are consistent with the Standards of quality and Objectives for Public Schools in Virginia and the philosophy and objectives of the school division."

A Christian School that is operating under a philosophy that is consistent with the philosophy of the public schools is unworthy of the name Christian. It may have prayer every class, Bible reading every hour, but if the philosophy is not consistent with the Bible, it is not a Christian School.

We in the Christian School field have run across General

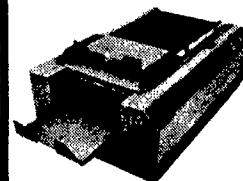
Will's army on the local level. Private zoning officer, corporal health official, sergeant fire inspector, the city council platoon and the Under water demolition team, sometimes known as the dept. of sewers and sanitation, would all place us under the military occupation of the old General.

While Danton, Robespierre, Carnot, and others of their time had the quick route to death to deal out these modern tacticians can apply a slow death strangle grip on Christian organizations, because we refuse to be conformed to this world's standards. Since the majority of Americans are not born-again Christians who understand God's laws, we can expect that more and more of the General's decrees are going to be contrary to God's law.

Only a return to the distinctively American Christian philosophy of man and government will make us once again the free men that our forefathers intended for us to be. The American Christian School, in cooperation with a fundamental American Bible Church and an American Christian Home can train some Christian leaders who will understand the Biblical principles upon which our system of government are built. The teaching of Bible or Bible Principles, without including the governmental principles, will only produce a generation

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Bill Gothard's Chain Of Command

went, and now she has finished one year and is in her second year. I happened to be in a situation where I could save that girl from possible ruin. The Lord spared that girl, because if she had gone to live with that atheistic mother in the terrible, awful mess of that situation her life could have been ruined. When this happened, I determined to look into this "Chain of Command"

thing a little deeper. For over a year now, I have been studying, thinking, praying, and searching the Scriptures about these things. I have come to the conclusion that there are some very serious problems that can lead Christians astray.

Let us look at the Scripture and see what kind of authority structure the Bible teaches and how it relates and inter-re-

lates. In I Corinthians 11:3 -

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Paul said he wanted us to know this is the way the structure is set up. The head of Christ is God. The head of the man is Christ, and the head of the woman is the man. That is the way it is set up. I want to

illustrate this. First there is God; then Christ; then the man; then the woman; and we will put some children in the picture. Everybody comes under one of these. This is what Gothard teaches, and he is right to this point. The Scripture says in Psalms 62:11 - "...power belongeth unto God." The word power means authority. All authority belongs to God. There is no authority but God's authority. The devil hates constituted authority. Now there is a lot of misused authority in the world because of sin, the fall of man, and his rebellion against God. God permits it to go on; He doesn't direct it. They are not doing what He wants them to do, but He allows it because of man's rebellion and sin.

In I Cor 15:24 we read, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." At the end, when the kingdom is delivered up to the Father, Christ shall have put down all rule, authority and power. Then it will be back again in the hands of God and under His directive control. All Scriptural authority is authorized by God: the authority and the structure of the home; the authority and the structure of the church; the authority of governments; national, state, and local and civil. All law and any duly constituted authority is authority that God has authorized. It has His approval. Matt. 28:18 says, "...All power is given unto me in heaven and in earth." Power means authority; Christ said He had all authority. This truth is found in Luke 4:32, Romans 1:4, and

Ephesians 1:21,22. Look at Colossians 1:16-18 - "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead, that in all things he might have the preeminence." Other verses teach the same thing, that Christ is the head of man and the head of the Church. Man is head of the woman and also the home.

Ephesians 5:22-28, 33: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies...Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Notice in verse 22 'as unto the Lord.' The wife is to obey the husband and the

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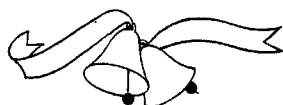
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What Think Ye Of Christ?

screen the various activities of our Lord; the Last Supper, the resurrection from the dead, His ascension into Heaven, and His soon return. Thus, He has been a controversial figure and will continue to be down through the years.

Now the disciples were together and traveling the world of that day. They had met all kinds of people; the wise and the unwise; the intelligent and the ignorant; the farmer and the fisherman; the tax collector and the lady who took care of the home. They had met men of all ranks and file and had occasion to ask them, "What think ye of Christ?" It is interesting the answers they received.

I have never seen Christ with my naked eye. I have no idea this morning what He looks like. I have seen pictures painted by artists. When I walk through our art gallery at the University, I note these great masterpieces painted by the artists and see their interpretations of the picture of Christ. Some picture Him as an emaciated person; some have Him looking like a weakling; some would have Him look like a stalwart giant who stands with strong convictions. Thus we have various interpretations of our Christ. I recall when Warner Salman painted the picture of the head of Christ one night at a Youth for Christ meeting at Orchestral Hall in Chicago. I was just a young boy. As he took the drawings and pencil and began to sketch the head of Christ, I never thought that one day that picture would become a very famous one on the walls of our homes, offices, and churches. It is a very attractive and handsome picture, but I am not sure that is

the way our Lord looks. He is described in the fifty-third chapter of Isaiah as "a man of sorrows and acquainted with grief...and we did esteem him stricken, smitten of God and afflicted." He was refused, beaten, scorned, and rejected. So it is hard for us to interpret how He looks, but I know this: that when I see Him face to face I will recognize Him!

But now the Lord and the disciples were together. And He had done some great things. He had healed those who were in need; He had done some unusual things as He took the little bread and fishes and fed thousands. When there was need for the manna from above, He supplied it; when there was a need to quench the thirst, He provided the waters; there wasn't anything that He couldn't do, for He was God. Now when they came together, He asked, "Who do men say that I am?"

The world hasn't changed. If you and I were to go about in our given communities and ask a different number of people, "What do you think of Christ?" We would receive various answers this morning. Some would say He was a great moralist; that is true He made morals. Someone would say He was a man of great ethics; true, He was the one who made ethics possible. Someone would say He was a great philosopher, and I would reply that He was the greatest philosopher in all the world. Some would say, He was a great teacher, and I would say, "Yes, a master teacher." Thus, we could say many fine things about the attributes of our Lord and Saviour, Jesus Christ. And perhaps scattered here and there we would find someone who would say, "He

is my Saviour; He is my God. I love Him today as my Saviour."

