

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32572

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FACTS VS. CONCEPTS

By DR. DAYTON HOBBS

For teaching to be successful, that is, to accomplish the end result of producing a young man or woman properly prepared to be successful in his or her God-chosen field; there must be the proper mixture of facts and concepts. The proper place and emphasis on "facts" and the proper use of concepts in the educational process have been the cause of much discussion throughout the years. Some, placing almost all their emphasis upon the learning of facts (sometimes called "the basics"), have neglected concepts and have thereby stifled original thought, resulting in very little exercise of the process of reasoning. Others, believing that a strong emphasis upon facts creates sterile minds, have reacted by attempting to educate young minds with an almost exclusive conceptual approach. Both facts and concepts must be a part of the educational process in the proper amounts and, very importantly, at the proper age level.

The decline we have experienced in education in America in this century has been to a large extent the result of de-emphasizing facts, or what might better be called rudiments. J. Gresham Machen in the introduction to his book, *What Is Faith?*, written over fifty years ago, speaks of this problem. "The intellectual decadence of the day is not limited to the

Church, or to the subject of religion, but appears in secular education as well. Sometimes it is assisted by absurd pedagogic theories, which, whatever their variety in detail, are alike in their depreciation of the labor of learning facts. Facts, in the sphere of education, are having a hard time. The old-fashioned notion of reading a book or hearing a lecture and simply storing up in the mind what the book or the lecture contains -- this is regarded as entirely out of date. A year or so ago, I heard a noted educator give some advice to a company of college professors -- advice which was typical of the present tendency in education. 'It is a great mistake,' he said in effect, 'to suppose that a college professor ought to teach; on the contrary he ought simply to give the students an opportunity to learn.'

This pedagogic theory of following the line of least resistance in education and avoiding all drudgery and all hard work has been having its natural result; it has joined forces with the natural indolence of youth to produce in present-day education a very lamentable decline.¹

He further states, "An outstanding feature of contemporary education in these spheres is the growth of ignorance; pedagogic theory and the growth of ignorance have gone hand in hand.

The undergraduate student of the present day is being told that he need not take notes on what he hears in class, that the exercise of the memory is a rather childish and mechanical thing, and that what he is really in college to do is to think for himself and to unify his world. He usually makes a poor business of unifying his world. And the reason is clear. He does not succeed in unifying his world for the simple reason that he has no world to unify. He has not acquired a knowledge of a sufficient number of facts in order even to learn the method of putting facts together. He is being told to practise the business of mental digestion; but the trouble is that he has no food to digest. The modern student, contrary to what is often said, is really being starved for want of facts."²

Lest one should think that Machen was opposed to independent thinking by the individual student, he adds: ". . . the last thing in the world that we desire to do is to discourage originality or independence of mind.

But what we do insist upon is that the right to originality has to be earned, and that it cannot be earned by ignorance or by indolence. A man cannot be original in his treatment of a subject unless he knows what the subject is; true originality is preceded

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PREACH THE WORD

BY THE LATE HOWARD CROSBY

One of the latest injunctions of the aged Paul, just before his martyrdom, was that to Timothy, which constitutes the text of my address, "Preach the Word." Thirty years of Christian experience, fifteen years of apostolic survey, and the inspiration of the Holy Ghost, all spoke in those words. It was a command from heaven itself, not to Timothy only, but to all who fill the office of evangelists or preachers in the New Testament Church. The order, thus succinctly given, is a condensation of

all that Paul had said to Timothy or to the Church on the subject of preaching.

The sound or healthy doctrine on which he lays so much stress, and the avoidance of fables and the world's wisdom, are both included in this curt command. There has been a tendency from the very beginning to conform the doctrine of Christ to the philosophy of man, to fuse the two together, and to show that all religions have the same Divine element at their roots. This was seen

in gnosticism, in the Alexandrian school of Clement and Origen, and in a score of heresies that sprang up within the later Church.

The distinctive character of Christianity has displeased the philosophic mind, and men have sought to explain away many of its features from the standpoint of the human consciousness and by an appeal to the teachings of nature. These efforts have certain marks in common. They diminish the

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Editor's Desk

I'm sorry for the long delay in getting out an issue of The PROJECTOR. The reason has been two-fold. First, we just haven't had the needed funds to print and then we lost our printer, causing further delays. If you appreciate The PROJECTOR and would like to see it continue, I hope you will let us hear from you this month. I feel the voice of this paper is important in these days when so many trumpets are giving an uncertain call. If you feel the same way, a generous gift would speak volumes for its continuation. So many different things call for our time, making it difficult to know just where and in what manner our efforts should be expended. I hope you will let us hear from you soon.

We thank the Lord for a 20% increase in our enrollment at Santa Rosa Christian Schools this year. This increase was spread throughout most every area, but most especially in the pre-school area. This is the 23rd year of Santa Rosa Christian School, and we were glad to see this fine increase after two years of decline due to other Christian schools beginning in the area.


