

# The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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## GOD

### DREW THE LINE

MALE

FEMALE

### LET US NOT ERASE IT

—By S. Franklin Logsdon

"Every man did that which was right in his own eyes," is the summation of the message in the book of Judges. The authority of consensus was substituted for the authority of God's Word. The people had plunged into conceptual bankruptcy. Their concepts of Deity and all sacred verities had been modified so much in their thoughts and actions that absolutes had vanished.

Our day bears a sad and alarming resemblance. Divine displeasure was provoked then. It surely is being provoked today. These apostate days, termed "perilous times" (II Timothy 3:1), are being aided and abetted by the conduct of many professing believers. The destruction of divinely-established distinctions is one of Satan's most effective stratagems.

Instructing the priests of old, God said, "They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean" (Ezekiel 44:23). The failure of the priests to follow this command precipitated the spiritual destitution recorded in the minor prophets and the four hundred years of darkness which ensued.

The Lord drew a line of demarcation between Israel and the Egyptian (Exodus 11:7). He has drawn a similar line of distinction between the Church and the world (system) today (I John 2:15). He has drawn other distinct lines between Truth and error, between the Spirit and the flesh, between obedience and disobedience, between the male and the female, to mention a few. We now address ourselves to the last-mentioned, the male and the female.

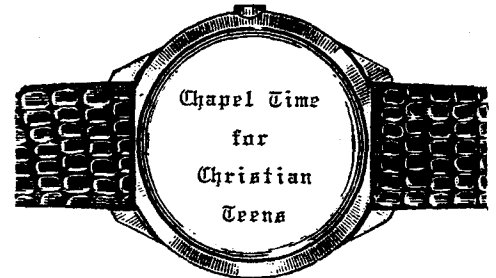
God said, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do are abomination (disgusting) unto the LORD thy God" (Deuteronomy 22:5).

In recent years, multitudes of professing Christians have come to believe the Lord did not mean what He has said in this simply-stated warning. But Jamieson, Fausett and Brown Commentary explains how this verse of Scripture generally was understood before our day of apostate confusion perverted thinking and destroyed standards:

*Sex is to be distinguished by apparel. The adoption of the habiliments of the one sex by the other is an outrage on decency, obliterates the distinction of nature by fostering softness and effeminacy in the man, impudence and boldness in the woman, as well as levity and hypocrisy in both; and, in short, opens the door to an influx of so many ills that all who wear the dress of another sex are pronounced an abomination unto the Lord.*

Some women who wear pants or pantsuits claim that Deuteronomy 22:11 offsets or cancels verse 5. It reads: "Thou shalt not wear a garment of divers sorts, as of woollen and linen together." The argument is advanced that, if you take Deuteronomy 22:5 for this day, you will have to take verse 11 as well. But the Lord does not so contradict Himself. Verse 5 is a moral law. It is for "woman," for "man." That is, for ALL, for all time. And why? Because moral laws cannot change unless God changes. Verse 11, as is so plainly seen, is a regulatory instruction — "Thou," meaning Israel. Regulatory instructions are for specific people and for particular times, but moral laws never change. This is true throughout the Scriptures. We would have grave trouble understanding the Word and will of the Lord if we did not distinguish between moral laws and regulatory instructions.

See p. 2



PRACTICAL INSTRUCTIONS FOR YOUTH  
Dr. William Liverman  
(Preached at Chapel  
to the Young People at  
SRCS and College)

I want to talk with you informally about your preparation for life. I love young people. I love all those who are in the process of training — getting ready for life, and that is exactly what you folks here are doing this morning. You are here because you want the best in the way of training. You want to be equipped for any emergency or any situation that exists out there in the world. It is for this reason that you are here when you could be at a public school where you would certainly get less than the best. But in this type of atmosphere, with this type of staff and leadership, you are in a position of getting the very best so that you can be equipped and ready for any emergency that may be ahead of you out there. But now, to be ready for life's emergencies, there are certain basic principles that we need to adhere to. I want to give you, this morning, ten basic principles — ten basic commandments which are essential for us to adhere to if we are to be successful. And I am sure all of us here want to be successful. It does not mean that we will make a million dollars the first year after we graduate from high school, or that we will build a school two or three years following that. Success simply means that, from heaven's point of view, we are doing well the thing that God has for each of us. Bigness sometimes is what we equate with success, but bigness is not always an indication of