So the controversy will continue. And there will be many varied questions and there will be various movements giving some kind of recognition to the Lord but not really knowing Him as the Son of God, the Prince of Peace, the Lily of the Valley, the Bright and Morning Star, the very Man-God, which came into the flesh to seek and save that which was lost. That is the Christ I want to talk about to you.

In our imagination today I want us to think of four individuals, who, if they were living today, we would like to ask the question: What do you think of Christ?

First, imagine that we are sitting in a large courtroom in Jerusalem, the capital of that day. There is a vast audience, the seating is filled to capacity, and men and women are standing outside wishing that they could be inside to hear the proceeding of the hour. Why? Our Lord is on trial. He has been accused falsely. He has been a witness, He has claimed to be the truth; the Christ; the Son of God. There is no other way you can be saved except by the name of Jesus, and this has brought about a great dispute, great scorn, great rebellion. Now He is being tried by the religious leaders, and we are sitting here in this paced audience with anticipation waiting to see what the verdict will be. Then a man arrives, and they all stand out of recognition of his position. His name is Pilate. I would like to ask him, "Pilate, what do you think of Christ?"

Pilate is a man of integrity,

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What Think Ye Of Christ?

a man of persuasion, a man of influence. Whether elected or appointed he is the man who hands down decisions to determine whether a man is guilty or innocent of the crime for which he had been accused. Thus as a lawyer or attorney he is going to call on witnesses, and he will ask them the questions that will pertain to the decision.

So in our imagination we hear Pilate call the first individual and say to him, "Do you know this man, Jesus?" The man says, "Your Honor, I truly know Him. I was born blind and had never been able to see my loved ones or friends; I never saw the birds

as they flew from tree to tree; I never saw the rustling of the leaves on the tree tops; I never saw the waves as they dashed against the shore or all the beautiful things that God has created, because I was totally blind. One day they said, "Jesus is here," and I wanted to go to Him. So they took me down the dusty pathway among great mingling crowds, and I thought real help would soon be found. Soon someone said that I was standing at the feet of Jesus. Then your Honor, I felt the touch of the Master's hand upon my eyes, and whereas once I was blind, behold, now I can see!" Pilate says, "You may be seated."

Another one is called. Pilate says, "Do you know this man?" He says, "Yes, Your Honor. I was born deaf. I never heard words from the lips of my mother or father or loved ones. I never heard the singing of the birds in the tree tops or the sound of the waves as they dashed against the shore. I was deaf. But one day Jesus came to my town, and now I can hear the words of my parents and friends; I can hear the singing of the birds. Now I can hear!"

One by one the witnesses come to speak. Finally one comes to appear, and there is a whisper in the room. "Do you remember seeing Him?

Remember Him?" Pilate says, "Do you know this man?" He says, "Yes, your Honor. I was a leper." Leprosy in those days was a type of sin. It was a horrible disease, recognized with cancer, and other related diseases. When one had leprosy he was not permitted to remain in the home. He was an outcast from society as well as his immediate family. He was cast out of the gates of the city to die a horrible death. He said, "I saw the vultures as they flew above waiting for me to die. The dogs came by and licked my wounds. The throngs passed by at a distance. They had nothing to do with me, because I was a leper. But one day my Lord came down the road and saw my agony and pain. He stooped down and said, 'Arise, and be made whole.' And your Honor, I am a new creature in Christ Jesus. Old things have passed away, behold, all things have become new!" He was told, "You may be seated."

"Mr. Pilate, you are a man of authority; a man of influence; you are a man that can hand down the verdict. What is your verdict?"

The answer comes from the lips of this mighty ruler and judge, "I find no fault in this man!" How can you find fault with a man who is perfect? How can you find fault with God through Christ, who came

into the world to seek and save that which was lost, a man who breathed into the nostrils the breath of life and man became a living soul, Christ, the redeemer of the world? He could not be a sinner! If He was, then He was a reprobate to the truth. He was God, and He came to seek and save that which was lost. My friend, if you are not saved, He came to save you. I think it has been proved many times in the Bible that we are correct, and He is the Son of God. No wonder Pilate couldn't find any fault in this Man. But the most tragic words follow: "So Pilate, willing to content the people, released Barabbas," and Jesus was scourged. In other words, what Pilate was really saying was that he could not come out and entirely endorse Christ. He thought, "I've got a job; I'm in a position where I have to play both sides of the fence. I know He is perfect, I find no fault in Him. I think He is who He claims to be, but I cannot go along with Him because of the people." So he was willing to see the Lord crucified on a cross, and release a reprobate who was a vile sinner.

And I say today, my friends, that in America and around the world we have the Pilates, the men of prestige, the lawyer, the doctor, the teacher, the statesman, etc. Perhaps they have seen or heard the testimonies of men who have been drunks, thieves, or those who have been in the dregs of sin and now have been lifted up by the power of God. They have seen the changes that have come into the lives of these people, but because of their prestige and position they dare not take that stand for Christ. Oh, the weakness of man! The indifference of man! How foolish to sacrifice eternity for a few years of selfishness and of interests that are contrary to the Word of God.

Maybe you today have a place of prominence and you are listening to this message. Maybe you are an elected official and have a prominent position in your work. Perhaps you have an influence in your neighborhood, in your county, or in your state. Perhaps you are a person who is looked upon with a great deal of admiration and respect. But my how awful it is to think that you, in spite of your influence, are creating a difficulty that causes other people to go away from the Lord because you never trusted Him. Oh, the many today who are like Pilate!


Then there is another individual whose name is Judas. He also represents a cross section of human history. The great tragedy of this is that he sat at the feet of Jesus with the other disciples. He saw the Lord weep as He looked upon the world that rejected Him. He heard the Lord say, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." Judas saw the Lord do the great miracles. He saw them performed by the Man who was the very God that made Creation. Yet Judas typifies the individual who wanted material things. He wanted to have the good graces of a people that didn't want Jesus, yet he still tried to hold on to both sides.

May I say to you today, and I don't mean to be obnoxious or rude, I am just trying to be absolutely fair with you; you cannot straddle the fence today. You are on one side or the other; you cannot serve two masters. That is not Scriptural. You either love one and hate the other or hate one and love the other. You cannot have two masters, it is impossible! Some would like to do that and say, "Well, I am going to try to get along with everybody. I like this side, and I like that side." Listen, my friend, that kind of compromise will never get you to heaven. In quoting from Acts: "There is no other name under heaven given among men whereby we can be saved except the name of Jesus." And, "there is a time coming when every knee shall bow and every tongue shall confess that Thou art the Christ the Son of the living God."