Dr. Dayton Hobbs

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The PROJECTOR



EDITOR
Dr. Dayton Hobbs

ASSOCIATE EDITORS
Carolyn Hobbs Peter Fox

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THE TRUTH ABOUT THE MATTER

By Dr. Dayton Hobbs

I'm a pre-millennialist, not by birthright but by conviction. I came to that position because I believe with all my heart that it is the Scriptural position. There is an attitude and a spirit that goes with any Scripturally held position, I believe, and I also believe that there are not too many true Pre-millennialists among the voices we are hearing today, although many would claim to hold that position. Ask yourself this question: If you were going to hold a pre-millennial preaching conference, like those of a century or so ago, who would you invite to speak? Who among the many voices of Fundamentalism today is sounding forth the message of the Blessed Hope of the Church?

Instead of a constant eye to the sky looking for the imminent return of our Lord Jesus Christ, many if not most are hoping for help and relief here upon the earth. "Let us join together in Christian moral and educational organizations in order to have more clout with men", is the cry we hear most. "We are going to change things and make them better", they say while all the time insisting that they are expecting the Lord's soon return.

There are certain things that one who lives with the constant expectation of our Lord's soon return to rapture His Church knows about this present age, and the future of America.

1. Things are not going to get better, they are going to get worse, and that regardless of who is in power.
2. America has not gotten better, but is in deeper trouble today morally and spiritually than she ever has been.
3. It is not only a waste of time and money to try by political means to protect the righteous, it is also unnecessary as Jesus has promised to "never leave us or forsake us".
4. While Christians put their time and money to political causes, The Cause of Christ is neglected and churches are forsaking their primary mission - "the calling out of a people for His Name".
5. We have no commission to change America or even our own town or community. Knowing that there is no hope for the decaying building, we are to be busy getting individuals ready to meet the Lord in the air.

I'm not a pessimist by nature, and I do believe in the individual's responsibility as a citizen to take part in the electoral process of our country at every level; however, I place no hope whatever in saving America. Her judgment will come from the hand of God like every other nation of history. Our hope is the BLESSED HOPE!! ★

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heinousness of sin, they exaggerate the powers of man, and they suggest a uniformity of destiny. Sin is a defect, perhaps a disease. The defect can be supplied, the disease can be cured by human applications, the Divine help being valuable as encouragement to the human effort. High civilization and moral reform are what man needs, and these can be obtained by the use of general principles common to our race, of which Christianity is only one of the forms.

It is natural and inevitable that, with this teaching, the written Word of God should be neglected, if not ignored. No one can study that Word and then use it for so broad and indiscriminating a purpose. No one can study that Word and then be contented with a superficial polish of society, and a universal brotherhood founded upon such a scheme. Paul saw this tendency in his own day, and he warns the Church earnestly against it. "Beware," is his language -- "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). The evil principle is ever at work. Human nature is ever the same. The Church is always subject to the same efforts of human nature within itself to remove the foundations of grace and substitute the inventions of pride. Whether it appear in the form of hierarchical assumption, or in the character of rational inquiry and scientific research, the evil principle hides, mutilates, or contradicts the Holy Scripture. The Scriptures, as they are, with their Divine claim and their uncompromising teachings, it cannot endure, and the appeal to Scripture it counts as a mark of credulity and an exhibition of ignorance.

One of the saddest sights in the Church of Christ is the yielding to this spirit of pride on the part of the ordained preachers of the Word. Many modern Timothys use the pulpit for discourses on art and literature; others take the opportunity for the display of rhetoric and oratory; others proclaim an ethics of expediency; while still others seek only to tickle the ears of an audience that desires to be amused. In all this you look in

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Stars of the Morning

By "Aunt Carolyn"

Wee Wiggle



(Part II)

Days and weeks passed slowly for the bob-haired lass, but Papa, never allowing a taunting remark, seemed as proud of his Louisa as ever. "Don't you like our girl's hair shorter?", he would say. "She's our little tomboy!" And Louisa's heart was drawn to him as she realized how he stood up for her in spite of her faults.

Slowly, her hair grew longer and began to take the shape of the once lovely golden tresses; however, all Louisa did to make up to Aunt Minerva only seemed to make matters worse. Louisa prayed for Auntie every night. She prayed that God would help her not to aggravate Auntie, but things didn't get much better. Even when she "practiced" to be a lady, Aunt Min would fuss and threaten and at last give up in dismay. There was no way for Louisa to please her. Aunt Minerva was forever accusing her of being awkward and reminding her of her mistakes and faults. "Don't take such big steps!" "Straighten your shoulders!" "Don't slump!" "Can't you work faster?" "When I was a girl, I was never allowed to do like that!" The harping went on endlessly. Louisa dared not say anything, but her heart ached. If only Auntie Min could be like her own dear Mama. If only she could understand. Louisa loved Auntie, but she didn't know how to show it or how to make her understand.