See p. 6

# Editor's Desk

With this edition of The PROJECTOR, a new column begins entitled "The Chapel Corner." This column has the logo of a watch and watch band, but instead of a face, the title of the column appears. This column is especially designed for young people of high school and college age; however, I believe it will be a blessing to everyone. Timely messages of a practical nature for youth will appear. This first edition of "The Chapel Corner" begins on the front page, but in future months, it will be a regular inside feature. I believe we have the perfect message to initiate "The Chapel Corner." As a matter of fact, it was as I re-read Dr. Liverman's excellent chapel message, given to our college and high school students, that the idea for a regular monthly column for young folks came to me. Dr. Liverman spent some thirty years as Dean of Men at Bob Jones University and knows and understands the problems of young people as very few people do. His warm heart, his wit, and his knowledge of the Word of God give him the kind of message that appeals to youth. We begin his message with this edition and will continue it next month. Future editions will feature messages by Dr. Bob Jones, Sr., and others.

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
Thank you for your uncompromising work!

In Christ,  
W. and L. S.  
Wahiawa, HI

**The PROJECTOR**

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From p. 1

## GOD DREW THE LINE MALE ————— FEMALE LET US NOT ERASE IT

Can any discerning believer maintain that this fad of pant garments for women is not assisting in the diabolical scheme to destroy divine distinctions? Can any Christian be sure that this endtime habit is not depreciating the finer qualities of femininity? Would any woman of integrity walk down the street, much less attend church, with her husband wearing a dress?

Richard Cohen, in an editorial in the WASHINGTON POST (6/4/77), wrote, *My son asked a perfectly logical question: Why can't boys wear skirts? I clutched, I froze, and what I wanted to say right off, but didn't, was something like "You ever put on a skirt and I'll break your neck."* Is it unfair to ask why mothers do not have a kindred feeling about their daughters wearing pants?

As a twelve-year-old boy, I made a strong plea to change from knee breeches to long pants. Dad refused utterly, explaining that I must wait until I was thirteen, because long pants are a symbol of manhood. This is still true.

It cannot be questioned that, in our culture, pants have always been understood to be a man's established institution. This fact was never challenged until the foundations began to crumble in these apostate days, called "perilous (dangerous) times" (II Timothy 3:1).

On June 25, 1977, the American Broadcasting Company, in a research presentation called "Close-up," stated, *Approximately twenty-five years ago, the female began to adopt the life-styles of men, to demand men's work-patterns, to participate in masculine activities, and to wear masculine apparel.*

No woman can legitimately oppose the ungodly Equal Rights Amendment who, wittingly or unwittingly, wears the uniform of the movement. From time immemorial, it has been commonly colloquial, when alluding to leadership authority, to ask, *Who wears the pants?* Hence, explicit or implied, the slogan of the ERA is simply this: *We want to wear the pants.* Christian women who fall into this practice are in serious trouble with the Lord.

Why is it that in so many Christ-honoring schools and colleges it is a dismissible offense for a co-ed to wear pants or pantsuits? Can we be too careful in avoiding pitfalls when the true standards of holiness are so high, and when we know that

every believer is a member of the body of Christ?

It is not uncommon to hear a husband say, *Once in my wife's side of our twin wardrobe there was not one item that resembled anything in mine. Now, when the doors are open, it is difficult to tell the difference.*

Paul Harvey, in a coast-to-coast newscast, made this comment: *Looking down the corridors of a high school or college when classes are changing, it is virtually impossible to tell which are male and which are female, apart from the way they carry their books.* Yet, the infinite God who made man calls for a definite distinction of dress.

All over the continent, rest rooms in public places display a pants symbol for males and a skirt symbol for females, a distinction always understood.

If pants for women are legitimate now, why weren't they acceptable earlier? It can't be pleaded that it is a change of styles. Styles are modifications within a general pattern or context; a symbol is a complete change of concept. Long hair for men, for instance, according to the Communist handbook for the corruption of American youth, is not a style but a symbol — a symbol of rebellion. They claim, *Every male with long hair is a TV commercial for the revolution.*

Such matters, in the final analysis, at least for the Christian, are not appraised by opinion or argument or interpretation, but by spiritual discernment and obedience to the Spirit of God. To plead that "I see nothing wrong with it" is not tenable. Adam saw nothing wrong with Eve eating the fruit. He joined her in doing so. Cain saw nothing wrong with offering grain in worship. Aaron saw nothing wrong with the people dancing around a golden calf. Yet, each of these was a serious offense to the Lord and brought His strong condemnation.

