



The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

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

FOCUS ON CHRIST IN US

BY HOWARD WOODS,
VETERAN CHRISTIAN EDUCATOR AND BASKETBALL COACH

The book of 2 Peter contains the last recorded words of Peter, through the pen of inspiration, to believers. In 3:12 he reminds us that this world faces a final judgment by fire followed by new heavens and a new earth. In 3:14, he admonishes us to *"be diligent"* as we focus on *"such things"* so as to *"be found of Him in peace, without spot, and blameless."* In 3:17 & 18, he tells us to keep that focus and *"grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. To Him be glory both now and forever. Amen."*

Peter was a dedicated disciple of the Lord Jesus Christ. He was with Jesus on the Mount of Transfiguration, in the Upper Room, in the Garden. He was the first to take the Gospel to the Gentiles. Yet there were times when his focus shifted to himself: while walking to Jesus on the water; while sleeping when Jesus prayed in the garden; while denying Jesus to peo-

ple in the crowd at His mock-trial. Peter lost focus!

In Colossians 3: 1-2, we are instructed, *"If ye then be risen with Christ, SEEK those things above.... SET your affections on things above."* SEEK and SET your focus above!

I. FOCUSING WORKS IN TWO PHASES

A process of learning – SEEK
A point of execution – SET

First the mind SEEKS information – a process. Here are five examples of SEEKING:

1. When shooting a rifle at a target: a shooter gets his body into position and fires three rounds for practice, adjusting the sight until he is "on target." This is focus.
2. When a toddler is learning to walk: he stands, takes a step, and sits hard. Then he takes two steps and sits. Then three steps and sits again, etc. This is the process of learning how to walk. This is focus.
3. When a hound is tracking game: the hound is given a "whiff" of the target and moves away sniffing and sorting out numerous scents focusing on the scent that he was given. This is focus.

(Continued on page 3)

The Moral Twilight of Our Times

by Dr. Chester Tulga

From the booklet *"The Doctrine of Right and Wrong in These Times"* pp. 36-48

Continued from Last Issue

8. The moral confusion of our times is worsened by the insistence by some that men's motives are not to be questioned, that we must trust our fellow men.

It is true that care should be taken in such judgments, but it should be recognized that the prevailing "reverence of personality," the refusal to question men's motives, the exhortation to trust sinful men, regardless of the appearances and even the evidence, is a "hangover" from the Pollyanna days of idealistic liberalism with its appeal to the "divinity" of man. The realism of the Biblical writers is expressed by the Psalmist, *"It is better to trust in the Lord than to put confidence in man"* (Psalm 118:8).

There is a significant incident in the ministry of Jesus recorded in John 2:24-25: *"But Jesus did not commit himself unto them, because he knew all*

(Continued on page 5)

Inside this issue:

Focus on Christ in Us	Front Cover
The Moral Twilight of Our Times	Front Cover
Editor's Desk	2
Proverb Practicals	4
Teaching Tips	6
Stars of the Morning	7



Why Not?

Pastor Tod Brainard

Editor's Desk

Who has not heard “Why not?” come from the lips of a child, a teenager, a co-worker bent on doing his own thing just before he steps on a landmine of consequences? “Why not?” they ask. Many within the Church are asking the same questions: Why not join together with religious groups who want to help their fellow man? Why not go to a rock or CCM concert? Other “Christians” are doing it? Why not go to the local theater and watch the latest raunchy movie from Hollywood? Why not live together before marriage to see if it will all work out? Why not curse and swear in everyday conversations? Why not accept the latest philosophy or religious idea? Why not use the latest book from a popular pastor or worship leader in church? Why not sing the music of Stuart Townend, Chris Tomlin, Casting Crowns, Hillsong, or Keith and Kristyn Getty in our local church...Why not????? Let me ask you a question: why are you asking, “Why not?” Could it be that you are not fully convinced in your “Why not? Prove me wrong!” attitude?

