

# The PROJECTOR

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

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32572

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## THE POISON OF RELIGION - Galatians 1

By Dr. Dayton Hobbs

It was Paul's testimony after his conversion to Christ, that before his Damascus road experience, when he came face to face with the Lord Jesus Christ and became a believer, he had "profited in the Jews' religion" because of his extreme zeal for the traditions of his fathers. Religion is the most subtle and the most dangerous error with which a person may become entangled. With its acceptance, an individual often becomes not only a zealot but a self-righteous zealot filled with spiritual pride and false piety.

### A Change of Definition

In reading the commentaries and sermons of men of a few generations ago, the word religion was generally taken to mean Christianity and was so used interchangeably in most of their writings. Usually no effort was made to distinguish between true or false religion, as the writers obviously assumed that the enlightened reader would understand their meaning. The Bible, however, uses the word "religion" in a bad sense with the exception of its use in James 1:26,27 where James uses the word religion to compare the boastful tongue of the fraud to the righteous deeds of the true believer.

### Judaizers

The problems Paul had with Judaizers of his day point out clearly the problems with all "religion." Judaizers were Jews who had professed faith in Christ and who followed Paul about, telling his Gentile converts to Christ that in order to be saved, they must keep the

Law of Moses and in fact, become proselyte Jews. The book of Galatians, as well as the book of Romans, was written primarily to expose this error and to teach the truth of salvation by faith without the works of the Law. Judaizers are ever with, in fact they constitute the bulk of the Christian religion of our day: those who refuse to accept the finished work of Christ as the all sufficient payment for our sins, but insist that something be added to God's work of Grace. These religionists attempted to create "another gospel; which is not another" but rather attempt to "pervert the gospel of Christ." (Gal. 1:6,7)

## The Case For Standards in the Christian School (Part III)

By Dr. Dayton Hobbs

### Christ Is Our Standard

The best example of the perfect standard is the Lord Jesus Christ. Although we are not saved by the example He set for us by His life, but rather by the application of His precious blood which He shed for our sins on the cross, yet as Christians it is Christ's image that the Father desires for each of us: "But we all, with open (unveiled) face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord." The standard that Christ is, is what we are becoming. As we with unveiled face see Christ in the Word, we are changed into his likeness, for as Christ is the Word made flesh, so the Word is Christ written.

The Father is perfect and desires perfection in us.

### The Christian Religion

Today, we have Christianity; the true message of God's salvation provided free of any charges to all who will believe upon the Lord Jesus Christ, and the Christian Religion which includes all those who profess to believe upon Christ but put some other condition into the formula for acceptance with God other than Christ's finished work for sinners upon the cross.

### Religion Is Man-Made

One thing in common with all religions is that they are man-made. Gal. 1:11 - "But I certify you, brethren, that the gospel which was preached of me is not after man." God's grace

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Matt. 5:48. Nothing less will satisfy Him. We, of course, will not attain sinless perfection in this lifetime, but that does not keep us from desiring it and growing toward it. The use of standards in our Christian schools should be a source of help in this direction. Having to submit to the authority of the school and meet its requirements can be of great benefit to Christian young people both for the present of their lives as well as the future of their lives. Standards are, as I see them, a very important part in the development of Christian character.

### Are Standards Legalistic?

Probably the most often raised objection to standards is that they are "legalistic."

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# Editor's Desk

By Dr. Dayton Hobbs

Dr. Bob Jones, Sr. used to say to the preacher boys of the Ministerial Class at Bob Jones University that one of the assets of being independent was to be distinct and not do things the way everyone else was doing them. He felt that by being independent we presented the Devil the problem of having to swallow us up one by one instead of getting us all in one "gulp."

## The Peer Pressure of Preachers

Most human beings seem to have a weakness for "joining," but I suppose preachers are the best "joiners" of the lot. We are so afraid to be different or to do things differently, yet herein lies our strength, I believe. Oh, we independents don't believe in joining up with the liberal crowd, and most good fundamentalists wouldn't be caught dead in a neo-evangelical service; however, for the most part, we independent fundamentalists are afraid to brave it alone, and so we go to great lengths to be sure that we do not get out of the good graces of certain preachers or groups of preachers. We do things like they do things; we preach like they preach without searching the Scriptures for ourselves and coming to our own convictions as to what the Bible says about our message and our methods.