It happened on a day late in the fall when Papa and Jonathan worked late in the field trying to get the grain harvested before the threatening storm broke. Aunt Min and the girls did the evening chores to save time for Papa. The milking was done, and the cows were turned out. On Aunt Min's orders Mary and Louisa had taken the buckets of milk to the house. Louisa was hungry and anxious for supper to be ready. She hoped Aunt Min would hurry from the barn, so they could prepare the evening meal. Aunt Min had made an apple pie, she knew, and there was hearty beef stew simmering on the stove.

The girls carried the milk down to the cellar and set it in the water cooler. Though it had begun to get dark, there was something strange in the air when they came back up the cellar steps.

The clouds were still lowering, but it had not begun to rain, yet Louisa sensed something wrong.

"Fire!" Mary screamed! "The barn's on fire!", and she lit out across the farmyard to run and get Papa!

Louisa stood frozen! Fire! What should she do? What could she do? The flames were now rising high and roaring into the sky. She ran to the barn, but the heat forced her back. Oh, the barn soon would be gone. It was too late to save it.

Then out of the roar and crackle of the leaping flames, she heard a weak moan. What? Was Auntie Min in there? Oh, no! How could it be? But the cry came again from the door of the milk barn. Louisa's mind raced. Why didn't Aunt Min come out? Seconds seemed like eternity. Then amid the raging fire Louisa saw the faint figure at the doorway just as a heavy door sill gave way in the fire and fell crashing down. Auntie Min was under that wood! Auntie Min could not get out! Auntie Min would die!

With a terrifying scream, Louisa held her hands before her face and ran headlong into the fire toward where Auntie Min had fallen. With flames licking around her and smoke blinding her eyes, Louisa fought through the raging heat. With an unnatural strength far beyond her years, Louisa felt for Auntie Min, yanked and tugged to pull her out from under the fallen beam, and with all her strength dragged her to safety. Screaming, Louisa rolled on the ground to quench the flames of her burning skirts and petticoats. By that time, Papa was by her side and finished beating out the flames with his coat. Louisa gave him one weak smile and lapsed into unconsciousness.

How long she had been in the hospital Louisa could not tell. She awoke to the quiet whispers of Papa praying by her bedside. He gave her a deep assuring smile and thanked God aloud for sparing her life.

"Oh, my darling Louisa, our Heavenly Father has spared you. And do you know that He used you to save Auntie Min's life? She is still in the hospital but will go home soon. She says there never has been a welcome home party like the one she will give for 'her Wee Wiggle' when you come home!"

Gently, Papa told Louisa how stunned Aunt Min was when she was told how heroically Louisa had saved her life and how she wept when she saw all the golden tresses gone from that fair head. "For me", she wept. "That darling, daring. Wee Wiggle did

it for me! Oh, I can never repay her, but I shall see that I do all possible for her, and it will be a day to celebrate when her hair grows back, and I can brush those precious locks again!"

It wasn't until sometime later that Papa told Louisa the best news -- that Aunt Min had realized what a narrow escape she had and that God in His mercy had given her another chance to repent and turn to Christ. Somehow the price Louisa had paid in risking her life to rescue her helped Auntie Min understand better what Jesus had done on the cross in paying for her sin. Crushed at her long hardness of heart and putting off salvation, and helpless to save herself, she trusted Christ as her own personal Savior. She even sent word by Papa to tell the preacher and the folks at church that she had been saved. Jesus had changed her life. They would see!

Louisa's heart was overjoyed at that good news, and somehow she knew she and Auntie Min were going to get along just fine now. The Lord Jesus Christ made the difference, and in her heart she prayed that God would help her to do right and be a good testimony to Auntie Min, to be all the Lord wanted her to be, and if possible, to one day even make Wee Wiggle a fine Christian lady!

Dear young friend, if you are a Christian, won't you pray that prayer with Louisa that God would help you do right in all things, that you will not go anywhere or do anything that would not please Him. Ask Him to help you to be a clean, clear testimony for Him, so others may see your life and want to be saved. Ask Him to help you to do His will and be all that He wants you to be -- now and in the future.

Perhaps you are not saved. Perhaps you are like Auntie Min. You have put off salvation. You have blamed others for their faults and your troubles, but deep down you know you need to be saved. You know that the Lord Jesus Christ paid the penalty for your sin on the cross of Calvary. "Who His own self bare our sins in His own body on the tree" (I Peter 2:24). There is no other way of salvation. God has been merciful and spared you so that you could hear the Gospel. Won't you repent of your sin and put your faith in Christ? Jesus is waiting for you to receive Him today. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). "For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:13).