Judas! What a name! There isn't a parent today that would call his son 'Judas'. No, that is a horrible name that depicts a man who was a traitor to God Almighty; who didn't have the love or respect or devotion to the Lord that he was suppose to have. His name goes down as Quisling of Norway or of a Benedict Arnold of the United States. Judas!

Some years ago I brought home a little dog from Fort Bragg. He was a black German Shepherd with beautiful markings. He was a black German Shepherd with beautiful markings. He was one of the most handsome dogs I have ever seen. I brought him into the kitchen, and my son dog, and he said he didn't know. Then he asked me if I knew any German, and I said, "A little bit." So he asked me what would I name him, and I answered, "How does the name 'Blitz' sound to you? Blitz means lightning." So we named him "Blitz." It never

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Stars of the Morning

by "Aunt Carolyn"

A corner nook of hints and tidbits for folks who love boys and girls and want to win them to the Lord Jesus Christ.



Indian Josephs

In a time of great crisis in Jewish history Mordecai told Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?"

Joseph reassured his fearful brothers with the words, "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.... God sent me before you to....save your lives by a great deliverance."

If the Pilgrims could speak today, they would surely testify to God's providential care. They had trials and hardships too great for us to know. They suffered loss too great for lesser men to bear, but God's grace was sufficient, and in a miraculous way He went before them and preserved them through hardness.

One visible form of God's preparing the way before them was in a solitary Indian who came walking into the Plymouth settlement, naked except for a fringed leather girdle around him, with straight black hair, no beard, and only a bow and two arrows for weapons. To the amazement and relief of the settlers he welcomed them in broken English. His name was Samoset. He was not from that territory but was chief of a tribe on an upper island. He had learned English from men on English fishing vessels. He had come to Cape Cod with a Captain Dermer and remained for several months. He told them of Massasoit's people on the west and of an unfriendly tribe on the east. He also told of the tribe who had lived where the Pilgrims settled and how they had been wiped out the year before by a plague. This meant there was no one left to dispute the Pilgrim's possession of the place. He promised he would soon return with other Indians and some beaver skins.

Samoset was as good as his word. He returned the next day bringing with him five tall, powerfully built Indians. Their faces were painted in many colors and styles, but as a sign of peace, they left their bows and arrows a quarter of a mile from town and brought back the tools they had taken in the woods a month before. They were treated well by the Pilgrims and returned the favor by offering to exhibit Indian songs and dances. They also offered beaver skins for sale, but the Pilgrims refused all this since it was Sunday and not a day for trade or exhibition. The main object of the whole trip though, was to prepare the way for a visit by the great Chief Massasoit himself.

The following week Samoset came again, this time bringing another Indian who proved to be an invaluable friend to the settlers. His name was Tisquantum, whom the Pilgrims called Squanto. Fact might seem stranger than fiction, but the colonists found out that this Indian had lived more than three years in London and knew the streets of London better than most of themselves. He had been kidnapped with 24 other Indians to be sold as slaves in Spain. He managed to escape, worked his way to England and finally came back to Plymouth with Captain Dermer, only to find himself the sole survivor of his tribe. It was Squanto and Samoset who brought advance announcement of the approaching visit of Massasoit and his warriors.

The colonists were anxious to have friendly relations with Massasoit, but no one knew what to expect from this mighty chief and his braves. The air was tense. It was a daring venture, but John Winslow volunteered to meet the chief. Wearing armour and bearing side-arms he went to the ford of the stream and soon disappeared from sight surrounded by a crowd of the chief's body-guards.

Winslow presented gifts to the chief but soon found himself the center of attention. Massasoit was so fascinated by his armour and sword that he wanted to buy them. So began the formalities which led to the meeting with Governor Carver and Standish and other leaders. Grave proceedings followed, but a treaty was formed that stood for more than half a century. Samoset returned to his own tribe in the north, but Tisquantum (Squanto) stayed with the colonists as their valued friend. It was an eventful and memorable week for which to be very thankful. The Pilgrims were quick to say, "The Lord hath done great things for us, whereof we are glad."

Spring came. Provisions were nearly gone. The land had to be worked and crops grown for the coming winter. Strangers to this soil, the Pilgrims knew very little about what would grow best or how to produce it. Here again, Squanto proved to be an invaluable friend, telling them that Indian corn should be sown "when the young leaves on the oak tree were as big as the ears of a mouse." He showed them how to put a fish in the planting and also when these fish were best caught. How gracious God was to send this Indian "Joseph" before his faithful few to "preserve life."

One time an expedition was sent out in search of a settler's son who had got lost in the woods. For five days the searchers scoured the area and hope for his safety waned, when word came from Chief Massasoit that the lad was in the hands of the Nauset Indians. Finally reaching the camp of the Nausets, the searchers found the boy surrounded by hundreds of Indians and thoroughly covered with Indian bead decorations, but he was safe and soon handed back to his countrymen.

Other even more remarkable stories of the Pilgrims' protection from hostile, enemy tribes because of Squanto or Massasoit mark the history of our Pilgrim fathers.

In the autumn of their first year in the colony, the Pilgrims looked back with much gratitude. Heavy sorrows and losses had befallen them. Friends, comrades, and loved-ones had fallen by their side. But some buildings had been built. Some smaller crops had failed, but the corn crop was good. Furs were stored, and timbers were prepared. Finally they were at peace with the nearby Indians, and some were dear friends. They determined to have public rejoicings and a time of praise for mercies received. This began the New England festival of Thanksgiving Day. They had a time of recreation and festivity and also invited their Indian friends. Massasoit accepted the invitation and brought ninety of his people as well as five deer and other provisions to add to the colony's stock. The festival lasted three days, and the Pilgrims put on record that they had "found the Lord to be with them in all their ways, and to bless their outgoings and incomings, for which let His holy name have the praise forever to all posterity."

Indian friendship meant much to the Pilgrims; however, in the fall of 1622 their faithful friend Tisquantum died of a fever. He left what little property he had to his English friends and asked William Bradford, who had nursed him with great care, to pray for him that his soul might go to the Englishman's God in heaven.