## The Beauty Of Diversity

Our strength lies in our diversity, not in our similarities. Obviously, I'm not talking about our basic doctrine, for fundamentalists are generally agreed as to the basics of

our positions. I'm talking about the variety and diversity that comes about when we each individually are directed by the Holy Spirit in line with our divine calling and in keeping with our own individuality.

At a recent meeting I attended, the constant theme concerned how much more influence we would have if we only would stick together. The influence the speaker spoke of was, of course, with men. I could not help but remember what Dr. Bob, Sr. said about Paul's influence. He said, "Paul didn't have enough influence to stay out of jail, but he had enough power to pray the doors open." Would to God that we, as preachers, were more concerned with that kind of power and less concerned with how much influence we have with men, or with whether or not we are "in" with certain groups. □

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 Jesus hath bled, and there is remission;  
 Cursed by the law and bruised by the fall,  
 Grace hath redeemed us once for all.

Now are we free -- there's no condemnation,  
 Jesus provides a perfect salvation;  
 "Come unto Me," O hear His sweet call,  
 Come, and He saves us once for all.

"Children of God," O glorious calling,  
 Surely His grace will keep us from falling;  
 Passing from death to life at His call,  
 Blessed salvation once for all.

Refrain:

Once for all, O sinner, receive it;  
 Once for all, O brother, believe it;  
 Cling to the cross, the burden will fall,  
 Christ hath redeemed us once for all.

- Philip P. Bliss  
 (1838-1876)

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 Dr. Dayton Hobbs

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# Stars of the Morning

By "Aunt Carolyn"

*The Lord's Day*



"What day is today?" Sammy asked woefully as he stared out the window.

"Sunday," answered his brother.

"I knew it. Sunday always comes around faster than any other day, and we can't play or go fishing or do anything."

"Well," replied Molly, "I don't think you'd want to go fishing today! It's snowing outside!"

"I'll say," exclaimed Ray. "It's been really snowing hard all night!"

"Daddy says we won't even be able to get out to go to Sunday School until the snow plow comes through, but Grandma said that after breakfast she would have Sunday School time for us if we wanted."

The children dressed, ate breakfast, and soon gathered in front of the fireplace by Grandmother's chair.

"Are you ready, children?"

"Oh, yes, Grandma," chimed the children.

"Then open your Bibles to the twentieth chapter of Exodus. No, first, can any of you repeat the fourth commandment?"

"I can," Ray piped quickly. "Remember the Sabbath Day to keep it holy."

"Yes, that's the first part," said Grandma, "but who can say the whole commandment?"

Molly began slowly but soon smoothly quoted all four verses.

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do

any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Ray glowed! "Grandma! I followed her in the Bible. She got the whole thing right!"

"That's good!" Grandma exclaimed proudly.

"But, Grandma," sighed Sammy, "I don't see what our keeping Sunday has to do with the Sabbath and God creating the world."

Grandma smiled. "You know, Sammy, we humans are apt to forget God, because we cannot see Him. It's been that way ever since man sinned and turned to his own way. Since then, people have made gods of the sun, and moon, and rivers, even images of wood and stone ... things they could see. God saw this temptation to forget Him, so He set apart the Sabbath Day for people to remember Him. Just as we celebrate the Fourth of July to remember and honor our forefathers, who fought to give us a free nation, we keep the Lord's Day to remember and worship God, who gave us life."

Sammy's face lit up as if he understood, and Grandma continued. "And I think boys and girls who don't like Sunday are in a way wishing for a way of life where we would worship, perhaps, a river as the Hindus do the Ganges, plus all the dreadful things that go along with idolatry."

"That would be awful!" groaned Sammy.

"And we would throw our father into the river when he got old," added Ray.

"And Aunt Vickie's little baby would be thrown to the crocodiles!" cried Molly.

"Aw!" chided Sammy, "There aren't any crocodiles in this country!"

