

The PROJECTOR

Dr. Dayton Hobbs, EDITOR

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

The FUNDAMENTALISM OF YESTERDAY, The EVANGELICALISM of TODAY, and The FUNDAMENTALISM of TOMORROW by the late Chester E. Tulga, D.D. (1896-1976)

A Message preached in 1957 at the Silver Anniversary Conference of the
General Association of Regular Baptist Churches

THE FUNDAMENTALISM OF YESTERDAY: ITS TIMES & STRATEGY

To understand the fundamentalism of yesterday, we must understand the times which produced it, and the situations which formed its strategy.

1. *Fundamentalism was an interdenominational movement, as men in various denominations holding the fundamental doctrines of the faith, gathered themselves together against a common foe.* Fundamentalism was not a full-fledged affirmation of the entire range of orthodoxy, as the Scriptures require, but a defense of those doctrines deemed necessary to the integrity of the Christian faith. It was a form of

essentialism. In fact, some fundamentalists in the Methodist fold called themselves "essentialists." Its centers of strength, however, were among the Baptists and Presbyterians, and the conflict in these communions continued for many years, ending in the victory of either liberalism, neo-orthodoxy, or a vague middle-of-the-roadism.

The fundamentalism of those days expressed itself in interdenominational organizations such as congresses on prophecy, conferences of the fundamentals, Bible conferences, Bible Institutes, interdenominational papers and magazines, and faith mission societies.

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Following the Imagination of the Heart

by Tod Brainard

"And yet for all this her treacherous sister Judah hath not turned unto Me with her whole heart, but feignedly [imagined to do something]—Webster's 1828 Dictionary], saith the LORD" (Jeremiah 3:10).

"But this thing commanded I them, saying, 'Obey my voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you.'

But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward" (Jeremiah 7:23-24).

THE MYTH OF JOSIAH'S REVIVAL

Jeremiah, the great prophet of God, had a difficult task laid before him. He was to give a message of condemnation during one of the greatest times of reform in the history of Judah. Many preachers and Bible teachers have taught for years that Josiah's Revival was one of the greatest of Israel's history. It is my contention that the "revival" of Josiah was only outward and had little effect upon the hearts of the people. Lest I be called a heretic, let me quote Dr. G. Campbell Morgan at this juncture, "Jeremiah ministered this message of betrayal in the days of King Josiah. During Josiah's reign there had been a great reform outwardly! The King had worked with a true passion for righteousness, but as the prophetess Huldah had

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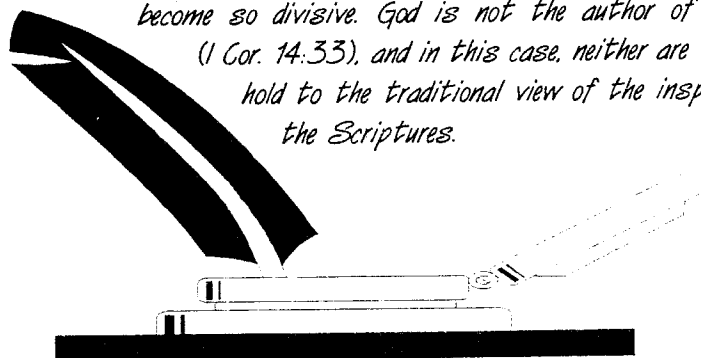
THE EDITOR'S DESK

*P*ensacola, Florida seems to be a very strange place when it comes to theology, being the home of the Brownsville Revival and the equally infamous Peter Ruckman, proponent of the position that the King James Bible is inspired to the same extent as the Original Autographs.

You may think that I am meddling to bring up this subject, but you must understand that I pastor in Milton, Florida, which is only 20 minutes from Pensacola, and I have had to deal with Ruckman's heresies for most of my almost 48 years of ministry here at Grace Bible Church in Milton. Because of our geographical proximity to Ruckman, I have had to teach and warn my people concerning his strange teachings concerning the K.J.V. for 35 or more years. I have had to quiet some of his followers when they attempted to disrupt our services on more than one occasion in years gone by. I was distressed 20 years or so ago when I began to hear Ruckman's position beginning to be espoused by what I considered to be good men: men who had picked up Ruckman's position, probably not really realizing the depth and deceptiveness of his error.

Twenty years ago in the April, 1978 issue of *The PROJECTOR*, we warned of this "volatile issue" confronting Fundamentalists, expressing our deep love and appreciation for the King James Version of the Bible, stating our belief that it is an accurate and reliable translation, and that we will continue to memorize and preach it from our pulpit all the while remaining true to the position traditionally held by Christianity that only the Original Autographs were considered to be the plenarily, verbally inspired, inerrant revelation of God. It is only in latter years that Ruckman has taught the inspiration of the English translation of the K.J.V. of the Scriptures; before that, he taught that the Word of God was preserved without error only in the *Textus Receptus*. Most K.J.V. Only men today state that they do not agree with Ruckmanism (as he teaches it today); however, when they get through stating their position, it is often difficult for me to distinguish the difference.

