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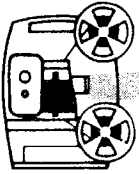
The PROJECTOR 25 Years

1997

VOL. 26, No. 1

PO Box 643, MILTON, FL 32572

WINTER, 1997



The

PROJECTOR

Dr. Dayton Hobbs, EDITOR

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

25th ANNIVERSARY YEAR

In January of 1972, the first issue of *The Projector* was published. Our stated purpose of "Projecting the light of the word of God on the issues of the Day" was printed as part of the format of that first issue and upon every issue for the past 25 years. We have attempted to be true to our stated purpose and by "sound doctrine and sane editorial policy," have attempted to inform Christians about the many and varied issues that have reared their heads; and they have been legion.

The ACE Controversy, Bill Gothard's "Basic Youth Conflicts," The King James Controversy, and many others have been dealt with over the years. In the rest of the 1997 issues of *The Projector* we will review those issues and give updates where available. Our thanks to all those who have supported our efforts in any way. We would be glad to receive the testimony of any of you who have been helped by articles appearing in *The Projector*.

The Editorial Staff

Substitution

excerpts from *From Manger to Throne*
by the Late T. DeWitt Talmage
(1882-1902)

THE BIBLE [states that the life is in the blood (Lev. 17:11), Ed.], and in the Christian religion it means simply that Christ's life was given for our life. Hence all this talk of men who say the Bible story of blood is disgusting, and that they do not want what they call a "slaughter-house religion," only shows their incapacity or unwillingness to look through the figure of speech toward the thing signified. ...

We only have to exercise as much common sense in religion as we do in everything else. Pang for pang, hunger for hunger, fatigue for fatigue, tear for tear, blood for blood, life for life, we see every day illustrated. The act of substitution is no novelty, although I hear men talk as though the idea of Christ's suffering substituted for our suffering were something abnormal, something distressingly odd, something wildly eccentric, a solitary episode in the world's history; when I can point you to five hundred cases of substitution and voluntary suffering of one in behalf another.

At two o'clock any afternoon go among the places of business or toil. It will be no difficult thing for you to find men who, by their looks, show you that they are overworked. They are prematurely old. They are hastening rapidly to their decease. They have gone

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Issues*

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Pastor, We
Need You

!! ATTENTION !!

I received a letter from Dr. Timothy Jordan of the National Leadership Conference in response to my article, A SOCIAL AGENDA, in the last edition of *The Projector*. In light of his sending a copy of that letter to all on his mailing list, I am making a copy of his letter to me and my answer to him available to all who would like copies. Our FAX is 904-983-0055 or write P.O. Box 643, Milton, FL 32572.

The Editor

the

Editor's Desk

IN NOAH WEBSTER'S 1828 Dictionary, a "leader" is defined as "one who goes first," and "leading" is "showing the way by going first." Good leadership is of special importance to the young—those who are in the formative stage of their development, immature in both experience and wisdom—in any area of endeavor. I certainly do not consider myself to have attained to a position of leadership capabilities, but I do count myself as most fortunate to have had men such as Dr. Bob Jones, Sr., to look to for leadership in my formative years as a young preacher. They not only had the ability to "smell the devil" when that old serpent set about to advance some program designed to deceive the saints and lead preachers to compromise; they had the courage to speak out to warn those who had "ears to hear" without thought of any cost to themselves personally. Dr. Bob Jones, Sr., often said to us young preachers, "When an issue comes up, take your stand and take your losses, and then build from there."

God, give us leaders today who do not wait for an issue to ruin thousands of saints before their voice is heard!

MARCH IS LETTER MONTH

**WE'D LIKE TO HEAR FROM YOU!
IF YOU HAVE BEEN BLESSED OR HELPED,
IT WOULD BE A BLESSING TO US TO
KNOW ABOUT IT. WRITE TODAY! THANKS!**

continued from cover

through crises in business that shattered their nervous system, and pulled on the brain. They have a shortness of breath, and a pain in the back of the head, and at night an insomnia that alarms them. Why are they drudging at business early and late? For fun? No; it would be difficult to extract any amusement out of exhaustion. Because they are avaricious? In many cases no. Because their personal expenses are lavish? No; a few hundred dollars would meet all their wants. The simple fact is, the man is enduring all that fatigue and exasperation, and wear and tear, to keep his home prosperous.

There is an invisible line reaching from that store, from that bank, from that shop, from that scaffolding, to a quiet scene a few blocks, a few miles away, and there is the secret of that business endurance. He is simply the champion of a homestead, for which he wins bread, and wardrobe, and education, and prosperity, and in such battle ten thousand men fall. Of ten business men whom I bury, nine die of overwork for others. Some sudden disease finds them with no power of resistance, and they are gone. Life for life. Blood for blood. Substitution!

THE MOTHER'S SACRIFICE.

At one o'clock in the morning, the hour when slumber is most uninterrupted and most profound, walk amid the dwelling-houses of the city. Here and there you will find a dim light, because it is the household custom to keep a subdued light burning; but most of the houses from base to top are as dark as though uninhabited. A merciful God has sent forth an archangel of sleep, and he puts his wings over the city. But yonder is a clear light burning, and outside on the window casement a glass or pitcher containing food for a sick child; the food is set in the fresh air. This is the sixth night that mother has sat up with that sufferer. She has to the last point obeyed the physician's prescription, not giving a drop too much or too little, or a moment too soon or too late. She is very anxious, for she has buried three children with the same disease, and she prays and weeps, each prayer and sob ending with a kiss of the pale cheek. By dint of kindness she gets the little one through the ordeal.