"Well, I guess they would throw the baby to something! They always do where they worship heathen gods, don't they, Grandma?" retorted Molly.

"Yes, people do terrible things where they do not know the Lord Jesus Christ and the God of the Bible. It was to always remind us of Himself and of His wonderful works that God commanded the Sabbath Day to be kept."

Now Ray was puzzled. "But, Grandma, the Sabbath was Saturday. We keep Sunday! What...?"

"Ray, when did our Lord rise from the dead?" asked Grandma.

"On the first day of the week."

"Yes, and so the day we Christians are to keep was changed from Saturday to Sunday, from the seventh to the first day of the week to remember His resurrection as well as to give rest to these mortal bodies we live in. It is a day set apart to bring our worship and offerings to Him. It is a day to do His work and pleasure, not our own. After Christ arose, the Christians kept His resurrection day as a sacred and joyful day. And shouldn't we be glad to keep His day, too, when He died and rose again for us?"

"Yes," Sammy mused, "I guess I just didn't understand all that."

Grandma went on. "I remember about two cattlemen in the early days when cattle had to be driven many miles to market. There was a Bill Brown and a Walter Day, who each had a great herd. Both their crews started out on the same day, crosscountry, with their herds. It took many hard days for such a drive, and when Sunday came, Mr. Brown stopped his cattle drive to honor the Lord's day and to let his herd and men rest. Walt Day thought that was a mighty foolish waste of precious time and money and said he would keep his herd moving. He wanted to get to market so he could sell his cattle at the best price, and he pressed on harder.

So the weary miles passed, but when Mr. Brown arrived at the stockyards several days later, he found he still got there before Mr. Day, because Day's cattle were too tired to travel quickly. When they fin-

# How Our Sins Are Taken Away BY THE BLOOD OF JESUS

(Reprint from *The Blood of Jesus* by Rev. William Reid, M.A.  
1866. James Nisbet & Co., London, England.)

There is every reason why you should now intelligently and believingly behold the Lamb of God, "which taketh away the sin of the world," (John 1:29). You are not directed in this passage to a Savior who has already "taken away the sin of the world," but to Him who "taketh away the sin of the world." The meaning plainly is, that Jesus is the God-appointed "Taker-away" of sin for the world. We find him asserting this, when He says, "The Son of man hath power on earth to forgive sins," (Matt. 9:6); "All power" (or authority) "is given me in heaven and on earth," (Matt. 28:18.) Jesus is the only and the all-sufficient, as He is the authorized, Taker-away of sin, for the world at large. The whole world is brought in guilty before God, "for all have sinned," (Rom. 3:23;) and the true gospel of God is, that when any one belonging to our sinful world feels his sin to be oppressive, and comes straight to "the Lamb of God" with it, and frankly acknowledges it, and tells out his anxieties regarding it, and his desire to get rid of it, he will find that Jesus has both the power and the will to take it away; and on seeing it removed from him by "the blood of His cross," (Col. 1:20,) "as far as the east is from the west," (Ps. 103:12,) he will be enabled to sing with a grateful heart and "joyful lips:"--

"I lay my sins on Jesus,  
The spotless Lamb of God;  
He bears them all, and frees us  
From the accursed load."

You can never make an atonement for your past sins, nor by personal obedience procure a title to the inheritance of glory;

but Jesus is willing to take away all your sins, and to give you His own title to the glorious kingdom, if you will only consent to intrust Him alone with your salvation.

"Well," you may perhaps resolve, "I will go to Him, and cast myself upon His mercy, and if I perish, I perish." Ah, but you need not go to Him in that spirit, for it throws a doubt upon the all-sufficiency of His completed atonement for sin, and His perfect, spotless life of obedience.