As a pastor and Christian schoolteacher, administrator, and president, I have had to deal with the “Why not?” questions for 34 years. I usually respond with a “What for?” answer. You see **words, deeds, motives, and means** are what will be brought into account before the Righteous Judge, Jesus Christ. Notice the following Scriptures:

1. Romans 3:7-8: “And why not say, (as some slanderously report and claim that we teach) “Let us do evil so that good may come of it”? Their condemnation [by God] is just.” Amplified Bible

Now think about this: if someone's lack of integrity somehow enhances God's, how can God in fairness condemn (literally: judge) sinners? In other words, if I do wrong, and God benefits from my wrongdoing, what's wrong with that? Since sin seemingly benefits God (in the mind of the rebel), how can God turn around and judge sinners for

their sin? This is how the rebel processes and justifies his sin. Paul raises two questions in verses 5-8 of Romans 3 which are examples of how unsaved rebels process their “Why not’s.” Paul had been accused by the Judaizers of promoting **“let us do evil so that good may come of it”** because of his teaching on the Grace of God. Nothing could have been further from the truth. Paul did not reply to these slanderers. He left them for God to deal with and simply stated, **“their condemnation (krima - judgment) by God is justified.”** God is not unfair in condemning sin. I believe this faulty logic is at the heart of the “why not?” mentality. Those who are in error think that God **is unfair**, and therefore they blaspheme His name and His very nature. They do not want to be held to account for anything. Such persons who question God's condemnation of sin are themselves condemned by their rebellion against God.

“Why not?” you propose. Doing evil so that good may come is a fool's errand. There is not such thing. “Why not?” means judgment.

2. Matthew 12:36: “But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.” This passage relates that we will be judged for our words. Scripture speaks for itself. The weight of this judgment is indeed heavy. “Why not?” you so proudly ask. How foolish to ignore the weight of judgment hanging above your proud head. “Why not?” you ask. **Every idle word of every song, every idle text sent in mocking scorn, every sniping and insincere comment will be brought up for review before a Holy God. Why not? Think about it carefully.**

3. I Corinthians 3:10: “According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every”

(Continued on page 3)



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(Continued from page 1 - Focus On Christ In Us)

4. When pitching a baseball: a pitcher gets the signal from the catcher and applies the correct grip on the ball. Then he prepares his whole body in the wind-up. This is focus.

5. When throwing a game-winning pass in a football game: the play is called, and the quarterback calls for the snap while comparing the defense to the intended route of the receiver. This is focus.

Next, we **SET** the focus on the object of the task at the point of execution.

1. The shooter locks in on the sight and fires for effect. This is obeying the focus.

2. The toddler, standing now, locks in on the target (Mommy) and moves legs, arms, and head, all going to work to reach the target. This is obeying the focus.

3. The hound locks in on the scent and makes a ruckus while in full pursuit of the target. This is obeying the focus.

4. The baseball pitcher locks in on the catcher's glove. He is not thinking about his arm, hand, or legs. His focus synchronizes and energizes all the body parts as he **SETS** on the target. This is obeying the focus.

5. The quarterback gets the snap, locks in on the receiver, and suddenly his legs move him left. He sets his left arm and fires away in front of the receiver crossing behind the defense. The receiver runs his route while locked in on the ball. His eyes, legs, arms, hands, fingers all work together and are controlled by his locked-in focus to make "the catch." His arms retract and wrap the ball as he hits the ground. This is obeying the focus.

In all of these examples, the body obeys the FOCUS.

II. WHAT DOES FOCUSING DO FOR US?

You do want good results, don't you? Then practice focusing your mind as you develop skills in your Christian life. The quality of our results depends on the quality of the object of our focus. Colossians 2 admonishes us to **SEEK** quality "above" where Jesus sits "at the right hand of God." We are to **SET** the mind with all its affections on the rich eternal treasures in heaven, not on the paltry, temporal stuff of this sin-sick world down here (I John 2:15).

We are to **SET** the gaze of our soul on the Savior. "**Behold the Lamb of God that taketh away the sins of the world**" (John 1:29). Lock in and never stop beholding. James tells us "**a double-minded man is unstable in all his ways**" (James 1:8). "**But who-so looketh into the perfect law of liberty [SEEKS] and continues therein [SETS]... will be blessed in his deed**" (James 1:25).

The Lord Jesus Christ focused on His Father's will all His earthly life. "**My meat is to do the will of Him that sent me [SEEK] and to finish His work [SET]**" (John 4:34). "**And it came to pass, when the time was come that He should be delivered up, He steadfastly SET His face to go to Jerusalem**" (Luke 9:5).