After it is all over, the mother is taken down. Brain or nervous fever sets in, and one day she leaves the convalescent child with a mother's blessing, and goes up to join the three in the kingdom of heaven. Life for life. Substitution! The fact is that there is an uncounted number of mothers who, after they have navigated a large family of children through all the diseases of infancy, and got them fairly started up the flowering slope of boyhood and girlhood, have only strength enough left to die. They fade away. Some call it

consumption; some call it

nervous prostration;

some call it

intermittent or

malarial

disturbance; but

I call it martyrdom

of the domestic circle. Life for

life. Blood for blood. Substitution!

Or perhaps the mother lingers long enough to see a son get on the wrong road, and his former kindness becomes rough reply when she expresses anxiety about him. But she goes right on, looking carefully after his apparel, remembering his every birthday with some memento, and when he is brought home worn out with dissipation, nurses him till he gets well and starts him again, and hopes, and expects, and prays, and counsels, and suffers, until her strength gives out and she fails. She is going, and attendants, bending over her pillow, ask her if she has any message to leave, and she makes a great effort to say something, but out of the three or four minutes of indistinct utterance they can catch but three words: "My poor boy!" The simple fact is, she died for him. Life for life. Substitution!

Nearly thirty years ago there went forth from our homes hundreds of thousands of men to do battle for their country. All the poetry of war soon vanished, and left them the terrible prose. They waded knee-deep in mud. They slept in snow-banks. They marched till their cut feet tracked the earth. They were swindled out of their honest rations, and lived on meat not fit for a dog. They had jaws all fractured, and eyes extinguished, and limbs shot away. Thousands of them cried for water as they lay dying on the field after the battle, and got it not. They were homesick, and received no message from their loved ones. They died in barns, in bushes, in ditches, the buzzards of the summer-heat the only attendants on their obsequies.

**"Of ten business men
whom I bury, nine die of overwork for
others. ... Life for life. Blood for blood.
Substitution!"**

No one but the infinite God, who knows everything, knows the ten-thousandth part of the length, and breadth, and depth, and height of anguish of the Northern and Southern battlefields. Why did these fathers leave their children and go to the front, and why did these young men, postponing the marriage-day, start out into the probabilities of never coming back? For the country they died. Life for life. Blood for blood. Substitution! ...

CHRIST THE ARCHETYPE.

What an exalting principle this which leads one to suffer for another! Nothing so kindles enthusiasm, or awakens eloquence, or chimes poetic canto, or moves nations. The principle is the dominant one in our religion—Christ the Martyr, Christ the celestial Hero, Christ the Defender, Christ the Substitute. No new principle, for it was as old as human nature; but now on a grander, wider, higher, deeper, and more world-resounding scale! The shepherd boy as a champion for Israel with a sling toppled the giant of Philistine braggadocio in the dust; but here is another David who for the armies of churches militant and triumphant, hurls the Goliath of perdition into defeat, the crash of his brazen armor like an explosion at Hell Gate. Abraham had at God's command agreed to sacrifice his son Isaac, and the same God just in time had provided a ram of the thicket as a substitute; but here is another Isaac bound to the altar, and no hand arrests the sharp edges of laceration and death, and the universe shivers and quakes and recoils and groans at the horror.

All good men have for centuries been trying to tell whom this Substitute was like, and every comparison, inspired and uninspired, evangelistic, prophetic, apostolic, and human, falls short, for Christ was the Great Unlike. Adam a type of Christ, because he came directly from God; Noah a type of Christ, because he delivered his own family from the deluge; Melchisedec a type of Christ, because he had no predecessor or successor; Joseph a type of Christ, because he was cast out

by his brethren; Moses a type of Christ, because he was a deliverer from bondage; Joshua a type of Christ, because he was a conqueror; Samson a type of Christ, because of his strength to slay the lions and carry off the iron gates of impossibility; Solomon a type of Christ, in the affluence of his dominion; Jonah a type of Christ, because of the stormy sea in which he was thrown for the rescue of others; but put together Adam and Noah and Melchisedec and Joseph and Moses and Joshua and Samson and Solomon and Jonah, and they would not make a half of a Christ, a quarter of a Christ, a fragment of a Christ, or the millionth part of a Christ.

He forsook a throne and sat down on His own footstool. He came from the top of glory to the bottom of humiliation, and changed a circumference seraphic for a circumference diabolic. Once waited on by angels, now hissed at by brigands. From afar and high up He came down; passed meteors swifter than they; by starry thrones, Himself more lustrous; past larger worlds to smaller worlds; down stairs of firmaments, and from cloud to cloud, and through treetops and into the camel's stall, to thrust His shoulder under our burdens and take the lances of pain through His vitals, and wrapped Himself in all the agonies which we deserve for our misdoings, and stood on the splitting decks of

Christ a foundering vessel, amid the drenching surf of the sea, and passed midnights on the mountains amid wild beasts of prey, and stood at the point where all earthly and infernal hostilities charged on Him at once with their keen sabres—our Substitute!

When did attorney ever endure so much for a pauper client, or physician for the patient in the lazaretto, or mother for the child in mem-branous croup, as Christ for us, and Christ for you, and Christ for me? Shall any man or woman or child who has ever suffered for another find it hard to understand this Christly suffering for us? Shall those whose

Why did these young men, postponing the marriage-day, start out into the probabilities of never coming back?

Christ came from the top of glory to the bottom of humiliation—Our Substitute!