Jesus himself says, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," (John 3:16.) These being the "true sayings of God," (Rev. 19:9,) where, O friend, is there the least cause for you saying, with hesitancy and doubt "If I perish, I perish?" (Esther 4:16.) The proper thought you ought to have in reference to the glorious Gospel is this--God has so

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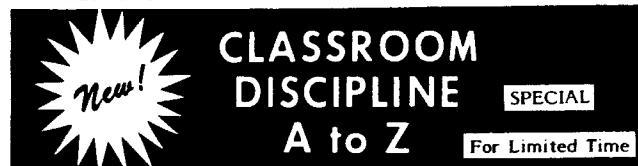
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loved the world as to give His only-begotten Son to die for sinners, and He assures me that if I, a perishing sinner, believe in Him, I shall not perish, but have everlasting life; I believe His Word, and reckon that if He gave His Son to die for us when we were yet sinners, He will with Him also freely give all such things as pardon and purity, grace and glory; and if, in accordance with His own gracious invitation, I rest my soul upon His manifested

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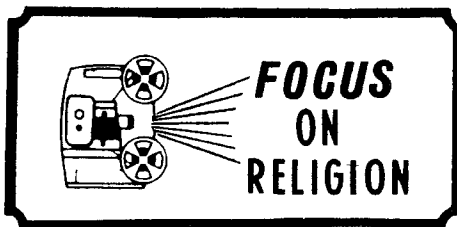
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BY MR. TOD BRAINARD

## Are We Giving Up TRUTH For MORALITY?

Christian education has to do with every subject of knowledge. Adding a few courses in Bible to a school curriculum or holding chapel services does not make a Christian school, nor is it enough that teachers are members of a church. Christian education requires a strict, Biblical point of view for the whole curriculum, a Christ-centered program in every department.

The Word of God is not just a topic or subject to be studied, it must be the theme of the Christian school curriculum.

Many "Christian" schools have passively exchanged truth for morality. Some have replaced truth (the Word of God) with "moralized" curricula, thus producing "Christian-like" schools. Morality without truth is hypocrisy, nothing more than a simulation of truth. Believers must ever be mindful that truth is not a system of moral duties, but rather it is Jesus Christ, "The Word," His veracity and faithfulness. If we forfeit truth for morality, we become a religion, and religion will send countless children and young people to eternal damnation.

Martin Luther said it this way: "I am afraid that the schools will prove the very gates of hell unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must be corrupt." (What Luther Says, Vol. I, p. 449.) Though written 460 years ago, it still rings true

today. The Word of God must always be our theme in the home, church, and Christian school. Never must the shell of morality replace the blessed truth of God in our halls of training.

May the Holy Spirit of truth guide us into all truth. (John 16:13). □

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STARS, From Page 3

ally did get there, they had lost weight and looked gaunt and poor. Day wasn't able to sell them for a good price at all."

"Huh," Ray sputtered, "I guess he learned his lesson."

"I don't know about him," replied Grandma, "but I hope we will all remember to put the Lord first in everything and to serve Him in a special way on the Lord's Day."

"I don't suppose I will ever have any cattle," Molly declared, "but I think I will always remember about Mr. Day and his cows! I bet they looked as bad as the lean ones in Joseph's dream!" Everybody laughed.

"Speaking of lean," Grandma chuckled, "I shouldn't want you all to become lean and skinny. After we have prayer, why don't you go to the kitchen and bring the hot chocolate your Mother made. Let's have some here by the fire."

So that Sunday was good day even if the children were snowed in. Every day is a good day if we are God's children by faith in the Lord Jesus Christ, and if we are walking in the light of His Word. Let's serve the Lord will all our hearts, especially keeping in mind His resurrection and putting Him and His work first on the Lord's Day. □

(Story idea adapted from Christmas Tales, U. Locke and F. Lee; Am. Tract Soc., 1863.)

## Teaching Tips

By Mrs. Doris Peppard

## Teaching Individuality

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1:26) This verse of Scripture describes the Lord's purpose and plan during creation. Man is unique among created things in that he was made in the likeness and image of God. Man was also given dominion over the other aspects of creation. This teaching needs to be explained and taught to our children, so they will be able to grasp the concept of individuality.

American society is so permeated with humanism today that even some Christians have absorbed humanistic thought to some extent. The Humanist Manifesto #2 states in the Fifth Section that "The preciousness and dignity of the individual person is a central humanist value. Individuals should be encouraged to realize their own creative talents and desires. We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality."

On the surface that really may sound "O.K." to us; but a closer look to examine it in line with God's Word shows that it isn't "O.K." It proves once again that man's thoughts are not God's thoughts.