The following was copied along the way, and was said to be a manifesto of a company of concerned college students:

*Please give us back our girls. We've had it! Take away the pants and other male garments which have become a blighting scourge in blacking out as a thick cloud the loveliness with which the divine Creator endowed womanhood.*

See p. 6



**Focus  
On  
Religion**  
BY

PETER J. FOXX

**ECUMENICAL EVENT**

The National Council of Churches was born in Cleveland, Ohio in 1950 and recently celebrated its 30th anniversary with what was termed an "Ecumenical Event." TIME magazine reports that, although over 2000 clergy were expected to attend, only 900 actually showed up.

For three decades, the National Council of Churches has used its influence to promote hard line political and religious liberalism. The NCC, with its 32 denominations and 40 million members, has championed the causes of spiritual apostasy, religious ecumenicalism, and left-wing socialism. Needless to say, this organization, befriended by Billy Graham, has been a historical antagonist of Fundamentalism and the true work of Jesus Christ.

To counteract what may be a weakening from within the NCC, a new president has been chosen. He is Methodist Bishop James Armstrong of Indiana. TIME characterizes the 57-year-old Armstrong as "strong-willed and outspoken" and as a "burly, smiling, old-fashioned doer who can wrangle with opponents while magically retaining their affection." Armstrong is known for his work in racial integration and as mediator in the Indian uprising at Wounded Knee in 1973.

**BJU TAX CASE**

GREENVILLE, S.C....An announcement affecting every church and Christian school in America was made on October 13, when the United States Supreme Court decided it will hear the tax case of Bob Jones University. The issue to be decided by the court involves whether the government can deny tax exemption to schools that violate what the government considers federal public policy.

Dr. Bob Jones III, University president, calls the case "a landmark decision." He thinks that is why the court is willing to hear the case. "This issue has never

been decided on before by the Supreme Court. There is no similar law case ever in the history of the country."

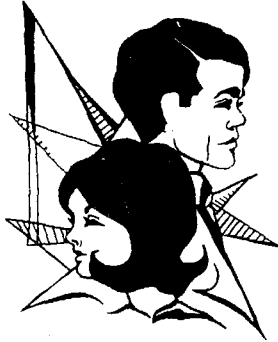
"I am elated that they have agreed to hear it," Dr. Jones said. "I think the constitutional issues are such that I don't think they could afford not to hear it."

In outlining the case at a news conference, Dr. Jones said that for the last six years, Bob Jones University has been in litigation. "The IRS has been our adversary, and the issue has been whether or not we can practice our religious conviction without being taxed for those convictions. We have gone through a series of trials, beginning with the district court here in

South Carolina which sided in our favor. Judge Robert Chapman wrote a magnificent decision, stating that federal public policy is not as important as First Amendment rights, establishing that Bob Jones University had sincere and long-established beliefs based upon the Word of God which the IRS was seeking to discredit. Those needs entail the Scriptural teaching that interracial dating and marriage was forbidden in the Word of God.

"I am very happy to say that the Supreme Court announced that it would take the case in hearing. We believe that arguments may be made sometime in January, and about two

See p. 6



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# Stars of the Morning

By "Aunt Carolyn"

## RUTH'S CHRISTMAS



as told by  
"Aunt Carolyn"

It was the night before Christmas. Two little girls sat with their mother in the cozy back parlor of a large farm house in New England. The little girls were very uneasy. Ruth, the older sister, was pretending to read, but was all the while listening intently for sleighbells, while Sophy ran every five minutes to the window and raised the curtain to look out. "Why don't they come, Mother? I am sure it was time an hour ago," she said.

"Perhaps the stage to Middletown was detained by the snow," replied the mother. "You know it has snowed all morning, and the roads might not be cleared."

"Father will have plenty of time, then, to buy us some Christmas presents in Middletown while he is waiting," said Sophy, who always looked at the bright side of things. "There, I hear sleighbells! Yes, they are driving into the yard," and Sophy pressed her face to the window in her eagerness to see. "It is bright as day, almost, and I can see them. There is Charley, and there is Fred; Father is driving; and who is that other man? There is somebody else in the sleigh."

"Oh dear! I hope the boys haven't brought anybody home with them," said Ruth fretfully; "It will spoil all our Christmas."

Her mother and sister did not answer but went immediately to the door.

There were kisses all around and warm shaking of hands, and Fred said, "This is my classmate, Wilson, Mother. Wilson, this is little Sophy. But where is Ruth?"