MEN HELPING MEN

Excerpts from a report on the Promise Keepers Vancouver Conference

by Ian Goligher

THE PROMISE KEEPERS met for a Vancouver Conference on 16th. November 1996 as part of their program to promote their cause in Canada. The theme was "Break Down the Walls."

I attended as an official reporter for the Canadian Revivalist. ...

I had a desk in full view of the platform encircled with the terraced rows of seats. The vantage point made my head spin as I scanned the egg shaped Coliseum filled with men of various ages. Upon later reflection I was surprised at the number of men over the age of forty who attended.

My first impression was the deafening noise as the first speaker's excitement boomed out over the public address system. "Promise Keepers are needed to support their pastors, priests and rabbis," said Dr. Rick Kingham, keynote speaker for the Conference and one of the original 72 men who founded Promise Keepers in Colorado.

Another line at the end of the opening message was, "We are tired of hearing about revivals of the past, we are looking for a move of God in the 1990's."

HARD OR CHRISTIAN ROCK?

When Kingham finished his address the hard rock band got into full swing, singing 'A Man of the Spirit—A Man of the Word'. The air was electric as the decibels multiplied from the electronic lead guitar and keyboard, entertaining the ten to twelve thousand men in attendance. The crowd responded with choruses of clapping, picking up the distinct beat of the music.

Then the male choir sang the well known words of 'How Great Thou Art' to a modern contemporary arrangement. Later, while the group sang more of this rock music a short stout man, who seemed to have an usher's badge of accreditation, strayed into the open space below the platform and gyrated to the music.

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continued page 10

LETTERS TO THE EDITOR

Dear Dr. Hobbs,

*It is to my shame a very long time since I have written to you even though you continue to kindly send us copies of **The PROJECTOR**. We appreciate your sending them very much indeed and they continue to be of great blessing to us in a spiritual situation that is very, very tough at times and particularly so this year.*

Quite a while back you wrote in one of your excellent articles that you believe that only about 10% of those who say they are "born again" in the U.S. really are. I would sadly suggest that your figure is if anything on the optimistic side....

The Christian scene here in Ireland is, not surprisingly in the days we are living in, going from bad to worse, with error and deception being the order of the day and but for the grace of God we would be right there in the midst of it all. God in His loving mercy has given us a great love for the truth of His Word and great contacts with people like your goodselves who have that truth and are prepared to stand up and teach it, no matter what the opposition in these days.

In gratitude we enclose herewith our gift of \$30.00, and ask only that you would remember us in prayer.

Ireland

Dear Dr. Dayton Hobbs,

*Would you please send **The PROJECTOR** to the below address. I haven't received it for a long time but I have found it an insightful and informative paper in the past. Thank you.*

SC

*Thank you for **The PROJECTOR**. I read it all even the Stars of the Morning.*

IN

Dear Brother Dayton,

I just read through your latest issue of **The PROJECTOR** paper which came in today's mail. I wanted to write and thank you for your article entitled A SOCIAL AGENDA? I am so glad that you wrote concerning the 1997 so called "leadership conference" that Tim Jordan and others are sponsoring. I, for the life of me, cannot understand why anyone, especially a fundamentalist would want anything to do with that conference. I know some who have been there (and have spoken) who have assured me that they will not be going back again. I only wish they had not gone in the first place. Thanks for standing true, and not being afraid to say what needs to be said.

CO

Brother Hobbs,

Is it possible to get the last issue of **The PROJECTOR**? I am especially interested in the article on Calvary Seminary and their Conference that you wrote about. I am in receipt of Tim Jordan's letter to you. From what he said you have hit the nail on the head and I appreciate your courage to speak up. Their grads have been filling the ranks of New Evangelical churches and schools for several years now and few have been willing to speak up.

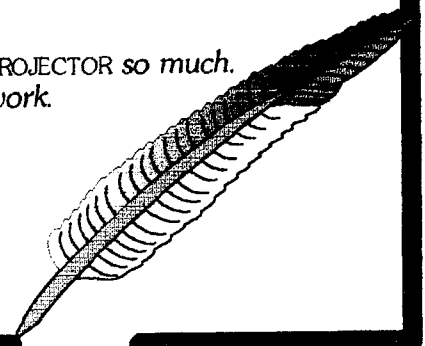
I would also like to get on your mailing list for **The PROJECTOR** and will have some money sent in for that purpose.

Thank you! Keep your eyes on the Saviour!!

PA

Enjoy reading **The PROJECTOR** so much.
Continue the good work.

OH



Stars of the Morning

by "Aunt Carolyn"

The New Well

"Help! Help! Somebody help me!"

The voice sounded muffled, but there was no question that it was a cry of terror.

Dad stopped in his tracks and looked around, but he could see no one. Then he heard it again, "Help!"

Dad's alarmed eyes searched the whole area. Out there in the wide open ranch country there were no trees to break the view. There was nothing but pasture and sage for miles, but that voice was coming from somewhere. He knew that voice! It was his son calling, but he could not see him! He called, "Randy! Randy! Where are you?"

"Dad! Dad! Help me!" came the terrified cry.

There was no boy in sight, but as Dad turned in the direction of the frantic call, his eyes fell on the site of the new well. Oh, no! The cover was caved in! Terror struck his heart! There was no doubt now where the voice came from. Somehow Randy had fallen into the well! They had just finished digging it near the bunkhouse, so there would be more water for the cowhands living there. Under the pressure of the work at hand, the men had covered the well with heavy boards until they had time to top it off permanently. How, oh, how had the boy fallen in? There was no time for questions. Dad must hurry to the rescue!