It is sad that an issue over which faithful men of God have had little disagreement for over 300 years has in these last few years become so divisive. God is not the author of confusion (1 Cor. 14:33), and in this case, neither are those who hold to the traditional view of the inspiration of the Scriptures. Ω



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2. Fundamentalism began in a time of theological confusion, with the lines blurred between believers and apostates, orthodoxy and heresy, and with all shades of liberalism. Because liberalism used orthodox words invested with alien meanings, it was frequently difficult to distinguish friend from foe—hence many charges and countercharges. Liberals and others who purposely use obscure language, or words invested with private meanings, are fond of being misunderstood. Then they can conceal their liberalism and enjoy the tactical advantage of being misunderstood, thus getting the sympathy of the naive.

3. The confusion of fundamentalism was increased by the fact that fundamentalists co-operated with programs which compromised their position. Since they expected to reform their groups and restore them to the orthodox faith, they felt justified in that co-operation while they waged their battle. This, of course, involved them in contradiction and made it possible for men of various shades to attach themselves to the movement, since it did not involve ecclesiastical separation.

4. It was inevitable that this contradiction would bring division. When the hope of reform dies, the necessary compromises come to be regarded as evil. As the victory in the denominations was delayed or the battle lost, fundamentalists either took refuge in interdenominational movements or formed themselves into separate societies. This is the present pattern.

The battle in the great denominations was lost. Some have insisted that the battle was lost because of the mistaken strategy of the fundamentalists, but it is significant that the battle was lost in every one of the great denominations regardless of the strategy pursued. The Scriptures, no doubt, have the answer, that in the latter days men shall depart from the faith. The real logic of the fundamentalist movement found expression and strength in the separatist movement.

THE FUNDAMENTALISM OF YESTERDAY: ITS PRINCIPLES

1. Fundamentalism was a protest movement and naturally was militant in spirit and method. This naturally



aroused the resentment and opposition of those opposed. This resentment was expressed forcefully by some and pietistically by others who exalted theological pacifism to a virtue. Many who opposed controversy felt that it was impious to defend the Word of God or the Son of God against their foes—a strange piety, indeed. Others opposed controversy because they were indifferent to truth, a disease worse than liberalism.

In the heat of controversy, with militant characters engaged, with a deep sense of conviction, it is only natural that a later generation in a calmer moment would sit in judgment upon those who had to form their strategy in the hour of conflict. It is also true that the world has always bred a numerous company of armchair generals, sideline strategists, fearful Gideonites, and those who desire to face both ways.

It is also true that in revolutions, political or theological, excesses will occur and enthusiastic disciples will cut off an ear occasionally. This was as true in the Reformation as in the fundamentalist controversy. In fact the language of the fundamentalists was mild compared to the language of some of the stalwarts of the past who have since died and become respectable.

2. *This militancy was increased and deepened by the conviction of fundamentalists that the spirit of their times was influenced by Satan and, like Luther, they were very conscious of his influence and activity.* They produced many books, articles, and sermons on Satan, in contrast to the evangelicals of our day who do not seem to take Satan very seriously. Men who believe they are opposing Satan himself in his warfare against the Christian faith are apt to be more militant than evangelicals who more and more think of the controversy as only intellectual.

3. *The fundamentalists refused to accommodate Christianity to the notions of their times.* While all men are in a sense children of their times, the fundamentalists, believing in Satanic

influence, were critical of their times. They not only denounced the Satanic denials of the faith on the part of the modernists, but they stood steadfastly against the Satanic interpretations of the Scriptures which are finding a wide acceptance in our day. Modernism went so far in accommodating Christianity to their day that they altered its nature. They made so many compromises with the notions of their times that Christianity itself became a series of notions in procession.

The extreme apostasy which provoked fundamentalism must be considered in assessing the spirit of fundamentalism. A soft age

Doctrinal preaching has become less frequent, fellowship more important than truth, and Bible expositions have become long on interpretation and short on application to life.

which is concerned more about the rights of man than the sovereignty of God, which encourages compromises for the sake of a dubious unity, which fellowships with heresy, which professes a piety apart from the Word of God, which has become a victim of the antinomian interpretation of grace, will find it hard to understand the indignation of fundamentalists in the face of an appalling apostasy.

4. *The older fundamentalists had a strong sense of the exceeding sinfulness of sin.* They were accused of a legalistic doctrine of ethics based upon the moral precepts of the inspired Word of God and the absolute authority of the Ten Commandments. Living in a day when the sinfulness of sin was rapidly disappearing under modernistic teaching, they reacted scripturally against such moral looseness. The unethical character of some fundamentalists must not obscure the fact that fundamentalists professed and taught a higher standard of ethics than liberalism and a stronger sense of sin than those of our day who have fallen under the spell of liberal relativism and drifted into evangelical antinomianism. Grace today, in the evangelical world, is sold at cut-rate prices and offered on the easiest terms, so that the shabbiest of characters can claim its benefits.