"...Let us run with patience the race that is set before us [SEEK] looking unto Jesus [SET] the author and finisher of our faith...". Hebrews 12:1-2 "**Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.**" Ω

(Continued from page 2 - Editor's Desk)

man take heed how he buildeth thereupon. This passage indicates that we will be judged according to the **means** that we used to build upon the foundation given us. The "how" refers to methodology or the means utilized to build according to the architect's plans. "Take heed" is the judgment clause. Here is Dr. Robertson's interpretation of this phrase: "**Take heed how he buildeth thereon** (βλεπετω πως εποικοδομει — blepetō pōs epoikodomei). The carpenters **have need of caution in how they carry out the plans of the original architect.** Successive architects of great cathedrals carry on through centuries **the original design.** The result becomes the wonder of succeeding generations. **There is no room for individual caprice in the superstructure.**" **Robertson's Word Studies, I Cor. 3:10**

Jesus Christ is the building inspector who will judge the final product. As Dr. Robertson says, "**There is no room for individual caprice in the superstructure.**" The rebel thinks that he has latitude to do what he wants. Wrong! The house built on the sand will collapse in the judgment. "**Why not?**" You ask. Judgment is coming!

4. I Corinthians 4:5: "**Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.**" This famous passage indicates that **motives** will be judged by the almighty God. The "hidden things of darkness" will be brought to light. The "manifest counsels of the heart" will be exposed at the judgment to come. Nothing will be hidden from God. The rebel somehow thinks he is exempt from scrutiny. Yet his motives, hidden from mankind, will be exposed in that day. "**Why not?**" You ask? **Better to ask the more honest question, "What for?"**

Proverb Practicals

by Ludwig Opager

Proverbs 30:18-20: *There be three things which are too wonderful for me, yea, four which I know not: The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.*

The meaning of the word *wonderful* in verse eighteen must be understood to know the wisdom given herein. *Wonderful* is a name given to the Son of God in Isaiah 9:6 and is used to describe a “*marvelous thing, a wonder.*” But in our proverb, *wonderful* is from the Hebrew word, *paw-law* which means “to separate, things that are hidden, things too high, wondrous things beyond knowing.” This word also encompasses things that are deceptive and evil. This meaning is explained in verse 18 when the wise man says there are four things “*which I know not.*”

He writes as a prelude that there are four things beyond his knowledge, four different examples of *ways* that he cannot know. These four ways underscore how hidden the way of an adulterous woman can be. He tells us this so that we may accept the fact that we are unable to know the mysteries of the deceptive human heart. Things we do not know or cannot ascertain remind the believer to be cautious and always on guard. Knowing we are limited in our knowledge keeps us dependent upon the LORD in all aspects of daily living.

The Four Ways

Firstly, the wise man does not know the way of an eagle in the air for the eagle leaves no contrail, no scent, no trace or map of its way. An eagle soars at great heights and travels in such a fashion as to make its track hidden. Therefore, the wise man knows not the eagle’s way.

Secondly, a serpent moves upon a rock and leaves no clues of its presence. When moving upon the sand, a trail is discernable. But when slithering upon a rock, the serpent leaves no sign of its path. Who can trace a serpent’s path across the rock?

Thirdly, a sailing ship that ploughs her way through the heart of the sea loses any furrow that she makes. Can a wise man know the path that a sailing ship took to find her port without her maps?

Fourthly, the way of a man with a maid is too wonderful for the wise man to know. It is too mysterious in its subtlety. A man’s deceitful heart has a thousand twists and turns on its way to allure a maid to its will. The man is motivated by selfish desires and lusts to capture the virgin as his prize. The snares that he sets for capture are as varied as the way of an eagle in the air. They are as hidden as the way of a serpent on a rock and as unsearchable as the quickly closing furrows of a sailing vessel in the sea. The wise man concludes that he cannot know the way of a man with a maid.

By inference, the maid must understand that she cannot know the way of the man. She must be armed with knowledge and understanding so as not to fall prey to the allurements and temptations the treacherous man has prepared for her capture. Wisdom warns the young and inexperienced woman not to think of herself more highly than she is given to think and thereby conclude that she can take care of herself in all situations.