The following March news reached Plymouth that their friend and ally Massasoit lay dangerously ill. Edward Winslow, a colonist leader, took Hobomok, an Indian interpreter, and lead a small party to visit the dying chief to show the Pilgrim's concern. When they finally arrived late at night, the Chief was still alive, his wigwam crowded

with people, and the whole camp was filled with outlandish noise of the prayers and dances and charms of the Indians seeking the healing powers of their gods for the Chief. Winslow said the terrible noise was enough to make a well man sick and surely not likely to ease a sick man. The Chief had not slept for two days and had gone blind, but he was able to understand that Winslow had come to see him and was glad. Winslow expressed good wishes on behalf of the governor of Plymouth and told him of gifts he had brought in the hope that he would get better. Finally amidst all the commotion and noise, Winslow took the situation in hand. He made all the loud crowd leave and began doctoring the Chief himself. His medicine was simple as were all the medicines and helps the Pilgrims had, but in time the Chief began to show improvement. At last he was able to sleep and rest. Gradually he got better and was able to get up from the bed he thought would surely be his deathbed. When he re-

covered he gratefully declared, "Now I see the English are my friends and love me, and while I live I will never forget this kindness they have shown me."

This opportunity to show his gratitude came soon in Massasoit's warning and help against hostile Indians which saved the Pilgrims from massacre.

God was truly good to us in calling out forefathers to pioneer and found this great nation and in sending before them these Indian men to help "preserve life"... "by a great deliverance." This was no accident. God's providential hand paved the way for our freedom. May Thanksgiving Day for you be one of true thankfulness and gratitude to the Lord for His great salvation through the Lord Jesus Christ and for the blessings He has provided in our nation.

Historical information taken from *The Pilgrim Fathers of New England* by John Brown. 1970, Pilgrim Publications, Pasadena, Texas.

From Page 2


General Will Rides Again

that can be Christian inductees in the General Will's army, not true soldiers of the Cross.

Had the founding father generation not been trained in the Biblical principles of government and man, they would have been content to remain Christian in their conduct, while remaining British in their government. It is this vital part of our ministry that we dare not neglect. Yes, I am afraid it is this very area that is getting the least

attention in most Christian Schools today. There are fine Christian Schools that have solid Bible teaching and good patriotic programs that have never searched the Scriptures for the American Christian Principles on which our Republic rests.

May God grant us the courage and skill to raise up a generation schooled in the faith of our fathers, capable of reasoning governmentally from the Scriptures.



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The Other Side

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The Ultimate Cost

"Gentlemen may cry, 'Peace, peace.' But there is no peace. The war is actually begun! The gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!"

The above excerpt is from Patrick Henry's speech before the Virginia Convention in 1775. Patrick Henry was pointing out the fact that there is a price to pay to live under any form of government. This is an economic principle which simply cannot be avoided. In 1775, the price to live under the rule of Great Britain was that of chains and slavery. The physical chains and slavery may have been the issue, but I think rather that Mr. Henry was referring to political, economic, and religious slavery. Not willing to pay this price, this patriot chose the alternative of possible death.

Many years have passed since the founding of our country, but Patrick Henry's words of 1775 continue to resound the truth of this basic theory—there is a price to pay when one lives under any government. Patrick Henry chose what he felt was the least expensive price. When the price to live under a government becomes greater than the price to alter or abolish that government, the price to alter will be the price which is paid.

We are living in a day when people are speaking out against various practices of the government. Bi-Centennial Celebrations are being planned by liberals and conservatives alike. Socialistic schemes are continually influencing our lives on one hand while conservative groups are urging people to pay with their money and time to stop the socialistic planners. The new American Party promises to stop the socialistic trend with Christian principles, but just exactly what is meant is unknown because of the mixed multitude of "Christians" who are members of this party. Where and when will it all stop? Patrick Henry gave us the answer.

We choose to live under our government for a very simple reason. It is cheaper to live under it than it is to oppose it. The cost to oppose this government varies widely. Some would say dues of a few

dollars to join a conservative organization is the cost. To others, the loss of material goods, liberties, and even life may be the cost. The cost to live under our government is increasing at a steady pace; yet, most Americans fail to notice the increase in any area other than the possible loss of some material goods.

It is interesting to note at this point that the cost to live under this government is increasing more rapidly for the separatist Christian than it is for lost people or even liberal religious folks. Strange as it may seem, the cost to alter or overthrow this government is actually less for Christians than it is for others.

Let me explain this paradox. As a government becomes more and more tyrannical, it must also make the cost of resistance or overthrow greater and greater. Governments do things TO people, not FOR them. As our government increases its power to do things to us, it must also increase the cost of resistance to the point that no man dare resist. Our cost of resistance has been rising slowly by the passing of laws which control every phase of our lives. The average citizen cannot go through a day without breaking a law. It may be a traffic law or wage and hour law or one of the many IRS codes. The punishments for these violations will become greater and greater as necessary until the cost of extermination is imposed on all those who oppose.

What is the ultimate cost which can be imposed upon man? It is not death—during the Reformation millions willingly gave up their lives for something they believed in. It is not slavery—a man's labor can be owned but a man's conscience is his own. It is not religious freedom—a person who has true saving faith always has that faith.

There is a cost which can give ultimate power to a government and that cost is this. When the government can convince its subjects that the ruler has the ETERNAL life of the subjects in its hand, then ultimate power can be achieved. Every man who has achieved ultimate power has had to achieve this. The power which has been used down through history for political and economic control is the belief that the government is God.

The Pharaoh of Egypt, the Caesar of Rome, the Emperor of Japan, the Czar of Russia, and all kings who claimed divine right were either god or the sun god's representative here on earth. When the

subjects actually believe that the government is god, the price to overthrow or resist is the ultimate cost. When a government assumes this position, there is only one group of people who dare to resist—the true born-again Christian who will not call Caesar God.

Who has promised to take care of us from cradle to grave? Who will supply our needs and solve our problems? The choice is between a visible government and the unseen God of the Bible.

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. Joshua 24:15.

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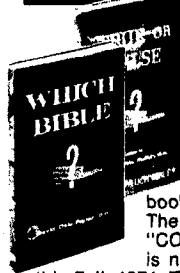
Whereas (3) the Graham Crusade honors religious leaders regardless of their theological unbelief in the Christian doctrines of an infallible Scripture, the Virgin Birth, the Deity of Jesus Christ, His substitutionary atonement, His physical resurrection, etc.