FUNDAMENTALISM BECAME EVANGELICALISM: TRANSITIONAL FACTORS

As fundamentalism passed into the weaker evangelicalism of our day, doctrinal preaching became less frequent, love became a sentimental emotion, fellowship became more important than truth, Bible conferences were no longer marked by great doctrinal preaching, and Bible expositions became long on interpretation and short on application to life. Deeper life conferences gradually displaced victorious life conferences, becoming more and more pietistic and less ethical in their emphasis. Fundamental institutions, grown stronger and great, became more and more cautious about losing contributors. Fundamentalism became more and more commercialized by many who found ways to exploit it for their own financial ends. Fundamental book stores soon had more gadgets and religious trifles than books, for to the Protestant, gadgets are more orthodox than images. Gospel films, sometimes shoddy and with a light gospel message designed to please everybody, often took the place of the Sunday evening service. Soul winning by films made soul concern and prevailing prayer unnecessary. Even soul saving can now be done with electricity. Hollywood fundamentalism, glorifying movie stars, ex-gangsters, and prize fighters, narrowed the gap between the church and the world by offering gilded worldliness to the unworldly. Prominent evangelists endorsed questionable Hollywood films and the old enmity between the church and the world seemed about to be healed. Fundamentalism became evangelicalism. Let us notice some of the factors in this transition.

1. *The wear and tear of time.* The fundamentalists knew very well that many other spiritual movements had cooled off and departed from the faith, and they adopted many careful doctrinal confessions and required many signings, forgetting at times that eternal vigilance is the price of orthodoxy. They did not sufficiently consider the fact that the same Satanic and human influences that undermined the faith of the past would continue to operate. They did not take into account that their leaders of the

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**Proverbs 27:19**

*As in water face answereth to face,
so the heart of man to man.*

Proverb**P**racticals by Ludwig Opager

Have you ever received an answer from your face? What answer can you get from your face? People of ages past looked into water; today we look into mirrors, but the result is the same—our faces still speak to us.

Ladies, don't you have a mirror in your purse because you have questions? How do I look? Is my hair arranged just right? Are there any blemishes or spots on my face? What can I do about those deep lines that I am getting around my eyes? What about these wrinkles that are developing? The face in the mirror speaks to these questions and reveals to the inquiring face that there is a problem that must be dealt with. Face answereth to face!

For most of history people did not have mirrors of the quality enjoyed today. In colonial times people relied on polished metal mirrors which greatly distorted reality. Most civilizations have relied upon the reflection that was found by looking into still water: nature's looking glass.

What do we see from our reflection in the mirror? We see an image of our face. Never in our lifetime do we truly see our own face; however, we are given an image by which we can make a correct judgment concerning the condition of our face. In order to make decisions you must look at a reflection of your face; you must face your face as it really is, not what you think it is. You may think your face to be perfect, clear, clean, unblemished, unwrinkled, but until you face your face in a mirror you will not know what the truth about your face is, and no correction can take place.

So the Lord in this proverb points to a daily experience in order for us to learn something about our heart. The Wise man says that if the face has a question about itself it must look in water and see its reflection. So, too, a man who has questions about himself must take an honest look in his heart to receive an answer. What am I really like? Why do I do things the way I do? Why do I think the way I do? Why do I fail in living a righteous life? How do I stand before God? The answers are not available from his neighbor or his doctor or his wife. They reside in his own heart.

Proverbs 4:23 says: "Keep thy heart with all diligence; for out of it are the issues of life." *Keep* means to do housecleaning in your heart. It means to see that the cobwebs are cleaned out and the corners swept. It means to keep it tidy and ready as God's dwelling.

The Bible tells us much about the heart of man. Proverbs 23:7 tells us that the heart is connected with thinking: "For as he thinketh in his heart, so is he." To ponder something in one's heart means to consider it carefully. Conscious decisions are made in the heart. Man expresses lusts, emotions, joy, and sorrow in the heart. Discouragement or despair is described by the phrase "heaviness in the heart." The heart is also the seat of the affection of love and its opposite, hate. Likewise, jealousy comes from the heart. The believer is commanded to love God "with all your heart."

Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies" (Matthew 15:19). Defilement comes from within the heart rather than from without. The heart is the field where the seed of the Word of God is sown.

The heart is the place of the New Birth. Paul said that a person must believe in his heart to be saved, and the heart is the dwelling place of the Spirit of God.

It is second nature to look into a mirror if we desire to find answers about our face. This proverb tells us that looking into our heart should be just as normal and routine if we desire to find answers about ourselves, if we desire to have clean hearts.

In this effort, the Word of God is our strength, for without it we are incapable of knowing our heart.

Hebrews 4:12 says: "For the word of God is ... a discernor of the thoughts and intents of the heart."

This searching of the heart with the Word of God is the work of God, and will result in His presenting to Himself "a peculiar people, zealous of good works" (Titus 2:14).

We are to diligently examine ourselves in the light of the Word of God, that we may be found of Him in peace, without spot, and blameless.



How Spurgeon Found Christ

by C. H. Spurgeon

God sent a snow storm one Sunday that prevented me from going to a certain place of worship, so I turned down a side street and came to a little Primitive Methodist Chapel. The minister did not come that morning; he was snowed up, I suppose. At last a very thin looking man went up into the pulpit to preach.

HE READ A VERY SIMPLE TEXT

He read the text, Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth." Then he said, "My dear friends, this is a very simple text indeed. It says, 'Look.' Now lookin' don't take a deal of pains. It ain't liftin' your foot or your finger; it is just 'look.' Well, a man needn't go to college to learn to look. You may be the biggest fool, and yet you can look. A man needn't be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, 'Look unto Me.' Ay!" said he in broad Essex, "many on ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Jesus Christ says, 'Look unto Me.' Some on ye say, 'We

must wait for the Spirit's workin'.' You have no business with that just now. Look to Christ. The text says, 'Look unto Me.'"