The wise man has described four ways that are mysteriously hidden from view. His application is worthy of attention. He says in verse twenty, “*Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.*” Such is the way! As in the ways of the previous four examples, the way of an adulterous woman is hidden in mystery.

Notice that the adulterous woman wipes her mouth! What is the significance of this action? According to Proverbs 9:17, she eats the bread of sin and wipes off the crumbs that stick to her mouth. All evidence of stolen bread is erased, and she can say without fear of contradiction that she has done no wickedness. Her devices to deceive her unsuspecting prey are past finding out. She is practiced in the way of sin, and her heart has been hardened. The stolen waters and bread eaten in secret are mysteriously hidden for a reason— to hide the reality of her wickedness.

So, the lesson that we are to learn is that in this world we are limited in knowing the hidden things of the heart. Many things are not as they seem. We are simply to recognize our limitations and live cautiously in Christ because danger may lurk in unsuspecting venues. Separating ourselves from the world-system means being simple concerning evil. The second lesson is also apparent; sowing wild oats in secret means reaping wild consequences in the open. Ω



(Continued from page 1 - The Moral Twilight of Our Times)

men, and needed not that any should testify of man: for he knew what was in man." In the Sermon on the Mount, Jesus probed deeply into men's motives and had no hesitancy in questioning men's motives (Matthew 23). He insisted upon the motive test for true morality. Serious scholars and earnest thinkers know that the motives of men must be weighed if we are to correctly appraise men and understand our times.

The hypocritical tendency of our day to profess a pious motive when working from motives of self-interest or personal profit must be identified and judged if our present moral confusion is to be disciplined and dispelled. We must take into consideration the motives of men, not in an unwholesome suspicious attitude, but in a healthy realization that all men are sinners and many saints are carnal. Unless we judge men in the light of the Word of God and turn our backs upon "reverence for personality," we will be led into moral confusion and eventual apostasy. The Biblical writers exhort us to love men, but they do not exhort us to trust men so blindly that they can do us mischief while we are the victims of credulity.

9. The moral confusion of our

times is worsened by the current belief that the end justifies the means.

This philosophy, while stoutly denounced in principle, has in practice saturated men's minds with a moral relativism which has poisoned the political, social, and religious world. Ecclesiasticism objects to it in politics but practices it in its own world when occasion demands it. Liberals object to it in evangelicals but often practice it against evangelicals when it serves their purpose. Evangelicals refuse to acknowledge that they practice it, but they are often willing to overlook questionable means if the "cause of Christ" is advanced or "souls are being saved," forgetting that Paul refused to consider the idea that one would advance the cause of good by evil means (Romans 6:1-2: "*What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?*" and Romans 3:8: "*And not rather, [as we be slanderously reported, and as some affirm that we say,] Let us do evil, that good may come? Whose damnation is just.*")

The fundamental truth that the moral character of the means influences the moral character of the ends achieved, is widely violated in our times by every group. **The illusion**

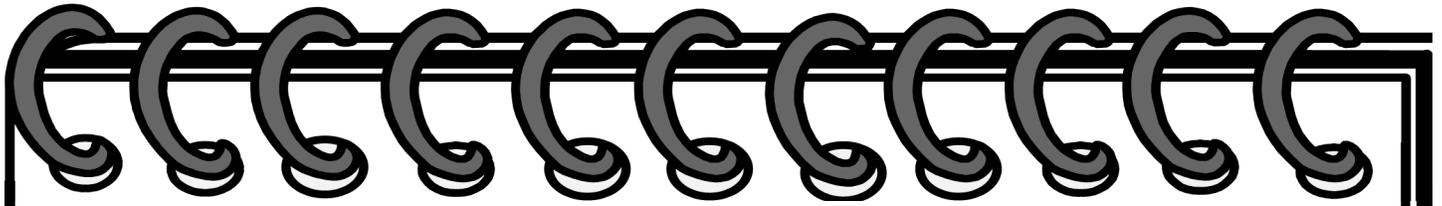
that means are neutral and have no effect upon the ends they achieve is responsible for the widespread shoddiness in Christian ethical thinking. Many enter the most questionable associations and adopt all sorts of unscriptural and even unethical means and do it in the interest of achieving holy ends. When material or numerical success seems to accompany their efforts, they immediately claim the blessing of the Holy Spirit, thus making the holy God a party to their unholy ways.