Whereas (4) the Graham

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From Page 5

What Think Ye Of Christ?

occurred to me to call him Judas. He might have bit me. I wouldn't have wanted to be reminded continually as I called my dog of a man who had defied God and was a traitor to His cause. I don't think there is a farmer who would name his hog Judas. It is a name that speaks of a reprobate to the truth, who was a traitor, disloyal to his master, and sold his master for thirty pieces of silver. It was such a temporary reward.

How many Judas are there in America today? Judases that stand in the pulpits of the United States of America today and deny that God is and that Jesus Christ is the Son of God. Judases that stand in the classroom or laboratory; in history, civics, in geography, or in English class and deny that Jesus even exist. He who does this is a Judas, a traitor to the cause. He is causing people to be lost for a little coin. There are a lot of things more important than the almighty dollar!

Some years ago something happened that I never shall forget. I was up in the mountains of Tennessee at a little log cabin church. The folks didn't have much of this world's goods. They had never seen the outside world, really. After the service closed, I was invited to a certain home, and the father asked me to take some of his children with me in my car. So six or seven got in my car, and seven got in his. Fourteen children! I wondered if he had an orphanage! I followed his car until we came to the end of the road where there was a barricade and a river. I asked, "Where do we go from here, children?" They said, "We get out, walk across the river on the rocks, and our home is across the river a mile on the other side." So we walked. I was sort of a city boy. I am from Evanston, Illinois, a suburb of Chicago with Northwestern University and WCTU, etc. So I humbled myself. But I love country folks, I should have had some of it rub off on me when I was young. Finally we came to the little cabin and I was greeted by the little wife who had fixed a beautiful dinner and spread it on the table. We sat down to eat and the father called on one of the little boys to pray. But as they boy prayed for the food, he sounded like an old veteran. When the meal was over, the father asked me to come into the living room and listen to his boys and girls quote from the Bible. So I thought it would be a few verses. I didn't know I was going to have a history class. The father asked one little boy, seven years of age to quote the eighth chapter of Romans. Right down the line he went, and I got smaller and smaller, and I thought, I hope they don't call on me! Next, Mary, nine years old, quoted 1 Corinthians 13; and again I got smaller and smaller, and I became fearful. I thought, "If they call one me, I'm sunk! I'm a PHD!"

When the session was over about two hours later, I

couldn't keep my tears back. I wept like a baby. I told him, I wish I could send all our students up here to see this great event. I am sure you are proud of your fourteen children."

He said, "Yes. And I am proud of my other four children."

I asked, "You have four more?"

"Yes, we have eighteen children."

I asked, "Where are the other four?"

He answered with a smile on his lips and a joy in his eyes, "Those four are missionaries in South America."

Then I really couldn't keep the tears back. And I thought, "Thank God, there is still some hope in America!" He was not a Judas. He was God's representative! I said to him, "Mr. Baldwin, how much education have you had?" He bowed his head in an embarrassed way and said, "Sir, I was only able to go through the fifth grade."

Then I said to his wife, "How much education have you had?"

She kind of smiled and said, "Sir, I am just a little smarter than my husband. I went through the sixth grade."

I wondered how much time it took them to learn those Scripture verses. They didn't have the things of the world to bother them; they didn't have the material things about which to be concerned. They were interested in one thing: "We want our boys and girls to know Christ." I predict great things for that family. They are not Judases!

But oh, the Judases that exist today throughout our country! Thus Judas, realizing what kind of life he had lived went out and hung himself in despair, realizing that he had been a traitor to the truth. He didn't love the Lord; he rejected Him in spite of the fact that he had such great potential for leadership. How many Judases are there today in America? God have mercy on the pastor who stands in the pulpit and denies that Jesus is God. God have mercy on the man who stands in the classroom and denies the very truth and neglects to give it to the children.

The third person I would like to ask is Peter. "What do you think of Christ?" Peter would probably say, "Well, I am embarrassed to tell you that on three occasions my Lord said to me, 'Peter, lovest thou me?' and on all three occasions I replied in the affirmative, 'Yes, Lord I love you.' One time when He was in the Temple being tried by the scribes and the priest because He dared to be the Christ and claimed to be so, I wasn't there and neither were my fellow disciples."

It is said of Peter that he followed afar off. He might say, "There was a little girl who saw and recognized me and said, 'I know who you are, you are a follower of that Christ.' But I said, 'I don't know Him!'" In other words, I didn't have the courage of my

convictions to stand up when the time of testing came."

Peter, how can you stand there after three times expressing your loyalty to the Saviour and then before a little girl who probably wanted to know Him and never had the opportunity of coming to Christ, you absolutely deny knowing Him? This speaks to me today of many who know that Christ is the Son of God and there has been a relationship and a conviction of being saved, but through the years there has been a fear that someone might make fun of them. But in contrast to Judas, Peter said, "Lord, I am sorry. Please forgive me and give me another opportunity to prove my loyalty to you."

You know, we have a wonderful Lord. He is willing to forgive seventy times seven. He said, "Peter, I am willing to forgive you if you are willing to confess." Then Peter went out and preached, and Pentecost broke loose. Wouldn't it be wonderful if in America we who claim the name of Christ, we who have made all our promises and vows through the years but have been weak at times and haven't been as true as we should have been, if we would call on the Lord and say, "Lord, I am sorry, I confess my sins." We would get things right! I believe we would see a revival in America! We wouldn't have all these splits

and factions. We could be united in the faith of God, and we could see revival come to this nation. The only thing that is going to spare this nation is a God-sent revival! But there will be no revival until we get things right with God as Peter did. I guess most of us are in the category where Peter stood—afar off.

The last one's name is Paul. "Paul, what do you think of Jesus?" From my reading of the Word and learning about this man, I never can achieve to what he has done. There are very few of us today who can say that "we have learned in whatsoever state we are therein to content;" or "we can do all things through Christ which strengthens us"; or that we are not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek."

Paul would probably say, "My name was Saul before I got saved. I arrested the Christians. I was a deputy-sheriff in that day. I went to get a Christian, because he dared name the name of Christ. I saw the Christians as they were sentenced, because they refuse to recant. "Just as when the judge said to Martin Luther, "Will you recant?"", Martin Luther said, "I will not recant!", and he threw an ink well at the old devil. Paul said, "I was going down the road to Damascus to deliver another Christian, and I hear a voice all from above and a light struck me like a bolt of lightning, "Saul, Saul why persecutest thou me?" Paul said, "It was the voice of my Lord." That was the first time

he had ever said that; he got saved.

