



# The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

*“Projecting the Light of the Word of God on the Issues of the Day”*

## Keepers of the Light

by Pastor Tod Brainard

There are certain principles in God's Word that stand out against others in their force and clarity. One such principle is found in Matthew 6:23, *“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!”*

When you have been given light you are responsible for that light. You have a responsibility to maintain that light and never let it dim. Here we learn that if you let down and compromise that light in one area of the body, specifically the eye (the organ of light), then the whole body is full of darkness. I wish I could communicate this truth to those who are in

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## FUNDAMENTALISM

THEN AND NOW

by Curtis Sluss

Waterford, Michigan

Early fundamentalists had a deep love and devotion for God; personal walk with the Lord, fervent fellowship with the Holy Spirit, unflinching commitment to truth, and passion for purity and holiness. Their hatred for error caused Fundamentalism to be marked by a quest for pure doctrine and pure practice: separation from all that offends a holy God, and separation to all that pleases Him. They promoted justification by faith, priesthood of the believer, and the absolute authority of Scripture. They also stressed the holiness of God and salvation by grace through faith. They believed schools should be founded (Bob Jones, Westminster, etc.) to teach the truth that was denied in the religious schools of their day. They sought to build a foundation with future generations in mind. This was a driving

*(Continued on page 4)*



## FOUNDER'S FORUM

### GOD'S HOLINESS AND SEPARATION

From the Notes of Dr. Dayton Hobbs (1924-2006)

Biblical Separation has fallen into ill-repute in many circles today, but it is still as essential as in Abraham's day and as practical as in Moses' day! Some may think Christian separation is out-of-date; others may feel it is merely a matter of one's own opinion. Not so! The reason for the practice of separation by Christians is God's holiness. If

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## EDITOR'S DESK

by Pastor Tod Brainard



### The Danger of Emotional Thinking

One of the great turning points in Israel's history is recorded in Numbers 14:39-45. Judgment is about to fall because Israel has sided with the ten spies who brought back a bogus report. God was intent on destroying the whole nation and starting afresh with Moses (vs. 12). However, Moses pleaded with God to pardon. God did pardon but not according to the people's concept of pardon. God told Moses the conditions of the pardon:

1. Israel must turn back into the wilderness (vs. 27).
2. Those twenty years old and up would die in the wilderness and thus never enter the Promised Land (vs. 29).
3. They would wander for 40 years, one year for each day the spies were in the land dreaming up their lies. (vs. 34).
4. An immediate death sentence would be handed out to the ten spies (vs. 37).

The reaction to this message is very interesting and shows us the power of the emotions. There was a group that did not accept God's final word on the matter. This group of religious rebels were not content to accept what God said, so, reacting emotionally, they determined that they were going ahead with their entrance into the Promised Land. Moses warned them not to go up and try to enter the land for it would not prosper; they would all be smitten (vs. 42). Moses even went so far as to declare to them that "the Lord will not be with you" (vs.43).

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leadership positions of Christian churches, schools, colleges and universities in this land who are increasingly compromising the light with which they have been entrusted. There is a casual attitude toward godliness and Biblical standards pervading our Christian institutions. You cannot be casual with the light of God. Once these institutions stood as lighthouses of truth beaming the laser light of God's holiness and purity to generations; now they are growing dim and darkness is falling. As a pastor I am deeply concerned and so should you be.

Please understand this. A ministry that begins on a foundation of compromise will be successful in this world, because culture and society will tolerate and financially support a ministry that is "open-minded" from the git-go (i.e. Willow Creek, Sattleback Church, Liberty Baptist University; Regent University, etc.). However, a man or a ministry that is founded on the light of God's Word and principles of holiness (separation) and then compromises that light will, now mark my words, **will** collapse under its own weight because it has lost its distinctiveness as God's lighthouse in a dark world. In other words **"How great is that darkness!"**

You cannot have light, then compromise that light, and continue on in success for God. God won't let a man or a ministry get away with it. That is what God is saying in verse 23. *"If therefore the light that is in thee be darkness, how great is that darkness!"* Tasker writes of this last phrase of verse 23, *"This seems to imply that if the only source of light to guide men along the path of moral rectitude is in itself dark, i.e. if their spiritual sense is perverted to false philosophies and debased ethics, then the darkness that already*

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## The PROJECTOR

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*The Projector* is a fundamentalist publication that seeks to "project the light of the Word of God on the issues of the day." It desires to honor Christ by articulating a clear testimony for Biblical separation from error in these last days as God's answer to the deepening apostasy of the visible church.



# ***FOCUS ON RELIGION***

## **Separation From Disobedient Brethren**

by Pastor John E. Ashbrook  
Painesville, Ohio

This is the fourth article in an ongoing series written by Pastor John Ashbrook. These articles are taken from his booklet, *Axioms of Separation*. You can purchase the booklet online at either: [www.hereistand.com](http://www.hereistand.com) or [www.childrensbibleclub.com](http://www.childrensbibleclub.com)

During the many years I have been in the pastorate, I have been a member of two different church organizations. The first organization was a result of separation from apostasy. The second organization was a result of separation from brethren.