Ruth was in the parlor, pouting.

"Halloo, Ruth!" said Fred, entering the room; "Sorry to see us?"

Ruth came forward and kissed her brothers. She answered Mr. Wilson's pleasant greeting, but looked very sour, and did not take his offered hand. Her father came in

while the young men were taking off their overcoats, and they all went in to supper. Charles led Ruth by the hand, and Fred took Sophy, who laughed and chattered delightfully, not noticing Ruth's reproving look at her. She was just as happy to be quiet, sitting by Fred and looking across to Charley and listening to what was said, while she was busy with her supper. But Ruth was very much offended that Charley talked to Wilson instead of her, and she did not recover herself during supper.

As everyone rose from the table to go back into the parlor, Ruth felt Sophy pull her dress, and she turned rather impatiently to see what she wanted.

"Wait a minute, will you, Ruthie? I have a nice little plan."

"I never saw anybody who had so many 'nice little plans' as you," said Ruth, ungraciously, "but they never turn out to be anything."

"I have been trying to think all supper time," said the good-natured child, not noticing her sister's ill humor, "what I could give Mr. Wilson. What will you give him?"

"I won't give him anything," said Ruth, scornfully. "He had no business to come here, spoiling our Christmas."

"Why, Fred invited him, Ruth! He is in his class in college. He didn't know that you wouldn't want him to come. I thought I might give him that bookmark. I think it would be very suitable, because it has a Bible on it, and Fred told me Wilson is going to be a minister."

"Well, I shan't give him anything! I don't like him!"

"What are my little sisters talking about?" asked Charley behind them.

Ruth did not answer, and Sophy said, "Oh, I am thinking what I can give Mr. Wilson for Christmas."

"That's right!" said Charles. "Mr. Wilson has no pleasant home to go to, as we have. His father died when he was a little boy, and two years ago his mother and his only little sister died. He loved them both very much, and he is very lonely at such times as Thanksgiving and Christmas, when other people go home and see their friends."

The quick tears came into Sophy's eyes, and Ruth blushed; she began to be very much ashamed of herself.

"I hope you will see how pleasant you can make it for him," said their brother, turning to go back into the parlor.

"Yes, I will," said Sophy.

Ruth said nothing, but she resolved to be more amiable in the future. Nobody could be more charm-

ing than she if she were in a happy mood, so her fits of ill humor were the more noticeable.

Sophy followed Charles, but Ruth remained behind and looked into the fire in the huge, brick fireplace. Her thoughts were soon abruptly interrupted.

"Come and carry the candle for us, Ruthie. Sophy and I are going after some apples."

Of course it was Fred, and Ruth must do as she was asked, so she went sulking along with the candle. Ruth was in that mood in which one does not care to speak, unless to contradict. So she said nothing but followed Fred and Sophy up the stairs. Sophy lugged the loving old pussycat and was saying, "You darling old cat!" while Fred carried the apples and sang snatches of old ballads and songs.

What a good time it would have been for Ruth to have turned about and begun to feel and do better! She might have run off by herself and prayed and asked the Lord to forgive her of her selfishness. She might have obliged herself to smile or at least look pleasant. She might have been happy and made the whole room more cheerful for the others. But she did nothing of the kind. She never spoke; she only sat looking like a thundercloud.

When they went out to the back kitchen, instead of beginning to crack nuts, Charles drew a chair up to the warm cooking stove and took Ruth in his lap.

"What ails my little sister?" he said.

Ruth began to cry.

"Why, what is it? What has happened Christmas eve to trouble you so?"

"Nothing," said Ruth, wiping her eyes.

"You know," said Charles, "we celebrate Christmas in memory of the birth of Christ. How joyful the angels were when He was born! What a grand anthem that was which the shepherds heard them singing—

*Glory to God in the highest,  
and on earth peace,  
good will toward men.*

Don't you think we ought to be happy if the angels were? I suppose it did not concern them so much as us, but they were very glad on our account."

"It is very hard to be good," said Ruth. "If we don't like things, how can we pretend to? Besides, if we did, it would be deceitful."

"If anything happens that doesn't quite suit us, it does not help us to fret about it. If we cannot reason ourselves out of our dislike or ask God to help us have the right attitude, we had better turn our attention to something else.