"I'm coming, Son," he called as he began to tear away the boards. Looking down into the darkness of the deep well, he could barely see the figure of his little boy braced on a small board half way down with the cold, dark water below.

"Here I am, Son," he called with reassurance. "Hold onto that pipe beside you! We'll get you out! Don't be afraid. Just hold onto that pipe!"

Frantically, Dad racked his mind to think what to do. He had to have a long rope, but there was none handy!

Just then he heard hoof beats. It was three of his cowhands headed for another pasture. "Cowboys!" he thought, "with lariats coiled on their saddlehorns!"

Dad waved his big ten-gallon hat, motioning the men toward the well.

"Hurry up!" he called.

"Randy has fallen into the well!"

The startled cowboys wheeled their horses around on a dime and were soon beside him.

"We're letting a rope down, Son.

We'll have you out soon! Just hold tight to the pipe! Can you hear me?"

"Yes, Sir, I hear," came the muffled reply.

"Okay! There, it's coming. The rope's coming down. Do you see it?"

"Yes, sir, but I can't reach it! I can't get ahold of it!"

"You can soon. Just hold tight 'til it gets to you!" Seconds seemed like hours.

"Now! Now, grab hold!"

"I—I have it!" the child's frightened voice came back.

"Good! Now put your head and shoulders through the lariat loop and hang on."

Anxiously the men waited as the little boy struggled to get the loop of the lariat rope around his body.

Dad called again, "Do you have the rope around you yet?"

"Uh,—almost—yes. Now it's okay."

Slowly, carefully, the men pulled the boy up. At last, eager hands got hold of him and set him on solid ground, wet, muddy, and shivering with fright—but SAFE!

A whoop of relief and joy went up from every cowhand, and one muttered, "That's the muddiest maverick I ever roped!" and all the cowhands laughed. Even Randy laughed at that!

"It's a mighty good thing you did what your dad told you, young feller!" said one.

Dad's voice was full of relief and gratitude. "Thank the Lord for sparing Randy's life. Thank the Lord that Randy obeyed and did just as I said!"

You know, before we come to know the Lord Jesus Christ, we are like that boy in the well. Trapped by sin, there is no way we can save ourselves. What might have been a tragedy became a story with a happy ending, because Randy obeyed his father's voice and took hold of the lariat rope offered.

You need to obey God's instructions in the same way. God's voice, through His Word, tells you that you are a sinner. "For all have sinned and come short of the glory of God" (Rom. 3:23). He also says that "the wages of sin is death," and that those "that obey not the gospel of our Lord Jesus Christ...shall be punished with everlasting destruction from the presence of the Lord" (II Thess. 1:8-9). But the Bible also says that Christ died for our sins, that He was buried, and rose again, and that if you turn from your sin

and receive Christ as your Savior, you will be saved. Just as Randy took hold of the rope and was lifted to safety, you can "take hold" of Christ. You can put your faith, your trust, your total dependence in Him and be saved from the devil's trap of sin and destruction.

You can have salvation and be assured of heaven. Won't you receive Christ 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). Ω

The men waited as the little boy struggled to get the rope around his body.



"INCREASE YOUR ATTENDANCE"

Whenever preachers gather, the most asked question is, "How many did you have last Sunday?" If a truthful answer would damage your self-esteem, here are some creative, yet spiritual, innovations that will allow you to keep pace with your brethren.

The first is the "Combination Congregation." Suppose you had 60 in Sunday School, 75 in the Morning Service, and 35 in the Evening Service. When someone asks how many you had in church on Sunday, you can answer 170. This is a true answer since it is the *total* you had in attendance on Sunday. If the figure needs a little boost, don't be afraid to include those who would have been there but couldn't due to illness or other commitments such as vacation, needed sleep, or sharing their faith with other congregations.

The second technique may be used to inflate the attendance figure for your midweek service. If you move your children's and teenager's ministries to Wednesday evening, you may combine their attendance with those who are in your other service and arrive at a number that will make you the envy of your brethren.

The third means of congregation inflation is the "Super Sunday." This one should be used sparingly and saved for times when your pastoral ego needs a boost or you need a good "bragimony" for an upcoming pastor's meeting. Super Sundays may have the form of a rally. "I Love America" is a great theme because patriotism is considered by many to be the fundamental equivalent of godliness. If you're daring, you could try an "I Love Rome" rally. This will demonstrate your tolerance and love for others. To dampen the criticism of those who may think that you are too ecumenical, you could invite a popular Roman Catholic speaker like William Bennett, Phyliss Schlafly, Pat Buchanan, or Clarence Thomas. Their popularity in "Christian" circles would counter any negative publicity that would be raised by radical separatists.

Finally, you may invite one of the leaders of your denomination or fellowship to a special meeting on a non-church night. Invite the VIP as the guest of honor and pack the pews with all your friends. This will give you a full house and, if you can leave the VIP with the impression that these are your regular group, you'll be on your way to an honorary doctorate. Ω

Proverb 3

by Ludwig

*Happy is the man that findeth
getteth understanding. For th
than the merchandise of silver,
gold. She is more precious th
thou canst desire are not*
(Prov. 3)

We are living in the age where the world's merchandise is pressed upon us even to the extreme of being cautioned against breathing God's air without a TIC-TAC in your mouth. Music, sights, colors, alluring women and handsome men elevate the world's merchandise to lofty heights with promises that every desire be satisfied.