I know that testimonies eventually bring about conviction. I believe it brought conviction when Paul saw those Christians stand before the leaders of that day and the leaders asked, "Would you recant? Would you be willing to turn on the Lord?" They said, "No." Then the judge would say, "Stone them to death!" Paul would stand back and watch the Roman soldiers pick up the stones and hurl them at the bodies and faces of those Christians and the blood would ooze from their flesh. They would look up to the heavens above with smiles through that horrible torture, realizing that soon absent from the body meant to be present with the Lord. You know that must have made an impression upon Paul that he could never forget. So when he was on that road to Damascus he realized that He was the Lord, He was Paul's Saviour. Paul became one of the greatest Christian giants in all the world and hardly any of us can achieve his standards.

Let me ask you a question. How many boys do you know by the name of Paul? Quite a few. Why? It is nice to call your son Paul, because that stands for someone who has convictions and who is loyal. It stands for a man who was willing to take the abuse that he had given out at one time. But when you find the Lord, you turn around and are regenerated by the grace and blood of Jesus Christ, and you become a son of the Lord, an ambassador of Christ, a joint-heir with Jesus. It is

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What Think Ye Of Christ?

wonderful!

I have described four people who represent a cross-section of the United States. Where do you stand today? Where is your position? Are you going to be a traitor to the truth or are you going to remain faithful to the truth?

There is a story about a little girl whose mother was dying with cancer. The child had been saved in a rescue mission in the city. She knew that her mother didn't have long to live, and she said, "I have got to get my mother in, she is out." The superintendent of the rescue mission was gone, and the child didn't know what to do. But she thought if she went down the street to that big church, the pastor would go and get her mother in. She hurried over to the big church with the beautiful steeple, and she walked up the many stairs, and the door was open. She walked in and saw all the beautiful stained glass windows and the other beautiful equipment that comes with a large church. The pastor was a dignified sort of individual who had received many degrees. This was quite a liberal church. She saw the sign which said, "Pastor's Study" and she knocked on the door. He said, "Come in."

The pastor, seated at the desk, saw this little Raggedy-Ann with a dirty face. He said, "Come in honey, what can I do for you?"

She said, "Pastor, my mother is dying. She is not

saved. I am afraid she is not going to get in. Please come and pray for my mother."

He was rather embarrassed; he didn't believe in that kind of activity. So he said, "Honey, your mother is all right. I am sure she has been a good mother. She has provided your food, and she has planted good things into your mind. You don't have to worry about her, she is all right."

But the little girl said, "Pastor, my mother is not saved. My mother is not going to get in."

As he sat there and thought about it, he said to himself, "My, I can't go down to that place and help her. In the first place, I don't agree with that kind of thing." But he felt sorry for the little girl, so he followed her down the road. Now this pastor had a good background. In his early days he went to Sunday School, and his father and mother were good Bible believing Christians. But he got off with the wrong group, and he got the wrong education with wrong associates, and finally he disregarded everything that had to do with the God of his mother and father. But the little girl ran on into the bedroom and called her mother, "Mother, the pastor has come, and he is going to get you in."

The pastor in his own words said this, "I came into that room and looked at that emaciated form. She had a death stare in her eyes, beads

of perspiration on her brow, and the death rattle in her throat. I stood there helpless, now knowing what to do or say to her. Then my thoughts went back to the early days of my childhood and my Sunday School days when I used to hear them pray the sinner's prayer, "Lord, be merciful to me a sinner and save me for Jesus' sake." I had never forgotten it. So I said to this dear lady, "Maybe you might try this little prayer, and pray after me." "Dear Lord,"

She whispered, "dear Lord," "Be merciful to me a sinner."

"Be merciful to me a sinner."

"And save me."

"And save me."

"For Jesus' sake."

"For Jesus' sake."

"Amen."

"Amen."

Then with folded hands and a little smile through her pain, she closed her eyes and she was gone.

The little girl said, "Pastor, she got in! Pastor she got in!"

He said, "I stood there, a pastor with degrees and prestige. Yes, that dear woman got in but I was still out." That pastor, with all humility, knelt down by the side of that dead woman and the little girl there, and he prayed the sinner's prayer; "Lord, be merciful to me a sinner; and save me for Jesus' sake." Then he said, "I got in! I got in!"

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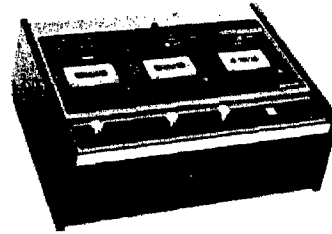
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From Page 3

Bill Gothard's Chain Of Command

husband is to love the wife. Notice something about all of this. Responsibility in this structure comes from the top down. God is responsible for the authority that Christ has; Christ gives the authority that man has. The responsibility rests upon Christ for the salvation of man. Next the responsibility comes from the man to the woman. I want to point this out, because there never is a problem in marriage without both people involved being at fault to some degree. I don't believe there has ever been a case where it was 100 percent one partner's fault and 0 percent on the other side. It might be 90 percent and 10 percent but not all the way on one side. But I have noticed that if the man will fulfill his Scriptural responsibilities, it is not a difficult matter to get the wife to come in line, but to try to get the man to come in line is very difficult. If the man will not come in line with Scriptural principles you are not likely to get the woman to do so, because the responsibility comes from the head down. This should be remembered in counselling. If you can get the husband to fulfill his Scriptural responsibility to take the authority that is his for loving and caring for his wife as he should, their other problems can be solved. The Scripture says that the husband is to love and care for his wife even as Christ loves and cares for the

church. Do you know what makes the church love Christ? It is His infinite love and care for the church. We don't say, "Christ, we wish you would love us more, and then we would behave better." No, we know that Christ fulfilled His responsibilities and His headship completely. When a man wants to do what is right this is what makes it easier for him to love the Lord, because the Lord fulfills His responsibilities to us; He is faithful. In the same manner, when the man loves and is faithful to his wife it will be easy for her to love, obey, and submit to her husband. But as long as the man doesn't fulfill his responsibility as he ought to, there is no grounds for reconciliation; there is no grounds for bringing them back together or getting everything right. God looks to and deals with the man in the home; it is his responsibility from God. A man must carry out his responsibilities if he is going to have the right kind of wife and the right kind of children. There can be a good woman in the home, but if the man does not carry out his responsibilities, there will be problems with the children. If there is any kind of schism in the home, there will be problems with children. So in God's structure, the authority and responsibility comes down from the top. God fulfills His responsibility; Christ fulfills

His responsibility; and when the man fulfills and takes his responsibility it will come on down. Col 3:18, 19 - "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them." Notice 'as it is fit in the Lord.' Understand that all this authority structure laid out in the Scripture has to do with Christians. Wives, obey your husbands 'in the Lord.' Ephesians 6:1 - "Children obey your parents in the Lord: for this is right." Again, the scripture says, 'in the Lord'; in other words, if the instructions they give you are in keeping with the Lord's commands and instructions. Where the children are concerned, not only is the father responsible but the mother likewise. Children are to be obedient not only to the father but to the mother as well. "Children, obey your parents in the Lord." They are responsible to their mother and their father. The Scripture says, "Honor thy father and thy mother."