When I entered the ministry I joined the Independent Fundamental Churches of America. In the 1930's and early 40's many obedient pastors practiced separation from apostate denominations. They came out of the Baptist, Congregational, Presbyterian, Brethren and other backgrounds. Many of those men organized new denominational affiliations, such as the General Association of Regular Baptists and the Bible Presbyterian Church. Others, having had their fill of denominationalism as well as apostasy, joined in the happy fellowship of the Independent Fundamental Churches of America.

In the early 1960's that happiness was broken. There was a growing group within that fellowship, mainly led by men trained at non-separatist Dallas Theological Seminary, which desired to cease reproofing apostasy. The Voice Magazine, official organ of the group, had always had militant articles encouraging separation from apostasy. Some articles expounded Biblical passages. Others gave factual reports of apostasy in the denominations. Others gave victorious testimonies of those who had come out. In the early 1960's a decision was made to change the image of the publication by eliminating this material. Such a decision seems to

be characteristic of the decline of every separatist group. The same trend could be observed in organizations like the Bible Baptist Fellowship and the General Association of Regular Baptists. The men of the Ohio Regional of the IFCA, abetted by others of the Iowa, Kansas, Nebraska and Northern California Regionals, began to protest that shift. As a result of various debates on the convention floor over a period of five years, the Ohio men came to the conclusion that we were a slight minority and that the leadership of the group was on the other side. Believing that reproofing apostasy was a Biblical mandate, we severed our previous connection and became the Ohio Bible Fellowship.

This introduction leads us to the question of the chapter. Is it ever right to separate from brethren? I would answer that with another axiom.

### **AXIOM #5: SCRIPTURE TEACHES US TO SEPARATE FROM DISOBEDIENT BRETHREN.**

At this point it becomes necessary to define two terms which will become increasingly prevalent in our discussion. The terms are fundamentalism and new evangelicalism.

One of the great pitched battles for the faith raged in the 1920's between a Baptist unbeliever, Dr. Harry Emerson Fosdick, and Presbyterian believers. By a strange arrangement, Dr. Fosdick was supply pastor of the First Presbyterian Church of New York City. In 1923 the General Assembly of the Presbyterian Church made an effort to remove the blasphemy of Fosdick from a Presbyterian pulpit. It passed a resolution, championed by William Jennings Bryan and Clarence E. Macartney. I quote from **The Presbyterian Conflict** by Edwin Rian:

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*(Continued from page 1 - Fundamentalism)*

concern in the establishment of their Bible colleges in the 1920's and 1930's. They were militant in their opposition to the error of their day. They fought for truth, they contended for the faith, they stood for righteousness. Their love for God demanded doctrinal and personal purity.

The term 'Fighting Fundamentalist' came because of militant opposition to theological liberalism, the error of the early 1900's. To stand in opposition to liberalism, a series of articles was published called "The Fundamentals", setting forth Biblical teaching that refuted the prevailing liberalism. Today, some describe fundamentalism by "The Fundamentals" as if that was their one issue. Since the 'error of the day' would (and does) change, fundamentalists are not defined simply by their opposition to liberalism, the original defining cause. Through the years they stood against every new form of error also. A fundamentalist is one who battles for truth and against any error, proclaiming and defending all scriptural affirmations and attitudes and exposing all non-Biblical affirmations and attitudes. The 'fight' is not determined by a desire to be hostile; but peace-loving men become fighters in the presence of a sinful affront to a holy God! Beginning in the 1940's many former fundamentalists defected to a new error, New Evangelicalism.

In the 1970's more defections came with pseudo-fundamentalism. At the end of the century more defections came as a great fog rolled over the religious landscape diluting truth with error as many are swept away by a new mood of engaging current culture by enlisting current cultural methods (especially music) and employing a soft, non-militant mood or attitude toward standing for truth.

A softer, gentler  
..... Christianity

This move to a softer, gentler, non-offensive Christianity has been very successful (just like the previously mentioned errors) in many churches once thought to be Fundamental. This recent defection from truth flies in the face of Jude and his plea to "earnestly contend for the faith"; and Paul with his warning that "even among you men would arise speaking perverse things".

Fundamentalists believe the Bible is not only inspired but also authoritative. An authoritative Bible leaves no room for obedience to "much" of Scripture (witnessing, building a church, expositional preaching) while omitting separation from the world, holiness, standing for truth and exposing error. The followers of Christ do not have the option to pick and choose what part of the Bible to obey. Practicing separation and exposing error is required of

followers of Christ. Back then as now, anyone who obeys the Bible by exposing error and practicing separation is seen as an oddity or misfit and their quest for holiness and purity by God's method seems harsh!

Fundamentalists believe the Lord gave His sinless blood to save man from his sin and set him free from his bondage to it (holiness and separation). This abhorrence of sin demands we not use worldly methods to do God's work (music, marketing, packaging, philosophy).