No longer do you need to go to the marketplace, for wherever you are its siren call is heard. Appeals to switch to Sprint interrupt dinner. I have to take advantage of 10 cents a minute, don't I? Later the searching question comes: "You are not with AT&T are you? Are you happy?" "No! Of course, I am not happy." Isn't happiness measured by whether I have AT&T or not?

Read the billboards of the marketplace. Read the clothing labels and team names on shirts and hats. Try to find the news in the newspapers buried amongst the advertising of the merchants. QVC shopping network and infomercials will meet your shopping needs while you sit in your easy chair. Everything today is merchandising, and all things are merchandised. To the world, you are simply a consumer, and if a good citizen of the world, you will consume to the maximum!

Paul wrote in Phil. 4:11, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content."

"Quiet, Paul, don't speak of contentment," cry the merchants. Every effort of the merchants is aimed at sowing discontent. Merchants convince that you are not a complete person until you buy their wares.

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Practicals

Opager

*h wisdom, and the man that
e merchandise of it is better
and the gain thereof than fine
an rubies: and all the things
to be compared unto her
(:13-15).*



Christians certainly have needs; however, Christians need to beware of the clever efforts of the merchants as they attempt to promote our discontentment.

Peter, in 2nd Peter 2:3, speaks of false prophets who, "through covetousness shall they with feigned words make merchandise of you." These false prophets are part of the world system that promotes materialism and thereby makes merchandise of you, as you become the product that is bought and sold. Will not the multitudes willingly accept the ultimate merchandise: Antichrist's mark upon their forehead or upon their hand? Will they not simply be his product, his ultimate merchandise to deliver to Satan? Perhaps the mark will be a simple unique bar code on the hand or the forehead allowing buying and selling in the kingdom of the Antichrist. Human being or a can of beans: all the same to the merchants!

The Word of God is where true contentment and happiness lie. The True Merchant invites all to partake of His wares without money: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

The world offers its silver, its gold, its rubies, its mansions, its stock options, and on and on. The world offers its investments that are designed to keep you interested in its system and to keep your heart from God. God makes it clear in His Word that only by His wisdom can true happiness be found. Ω

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continued from SUBSTITUTION page 3

sympathies have been wrung in behalf of the unfortunate have no appreciation of that one moment which was lifted out of all the ages of eternity as most conspicuous, when Christ gathered up all the sins of [mankind, Ed.] under His one arm, and all their sorrows under His other arm, and said: "I will atone for these under my right arm, and will heal all those under my left arm? Strike me with all thy glittering shafts, O Eternal Justice! Roll over me with all thy surges, ye oceans of sorrow!" And the

thunderbolts struck Him from above, and waves of trouble rolled up from beneath,

hurricane after hurricane, and cyclone after cyclone, and then and there in presence of heaven and earth and hell, yea, all worlds witnessing, the price, the bitter price, the transcendent price, the awful price, the glorious price, the infinite price, the eternal price, was paid that sets us free.

That is what Paul means, that is what I mean, that is what all those who have ever had their heart changed mean by "blood." I glory in this religion of blood! I am thrilled as I see the suggestive color in sacramental cup, whether it be of burnished silver set on cloth immaculately white, or rough-hewn from wood set on table in log-hut meeting-house of the wilderness. Now I am thrilled as I see the altars of ancient sacrifice crimson with the blood of the slain lamb, and Leviticus is to me not so much the Old Testament as the New. Now I see why the destroying angel passing over Egypt in the night spared all those houses that had blood sprinkled on their door-posts. Now I know what Isaiah means when he speaks of "One in red apparel coming with dyed garments from Bozrah;" and whom the Apocalypse means when it describes a heavenly Chieftain whose "vesture was dipped in blood;" and what Peter, the Apostle, means when he speaks of the "precious blood that cleanseth from all sin;" and what the old, worn-out, decrepit missionary Paul means when he cries, "Without shedding of blood there is no remission." By that blood you and I will be saved—or never saved at all. In all ages of the world God has not once pardoned a single sin except through the Saviour's expiation, and He never will.

Glory be to God that the hill back of Jerusalem was the battle-field on which Christ achieved our liberty! ...

THE GREAT VICTORY.

... There came a day when all hell rode up, led by Apollyon, and the Captain of our salvation confronted them alone. The Rider on the white horse of the Apocalypse going out against the black-horse cavalry of death, and the battalions of the demoniac, and the myrmidons of darkness. From twelve

o'clock at noon to three o'clock in the afternoon the greatest battle of the universe went on. Eternal

destinies were being decided. All the arrows of hell pierced our Chieftain, and the battle-axes struck Him, until brow and cheek and shoulder and hand and foot were incarnadined with oozing life; but He fought on until He gave a final stroke with sword from Jehovah's buckler, and the commander-in-chief of hell and his forces fell back in everlasting ruin, and the victory is ours. And on the mound that celebrates the triumph we plant two figures, not in bronze or iron or sculptured marble, but two figures of living light, the Lion of Judah's tribe and the Lamb that was slain.

DOXOLOGY TO CHRIST.