I want to point out some falsities with the "Chain of Command." I will give you all the Scriptures that I have been able to find. First, that the women are to obey their husbands instead of God in matters of conscience. This is false. There is a verse of Scripture that settles this for me. Acts 5:29 - "Then Peter and the other apostles answer-

ed and said, We ought to obey God rather than men."

That is a Scriptural principle, it is not just taking care of that particular issue. We ought to obey God rather than man. I don't care what it is in the authority structure if what he tells us to do is in violation with what God or our moral convictions has told us to do, we are not to obey him, we are to obey God. I Timothy 2:9-10 - "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works." Here are instructions to women about how they are to adorn themselves. They are to dress modestly. Then if a husband comes along and says, "I don't want you to wear those long dresses to the knee they embarrass me. I want you to wear the mini-skirts like the other women do." What is the wife's response to be to this husband's request? She should say, "The Bible teaches me that I am supposed to dress modestly. I am sorry I cannot obey you. I am going to dress like the Word of God says."

In I Peter 3:1-7 we have the same kind of instructions concerning the matter of dressing properly and winning a person by your behaviour. You win your husband by your behaviour, by obeying God, not by doing what he wants you to do when it is contrary to what you ought to be doing. You won't win your husband to the Lord like that. You will win him by obeying God. Obey your husband in every way possible, if there are no Bible instructions or moral convictions involved. If he asks her to do something contrary to what the Scripture teaches then she is to say, "I obey God rather than man." We are to obey God rather than man, that is the key. Hebrews 10:25 - "Not forsaking the assembling of ourselves together, as the mass of some is;..." The woman has the responsibility to fulfill this command from the Lord regardless of whether her husband approves or not. Christians are individually responsible to God, and this individual responsibility supercedes any other authority in the authority structure.

Another idea about the chain of command is that children are to obey parents when they know God's will is something different. We are not talking about babies but those who have grown up. Let us use one of Bill Gothard's own illustrations. He says: "An eighteen-year-old boy plans to go into the ministry. He prays about what college to attend and finally chooses a top-ranking Bible College. His parents fail to comprehend the importance of either the ministry or the Bible education and they threaten to withhold all college funds unless he attends a near - by university. Their counsel to him is that if he learns another profession first, he can always have something to fall back on if he fails in the ministry. The son's point is that he doesn't plan to fail in

the ministry and that he needs the Bible training."

What is the boy to do? Bill Gothard says, "Attend the university."

That is unscriptural advice. If the boy at legal age has determined that it is God's will and knows God has called him into the ministry, he should attend that Bible College and go into the ministry even if he never sees his parents again. He ought to obey God rather than man. Where does the persecution come in that the Bible speaks about? The Scripture teaches that it is going to cost something to serve Jesus Christ. Luke 14:26,27. There is no cost in this kind of chain of command. It takes all of the responsibility away from the individual and puts it on some higher authority in the chain. It is one of the most subtle things you can find.

Another of Gothard's illustrations is as follows:

"A twenty-one-year-old girl who is supporting herself and living away from home firmly believes that it is God's will to marry a certain young man. This girl's parent's don't attend church. Both the girls and the one she wants to marry have a strong faith in God. The girl's parents strongly oppose this marriage, stating only that they don't think he is the right one for their daughter, and therefore, that the marriage won't work out. Both the girl and her boyfriend feel that the marriage will work out."

In the first place I don't like some of the vague wording of the illustration. He says, "this girl's parents don't attend church." Does he mean they are not born again Christians? Then why not say so. He further says, "Both the girl and the one she wants to marry have a strong faith in God." What is that suppose to mean? Moslems also have a strong faith in God, but that doesn't mean they are saved. Gothard's advice is that they should follow her parents wishes and not marry. This I do not believe to be sound advice. At what age is a person suppose to be out on his own. He goes on to show how wonderfully things will work out if they obey the girl's parents wishes, but this is all supposition and has no scriptural basis.

This is another area of concern about Gothard's "Chain of Command."

"Learning to understand what those in authority are really trying to achieve is essential, especially when we are commanded to do something which violates Scripture or moral convictions. If the basic intention of one in authority is to have us violate Scripture or moral convictions, we are not to obey. When Peter was told not to present the Gospel to anyone, he replied, "Whether it is right in the eyes of God for us to listen to what you say rather than to what he says, you must decide." (Acts 4:19).

We are not to violate Scripture or moral convictions See Page 11

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Letters To The Editor

trouble to call a relatively unknown critic and talk to you long distance one hour trying to get things right? Really, Dr. Hobbs, don't you think that ought to tell you something about the genuine greatness of Bill Gothard?

Sincerely yours,
Wallis C. Metts, Pastor

Dear Dr. Hobbs:

Greetings in our dear Redeemer's Name.

Your copies of the Projector are greatly appreciated in our home and we are in complete agreement with your stand on the vital issues of our day.

I am a fundamental, Bible-believing and Bible-preaching pastor but my ministry is in a Church connected with the Atlantic Baptist Convention. I myself take a strong separatist stand and seek to inform my people of the errors and

apostasy of many Churches affiliated with this Convention. I rejoice with some of our brethren that there are still a goodly number of pastors who are preaching the old-fashioned gospel message of salvation and precious souls are being won to Jesus Christ.

I write this letter as a word of encouragement for you to continue to, "earnestly contend for the faith which was once delivered unto the saints." That you will continue to expose error, heresy and the apostate teachings of the false prophets that have risen up in the last days.

May the good Lord richly bless you and through the instrumentality of the "Projector" bring "many sons into glory".

Yours because His

Rev. Kitchener Daw

We are not to violate Scripture or moral convictions no matter if the authority over us has our good in mind or not. The basic intentions of the one over us has nothing to do with it. We are to do right at all times.