You can never repay Christ for all He has done for you, but you can receive Him as your Savior and then serve Him with all your heart. ★



Focus On Religion

BY

PETER J. FOXX

RELIGION AND POLITICS

To the surprise of almost everyone, the first major debate of the political campaign was over religion. A column appearing in THE BALTIMORE SUN articulated the issue:

"For once, strategists for President Reagan and Walter F. Mondale agree on something: namely, that Reagan has gotten himself in political trouble by linking religion and politics and by identifying himself too closely with fundamentalist Christians."

It seems that everyone has gotten in the fray. Newspapers, magazines, talk shows, and newscasts are all voicing opinions on the role religion is to play in politics and government. Is there a Biblical position? What is the attitude for the believer to have in the midst of all this fervor?

The debate actually began for two reasons. The first one concerned the remarks President Reagan made at a prayer breakfast in Dallas on the day he accepted the Republican nomination. There President Reagan attacked the opponents of school prayer as being "intolerant of religion" and went on to say "religion and politics are necessarily related" (Newsweek 9-17-84). The second reason given by several commentators is the prominence given Jerry Falwell at the GOP convention.

Let's recognize that separation of religion and politics is not really the issue; it is separation of conservative religion and politics. Where was all the flak when Democratic candidate, Jessie Jackson was campaigning in black churches all over America? In fact, black churches and black ministers are renown for their political activism ranging from financial support of candidates to voter registration drives. The Catholic clergy is not exactly removed from political issues either. Witness the current debate that Vice-Presidential candidate Ferraro is having with her Catholic bishops over abortion. Nor have Catholics been particularly silent in demanding a nuclear freeze. Who has stepped forth to condemn the black religionists or the Catholics for their political activism?

The answers for the Christian's

role in political affairs are not easily discerned. Certainly personal activism is correct whether it be the simple act of voting or even running for political office. But what does the faithful pastor and his fundamentalist church do in the official capacity as a Christian ministry? Abortion is obviously not a political issue, but a religious one. Murder of babies must not be tolerated without vehement condemnation and legal efforts to put an end to such an ungodly practice. Homosexuality falls into the same category.

But what about school prayer or tuition tax credits? No one is very eager to be opposed to prayer, but do we want to try to Christianize public education? Tuition tax credit sounds fine; but will tax credit be interpreted down the road as tax subsidy? What about the church's role in voter registration? What about public endorsement of a particular candidate?

Perhaps the greatest irony in the raging debate sparked by President Reagan and Walter Mondale is that both men are as pointed out by NEWSWEEK "...at best... indifferent church goers." True Bible Christians need to be on guard against being used by politicians. We must be free to speak out against sin wherever it appears. The most we want from government is to be left alone. We will pray to our God whether such activity be declared legal or not. We will send our children to Christian schools whether we receive tax credits or not. We desire to be good citizens, peaceful and where possible supportive of government. It is good to remind ourselves that our power does not reside in a "block vote" that demands the attention of politicians, but in a purity and non-intanglement that God will be pleased to honor with His grace. ★

EDITOR'S NOTE: Peter Foxx has been called to Columbus, Ohio where he assumed duties August 1st as Administrator of The Bible Institute of Ohio. He served with Santa Rosa Christian College and Schools from 1976 to 1984 as Dean of Santa Rosa Christian College, Principal of Santa Rosa Christian Academy, and Assistant Pastor of Grace Fellowship Church. His teaching and preaching here was a great blessing, and his understanding of the issues facing fundamentalists today was a particular asset. We miss him here but are glad for his opportunity at The Bible Institute of Ohio. We know his teaching and ministry there will be a great blessing to the students as well as to the surrounding churches. The PROJECTOR friends will be glad to know that Mr. Foxx will continue to write this column, "Focus On Religion", and will look forward to his continued contribution. ★

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vain for the Gospel. Plato or Aristotle, and in some cases Lucian, could have said it all. Churches are filled by appealing to carnal desires and aesthetic tastes. Brilliant oratory, scientific music, sensational topics and fashionable pewholders, are the baits to lure people into the churches, and a church is called prosperous as these wretched devices succeed. The preacher delights to get himself into the newspaper and he accommodates his preaching to the newspaper level. Such churches will, of course, have worldly-minded officers and a worldly-minded membership, while godly souls either flee from them, or else mourn in secret, if they are not themselves chilled by the lack of Gospel heat.