These humanistic thoughts define individualism and not individuality. They seek to take away from man his God-

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given uniqueness by rejecting the Creator. The description given in the Manifesto considers only the external portion of man. We know that individuality must be internal; however, since God didn't have a body and we are made in His image, God did create us in keeping with His diversity. We cannot, nor should we all desire to be alike. Individuality is a principle of God's Word. We must develop every talent, not for ourselves or our desires, but for God's use and purpose in our lives.

Teachers in a Christian school should teach the principle of individuality. In teaching this from a Scriptural viewpoint, all glory will be given to God - none to man. Psalm 139:14a states, "I will praise thee: for I am fearfully and wonderfully made..."

Some areas of our individuality which should be taught are:

Personality - Teach children to be themselves, not copy-cat, or act as another.

Self-consciousness - Teach young people to see themselves as they really are - not through "rose-colored spectacles." This can be a very humbling experience.

Self-determination - Teach that our choices will set a pattern that cannot be changed. In teaching this, it would be very wise to teach our students how to make the right choices.

Intellect - Teach your students to think and to judge properly. If there were any time in history that our young people needed to know how to make proper judgments on matters, it is today!

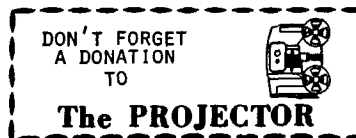
Friendships - Teach children how to be friendly. Children are not born to be nice naturally. All children are basically cruel and need to learn how to make and be good friends.

Memory - Children can develop this portion of their individuality very early in life. Teach them to memorize Bible verses, hymns, choruses, poems, etc.

Love - Our boys and girls need to be taught about God's love.

It is only with that knowledge that they will be able to truly love in accordance with God's Word.

Our personality really goes so much further than the way we look, dress, or present ourselves on an external basis. We must teach our pupils that the external portion of ourselves will pass away. We will live someplace forever. The students in a Christian school can then have the wonderful opportunity to know God's plan of salvation, accept it, and develop their individuality in accordance with God's plan for their lives. That is what Christian education is all about! □



POISON, From Page 1

is untainted, and one drop of works in a barrel of grace means that it is not grace at all but the works of man. Romans 11:6 - "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Let me list five things that prove that Religion is Man-Made.

1. Religion perverts the Gospel of God's grace by mixing man's works with grace. Gal. 1:6-9 - "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

2. Religion seeks to please men rather than God. The true motive for service is a desire to please God, not man. Gal. 1:10 - "For do I now persuade (seek the favor of) men, or God? Or do I seek to please

men? for if I yet pleased men, I should not be the servant of Christ."

3. Religion pays profits to men for zeal. Gal. 1:13, 14 - "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Zeal is a wonderful quality in one who does not labor for profit in this world, but it is a dead giveaway that a person has a good dose of Religion when that zeal is expended for the praise of man. When men rise in importance and power with men on the basis of zeal, you can be sure you are observing Religion at work.

4. Religion promotes a system of hierarchy. There has to be, of necessity, a reward for effort or recognized accomplishment. If Paul rose in the Jews' religion, then there had to be those who were over him and of course, those under him. The opportunity for advancement when one has pleased his superiors is a vital and necessary part of Religion. Respect of persons is vital.

5. Religion persecutes the righteous. Gal. 1:13b - "...I persecuted the Church of God and wasted it." Since Cain killed Abel, it has always been a fact of History that the righteous; those who are devoted to God and live to glorify Him, are hated and persecuted by the practices of man-made religion, be it the vegetable cult of the self-righteous Cain or the corrupted religion of the Jews.

**Beware**

On one occasion, Jesus said to His disciples, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." Matt. 16:6 The warning to beware of man's Religion is certainly valid today. We have a myriad of man-made religions, but only one way of truth: Bible Christianity. □

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love in Christ Jesus, I believe that it will be as impossible for me to perish, as for God to change His nature, or to cancel the word of grace and truth, that the "blood of Jesus Christ, His Son, cleanseth us from all sin," (I John 1:7.)