## The Other Side

with Dave Johnson

### UNIONS

A year ago, most of us didn't know what PATCO was, nor were we acquainted with Solidarity. Unions have been brought to our attention recently by events which have altered many lifestyles in this country and abroad. Hundreds of editorials have been written in various magazines, and even in Christian periodicals, concerning the good and bad, or right and wrong, of unions.

In the reading which I have done recently, I find two positions concerning unions. One position is that unions are basically good, and we must accept the few bad qualities of unions along with the many good. The other position is that unions were good when they were first organized, but now they are either bad or at least questionable. This position comes from the same people who say similar things about public schools, i.e., they were good when they were started, but they have gone bad.

Most of our readers realize that public schools are not good nor were they ever good, because they are built on a bad principle. Likewise, unions violate a principle—that of individuality. This principle can be found in I Corinthians 12:4-11, as well as other portions of God's Word.

Unions are a conspiracy of labor against management, as well as a conspiracy of union labor against non-union labor. Labor against management in that it demands the highest wage for the least productive member, and labor against labor in that those who would work for less are denied that opportunity.

Collective bargaining takes away a person's individuality. We should bargain as individuals, since each individual is unique, distinct, and complete in himself. We, as individuals, are not merely a cell within an organism. We are the organism. It is the socialist who wants to take away our individuality. God sees us as individuals; the socialist sees us as part of the group.

Am I saying that Christians should not join unions? No! I am saying that joining a union violates a Christian principle. "But," you

From p. 4

## RUTH'S CHRISTMAS

There are some things we can't get away from," and Charley went on.

"Now you will try to feel a little more glad we have come home, won't you, dear?"

"Oh, Charley, don't think I am not glad. I will be pleasanter. I am very glad to see you, Charley, and Fred, too."

"And not Mr. Wilson?"

"Well, I am not acquainted with him, and it would not be right to be so glad to see him as I am you."

Charles was silent a few minutes, and then he said, "What if the Lord Jesus should come and knock at our door, and say as He once did when on earth, 'The Son of Man hath not where to lay his head.' I wonder if my little sister would send Him away in the cold and snow, or if she would make herself disagreeable about His spending Christmas with us, supposing someone of us invited Him in?"

Ruth was shocked. "Oh, Charley! Don't say so. No, I shouldn't do that!"

"But don't you know, as He says He shall say at the last to some people, 'I was a stranger, and ye took me not in; and when they inquire what He means, He says what they do to His brethren He shall consider as done to Himself?'"

say, "where would we be today without unions?" My reply is, "Where would we be today without public schools?" I know about the terrible working conditions which existed in the early days of our industrial progress. I also know that the conditions which we are told about are greatly over-emphasized. Those conditions existed because of men's wicked hearts, and no union ever changed a man's heart.

Samuel Gompers, founder of the U.S. labor movement, knew more about the principle of individuality than most church members today. Gompers said,

*Doing for people what they can and ought to do for themselves is a dangerous experiment. In the last analysis, the welfare of the workers depends upon their own initiative. Whatever is done under the guise of philanthropy or social morality which in any way lessens initiative is the greatest crime that can be committed against the toilers.*

This dangerous experiment has resulted in decreased productivity, unemployment, and violent crimes because of the lost initiative among

"Why, Charley, I never thought of it that way"; and Ruth held her breath with surprise and awe.

Then she carried the light while Charles brought walnuts from the attic, and when they were cracked, she went pleasantly for plates. As she carried them in, she looked earnestly at Mr. Wilson, saying to herself, "So he is one who Christ has sent here for us to be kind to in place of Himself." He saw her look of interest, and as he took a plate of nuts from her, he thanked her so kindly that she added—in her mind—"and he is a lovely man besides, and my behavior was very ugly." Then she seated herself in a chair that happened to be near him, and he began a very interesting talk about nuts. You would not have thought there was so much that could be said about nuts, and so much that was entertaining as well.

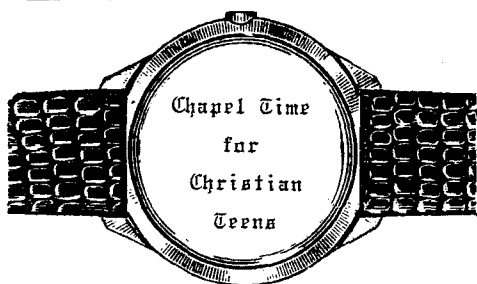
The next morning, by the time the Christmas breakfast table had been set, the house was warm and lively with excitement. The cheery kitchen was full of the fragrance of coffee and hot muffins and nicely cooked fowl. And under the napkin at every place were packages that held delightful secrets. What a merry time they all had looking under their napkins! Cries of delight rose from every person as they opened gifts from loved ones—poem books, homespun mittens, tiny plum cakes, socks from Mother.