It is directly against all this that the holy apostle utters his clarion cry down through the ages, "Preach the Word." What is the Word? It is not man's philosophy nor man's rhetoric. It is the Divine revelation. It is called the Word of God, because it is not of man. As God's it has both authority and power -- authority to demand attention, and power to convert and save the soul. It is not to be pounded in man's mortar, nor run into man's mould. It is not to be twisted and fitted to man's preconceived ideas. It is not to be filtered through man's strainer, nor mixed with man's conceits. It is God's and as God's let no man dare add to it, or take from it, or alter it in any way. The Lord Jesus stands by His cross, where He offered up the sacrifice for sin, and points backward to the Old Testament, and forward to the New, as alike the Word of God. Of the former He cries, "Search the Scriptures"; of the latter He tells His apostles that the Paraclete would come and teach them all things, and they should bear witness. This Old and New Testament is one revelation of God -- one Bible -- one unerring rule of faith. God has not given us a doubtful and deceitful light for our path. He has not given us a bundle of truth and fable tied up together. He has not left us to our weak and discordant reason, and thus made revelation superfluous. He has given His people a "sure word of prophecy" as the only reasonable guide for our weak reason and our sinful natures; and on this sure Word is His Church built. The doctrines of grace have neither human origin nor human support. They are altogether Divine, and are received only by the soul that becomes partaker of the Divine nature. To go, therefore, to human philosophy or to man's inner consciousness for their confirmation or explanation, is to go to the sentenced criminal to understand the excellences of criminal law. The

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SPECIAL MISSIONS
CONFERENCE AT
SANTA ROSA CHRISTIAN
COLLEGE

SANTA ROSA CHRISTIAN *Campus News*



JOSEPH E. SCHMUCK

MR. SCHMUCK JOINS FACULTY

Santa Rosa Christian College welcomes Joseph E. Schmuck to the faculty of the theology and language departments this fall. Mr. Schmuck comes well prepared for his responsibilities through training and experience. He graduated *cum laude* from Bob Jones University in 1974 with his Bachelor of Arts degree in Bible with a Greek minor. He received his Master of Arts in Theology in 1975 and his Master of Divinity in 1981. He also has a strong background and interest in mathematics and history. He brings to his faculty position an invaluable combination of high academic achievements along with a warm heart for the Lord's work and people.

His background of practical experience includes preaching, teaching youth and children's work, and various church responsibilities including visitation and finance. This experience enables him to teach his students from a practical standpoint as well as from the lectern. His warm heart for reaching the lost sets the example for outreach and soulwinning.

Mrs. Schmuck (Marcia), who also attended Bob Jones University and received further training in children's ministries, has joined the Santa Rosa Christian School Elementary Faculty. The Schmucks have five children. ★

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error or errors is the seeking for the truths of religion from man. It is but the adaption of religion to the carnal heart. It is the essence of pride and rebellion against God. Thousands of tomes have been written by men who called themselves Christian scholars and Christian philosophers, which are but volumes of confusing metaphysics and specious rationalizing from the basis of natural experience, and which have undermined faith in the Word of God, and utterly perverted the Gospel of Christ. Students of Christian theology waste precious time in studying the works of conceited thinkers, whose names are lauded as those of giants in the Church, while

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REV. COUCH



DR. BARTON

Grace Fellowship Church and Santa Rosa Christian College hosted a special missions conference September 16 - 19. Guest speakers were Rev. Douglas R. Couch and Dr. G. Carl Barton, deputation secretaries in the southern states for Baptist Mid-Missions. The men brought stirring messages of vision and challenge.

The Reverend Couch was able to present the need and work of missions from the prospective of both the home-support pastor and the field missionary. Having pastored three churches over an eighteen year period, he also has served on the mission field in Australia for six years.

Dr. Barton has served on two foreign fields -- one term in Liberia, West Africa and two terms in

Australia. His ministry on both fields was that of church planting.

Baptist Mid-Missions is an independent Baptist mission agency with headquarters in Cleveland, Ohio. It has approximately 1,100 missionaries with 42 foreign fields in addition to ministries in 33 states in the United States. The purpose of the Mission and of the deputation team is to help establish missionary conferences, to help missionaries raise support, to help local churches in their missionary outreach to unreached areas, and to present the needs of the mission fields to Christian young people. Churches interested in contacting Rev. Couch or Dr. Barton for speaking engagements, may reach them at Baptist Mid-Missions, 4025 Chester Avenue, Cleveland, Ohio 44103, (216-432-2200).

As Santa Rosa Christian College young people are seeking the Lord's will and call in their lives, the College seeks to keep the vision of the many areas of the Lord's work before them and trusts the Lord to speak to their hearts and lead in their lives. Total commitment to the will and work of God is the goal for every student.

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"With A HEART For Every Student"

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they are corrupting the pulpit and secularizing the pew.