The neo-orthodox idea of the "suspension of the ethical" is not unknown in liberal and evangelical circles, even though they use a different terminology. It is natural for sinful men to seek devices which suspend the ethical for their benefit. Paul repudiated the philosophy that the end justifies the means, and we would do well to re-examine many of our current practices. **Both means and ends must be examined in the light of God's Word.**

We are living in a time of deep moral confusion, with the foundations of morality undermined by secularism, liberalism, and evangelical antinomianism. The symptoms are many, and the results are plain. Ω



**Pray for the ministry
of The PROJECTOR!**



Teaching Tips

by Doris Peppard

A Weight!

Sometimes we have students in our class who may have lived through a difficult experience or heard about events in their lives that happened when they were younger. These children have a weight that is often too heavy for them to carry! It is sad that any child has to go through a difficult experience, but dwelling on it does not help the child! We must be able to help our students find joy and happiness by learning how to get past these experiences. Because we live in this world of sin, bad stuff does happen to children. It is heartbreaking when our students must learn how to get past a bad event and find joy again! We can help them recover with God's grace in their lives.

Children need to learn to "file" their bad memories and leave them there. I realize this is difficult for many to do, but true joy demands us to leave the past in the past. Children need to be encouraged to talk over any concerns with their parents, pastor, or counselor while understanding that they should not make their event public knowledge. Understanding that all our experiences will become a part of our history, we do not have to allow those experiences to control us. With God's help, we can move past even the most horrendous of experiences. Either these experiences will be like a weight that will hold us back from finding and doing God's will, or they can become a part of our past while we look forward to a brighter future.

We can help our students get beyond a bad experience by teaching them to "lay aside every **weight**, . . . and let us run with patience the race that is set before us" as we read in Hebrews 12:1. Encourage students not to allow their bad experiences to be thought about over and over again. Teach them to think about those things that according to Scripture are appropriate to think about: "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things" (Phil. 4:8). School work can provide good things for your students to "think" about!

In this day and age we often get students in our classrooms who are carrying a weight. We can help them realize "that all things work together for good to them that love God, to them that are the called according to his purpose" (Romans 8:28). God wants them to have victory over bad experiences, and we do not help our students by allowing them to bring up the past over and over again. God created us in His image, and we have the ability to press onward – not always looking back. As teachers, we have this opportunity to encourage our students to move forward.

Sometimes it is the parents who cannot let go of the weight and allow their child to move forward. They keep talking about it rather than "filing" it away. One good Biblical example of not dwelling upon things is Mary, the mother of Jesus. She "pondered these things in her heart," but she didn't keep talking about things, she just "filed" the things that Jesus did as he grew up. It may be that we will need to help these parents realize that they might be the reason their child cannot move forward because they are constantly being reminded of the experience.

Being a teacher today requires patience, love, and understanding. A bad previous experience does not give your students a "GET OUT OF JAIL FREE" card. Giving in to a child because the poor thing went through something terrible is not right! All of our students must be held accountable for their actions. The child will adjust better when he learns to lay aside the weight, move on with his life, and try to please God with all his actions.



Stars
of the Morning

PLEASE PASS THE SALT

by "Aunt Carolyn"



Somehow he was left out! Everyone at the table had a lovely bowl of soup, but Hudson's bowl was empty! While Father continued talking about the need for Bibles and missionaries in China, all young Hudson could think about was no soup, no supper! In that day, children were not allowed to speak at the table. He must sit up straight and eat politely. That's all. But he was hungry! At last he remembered that he was allowed to ask for the salt. Clearing his throat he quietly spoke, "Could somebody pass the salt?"*

His Mother looked at him, then noticed his empty bowl and fairly flew to the kitchen to bring his soup! Hudson was saved by the *salt!*

Called to China

He grew up in a Christian home, but he didn't trust Christ as his Savior until he was seventeen. Soon he was sure God was calling him to China and began to prepare himself for the challenge. Life in China would not be easy, so Hudson moved from his comfortable home to Drainside at the edge of town, where poverty, abuse, and gin ruled. He put his faith to the test and gave what little he had to the needy and trusted God for his own needs. He also studied medical books and later studied medicine at Royal London Hospital in preparation for work in China. In course, he became a medical doctor, which gave him a great door of opportunity with the Chinese.