Let us go forth and gather the trophies for Jesus. From Golconda mines we gather the diamonds, from Ceylon banks we gather the pearls, from all lands and kingdoms we gather the precious stones, and we bring the glittering burdens and put them down at the feet of Jesus, and say, "All these are Thine. Thou art worthy." We go forth again for more trophies, and into one sheaf we gather all the sceptres of the Caesars, and the Alexanders, and the Czars, and the Sultans, of all royalties and dominions, and then we bring the sheaf of sceptres and put it down at the feet of Jesus, and say, "Thou art King of kings, and these Thou hast conquered." And then we go forth again to gather more trophies, and we bid the redeemed of all ages, sons and daughters of the Lord Almighty, to come. We ask them to offer their thanksgivings, and the hosts of heaven bring crown, and palm, and sceptre, and here by these bleeding feet and by this riven side, and by

this wounded heart, cry, "Worthy is the Lamb who was slain to receive blessing and riches and honor and glory and power." I rejoice to know that the whole earth is yet to become the temple of His praise—grass and flowers the tessellated floor of that temple; mountains, the pillars, tapestried with morning mist; the ocean the baptismal font; illimitable forests the wind-swept organ-pipes; and the vast heavens the dome into which shall roll, as Atlantic surges beat the beach, the doxology of ransomed hemispheres!

JESUS FOREVER!



T. DE WITT TALMAGE (1832-1902)

Audiences of over seven thousand filled his Brooklyn Tabernacle in New York, and he gave lectures all over America. As many as thirty-five hundred newspapers published his weekly sermon, and he was the author of about thirty books and the editor of several periodicals.

*His attitude toward higher criticism was, "Let us divide off. Let those people who do not believe the Bible and who are critical of this and that part of it, go clear over to the other side. Let them stand behind the devils guns. There can be no compromise between infidelity and Christianity" (John Rusk, *The Authentic Life of T. DeWitt Talmage the Greatly Beloved Divine*, N.p.: L.G. Stahl, 1902, pp. 300-301, quoted by *The Old Guard*, p. 115).*

Ω

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FOCUS ON RELIGION

by Rev. Tod Brainard

Charges To The Next Generation

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man; And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself (I Kings 2:1-3).

A study of the life of King David will reaffirm for the believer the necessity of rearing a godly generation to take its place on the front lines of the battle for truth. It is my contention that this lesson, that of rearing a godly generation, is one of the primary focuses of Scripture. King David spent the last few years of his life emphasizing this point by putting "the bee" on his young son Solomon. David had already lost two of his sons, Amnon and Absalom, and Adonijah was soon to be lost as well. Solomon was his only hope of leaving behind a godly servant. However, David realized that Solomon was "tender," lacking the "resolve" necessary to do the work of a king and to "feed" the nation of Israel. "Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great" (I Chronicles 29:1) (See also I Chron. 22:5.)

THE TENDER TRAP

The Theological Wordbook of the Old Testament renders this word "tender" as meaning "weak resolve, soft, delicate, weak." This word is used in relationship to bad character in other Old Testament Scriptures (Deut. 28:54; 28:56; Isaiah 47:1). David's choice of this word was not complimentary. In fact, this intense charge issued to Solomon by his father is quite stunning. David makes no mention of honor or glory due Solomon, nor does he pour out accolades upon Solomon as being worthy to carry on the work. David's words to Solomon were, "I

go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God."

SOLOMON'S SOFTNESS

Solomon was not like his father. David was a man's man. David was rugged and tough. Solomon had been brought up in the lap of luxury. David had spent 11 years on the backside of the desert knowing the pangs of hunger, the horror of being hunted night and day by King Saul, and by enduring the agony of life in the caves and rocks of southern Judea. Solomon knew none of this. He had fought no battles and endured no conflict. His life had been one of comfort and ease in the court of women in the King's palace. Solomon was much like many of the "young fundamentalists" of our day, who know very little of the battles fought by their predecessors or the cost paid by them for their separatist stand. These young men often take for granted the honors they have inherited by the struggles of their forefathers and often show very little stomach for continuing the battle necessary to maintain purity in Fundamentalism.

SOLOMON'S NICE SITUATION

Solomon would be entering into the labors of his father David. In John 4:37-38 Christ describes a similar situation, "And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men laboured, and ye are entered into their labours." Solomon had no invading armies to fight. His father had made all the preparations for the building of the temple. The courses of the Levites, Priests, and Singers were all established. Jerusalem was now the center of all government and the worship of Jehovah. This was a nice situation for young Solomon. Yet Solomon was weak, tender, and untested.

Stepping into the labors of others takes little effort for a new generation. Settling

into the "nice" situations wrought by faithful warriors who fought the battles, however, can lead to a comfortable, yet dangerous, sense of well-being. Youth's responsibility is "to bear the yoke" (Lam. 3:27) and not to glory in another man's work, but rather to carry on faithfully the work begun and hold the standard even higher. There is a definite responsibility to sow and to reap faithfully. There is another responsibility as well, to experience the battles of the older generation firsthand. Due primarily to a weakness in his early childhood training, Solomon had a softness that was detrimental to his character and to his service for God. If not rectified, this softness would eventually cast down the work begun by his father David.

David saw in his son the undesirable qualities of weakness and softness—very likely the result of poor rearing. The king undoubtedly had spent little time up to this point thinking about or preparing young Solomon for the service of Jehovah. A series of charges was needed to challenge this young man and attempt to prepare him for the duties as the leader of God's people. Paul's instruction to Timothy, "The same commit thou to faithful men" (II Timothy 2:2) was a principle understood by David, though somewhat late as Solomon was already in his twenties. David wished to pass along his convictions to Solomon in no uncertain terms and in the presence of all the congregation of Israel (I Chronicles 28:1-2; 29:1).

SPIRITUAL PRESSURE IS GOOD!

As David saw it and rightly so, Solomon needed godly rebuke and admonition, not honors, glory and pomp as he assumed leadership responsibilities. David lined out his admonitions in the language of a series of charges with the full force of authority.

Charge #1—Be Strong therefore and shew thyself a man" (I Kings 2:2).