It is a favorite charge of the advocates of this looseness that we are worshipping a Book. "Bibliolatry" is the formidable word that they cast at us. But we worship no book. We do worship God who sent the Book, and it is no true worship of God that slights the Book which He gives. If we honor God, we shall honor the Word He has sent, and we shall be jealous for that Word, that not one jot or one tittle of it be disturbed by the vagaries of dreamers or the impious hands of boasting critics. It is the Word of God, and, as such, we shall not allow, for a moment, the speculations, imaginings, and guesses of men, ever so learned, to weigh a feather's weight against it. They have been convicted over and over again of grossest fallacies in their hot endeavor to detract from the influence of the holy Word, and their criticisms have returned upon themselves to their confusion. What gross absurdities have been promulgated by these learned enemies of Revelation! Myth, romance, the fiction of poetry, a patchwork of traditions, contradictory records, pious fraud, these are some of the labels that the strutting pride of man has affixed to the books of the Bible, while not one of his sneers has been sustained in the light of honest criticism. No scientific truth has been found opposed, and no historic truth misstated, in all the sacred writings, from Moses to John. The most microscopic investigations have been made by the most eager and learned enemies of the truth in order to find some inaccuracy, but not one has been discovered, except those necessarily resulting from the process of transcription, and those imaginary ones which are perfectly resolvable by ordinary common sense. Apply these tests to the Vedas, the Avesta, or the Koran, and the contrast is overwhelming. These fairly bristle with error and falsehood, but the Bible comes out from the crucible without spot, as the pure Word of God. Men just as learned as the inimical critics, and just as thorough in their investigation, men known and revered in the world of letters, have accepted the Bible, the whole Bible, as the inerrant truth of God. If the verdict of the inimical critics can be thus set aside in an equally learned court, the result shows that their learning goes for nothing in the matter.

But far above all this testimony to the letter is the witness of millions who have found the joy unutterable and the peace which passeth all understanding in the sacred Volume, and who are drawn to it as a child is drawn to its father, without question

regarding his worth and authority. They never suppose (and the position is a right one) that the fountain that refreshes their soul is defective or corrupt, but they value its every drop as a gift of the Divine grace. They go constantly to its blessed waters and always derive strength from the draught. To such the carping critics are as unworthy of regard as those who would argue against the sunshine. The knowledge of the heart is a profounder thing than the knowledge of the head, and, in the Spirit-led disciple, can correct and rebuke the errors of the latter. Now, it is this holy Word, thus spotless and thus powerful for righteousness and comfort, that the Christian preacher is to preach. *The preacher is a proclaimer, a herald, not a college professor or an originator of theories.* He has the Word given him, and that he is to proclaim. He is not to draw from the wells of human philosophy, but from the stream that flows directly from the throne of God. He is to tell the people what God has said. He is to hide himself behind his message, and to receive it equally with those he addresses. *Nor is the preacher the mouthpiece of a Church to issue ecclesiastical decrees and fulminate ecclesiastical censures.* This is as far from preaching the Word as the other. As a herald of Christ, while there is nothing before him but human hearts and consciences to appeal to, there is nothing behind him but the revealed Word of God to utter and enforce. All Church commands laid upon him as to his preaching are as nothing except as they are conformed to that Word. He is responsible as a herald to God and not to the Church. He is God's herald and not the Church's. The same reason that forbids him from making the people's approbation the guide to his preaching will forbid him from making Church authority the guide. He will be happy to please both people and authorities, but he cannot make that pleasing a criterion or standard. His duty is above all that. His allegiance is higher.

IN THUS LIMITING HIMSELF TO THE PREACHING OF GOD'S WORD, THE PREACHER IS NOT CIRCUMSCRIBING HIS POWER, BUT ENLARGING IT. By the jealous use of that Word alone he will accomplish far more for the kingdom of Christ and the salvation of men than by mixing human expedients with the Word. Human expedients are very specious and attractive, and, alas! many preachers betake themselves to them. They think they will attract the multitude and fill up the pews and produce a larger rental; and so they may, but these are not the objects for which the Lord sent out His heralds. Success is not to be reckoned by full houses and popular applause, but by convicted and

converted hearts, and by the strengthening of the faith and piety of God's people. A holier life, a more pronounced separation from the world, a stainless integrity in business pursuits, a Christly devotion to the interests of others, a more thorough knowledge of the Word -- these are the true signs of success which the preacher may justly seek, even though he wear homespun and his people meet in a barn. These are the glorious results which the consecrated soul will pray for, and in them he will rejoice with a purer, holier joy than that which comes from numbers, wealth, or popular admiration.

IF THE PREACHER PREACHES THE WORD ONLY, THEN HE WILL TEACH HIS PEOPLE TO HANDLE THE WORD -- to follow him in his reading and expounding -- to study over the Scripture lesson at home, and to pray its blessed truths into their souls. A people will, in this way, become mighty in the Scriptures; and he who is mighty in the Scriptures is a mighty power for Christ and salvation, and in his own soul will have a full experience of the power of Divine truth, deriving it directly from its source, and proving how the entrance of God's Word giveth light.

STILL AGAIN, IF THE PREACHER PREACH THE WORD ONLY, HE WILL HIMSELF BE A DILIGENT STUDENT OF THE WORD. He will bathe in God's revelation and be permeated by it; and so be proof against all the shafts of ignorance and conceit. He will become familiar with every detail of the sacred history, chronology, ethnology, geography, prophecy, precept, and doctrine, and will take nothing at second hand. He will not go to Pope or Council, nor to Calvin or Schleiermacher, to know what to preach, but his delight will be in the law of the Lord, and in His law will he meditate day and night.