Suppose we have a ten year old boy who is a Christian. He has trusted the Lord and wants to do what is right, but his dad and mom aren't saved. Somebody comes and knocks on the door. His dad says, "Son, go to the door and tell them I am not at home." What is the son supposed to do? Lie for his dad? No, he should say, "Dad, I am not going to lie for you. If you want to tell him that, you can send mom or tell him yourself. I am not going to lie." It is never right to do wrong - not even if your daddy tells you to. You say he might get beaten for it. Well, folks have been killed for standing for the truth. If that boy stands for truth the Lord will bless him and give him strength to stand. It will put some character in him. We have become so weak-kneed that we

don't stop to evaluate things in the light of the Word of God.

One more thing I want to point out about the chain of command. The man responsible to Christ; that is individual responsibility. The child is responsible to his father in the chain of command as long as the instructions are given in the Lord. When it is not in the Lord the responsibility reverts back to Christ. As long as there is no conflict our responsibility is as it should be in the chain of command, but when instructions are given contrary to the Word of God or our moral convictions, whether it is the government or any other organization of man we are to obey God rather than man. We must keep that principle straight, and it is so simple. I know churches that have all kind of problems over this thing. Women leaving church because they said their husbands didn't want them to go. He didn't want her to go to Sunday School and church. Well, if he ties you down and ropes you to the bed, I guess he would have you physically tied. But he would have to tie me every Sunday or every time the house of God was open. Because the Bible says, "Forsake not the assembling of yourselves together." That is a Scriptural command to Christians. That supersedes man. See how simple it is?

This past year I was talking to a school president about a

situation in which he had interviewed a young lady to come teach at his school. She was 36 years old and single, but her mother objected. The mother said she wanted her to stay at home rather than go and serve the Lord in this teaching ministry. The lady felt that she should go serve and teach at that school, but because of the teaching she had received at Gothard's seminars, she felt she must stay home with her mother. That is sad. Thirty-six years old and still tied to mama's apron strings! If her place of service was there or if there were some extenuating circumstances and the mother was seriously ill, then you could understand it. The Bible is clear on this. One time a man came to Jesus. He said: Luke 9:61 - "And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." Jesus said: Luke 9:62 - "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Some persecution, suffering, separation and leaving of loved ones is involved in following the Lord.

Next month, Lord willing, we plan to look into Bill Gothard's board; the problem of bad translations and possibly other areas of concern in the teachings of Bill Gothard.

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RESOLUTION OF THE NORTH CAROLINA AND VIRGINIA INDEPENDENT BAPTIST FELLOWSHIP CONCERNING THE BILLY GRAHAM TIDEWATER CRUSADE OF HAMPTON AND NORFOLK, VIRGINIA

Crusade causes much confusion to the non-Christian (unsaved) observers by recognizing rationalistic modernism and ritualistic Catholicism as being on an equal to historic Christianity. Thus these Crusades erase the distinctions between fundamental, Bible-believing Christianity and apostate formalism and ritualism.

Whereas (5) the Graham Crusade is helping usher in the apostate ecumenical church of Revelation chapter 17 by its approval of the clergymen, churches, and organizations associated with the National Council of Churches of Christ, the National Association of Evangelicals, and the World Council of Churches of Christ. Thus we the members of the Independent Baptist Fellowship of North Carolina and Virginia denounce and repudiate the Graham Tidewater Crusade because of:

(1) its imperiling of the uninformed by its indetermi-

nate position with religious apostasy;

(2) and its direct disobedience to the Scriptures on ecumenical separation (Rom. 16:17; 1 Cor. 10:20; 2 Cor. 6:14-18; Eph. 5:11; 2 Thess. 3:6, 14; 1 Tim. 6:3-5; 2 Tim. 3:5, 6; Titus 3:10; 2 John 6-11; Jude 3, 4).

Submitted by the appointed Resolution Committee.

Charles J. Anderson, Chairman; Dean, Tabernacle Baptist Bible Institute of Virginia Beach, Va.

Bob Boyett, Pastor of the Grace Baptist Church of Tarboro, N.C.

Harold A. Cawood, Pastor of the Grace Temple Baptist Church of Richmond, Va.

Passed unanimously on September 6, 1974 by the Independent Baptist Fellowship of North Carolina and Virginia meeting at the Grace Baptist Church in Petersburg, Va.

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Should The Christian Store Food?

By Dr. Dayton Hobbs

What should a Christian's response be to all the talk and even possible evidence of an economic crisis or calamity in this country? I've heard of some who are frantically storing up food for the crash. The Mormons have long suggested that one should have a year's supply of food stored up. What should the born-again Christian's attitude be about these things. The Word of God has the answer in this matter as in all other matters.

Matthew 6:25-34

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; not yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

This is the Christian's response. It is wicked and a lack of faith to be fearful and concerned over the matter of our natural needs. These are the things the unsaved seek after.

We live in a part of the country, along the Gulf Coast, where hurricanes occasionally strike. When one strikes an area it is possible to be out of food and water for a period of days. It has always been our custom to store enough food, water and other supplies for such a time. I think it is wise to be as prepared for emergencies that may occur, and quite another to try to store food for extended periods of time such as famine, national disasters etc. which may extend over a year or more.

The first step is to store food; then guns and ammunition must be stored to protect the food. Obviously the guns are for the purpose of shooting those who were not as wise as you were and did not store food. This doesn't sound to me like the role of the Christian shooting hungry people to protect the food supply!

If the time ever comes when we have famine or other national disaster in this country, and it certainly is a possibility, you can be sure the Lord will take care of His children, and they will not be cutting each other's throat for a piece of bread.

Our work is solemn, therefore we dare not trifle.
Our task is difficult, therefore we dare not delay.
Our path is narrow, therefore we dare not wander.
Our prize will be glorious, therefore we dare not faint.
Selected

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What Think Ye Of Christ?

What think ye of Christ? Is He your Saviour? Is He your Lord and Master? Will He someday be that One Whom you can look upon and recognize Him immediately with the scars in His body, with nailprints in His hands and His feet, the thornmarks on his brow, the spear scar in His side?

Oh, I'll recognize Him! And I can say, "I love thee Lord Jesus; I know Thou art mine; for Thee all the follies of sin I resign; and if ever I loved thee, my Jesus, 'tis now."

What think ye of Christ?

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