God the Father loved sinners so much as to send Jesus to die for them. Jesus loved sinners so much as to lay down His life for their redemption. The Holy Spirit loves sinners so much that He has written a record of God's manifested love to them in Jesus Christ, and He Himself has come down in person, to reveal that love to their souls, that they may be saved. And if you, O anxious one, will now agree to God's method of transferring all that Divine justice demands of you to Jesus, "who was made of a woman, made under the law," who perfectly obeyed and pleased the Father in His holy life, and in death endured and exhausted the penalty due to sin, you will obtain pardon, peace, grace, and holiness; the full tide of the love of God, which passeth knowledge, will flow into your soul, and, in the spirit of adoption, you will cry, "Abba, Father," (Gal. 4:6), feel the constraining influence of the love of Christ, and live to the glory of "Him who died for us and rose again."

That I may make the method of a sinner's salvation so "plain, that he that readeth it" (Hab.2:2) may have his mind's eye so full of its meaning, "that he may run" at once to Jesus Christ, as his Divine sin-bearer, I will present the following homely and unmistakable illustration: -- While standing one day on the platform of the Aberdeen Station of the North-Eastern Railway, I observed a carriage with a board on it intimating that it ran all the way from Aberdeen to London. The doors of it were open, the porters were putting passengers' luggage on the top of it, and a few individuals were entering, or about to enter, its different com-

partments. They looked for this particular carriage as soon as they had passed through the ticket-office, and on seeing "London" on it, they threw in their travelling rugs, entered, and, seating themselves, prepared for the journey.

Having furnished themselves with tickets and railway guides, and satisfied themselves that they were in the right carriage, they felt the utmost confidence, and I did not observe any one of them coming out of the carriage, and running about in a state of excitement, calling to those around them, "Am I right? am I right?"

Nor did I see any one refusing to enter, because the carriage provided for only a limited number to proceed by that train. There might be 80,000 inhabitants in and around the city; but still there was not one who talked of it as absurd to provide accommodation for only about twenty persons, for practically it was found to be perfectly sufficient. Trains leave the city several times a day, and it is found that one carriage for London in the train is quite sufficient for the number of passengers; and on the particular day to which I now refer, I noticed, that so ample was the accommodation, that one of the passengers had a whole compartment to himself. The carriage is for the whole city and neighbourhood, but carries only such of the inhabitants as come and seat themselves in it from day to day.

God, in His infinite wisdom, has made provision of a similar kind for our lost world. He has provided a train of grace to carry as many of its inhabitants to heaven, the great metropolis of the universe, as are willing to avail themselves of the gracious provision.

When we call you by the preaching of the gospel, the meaning is, that all who will may come, and, passing through the booking-office of justification by

faith alone, seat themselves in a carriage marked, "From Guilt to Glory." Whenever you hear the free and general offer of salvation, you need not stand revolving the question in your own mind, "Is it for me?" for just as the railway company carry all who comply with their printed regulations, irrespective of moral character, so if you come to the station of grace at the advertised time, which is "now,"-- for "Behold now is the accepted time," (II Cor 6:2,)-- you will find the train of salvation ready; and the only regulation to be complied with by you, in order to your being carried by it, is that you consent to let the Lord Jesus Christ charge Himself with paying for your seat, --which cannot surely be anything but an easy and desirable arrangement, seeing you have no means of paying for yourself.

Were you coming to the railway-station with no money in your pocket, and anxious to travel by a train about to start, in order to be put in possession of a valuable inheritance left to you by a friend; and were any one to meet you at the door of the ticket-office, and say, "I will pay your fare for you," you would not feel anything but the utmost satisfaction in complying with such a regulation; and is it not an easy matter for you on coming to the station of mercy to submit to the regulation of the gospel, to let Jesus pay your fare for the train of grace, that you may take your seat with confidence, and be carried along the new and living way to everlasting glory?