It is a lamentable fact, that in too many of our seminaries where preachers are prepared for their work, the Word of God is not taught, but in its stead the philosophic schemes of so-called "fathers" and great divines are given as the basis of doctrinal belief. It is true, that these schemes are brought to the Scripture for support, and texts are quoted in their defence. It is true also that some of these schemes are consonant with Scripture more or less. But, with these admissions, the mistake still exists, that the Word of God plays a secondary part in the instruction. It is not taught; that is, it is not made the authoritative text-book. It is even sometimes introduced as a subject for criticism, and men like Reuss and Robertson Smith are

PREACH THE WORD, FROM PAGE 6
brought in as the critical guides or, at least, helpers. As if a school of the prophets was intended to examine the credentials of God's Word, and not to take it humbly and gratefully for personal use and for use before the people.

Some theological schools might without exaggeration be called "schools for turning believers into doubters." The excuse, that men who are going to be preachers should know all that is said against the credibility, genuineness, and authenticity of the Scriptures, is a flimsy one. If that were the object, these objections would be considered only by way of parenthesis, and the overwhelming evidence of the Scriptures would be the main current of thought; but this is not the way it is done. On the contrary, the objections are magnified, and their authors are commended to the students for their perusal, and the hint is often thrown out that conservative views of the inspiration of God's Word are antiquated, obsolete, and marks of ignorance. We have thus, in the very places where, most of all, we should expect to see the profoundest reverence for God's Word, and its faithful study for the understanding of the Divine will, the machinery for undermining the doctrine of Scripture inspiration and authority, on which all Christian truth rests, and that, too, in the young minds which are being prepared to become Christ's preachers to a sinful and dying world. It is a most painful thought, and it becomes the Church of Jesus Christ to arise to a sense of the evil, and to correct it before the whole Church is poisoned by this insidious influence.

We wish our young Timothys to go out to their work with the one controlling desire to put God's Word before the people and to avoid questions and strifes of words which do not minister to godly edifying, knowing that the power to convert and edify is not the wisdom of man, but the power of God.

In these days when so much is made of science, let them leave science alone. All the knowledge of the material world, which science deals in, has nothing to do with the soul's salvation. That is in a different sphere altogether. While it is in accordance with propriety that a preacher should have a general acquaintance with life and things about him, which would include the main principles of natural science (which is simply to say that he ought to be an educated man), yet it is not through material science that he is to teach heavenly truths, nor is he to waste his time on protoplasm, bathybius, and natural selection, into which and like subjects Satan would gladly draw him, that he may not

present the subjects of sin and the cross of Christ. If a preacher illustrate Scripture doctrine from facts in the natural world, it is well. He follows the Master's example. But if he puts the natural world in its scientific aspects forward as the text of his discourse, he is using a Bible of a very weak and uncertain sort, and of which he knows very little, and he is making the Word of God subordinate to his own inferences and guesses from nature. Science and religion are too often spoken of as if they occupied the same plane. Both those who say they are antagonistic, and those who say they are at one, equally talk of the two as on a level. You might as well talk of bread-baking and religion as if they were co-ordinates. Of course there is a connection between science and religion. So there is between bread-baking and religion. The scientific man ought to be religious. So ought the bread-baker. Science can furnish examples of God's wonders in nature. So can bread-baking. But such connections cannot put the subjects on the same level.

Science is merely the study of matter, an examination into natural sequences; but what has that to do with man's immortal soul, and the Word of God to that soul? Who dares to bring the latter down to the level of the former? What has the analysis of any body and its division into carbon, oxygen, and hydrogen to do with my eternal relation to God as a responsible and sinful being? Why mingle things so utterly diverse? And yet this babble about science and religion (where science is always ever put first) is heard *ad nauseam* from those who are commissioned to preach the Word. Is this Paul's way? Is this John's way? Is this Christ's way? Then why should it be the way of our modern Timothys? Science at its utmost reach can never touch the sphere of the soul's pressing wants. All its truths together can make no impression on a guilty conscience needing the Divine pardon. Nature is as dumb as any of its own stones in the matter of the soul's salvation. Then why meddle with it in the pulpit? Why bow to it as a teacher? Why be guilty of the blasphemy of putting it on a level with the Word of God?

It is as preachers depart from that Word that their preaching becomes barren and fruitless. The Divine Spirit will only accompany the Divine Word. His mighty power will act only in His own way and by His own means. The Word is supernatural, and woe to the preacher who leaves the supernatural for the natural; who sets aside the sword of the Spirit to use in its stead a blade of his own tempering! ★

FROM MY HEART

By DR. CATHY RICE

Recently, I read the biography of Catherine Booth, written by her daughter-in-law. Her husband, General Booth, was the founder of the Salvation Army. Since she raised eight lovely children, all of whom were in Gospel work, she was often asked, "What do you think the secret to successful child rearing is?" Her answer was,

"Begin soon enough!" Though she lived in the late 1800's, she went on to say, "It is appalling the disobedient, rude, ill-mannered, unruly children we have in our generation. What is the world coming to?" Then she went on to say, "You can teach a very young child (while he is a small baby) as you caress and fondle him. You let him know that mother loves him; but that she must be firm and is not to be trifled with. When mother tells the baby to hush crying, baby must learn that she means what she says. She is to be obeyed immediately. Even a very small baby can learn to obey mother. A child must be trained and taught to obey from early infancy.