See p. 8

union members.

Unions are not new. In the days of Roman peace (Pax Romana—30 B.C. - 180 A.D.), the people joined guilds. Later, during and after the Crusades, people joined similar craft and merchant guilds in which three distinct classes were noted: apprentice, journeyman, and master. It is interesting that true believers in Christ did not join these guilds, because to join was to be identified with the patron saint or god of the guildhall. These same principles of the guilds have filtered down to our present-day unions, i.e., three degrees and a definite religious association. All unions have a chaplain to preside over the religious activities of the union hall. This religion cannot be Christianity because Christ would be very offensive to the mixed multitude of the union members.

God expects us to obey the principles of Scripture in every aspect of life. To obey them, we must know them, and to know them, we must study to show ourselves approved unto God - II Timothy 2:15.



success. Success, young people, is finding the will of God and doing it. And you must always remember that "Little is big, if God is in it" and that "You and God make a majority in any community." And so, I want to share with you this morning, in a fatherly sort of way, some basic guidelines for successful living as Christian young people.

#### BE REAL MEN AND REAL WOMEN

In the first place I would say, young folks, that if you are to be successful, you must be real men and real women. If I were talking to folks in the lumber business, I would say, "60 feet without a knot." That is a pretty decent piece of timber, isn't it? If I were talking to people in the textile industry, I would say, "All wool and a yard wide." There is no room for synthetics in this business, young folks. We must be 24 carat, as well as true blue. You know, we teach some by what we say, more by what we do, but most by what we are. Do you realize, young folks, that what you are speaks so loudly that that which you say cannot be heard? Men are looking for better methods, but God is looking for better men. What we need today is young folks who will give their whole minds to their preparation, their whole souls to their presentation, and their whole lives to their illustration. Such young people will not take the line of least resistance. They will not yield to temptation. They will not forsake their ideals — but they will hang in there and give their preparation for life the very best that they can possibly give. We must be real men and real women if we are to be successful. Not the kind who look for an easy way out, who see how little they can do for their teachers, who are untruthful when confronted with some misbehavior, or who will take advantage of an opportunity to be perhaps dishonest on a test. Real men and real women are the kind who "Dare to be a Daniel," who "dare to stand alone," who "dare to have a purpose firm," and who "dare to make it known."

TO BE CONTINUED  
NEXT MONTH

From p. 3

## GOD MALE — DREW THE LINE — FEMALE LET US NOT ERASE IT

*Give us back the silk and satin and lace, even the gingham and calico in the former modest apparel, that once again the beauty of the fairer sex may elicit our fond appreciation and our profound respect.*

*Our plea is not alone a selfish one. It isn't merely a desire to regain what we now know is our great loss of feminine charm? Our concern is also for the coming generations. We fear, as things now are going, our babies will not have mothers of the dainty, attractive, commanding sort, but the fearful monstrosity of unisex.*

It is not because of delicate sensibilities or personal prejudices that we raise our voice in warning sincere women who really have a deep desire to do the will of God. It is because we know that we cannot be a blessing and an "abomination" at the same time. That which stately displeases the Lord would, of course, prevent His blessing.

The Holy One, in expressing His detestation of homosexuality, employed exactly the same word (abomination) in I Kings 14:24 that he used in condemning the wearing of clothing of the opposite sex in Deuteronomy 22:5.

It is hoped that, with the proper discernment, it will become apparent to the more sincere women caught in this endtime development that it not only encroaches upon a province so long traditionally man's but that it violates a divine commandment.

With time running out and with the coming of the Lord so apparently near, we would do well to give the Lord the benefit of the doubt where there is some question of Christian propriety. To be on the safe side is always more satisfying and more conducive to a deeper prayer life and a closer walk with the Lord.

## BJU TAX CASE

or three months after that, we believe that we can expect a decision. We fully expect it to be a favorable decision. The Justice Department, our adversary in this matter, filed a brief with the Supreme Court asking them to hear this case also, so both sides had requested the Court to hear it. We are glad that they are going to. We also had several amicus briefs (friend-of-the-court) filed by other religious groups whose religious beliefs vary extremely from ours, who realized that their right to those beliefs were greatly in jeopardy if we lost this case. We expect other religious groups, including the National Council of Churches and several Catholic groups and others — again, who disagree with us and we with them on matters of what the Bible teaches — to realize that none of us will have a right to anything we believe religiously if the University loses this case. We expect those groups to file amicus briefs also."