If we want to know the gospel and be saved, we must know Jesus as our Sin-bearer; for "Christ crucified is the sum of the gospel and the richness of it. Paul was so taken with Jesus that nothing sweeter than Jesus could drop from his pen and lips. It is observed that he hath the word JESUS five hundred times in his epistles."\* "Jesus" was his constant subject of meditation, and out of

**HOW OUR SINS, From Page 7**

the good treasure of the heart his mouth spoke and his pen wrote. He felt that Christ was made of God unto him "wisdom, and righteousness, and sanctification, and redemption," (I Cor. 1:30,) and glorying in the Lord and in His cross, he determined not to know anything among those to whom he preached and wrote, "save Jesus Christ and Him crucified," (I Cor. 2:2.) That faith which is not built on a dying Christ is but a perilous dream: God awaken all from it that are in it!

*Christ alone is our salvation --  
Christ the rock on which we stand;  
Other than this sure foundation  
Will be found but sinking sand.  
Christ, His cross and resurrection,  
Is alone the sinner's plea;  
At the throne of God's perfection,  
Nothing else can set him free.*

*"We have all things, Christ possessing;  
Life eternal, second birth;  
Present pardon, peace and blessing,  
While we tarry here on earth;  
And by faith's anticipation,  
Foretastes of the joy above,  
Freely given us with salvation,  
By the Father in His love.*

*"When we perfect joy shall enter,  
'Tis in Him our bliss will rise;  
He's the essence, soul and centre  
Of the glory in the skies:  
In redemption's wondrous story,  
(Plann'd before our parents' fall,)  
From the Cross unto the Glory,  
Jesus Christ is all in all." □*  
\*Charnock 1684

**STANDARDS, From Page 1**

Funk and Wagnall define legalistic as follows, "Strict conformity to law, especially, the stressing of the letter and forms of the law rather than the spirit of justice." M.R. DeHaan, in his book on Galatians, defines legalism as "the teaching that we are saved by works, by observing rituals and ceremonies, and keeping the Law." It is obvious from these definitions that the legalist is one who feels that by the doing or keeping of certain requirements merit is gained with God. The legalist establishes rules and regulations as a means of establishing righteousness. It is obvious then that if a person who is in fact a legalist establishes standards, those standards are likely to be legalistic! In

other words, for standards to be legalistic they would have to be the product of one who is a legalist. Standards are not the problem in such cases, legalistic people are. Standards established by those who understand their role are not legalistic. Their purpose is not to make one righteous or give one merit before God, but rather to create struggle and conflict, as we have indicated earlier, and thereby develop Christian character. Character cannot be taught as another subject of the curriculum. It must be developed within the individual as he or she overcomes obstacles that are found in their pathway. The standards of the Word of God confront every serious Christian, and we overcome them by His grace and the power of the Holy Spirit in order to become more like the standard our heavenly Father puts before us, the Lord Jesus Christ. Standards then are not in themselves legalistic; however, legalistic people may use them for a legalistic purpose.

**Objective Enforcement**

Standards should be general in nature and not imposed to "get" certain individuals or groups of individuals. They are, of course, directed toward certain problem areas that cause distractions and hinder the operation of a genuine spiritual program for the Christian school. No student must be allowed to flagrantly violate the standards set by the school's duly constituted authority; however, the administration and enforcement of these standards must be as objective as possible. The more we can keep subjective judgments out of enforcement the less likely emotions are to be aroused, and the lesser the role that emotions play, especially on the part of parents and students, the better our chances of success.

**Hair Styles For Boys**

To illustrate what I mean by an objective enforcement decision in regard to boys' haircuts, we had our art teacher

draw two pictures of boys' heads, one with a proper haircut, according to our standards, and the other with an improper haircut. Arrows are drawn to the different areas of problem on the improper haircut and these are labeled; such as: Hair too long to keep out of eyes, and hair too long, not tapered to natural hairline. The principal then only has to circle the problem area and send the pictures home with the student. Every parent with a male child received one of these picture sheets at the time of registration, therefore, they are already familiar with it. This keeps the problem objective for the most part, and we get very few heated emotional complaints. (If you would like a copy of our haircut sheet, just write and ask for it.)

There are other examples that could be given but the point is to make every effort to avoid strictly subjective decisions. □

(All three parts of the preceding article are available in a combined pamphlet at \$1.00 each, plus postage. Ask for The Case For Standards in the Christian School, The PROJECTOR, P. O. Box 643, Milton, FL 32572.)



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