One of the worst signs of our time is the little respect that children have for their parents in this day and time. Many children, 12-17, are completely out of control. Their parents cannot handle them at all. How did this all come about? Did the child suddenly leap into this position of being rude and disobedient? No. It has been years of insubordination and the lack of teaching on the part of the parents. I always begin training my children to serve God from babyhood. I always watch for early signs of salvation. I begin telling my children Bible stories in baby language as soon as they are born. I want my children to be obedient to me and to their father, to honor and to love us. This I have seen in all eight of my children."

How sad for any of us to stand before God in future days and know that we are in Heaven but our children did not get there with us. What an awesome responsibility we have.

"Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6).

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FACTS VS. CONCEPTS, From Page 1

by patient attention to the facts. It is that patient attention to the facts which, in application of modern pedagogic theory, is being neglected by the youth of the present day.

In our insistence upon mastery of facts in education, we are sometimes charged with the desire of forcing our opinions ready-made upon our students. We professors get up behind our professorial desks, it is said, and proceed to lecture. The helpless students are expected not only to listen but to take notes; then they are expected to memorize what we have said, with all our firstly's and secondly's and thirdly's; and finally they are expected to give it all back to us in the examination. Such a system -- so the charge runs -- stifles all originality and all life. Instead, the modern pedagogical expert comes with a message of hope; instead of memorizing facts, he says, true education consists of learning to think; drudgery is a thing of the past, and self-expression is to take its place.

In such a charge, there may be an element of truth; possibly there was a time in education when memory was over-estimated and thinking was deprived of its rights. But if the education of the past was one-sided in its emphasis upon acquaintance with facts, surely the pendulum has now swung to an opposite extreme which is more disastrous still. It is a travesty upon our pedagogic method when we are represented as regarding a mere storing up of lectures in the mind of the student as an end in itself. In point of fact, we regard it as a means to an end, but a very necessary means; we regard it not as a substitute for independent thinking, but as a necessary prerequisite for it. The student who accepts what we say without criticism and without thinking on his own is no doubt very unsatisfactory; but equally unsatisfactory is the student who undertakes to criticize what he knows

nothing whatever about. Thinking cannot be carried on without the materials of thought; and the materials of thought are facts, or else assertions that are presented as facts. A mass of details stored up in the mind does not in itself make a thinker; but on the other hand thinking is absolutely impossible without that mass of details. And it is just this latter impossible operation of thinking without the materials of thought which is being advocated by modern pedagogy and is being put into practice only too well by modern students. In the presence of this tendency, we believe that facts and hard work ought again to be allowed to come to their rights: it is impossible to think with an empty mind."³

The Christian educator then must insist upon a thorough knowledge of the facts in any subject area, no matter how much resistance he encounters from the student and possibly the parent whose desire often is only that his offspring be "happy". At the proper time, concepts are to be introduced which will aid in the development of the reasoning process. It is vital that our Christian young people learn to think and to reason, but before the processes can be profitably engaged in, there must be the careful, consistent, and diligent laying of the foundational facts necessary to the development of Scriptural reasoning.

The following divisions offer some guidance as to what I believe the proper emphasis should be in relationship to facts and concepts. These ages relate to the formal education years of the average child.

1. Ages 4 through 8 - Primarily facts. The rudiments of the basic subjects should be taught.
2. Ages 9 through 12 - Transitional years, emphasis shifting in the basic subjects to more and more conceptual understandings.
3. Ages 13 through 20 - Full development of conceptual reasoning.

These are certainly not absolute areas or ages. Every student is an individual and must be dealt with as such; however, concepts must be taught when children are ready to understand them. In the early years, it is far better to concentrate on facts, as these cannot be taught without great difficulty at a later age. Even in high school and college the basic rudiments or facts of a particular subject should be mastered before attempting to develop individual or original thinking in that particular area.

Facts and concepts are not enemies the one of the other; they are basic steps in the process of proper learning. Once the building of blocks of sufficient facts has been laid in a particular subject, the concepts basic to full understanding of that subject can be presented much more successfully. Facts are generally taught by rote processes such as memorization, drill, and repetition. These methods are generally frowned upon by humanist educators, but they are Biblical and basic in the learning process.

1. J. Gresham Machen, *What Is Faith?*, Grand Rapids, MI: Eerdmans Publishing Company, 1925, p. 15.
2. pp. 16, 17.
3. pp. 19, 20.

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