HE SAW HOW MISERABLE I WAS

Then the thin preacher looked straight at me and said, "Young man, you look very miserable, and you always will be miserable: miserable in life and miserable in death if you don't obey my text, but if you obey now, this moment, you will be saved. Young man, look to Jesus Christ, look. You have nothin' to do but to look and live."

I WAS SAVED BY A LOOK

I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment I saw the son, and I could have risen that instant and sung with the most enthusiastic of them, of the precious Blood of Christ and the simple faith which looks alone to Him. I went home with the new faith in my heart and a love-light in my eye. That night I told my father how I had been saved. He was right glad and we talked and rejoiced for a long time. Ω

Adapted from J. C. Carlile, *C. H. Spurgeon*,
(London: The Religious Tract Society, 1933), pp. 38-40.

Wolves in Sheep's Clothing

J. C. RYLE (1816-1900)

*"Beware of false prophets,
which come to you in sheep's clothing,
but inwardly they are ravening wolves"
(Matthew 7:15).*

*"Take heed therefore unto yourselves,
and to all the flock, over the which the
Holy Ghost hath made you overseers...
For I know this, that after my departing
shall grievous wolves enter in among
you, not sparing the flock. Also of your
own selves shall men arise, speaking
perverse things, to draw away disciples
after them" (Acts 20:28-30).*

*"But there were false prophets also
among the people, even as there shall
be false teachers among you who privily
shall bring in damnable heresies...
And many shall follow their pernicious
ways; by reason of whom the way of truth
shall be evil spoken of" (II Peter 2:1, 2).*

We are to "beware of false prophets." They will arise. They began in the days of the apostles. Even then the seeds of error were sown. They have appeared continually ever since. We must be prepared for them, and be on our guard.

This is a warning which is much needed. There are thousands who seem ready to believe anything in religion, if they hear it from an ordained minister. They forget that clergymen may err as much as laymen. They are not infallible. Their teaching must be weighed in the balance of Holy Scripture. They are to be followed and believed, so long as their doctrine agrees with the Bible...

What is the best safe-guard against false teaching? Beyond all doubt the regular study of the word of God, with prayer for the teaching of the Holy Spirit. The Bible was given to be a lamp to our feet and a light to our path (Psalm 119:105). The man who reads it aright will never be allowed greatly to err.

It is neglect of the Bible which makes so many a prey to the first false teacher whom they hear. They would fain have us believe that "they are not learned, and do not pretend to have decided opinions." The plain truth is that they are lazy and idle about reading the Bible, and do not like the trouble of thinking for themselves. *Nothing supplies false prophets with followers so much as spiritual sloth under a cloak of humility.*

May we all bear in mind our Lord's warning! The world, the devil, and the flesh, are not the only dangers in the way of the Christian. There remains another yet, and that is the "false prophet," the wolf "in sheep's clothing." Happy is he who prays over his Bible and knows the difference between truth and error in religion! There is a difference, and we are meant to know it, and use our knowledge. Ω

Foundation Magazine, March-April, 1995.



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divinely prophesied to Josiah early on, the reforms, so far as the people were concerned, were unreal; they did not touch the deepest things in life...Here, then, was the treachery of Judah."¹ Yes, there were outward reforms, but no inward revival.

CHRONOLOGICAL RELATIONSHIP OF JOSIAH & JEREMIAH

Jeremiah 1:2 reads, "To whom [Jeremiah] the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign." II Chronicles 34:3 tells us that in Josiah's "twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images." From this we learn that Jeremiah began his ministry of preaching judgment one year after the beginning of the reforms of King Josiah.

Why did God go to such detail to indicate what year Jeremiah began to prophesy? So we could understand false revival and the root of apostasy.

WHAT REALLY HAPPENED?

To his credit, King Josiah had restored the worship of Jehovah. Under his reforms the temple was purged, the Scriptures were restored and read, the people of Judah rejoiced in the restoration of the temple and in return brought their sacrifices; however, we are told that at the same time they were guilty of worshipping Baal and feigning (imagining) worship of Jehovah in their hearts (Jeremiah 3:10; 6:20; 7:21, 30, 31).

HULDAH'S PROPHECY

"Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched" (II Chronicles 34:24-25).

It is important to remember that these words were delivered to Josiah after the Temple was repaired, after he broke down the altars of Baalim, after the images and the high places were destroyed, after the Temple sacrifices were re-instituted. Josiah in the following verses of this passage was told that he would be spared from the judgment to come upon the people and would not see all the evil that God intended to bring upon Judah because of his humility before God (II Chronicles 34:27-28).

WHY A MESSAGE OF JUDGMENT?

In their minds, the inhabitants of Judah imagined that by worshipping Baal they were somehow worshipping Jehovah. Judah's heart was divided. She was feigning worship of God. The people of Judah imagined that they were worshipping Jehovah in light of all the outward reforms of Josiah, yet their hearts were *untouched* and *undisturbed*. There was no true revival during the reign of Josiah! II Chronicles 36:16 again emphasizes the heart of the people for they "mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the LORD arose against His people, until there was no remedy."