Dr. Jones said that should the University be unsuccessful in this case before the Supreme Court, it stands to lose millions of dollars. The IRS is seeking to make this decision retroactive to 1970. "If we are taxed on our income from 1970, you can imagine — literally

millions of dollars will be lost. That whole issue will have to be litigated separately, however, to determine the basis of taxation if we are indeed decided to be taxable. I perceive many years yet of legal entanglement before we even pay the first dollar in taxes. Naturally, we will pay as little as we can, and since 1976, we have operated as though we might be taxable, and so the manner in which our depreciation schedules were established, etc., have taken the tax bite out to a great degree, and from 1976 until now, if we are taxed on that portion we will pay very little. We have seen to that."

William Ball, noted constitutional attorney of Harrisburg, PA, will argue the University's case before the Supreme Court. Mr. Ball has been lead counsel in litigations in 20 states and in 19 cases to the U.S. Supreme Court, including the landmark decision in the Amish case, Wisconsin vs. Yoder.

Temple Times — East Point, Ga.  
November 1, 1981

# “Dungeons & Dragons” The Occult And Psychodrama

One of the “hottest”, 1980 Christmas toys for girls and boys was the so-called *Dungeons & Dragons* game. Selection ranged from coloring books for younger children to games such as “Tunnels and Trolls: A Sword and Sorcery Fantasy Role-Playing Game,” “Hellpits of Nightfang,” and guide books for dungeon masters, etc. Sold through toy stores, the games were merchandised as “fun and fantasy.” Players compete to “summon demons to defeat opponents,” to “employ dark forces to win battles,” etc. Games are also used in classes for “gifted” children in some public schools. Now, games have been up-dated to include “electronic” version (to be plugged into TV sets, etc.). Thus, “dungeons and dragons” will probably be a “hot” item again for “Christmas” presents this year.

Some may think games harmless, strictly fun, fantasy and entertainment. Beware! They are not! Parents who buy or allow such games are playing with dynamite—and, their children’s souls. They open their homes, and their children, to subtle introduction to the occult and the malignant world of psychotherapy (mind alteration, values modification). There is nothing benign about these games: they are part of the increasing spread of the occult, a push that will increase in tempo and fervor as satan’s time grows shorter.

Consider also the dangerous role-playing component of these games: role-playing is a subtle (suger-coated) form of psycho-drama adapted to humanistic designs for sensitivity training and values modification. Some Christians may view role-playing as harmless. Fact is, it is a first-step form of psychotherapy that can destroy what humanists call “the God syndrome” (i.e. belief in God) . . . in others words it is the first step toward subtly inducing a child to reject the religious training of home and church. Psychodrama used extensively in USSR to separate children from traditional religious values held by parents (substituting State for God, creating faith in all-powerful State while weakening and then destroying faith in God).

Highly directed and sophisticated socio-drama or psycho-drama (psychotherapy) can destroy traditional values and imprint a subject’s mind with “new” or no values. Lavrenti Beria, Soviet master-manipulator, used such methods to develop the USSR’s psychopolitical warfare (psychopolitics/brain-washing).

Psychodramatic techniques (the root of role-playing) were introduced in the early 1900s by Dr. Jacob L. Moreno, a contemporary of Sigmund Freud. Moreno wrote that his objective was to develop “a positive religion” (for evidence of how his work has been implemented and is being implemented, see “Humanist manifesto I” (1933), and “Humanist Manifesto II” (1973)). Such a “positive” religion, wrote Moreno, would be expanded and improved by science while making use of “insights” of Marxism. In his 1932 book, “Who Shall Survive,” Moreno wrote that through psycho-drama with role-playing “we will destroy the God syndrome.”

Moreno set forth his intentions: “The idea was that if you can ‘play a role’—for instance, the role of God—and develop that role and stop its playing at will, you will begin to learn how not to be possessed of that role—The only way to get rid of the God syndrome is to act it out.”

“Values clarification,” sensitivity training, role-playing, have been going on in the USA for decades; it is part of a program to remold American traditions and values through generational-revision (Judges 2:10). The seemingly innocuous games of “fantasy” would seem to be a part of that strategy.