Charge #2—Activate Your Will—Do Not Dread or Be Dismayed (I Chronicles 22: 13).

Charge #3—Do Not Be Lazy and Lax— "Arise therefore, and be doing" (I Chronicles 22:16).

Charge #4—Keep God's Commands and Meditate upon His Word (Deut. 17:14-20; I Kings 2:3).

Charge #5—Remember your place in God's Covenant Relationship (I Kings 2:4).

Charge #6—Deal with your enemies and uphold loyal friends (I Kings 2:5-9; Jeremiah 48:10). Ω

continued from MEN page 3

At one point he was joined by an athletic type of man, with a sleeveless sweat shirt and the two danced together to the music. Those who were uninitiated into contemporary/Christian rock music would barely have recognized the traditional hymns which were, to say the least, considerably rearranged.

This was called "Worship in the Spirit," and more evidence that Promise Keepers is given over to the Charismatic values of modern worship.

**KEYNOTE SPEAKER
GAVE ANSWER TO SUPPORTING
PRIESTS AND RABBIS**

I had opportunity to attend an interview with Dr. Kingham and I asked him, "When you speak of rabbis and priests, and pulling down the walls of various denominations, why do you link that with the goals of Promise Keepers? I can see that it is a movement to build up men and families to take them back to moral values. Is this a 'tag-on' or is there a special agenda?"

Dr. Kingham replied, "We believe that men that seek God should stand together in unity. We believe that we have allowed too many things within the body of Christ to separate us, be it culture, race, or denomination. One of the things that we stress is the breaking down of those dividing walls so that brothers can stand together."

My response was, "So you accept Jews who do not subscribe to the Virgin birth, nor the resurrection of Christ, nor even the fact that Christ has already come. Are they included in the brotherhood?"

He chose to evade the question by resorting to doublespeak stating, "We have a statement of faith and we have men from a lot of different denominations, who accept that statement of faith and stand together. That core orthodoxy of what we believe is saying, 'If you can accept that statement of faith we want to walk together with you.' We are not looking at the denominational labels. We just want to know: 'Can we gather around this core orthodoxy of belief stated in our statement of faith?'"...

EVANGELISM MUDDLED

... The Rev. Reggie Witherspoon, an Afro-American and senior pastor of Mount Calvary Christian Center in Seattle took the podium as the evangelist for the Conference. Before announcing his text, he spoke of "getting on talking terms with Daddy."

The message from John 3:7 "Ye must be born again" was clear in its exposition and was delivered with zeal. However, at the time of the 'altar call', it was often difficult to know if inquirers had gone forward to receive Christ, or to start new relationships with other men as Promise Keepers.

After the 'altar call' the whole audience was exhorted to shout in unison with a long shout the Hebrew word SABAK, which was said to be a warlike cry as Joshua's men shouted to pull down the walls of Jericho. The sheer volume of over 10,000 men screaming "SABAK" for as long as breath could allow was deafening and by no means worshipful. If Elijah had been present he most likely would have told the Promise Keepers to, "Shout on, for your god may be on a journey or asleep!"

Dr. Bruce Fong, homiletics professor at Multnomah Biblical Seminary, Portland Oregon, was then called upon to bring the third message.

His power of story telling was skillfully used to prepare the audience for the challenge to pull down the walls of racial divisions. ...

THE SIN OF DENOMINATIONALISM

Dr. H.B. London of Focus on the Family Colorado Springs gave the final address. The thrust of his message was very direct against denominationalism as he declared, "You will never possess Canada with a timid church. You will never possess Canada with a sinful church. You will never possess Canada with a divided church. You will only possess Canada when we, as every race and denomination, say from the bottom of our hearts, 'What God wants us to do is possess this land, and we will do it whatever the cost.'"

We might well ask, "Should the cost include selling out the fundamental doctrines of Christianity to include Roman Catholics or members of the apostate United Church in Canada?" We must realize that this one issue ministry is willing to sell out fundamental doctrine, along with the practice of Biblical separation, in order to draw more and more men into its whirlpool.

BLESSING OR BLIGHT?

Promise Keepers believe that more and more men united together can meet the social and spiritual needs of our nations. Dr. London manipulated the minds of his audience with an analogy of the locusts used by God to humble Pharaoh. He

sought to point out that one locust on its own could do nothing whereas thousands and millions could bring Pharaoh to his knees. Where the analogy became ludicrous is that the locusts were part of a plague (is Promises Keepers part of a plague?) and Pharaoh hardened his heart again, so the locusts did not topple him at all.

Sadly, spokesmen for Promise Keepers state, or else imply, that manpower can bring about revival. In fact they would give the impression that there is already a revival going on within the Promise Keepers movement. ...

The church which exposes sin and expounds the sanctifying power of the gospel in the believer's life is already doing more than this movement will ever do. ...

LESSONS OF A REPORTER

As an observer of the 'Pulling Down the Walls' Conference in Vancouver, it was saddening to witness a ministry where the pulpit was replaced by the stage, where music was pushed along side Nashville's debased standards, and where showmanship equalled that of Hollywood. The conclusion must be that there is a serious departure from heeding God's holy Word. While we are in favour of strengthening men in their roles in society, there is no easy way to a sanctified life. The Lord Jesus prayed, in John 17:17 "Sanctify them through thy truth: thy word is truth."

Canadian men, as all men in this sinful world, must return to the gospel of the Holy Scriptures and therein they shall find spiritual power to overcome the world, the flesh and the devil. The gospel of blood atonement, of Holy Ghost conversions and of power through prayer is no new way, nor an easy way, but it is singularly God's blessed way.