APOSTASY AND THE IMAGINATION

The book of Jeremiah is a record of how apostasy manifests itself and how it imitates true revival. Judah was masquerading in the garments and attitudes of reform, while yet continuing in the ways of spiritual adultery before Jehovah. The nation who rejects God openly is more righteous than the nation who hides or masks their true heart with outward reforms and simulated righteousness.² Apostasy is of the heart, not the mouth.

Judah's sin was following the imagination of her heart. In spite of Josiah's reforms, Judah was filthy before God. Her heart was corrupt. She was dressed up outwardly, yet inwardly she was a harlot. As with Judah, it can be said that the great sin of the latter part of this age has been that, for the most part, the visible church has maintained imagined worship of God while their hearts have been far from Him.

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Parents Today

by John Rosemond

PARENTS TODAY SEE THEIR CHILD'S BEHAVIOR AS A PSYCHOLOGICAL ISSUE

"Why," asked a journalist, "do so many of today's parents take their children to therapists?"

The question strikes at the heart of the child-rearing problems experienced by too many parents, who ask, "Why is it that although we work much harder at parenting than our parents, we have so many more problems with our children than they had with us?"

The answer to both questions is that parents of a previous era looked upon a child's behavior—or misbehavior—as a moral issue, but the contemporary parent has been persuaded to look upon it as a psychological issue. This shift in America's child-rearing outlook reflects a more fundamental, all-encompassing cultural transformation from the scriptural to the secular.

The scriptural view of misbehavior holds that it is a moral problem, a matter of right versus wrong. The child succumbed to temptation. Acting on some narcissistic impulse, he made an antisocial choice which, if not a fully conscious one, needs to be brought to consciousness through punishing consequences.

The secular view holds that misbehavior is either a psychological or biological issue (or a combination). Misbehavior is the product of either (a) stress, anger, low self-esteem, conflict, or some other psychological condition, or (b) a biochemical imbalance, bad genes, allergies, etc.

In either case, the child "can't help it." Therefore, he deserves not punishment, but understanding. Once his parents understand (supposedly) the problem, they are obligated to make every effort to resolve it. If they do not feel qualified to understand the problem and resolve it, then they are to take the child to an expert who is trained in such matters.



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WHAT IS THE IMAGINATION?

Webster's 1828 Dictionary defines the imagination as "the will working on the materials of memory." Webster continues by quoting the Educator's Encyclopedia, the imagination then is "not satisfied with following the order prescribed by nature, or suggested by accident, it selects the parts of different conceptions, or objects of memory, to form a whole more pleasing, more terrible, or more awful [emphasis mine], than has ever been presented in the ordinary course of nature."

Imagination then is a perversion of what *God says is reality* and the enthroning of the heart as the authority, the dictator of what is *desired reality*. Imagination flows as the outcome of an Authority problem. It is the will of the heart working on the mind to create satisfying life situations contrary to the authority of God and His Word.

The Bible nowhere says anything good or positive about the imagination. According to the Scriptures the Imagination is: EVIL (Genesis 6:5), WILLFUL (Jeremiah 18:12), DECEITFUL (Proverbs 12:20), and VAIN (Romans 1:21). In all cases it is linked to man's wicked heart.

THE END RESULT OF FOLLOWING THE IMAGINATION

God's condemnation of Judah's wicked imagination can be traced throughout the first 23 chapters of the book of Jeremiah. There is a progress of hardening that is associated with the following of one's imagination. The following chart illustrates this progress of the hardening of Judah as illustrated in the book of Jeremiah:

PASSAGE	THEME	RESULT
Jeremiah 7:24	Imagination of the Heart Followed	A Refusal to Hear and to Incline the Ear
Jeremiah 9:13-14	Imagination of the Heart Followed	A Forsaking of the Divine Standard
Jeremiah 11:7-8	Imagination of the Heart Followed	A Rejection of God's Messengers
Jeremiah 13:10; 16:12	Imagination of the Heart Followed	A Deliberate Deafness Toward God's Word
Jeremiah 18:12	Imagination of the Heart Followed	A Resolution to Abide in Their Evil Way
Jeremiah 23:16-18	Imagination of the Heart Followed	A Believing of False Prophets and Rejection of the Truth JUDGMENT FALLS

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BEHAVIOR



So where the pre-1960's child had no excuse for misbehavior, today's child is given one excuse after another. Most interestingly, although secularists accuse religion of producing guilt, the secular view of children and child-rearing is far more likely than the scriptural view to result in parental guilt.

The scriptural view holds that knowing the difference between right and wrong, a child chooses to misbehave. His parents are responsible for dealing properly with the misbehavior, but the scriptural view does not presume that they caused it through parenting sins of omission or commission.

The secular view of children and child-rearing has given us an epidemic rise in social behavior on the part of children, a spate of parental guilt, and the notion that biology determines the choices one makes.

Have we hit bottom yet? Ω

Pensacola News Journal, Dec. 7, 1998.

JOHN ROSEMOND IS A FAMILY PSYCHOLOGIST IN NORTH CAROLINA. THOUGH NOT A CHRISTIAN WRITER, HIS ADVICE IN THIS ARTICLE IS BIBLICALLY SOUND.