## Consider The Biblical Principles

1. The occult: Trafficking (even trifling) with the occult—demons, witchcraft, dark forces (ouija boards, taro cards, astrology, fortune telling, charms—is paganism (idolatry). Such is an anathema, an abomination, to The Lord God. “. . .neither shall you use enchantment (sorcery), nor observe times (astrology). . . Regard not them that have familiar spirits, neither seek after wixards, to be defiled by them” (Leviticus 19:26). See also Isaiah 47:12-14; Jeremiah 10:2, etc. Demons are unclean spirits (Matthew 10:1), evil spirits (Acts 19:12), fallen angels who rebelled and are now in darkness unto judgment (Jude 6); their power is limited but not ended (2 Peter 2:4), they serve the prince of darkness, the prince of this world (humanism) Matthew 12:24; John 12:31).

Occult practices are a sin that honors satan rather than God; it makes God’s enemies the guide, the hope and source of knowledge. How can we live in and for Christ Jesus and traffice with satan? We must not depart “from the faith” or give heed to “seducing

spirits and doctrines of the devil” (1 Timothy 4:1). Once a person’s delight (interest) is in the occult rather than in the love and law and prophets of The Lord God, a door is opened unto satan. “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are” (Romans 6:16).

We must not be preoccupied with thoughts or fears of satan or his demons; but certainly we should be aware of and on guard against such forces. How are we to shun, to overcome, such evil entities? God’s word counsels us: (1) “Submit yourselves therefore unto God, (2) Resist the devil and he will flee from you” (James 4:7,8).

2. Role-playing (psychodrama): Role-playing (assuming another’s identity and values as contrasted with legitimate dramatic arts) is ungodly, dangerous deadly. First recorded case of role-playing? Eve, in the Garden of Eden when satan tempted her into trying to play the role of a god (Genesis 3:5).

Mrs. F.C. Bosworth, Pro-Family Forum, Cleveland, sets forth two basic premises on which psychodrama (role-playing) must be opposed: “(1) The root determines the fruit (Matthew 7:17); the root of role-playing is humanistic psychology with the intent to ‘play God out of one’s life.’ (2) The method is the message and there is no way to use psycho-drama (role-playing) method in a Christian way; the underlying message of role-playing will always be the message of humanism.”

“The fool hath said in his heart there is no God” (Psalm 14:1); satan said we would be like God (Isaiah 14:14). Surely it must be clear that Christians must have no part of those who deny God or would play God; surely we must not fall prey to their schemes and devices. “Learn not the way of the heathen” (Jeremiah 10:12).

In addition to its other, and insidious, evils, role-playing invites (encourages) escapism, nihilism, and situational ethics. It paves the way for values modification and manipulation. It suggests that the absolutes of God’s truth must give way to the “electives” of humanism. Against such things we are to be on guard (Ephesians 4:14,15).

Fact-Sheet #24, Plymouth Rock Foundation, (P.O. Box 425, Marlborough, NH 03455).

RECOMMENDED: “None Dare Call It Witchcraft,” Dr. Gary North, Arlington House; “Dungeons & Dragons Information, Handbook #23,” Education Research Analysts (The Mel Gablers), P.O. Box 7518, Longview TX 76702 (send contribution of \$5.00).

From p. 5

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## RUTH'S CHRISTMAS

What wonderful expressions of love! For Mr. Wilson there were all those gifts, but added to them under his napkin was tucked the bookmark with the Bible picture on it that Sophy had determined to give. Beside the bookmark lay a book called "Daily Food," and inscribed inside was "Christmas Welcome to Mr. Wilson — from Ruthie." There had been no time to go out and buy a gift since the eve before, so the devotion book came out of Ruth's own treasury on her library shelf.

"This 'Daily Food' I like very much," said Mr. Wilson. I had no book like it. I shall read a text in it every day and think of my little friend at the same time."

Ruth blushed with pleasure and with shame. To herself she thought, "What if I had kept my sulkiness? How miserable I would be, and how sad Christ would be." And she breathed a prayer to the Lord that He would be near her and keep her from sin.

Temptations came to Ruthie even after that. She sometimes shed tears of repentance and prayed for help to do right and not be selfish. Her growth in the Lord was gradual, but she sincerely wanted to please Him. As time went along and Ruthie grew, her sweetness and cheerfulness of temper became a testimony and blessing to others, and never from that Christmas Eve did she forget the words of the Lord Jesus, "I was a stranger, and ye took me in."

(Adapted from HOLIDAY TALES by Locke and Lee. American Tract Society, Boston; 1863.)

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