Travel and Trials

His first voyage to China took *six* months and was a near disaster. Upon arriving in China Taylor immediately faced civil war in the country. Storms and typhoons at sea, and civil unrest in China were constant hazards in all of his eleven long voyages. His preparation to "live like the people" paid off in China. The newcomer

discovered that he stood out in every crowd, and the nationals were skeptical of his every move. He learned that the people were calling him the "black devil" because of the overcoat he wore, so he soon exchanged his English clothing for Chinese clothes and a queue (pigtail) with shaven forehead. It made a big difference. Seeing him did not create such a stir, and folks began to listen to his message and turn from darkness to light.

Faith Missions

In spite of trials, Taylor spent 51 years in China preaching the Word of God in the varieties and dialects of Chinese and also helping translate the New Testament into certain dialects. He preached across the country, up the rivers and canals, and also administered a hospital, serving many people. During all this, he made eleven voyages back and forth across the ocean to promote the work and recruit new missionaries for China. He introduced the concept of "faith missions." In 1865, he along with Wm. Berger, founded the China Inland Mission, resolved to evangelize the unreached provinces of inland China. He traveled to England, Europe, and America, earnestly presenting the need of the teeming millions in China who needed the Savior. Hundreds of men and women answered the call. They went out in total dependence upon God. The Mission did not guarantee any income or approve any financial pleas or requests. It was, indeed, *faith* missions.

All for China

Life in China was hard. Beside the intense spiritual battles, there was one government rebellion or revolution after another. Taylor stood true to Christ in every crisis. He not only

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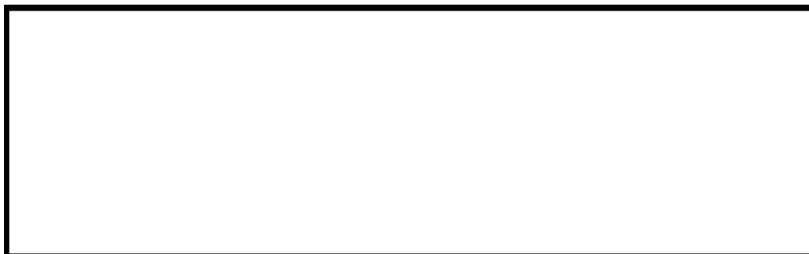


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 * (Continued from page 7—Stars of the Morning) *
 * endured ministry difficulties but also many *
 * personal sorrows – the sickness and deaths of five *
 * of his eleven children, of his first wife, and later *
 * his second wife. He had his own health struggles, *
 * too, including one winter when he was partially *
 * paralyzed due to a fall on a river boat. In the face *
 * of all the troubles, however, his heart for the *
 * souls in China never declined. In a letter to his *
 * sister in 1860, he wrote: *
 * “If I had a thousand pounds China should *
 * have it – if I had a thousand lives, China should *
 * have them. No! Not China, but Christ. Can we *
 * do too much for Him? Can we do enough for *
 * such a precious Saviour?” *
 * Hudson Taylor died in China in 1905 and was *
 * buried in a small cemetery near the Yangtze *
 * River. His body was later reburied near a local *
 * church in a memorial garden. His legacy *
 * continues through the impact of the China Inland *
 * Mission, the thousands of missionaries who have *
 * given their lives to carry the Gospel, and through *
 * the countless souls of precious Chinese people *
 * who have been won to the Savior through *
 * Taylor’s ministry. The last lines on his *
 * tombstone read: “A MAN IN CHRIST” *
 * 2 Cor. 11:2 *
 * As a boy, Taylor’s supper was once saved by *
 * salt, but his life became “salt of the earth.” Jesus *
 * said of every believer, “Ye are the salt of the *
 * earth” (Matt. 5:13). – Salt is that treasured *
 * substance that holds back evil and sin and is also *
 * that precious savor that adds to our delight and *
 * love for the Savior! Ω *
 * Sources: *
 * *”Could Somebody Pass the Salt?” by Catherine *
 * Mackenzie, c 2005, Christian Focus Publications, *
 * Scotland, U.K., ISBN: 978-1-84550-111-2. *
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