Following the imagination of the evil heart is a dangerous road. In our next issue we will look at present-day illustrations of this error and the believer's responsibility to cast down imaginations (II Corinthians 10:5). Ω

¹ G. Campbell Morgan, *Searchlights In The Word*, Fleming H. Revell Co., Old Tappan, New Jersey, Reprinted 1977, pp. 238-239.

² *Ibid*, p. 239.



Stars of the Morning "Honey Bear"



by "Aunt Carolyn"

THE STORY THUS FAR: *The bear cub's love of "goodies" got him into trouble more than once, but when the jaws of the treacherous trap clamped shut on him, fear, anguish, and pain took over. In a final frantic effort to free himself, Honey Bear began to gnaw off his little leg. He gave one last pitiful cry. All hope was gone. Then...*

The cub heard a sound. Again fear struck! It was the sound of man! Had he come to inflict more harm and cruelty? Had he come to kill the darling cub?

No! It was the Forest Ranger, who knew all the sounds of the forest. He had heard the anguished cries of the little bear and knew at once he was in trouble. At the first cry, he ran from the road below, up the mountain, and through the thick trees to rescue the precious cub.

To relieve the poor baby's pain and stress, the ranger shot a small tranquilizer dart. Honey Bear's pain from the trap was so great that he didn't even feel the sting of the dart. As the ranger eased closer, he talked reassuringly to the cub. Honey Bear was glad to hear his kind voice. The ranger could plainly see the small loaf of honey-soaked bread that had lured Honey Bear to the trap. Although the honey was not in its natural place, Honey Bear had searched it out to his own destruction. The ranger vowed to catch the culprit who had set the brutal trap and bring him to justice!

In minutes the blessed medicine did its work, and the little cub relaxed and fell asleep. The ranger gently opened the treacherous trap and lifted the mangled leg out of its crushing jaws. A tourniquet, antiseptic, a splint, and clean bandages were all tenderly put in place to keep the precious bear safe and comfortable as the kind ranger lifted him onto his shoulders and carried him down the mountain to his truck and on to the veterinary hospital.

When Honey Bear awoke in the strange surroundings, it was the ranger's kind, steady voice that calmed his fears. The hospital staff worked with Honey Bear every day to help him get well, but it was the ranger's faithful visits day after day with treats, toys, playtime, and a reassuring voice that helped the little rascal back to health. There seemed to be a special bond between the cub and the ranger now.

Weeks of treatment and therapy passed. Then came the day when the ranger took Honey Bear to his own home. First, there were walks on a chain to get the cub acquainted with the great forest again. When the ranger was sure Honey Bear could survive on his own, he released the chain and let the cub go. It tore at the ranger's heart, but he knew it was best for the bear.

"Go on, Honey Bear," the ranger coaxed. "Go on back home."

Honey Bear hesitated, reluctant to leave his loving friend, but at last he turned to disappear into the brush and trees.

As seasons passed, Honey Bear grew. He grew up to be a giant bear, brave and powerful and ever so handsome, but he never forgot the ranger, who had come to his rescue. He sometimes came back near the ranger station to get a grateful bear's view of the ranger. He often would spot him in the forest and pause near enough for the ranger to recognize and speak to him in that warm, friendly voice that Honey Bear had learned to love and trust. Honey Bear never forgot what the ranger did for him, and they were ever and always special friends!

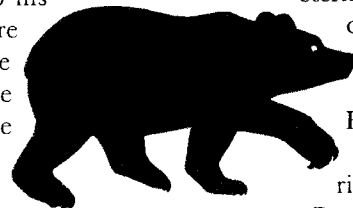
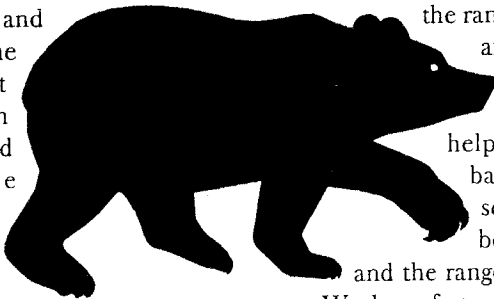
Dear child, there is a special Friend, Who has come to your rescue. The Lord Jesus Christ is waiting to rescue you from the jaws of sin and death. Satan has set many traps of temptation. Isaiah said, "We have turned every one to his own way" (Isa. 53:6). Your own way leads to many other sins. Self-will gets you into trouble for wrong doing now, but it will at last have even worse consequences. After death you will face God's eternal judgment for sin. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). That judgment means eternal death in hell cut off from God's love and mercy. Like Honey Bear in the trap, you will face that judgment alone.

The good news is that Christ died for our sins, was buried, and rose again the third day (1 Cor. 15:3). The sinless Son of God took your sins on Himself and suffered the punishment for them in your place. Now He lives to forgive and set you free from sin if you will accept His payment as God's free gift. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Turn from sin and receive Christ by faith. He will give you a new heart that will want to do right. The ranger lifted

Honey Bear in his arms and carried him to safety. In a more wonderful way, the Lord Jesus will lift you in His arms of love and carry you safely to Heaven. Who could reject such love? Turn to 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).

Ω






LETTERS

to the EDITOR

Receiving you "loud and clear." Appreciate your paper and stand.


Canada 

Your faithfulness through the years is just what this country needs. It is an encouragement and a blessing.

Thank you for the ministry!