God, who is the great 'Promise Keeper', declares in his Word (2Cor. 5:17), "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." This is better than mere men helping men! Ω

*Copied from
The Canadian Revivalist
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FORMULA WRITING

Learning to write well requires much more than a "gift of gab." It requires self-discipline. One way to teach this is by having your pupils follow a formula you choose. This sets boundaries for young writers which enable them to develop the ability to think before they write. Formula writing also helps students understand the parts of speech they are learning in English class.

Formula writing should begin in the lower elementary grades as soon as students are taught about subjects and verbs. Writing begins with sentences and then can be developed into paragraphs and stories. This type of writing will help students develop their immature thought patterns into mature, well-worded sentences.

These steps show how Formula Writing is developed:

- A. Decide the subject
- B. Give students the basic sentence structure (teachers use those which they have taught)
- C. Fill in the extras to follow the formula given.

EXAMPLE:

- A. Subject: puppies
- B. Sentence structures - these are the skeleton of the story

Formula	Description	Example
1. S V O	subject, verb, object	My family is buying a puppy.
2. S LV Asc	subject, linking verb, adjective subjective compliment	Our puppy was good.
3. S V	subject verb	The puppy played.
4. S V O c/c O	subject, verb, object and object (compound object)	The puppy chewed toys and slippers.
5. S V O	subject, verb, object	The family enjoys our pet.

- C. Extras—these are added as the student's educational level permits. Add on extras as your students are taught new parts of speech.

Formula/Description	Example
1. Pp S "Be" V O Pp (prep. phrase, subject, form of "be," verb, object, prep. phrase)	After lunch my family is buying a puppy for a pet.
2. NM A S Pp LV Asc Pp (noun marker, adjective, subject, prep. phrase, linking verb, adjective subjective compliment, prep. phrase)	The cuddly puppy, with his new collar, was good in the car.
3. S Pp Pp V I B Pp (subject, prep. phrase, prep. phrase, verb, intensifier, adverb, prep. phrase)	The puppy in our kitchen at home played very well with his new toys.
4. S P OP c/c OP "Have" V O c/c O Pp (subject, preposition, object of preposition, coordinating conjunction, object of preposition, form of "have," verb, object, coordinating conjunction, object, prep. phrase)	The puppy with mischief and cunning has chewed my toys and Dad's slippers with his sharp teeth.
5. Pp NM A S V O P A OP (prep. phrase, noun marker, adjective, subject, verb, object, preposition, adjective, object of preposition)	After supper the whole family teased the puppy with a ball.

This type of writing is like solving a puzzle. It requires students to think of a variety of ways of expressing thoughts. Once they understand the mechanics, students enjoy this type of writing and are impressed on how they can improve their sentences. Proper names should be added after a story is written.

More information on Formula Writing can be obtained from Wordsmiths, 1355 Ferry Road, Grants Pass, OR 97526. Frode Jensen has a grammar series available which utilizes this approach to grammar and writing.

"Pastor, We Need You"

by Rev. Reece Yandle, Executive Director
South Carolina Association of Christian Schools.

MOST WOULD AGREE that the Christian school in the church is an integral part of that church ministry. If so, why does it oftentimes operate as if it were not? Why do policies and practices go against normal church polity in many cases? Why do the dress and conduct standards differ somewhat from the church? Why does the Administrator run the school, while the Pastor runs the church?

Do these questions sound familiar? If so, a long hard look at your ministry may be in order. A school operating in a church building, using church facilities, using

school ministry, while at the same time, showing genuine concern for their personal spiritual welfare. They must feel free to come to him for counsel.

The Pastor must also know his students and circulate among them. His messages should be a staple diet in chapel. Some of the students may be lost and need to be reached for the Savior. Many may have serious spiritual problems that would never be touched in a public school. Others need to be challenged to surrender their lives completely to the Lord. Chapel, at least two to three times a week, is the Pastor's opening to reach

unmarried, but that does not negate the opportunity nor the responsibility. They need help! They took the first step by placing their children in the school. The next move is up to the Pastor. His leadership can cause others to reach out.

A wise man once said, "Everything rises and falls upon leadership." How true that is. Pastor friend, amidst all that cries out for your attention, please take a closer look at your Christian school. Is it really a part of YOUR ministry? Does it occupy part of YOUR time, YOUR energy, YOUR concern, YOUR prayers, and YOUR direction? Are you providing the leadership that will cause the school to be what it must be for His glory? Ω

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the church name, and enjoying the protection of the church should be operated as a *real* part of the church.

The Pastor is called of God as the undershepherd of the church. That means the entire church ministry. He is as much responsible for the Christian school as he is the Sunday School. He is as much responsible for the Christian school as he is the Youth Ministry. His personality and leadership style must be felt in every segment of the church ministry.

He must know and pastor the school staff. Some staff members may attend other churches (this is sometimes necessary, although not recommended.). However, he must transmit to them his burden for the

their hearts. What an opportunity of ministry for the pastor in the Christian school!

And then there are the parents. Many parents with children in a Christian school never attend a church or they attend sporadically. Again, it is an open door for the Pastor to get in their homes and reach them for the Lord. Typically, in the pre-school and kindergarten areas a great percentage of children come from broken homes. That single parent is more than likely a bundle of hurt and confusion, just waiting for someone to show a little genuine concern and care. Yes, their situations may not be very scriptural. They may be divorced, separated, deserted, or

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By Davon Harris, Editor

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