PA 

Thank you for your stand against apostasy and new evangelicalism. I am an Independent Baptist missionary in Chile, S.A. and I enjoy reading your paper!

Chile 

It is so precious to read *The Projector*, that still stands for the "Word of Truth," with no additions.

God bless you. God bless His Word!

CO 

I appreciate the labor and service you put into *The Projector* and the stand you take and hold for truth and separation.


God bless you and your ministry.

MO 


As a pastor I catch myself coming and going and your [news]letter has always been a source of blessing, encouragement, and a paper of insight. Thanks for holding to the truth and uplifting the Word.

IA 

We do appreciate and thank you for The Projector which is a great blessing to me and to my students. A copy is placed in our library for the reference purpose. Since you deal with contemporary issues of our days [it] helps us to be warned. We thank our Triune God for the insight which motivates us to walk circumspectly in the days of apostasy.

India 

Thank you for a paper that keeps us abreast of what is happening in the Christian realm. Thank you (for) taking a firm stand.

PA 

We would love to hear from you! Please write to The PROJECTOR.

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The Deviation Becomes the Darling Doctrine

by John E. Ashbrook


Preachers in the first three decades of this century lost faith in the inspiration of Scripture and departed from biblical preaching. But they were still preachers, and a preacher must have something to preach. The alternative to preaching the Bible was to attack the ills of society with a tonic of sharing, government programs, union activity, entitlement and one-world schemes. This program became known as "the social gospel." It was the stock in trade of the modernists, the Federal Council of Churches, and later the National Council of Churches.

COPYING THE MODERNISTS

When new evangelicalism came into vogue in the 1940's the new evangelicals sought rapport for dialogue with the modernists and were ridiculed with the charge, "You don't have a social gospel." This led to the publication in 1947 of Dr. Carl F. H. Henry's manifesto, *The Uneasy Conscience of Modern Fundamentalism*. Ever since that time, new evangelicalism has been seeking to develop a social thrust—which has turned out to be very similar to the modernist's social gospel. ...

OBSESSED WITH THE DEVIATION

I have always observed that, whenever a church adopts some aberration of the Gospel, that perversion becomes a main theme which drives the Gospel out. The deviation becomes the doctrine. The healing church becomes obsessed with healing and the charismatic church with speaking in tongues. The aberration becomes the focus. That is true, whether the emphasis is race, women's rights, or minority employment. The minor becomes the major. ...

The new evangelicals love to trumpet the fallacy that fundamentalists won't face social issues. What they mean is that we have never faced them their way with government, community service, and cooperative programs. However, fundamentalists have always faced social issues through their spiritual ministry. Fundamental churches have helped unwed mothers, rallied food and clothes for needy families, aided alcoholics to victory, bridged racial gaps and developed biblical answers to ethical problems. The new evangelicals delight to overlook such things because fundamentalists have done them on a people level, not a program level. If we win the lost to Christ and teach them to face their problems on a biblical basis we will do the most possible good for society. We dare not allow the deviation to become the darling doctrine. 

Excerpts from the O.B.F. Visitor



Teaching Tips

Doris Peppard

TEACHER EVALUATIONS

The very thought of evaluations brings to mind student teaching days! Oh horror! Yet, the process of evaluation is very important. As student teachers, we had to over-prepare and consider everything in our classroom. We were critical of our bulletin boards, our room setup, the procedures of each class, the lesson plans, our presentations, and our very appearance. All these things are important whether you are an inexperienced college student or a seasoned professional. As a new year dawns, we should take time to do a self-evaluation. This will give us an opportunity to sharpen our skills as we seek to please the Lord.

Items to be evaluated:

- 1) Classroom overall appearance: Is your room clean and neat? Are the students' desks kept in orderly rows without clutter? Does your classroom's appearance exhibit a warm, comfortable, secure place for children to learn? Have you planned a place for everything the students will bring from home?
- 2) Bulletin Boards: Is the background material and decorative border neatly hung and snug? Do each of your boards have a purpose? Are the figures used bright, colorful, and sized to fit the board? Did you cut out the letters neatly? Is the main idea clear for your age group? Does it make your students want to "ooh!" or "ahh!"? Does your board teach or just decorate your room?
- 3) Subject matter presented: Are your lessons clear and concise? Have you considered an interesting way to stimulate your students' interest in the lesson? Are you prepared? Is the material fresh to you, or "boring to the bone"? Are you talking too much during class? Do you occasionally spark an interest in the subject material that causes students to explore more on their own?
- 4) Teacher control: Do the students in your class respect you? Are you clean and neat in appearance? Do you love your students? Do you have a set of classroom rules that the students understand? Are you fair? Do you have to repeatedly instruct the students to hush, or are they quiet because of your presence? Are your procedures followed in a consistent manner? Do you use eye contact and voice control? Will your classroom order disappear if you leave the room? Do you have to use threats or bribes to maintain discipline?
- 5) Classroom atmosphere: Does your classroom set a tone for good work in a safe environment? Are the walls decorated simply, yet effectively? Is there too much clutter hung on the wall? Is the atmosphere calming, or does it cause disorder and unrest? Are your students proud of their classroom? Is the tone of your voice pleasant, or an unsettling irritation to the students' ears? Have your students "tuned you out"? Is your classroom a place your students are proud to show to their parents and friends?

Now for the hard part, take time to sit down and answer these questions. Be honest and look for ways to improve your teaching. As Christians, we should always be willing to grow professionally as well as spiritually. Since there is always room for improvement, now is the time to evaluate so this new year will be the best yet.



Laudicean Leaven

(To be read with tongue in cheek!)

by Dr. Fiddle D.D.



Dr. Fiddle is putting the "fun" back in "fundamentalist" with the opening of his new Christian theme park, *HOLY-WOOD*. Now, Christians can have the music and entertainment of Branson, Missouri (without the champagne) and the thrills of Disneyland (without the homosexuals).

When you enter the pearly gates of *HOLY-WOOD*, the first thing you will see is the Spiritual Swimming Pool. Symbolic of modern-day Christianity, it is 1,000 yards wide and 2 inches deep.

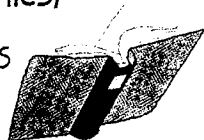
You will enjoy the new and innovative "Virtual Christianity Ride." Hop aboard a *monorail* (there's only one way!) and enter the experiences of the Christian life without any of the risks. You may choose to go on the "Foreign Missions" tour where you can pretend to be taking the gospel to heathen lands without leaving the comfort of your seat. You may also select "Christian Education" or "the Pastorate." The latter has the particularly exciting "Business Meeting" scenario or the challenging "Keeping All the People Happy" test. Don't worry, if any of the experiences becomes uncomfortable, you can simply push a button on your chair and be "called" to another place of service.

HOLY-WOOD's entertainment area, *Vanity Fair*, is so good that you'll forget that this is a Christian theme park. Every night you'll be entertained by big stars who have left the spot light of the world for the stage lights of the church. You'll hear them sing the songs that made them famous and hear them pray as well.

For more information on *HOLY-WOOD* and other Dr. Fiddle D. D. ministries, please contact Dr. Fiddle at drfiddledd@juno.com. Ω

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continued from page 3

future, with lesser convictions and greater ambitions, would permit self interest instead of the Word of God to dominate their policies. They did not fully realize that the fundamental organizations they were bringing into existence would permit organizational greed and institutional ambitions to sway them from their original principles and eventually compromise with loose ideas for gain. They did not foresee that schools which they founded would be infected by the culture of their day, the natural tendency of the human mind toward philosophical theology, and the adoption of the popular notions of the hour. Many movements are lulled to sleep with the conviction that "it can't happen to us." They are convinced that they are "the people."

With a naive optimism they supposed that righteous conservatives would not love power like naughty liberals, that men would not profess orthodox beliefs and become ecclesiastical politicians. They did not realize that men, professing to be led by

leadership which paid no price of suffering, and the coming of a new generation which takes for granted the truths which the fathers had to fight for. Thus, fundamentalism became evangelicalism.

2. *The problem of growth and prosperity.* The New Testament clearly teaches that there are always perils inherent in growth and prosperity. John Wesley feared this and warned the early Methodists, and his fears were well founded. The early holiness people were a despised people. They grew and prospered, and now modernism has infiltrated their ranks. While they continue an empty profession of godliness, worldliness grows.

Societies and institutions get larger and financially prosperous and as their money needs increase and their ambitions expand, they are more and more inclined to compromise with the sources of their income. Careerists with no depth of conviction are attracted by the opportunities of a growing movement and illustrate that professionalism which loses touch with God. Under the blessing

3. *The widespread theological confusion, the decline of fundamentalism and the rise of a compromising evangelicalism have created a demand for fellowships based upon a common religious experience rather than a common faith.* There is a true fundamentalism. There is a true evangelicalism. But these are days of decline, superficiality, religious worldliness, expediency, and moral softness. Fundamentalism has become evangelicalism.

The fundamentalism of yesterday and the diluted evangelicalism of today illustrate a truth of history: it is strong men who found movements; it is weaker men who mould them and eventually pervert them. Fundamentalism is now a confused evangelicalism. Fundamentalism needs a back-to-the-Bible movement to save it from its follies. Ω

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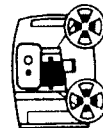
the Spirit of God, would lead them away from the Word of God. Fundamentalism became evangelicalism.

Church history records that every movement eventually diminishes in vigor and strength of conviction; that the truths held dynamically in the beginning eventually come to be held formally. They cling to the forms and confessions and even sign them every year, but the spirit of the forms is no longer there. They garnish the tombs of the prophets, but the teaching of the prophets is disregarded. They speak the language of Canaan, but more and more the words have a hollow sound. Just so, fundamentalism has become evangelicalism.

No movement entirely escapes the deterioration which comes with the passing of time, the emergence of new

of the Lord, churches grow strong and prosperous and many men with no convictions are willing to become separatists if the salary is attractive enough. Young men, reared in separated churches where liberalism is no longer an issue, enter the schools and even the ministry with little knowledge of liberalism and often imbibe liberal views. As these failings multiply, as the natural cravings of men for popularity and power express themselves and the fires of devotion burn low, the process of spiritual and doctrinal deterioration is accelerated. John Bunyan warns of the dangers of "Forgetful Green." More and more, Christianity takes intellectual forms; more and more the spiritual movements of the Holy Spirit fall into disrepute. Fundamentalism has become evangelicalism.

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