The Fundamentalists insisted on separation from both apostates and disobedient fellow Christians. Fundamentalists are and have been called separatists and divisive by their opponents and are accused of causing division in the body of Christ. They do not see unity as a device for doing God's work; but as a reward for faithfulness to Christ. They avoid man's attempts at unity since the price of man's unity is often to compromise Biblical truth and doctrine.

Fundamentalists, being Christ-centered, rather than man-centered, have a sense of accountability to a holy God that demands them to be set for the militant defense and proclamation of the Gospel; and also bound to expose all non-Biblical attitudes and affirmations. Mainstream Christianity of the 21st century rejects these distinctives and the people who seek to practice them. Ω



# Proverb Practicals

by Ludwig Opager

**Prov. 21:16, The man that wandereth out of the way of understanding shall remain in the congregation of the dead.**

The prayer of the man who does not want to be a wanderer is wrapped up in the pleadings of this familiar hymn:

*Prone to wander, Lord I feel it-  
Prone to leave the God I love;  
Here's my heart, O take and seal it,  
Seal it for Thy courts above.*

Here is a man who pleads with the Lord to take his heart and close up the holes in it. He knows that there are tendencies of his heart to leave the God he loves. He desires that his heart be fixed. "Here's my heart, O, take and seal it." Apply the sealing ointment of thy Word, Lord! Take thy Word and make my heart constant. Stop it from wavering and drifting.

David wrote of walking through the valley of the shadow of death. He never said he was wandering through the valley, for David was a walker, not a wanderer. A walker has purpose; a wanderer has no purpose. David said in Psalm 57:7, "**My heart is fixed, O God, my heart is fixed: I will sing and give praise.**" David knew that when his heart was kept from wandering from God, the natural outcome was a heart that sang praises to the Lord. His was a heart that was prepared for every event, because his heart was stayed upon God.

*Stay* means to stay put. A stay is that which does not move from a position. A guy wire that holds an electric pole from moving is a stay. Like the guy wire, a heart that is fixed upon God does not wander, for there is nothing worth wandering to when a heart is so fixed.

David said in Psalm 112:5a & 7, **A good man...shall not be afraid of evil**

**tidings: his heart is fixed, trusting in the LORD.** Evil tidings cannot shake the heart that is fixed on the Lord. The man whose heart is fixed, is fixed for whatever duty commands. As a structure is framed to bear the load designed for that structure, his heart is framed for any call of God. Put the load on this man's heart and it will bear the load. It is a fully armored heart that is strong in the Lord.

But the man described in our proverb has no fixed heart for he is a wandering man. Notice this man wanders out of the way of understanding meaning he was once in the way of understanding. This

**Immovable guy wire  
or  
wandering star?**

man was taught and professed the way of understanding but his heart, not being fixed, wanders. He does not treat the Word of God as the Word of God but simply dabbles in it for his own self-serving purposes. The Word of God may be prominent in his life but it is not preeminent and it all has to do with the authority of the Word of God over his life.

His way of wandering is not straight, but winding, shifting and rambling. His way is crooked, having no certain course, his purposes shifting from one way to another. He has no anchor for his soul because wandering will not connect to the anchor of the Word of God for wandering is opposed to anchoring.

Jude calls this man a wandering star to whom is reserved the blackness of

darkness for ever for he never allows his heart to have a comprehension or appreciation of truth. The way of understanding is too confining, too narrow, too humbling. Instead of confidence in God he prefers confidence in himself. Instead of pleasing God, he pleases himself or others for personal gain.

Jesus talked about this man as the man by the way side who heard the Word but the Devil came and took the Word out of his heart. It is interesting to note the meaning of the words "way side." It literally means by the side of the way; in the vicinity of the way. It is not "in the way" but it is near the way. This is a man who is wandering. If he was not wandering he would have been on the way, not on the way side. He is close to the way but he is not anchored to the way. Only Christ keeps a man in the way of understanding. Only Christ is the anchor of the way of understanding and without Christ a man is doomed to wander out of the way of understanding.

Jesus said, they that endure to the end, the same shall be saved. The saved are an enduring people, a continuing people, not a wandering people for they are in a "constant" and that constant is Christ. The wanderer has no constant. "*The man that wandereth out of the way of understanding shall remain in the congregation of the dead.*" He shall remain in the congregation of the dead, meaning he was never in the congregation of the living and will never be in the congregaton of the living - never saved and never to be saved. Ω



(Continued from page 2 - Editor's Desk)

These religious rebels wanted nothing to do with Moses; they had a real problem with him. As far as they were concerned, Moses did not speak for God. They had shown with emotion their sorrow and announced they had sinned (vs. 39 – 40). They wanted to show God that they were repentant so that He would **change His mind about their consequences**. Now remember, God had pardoned them, but they were not happy with the terms of the pardon. They believed that pardon should mean NO CONSEQUENCES. They had showed sorrow and they said they had sinned, but it was all a ploy to get God to change His mind and let them go into the promised land. In rebellion, they rose up early in the morning and went up to the top of the mountain in direct disobedience to God's commands. Their end was predictable; they were destroyed by the Amalekites and the Canaanites as God said.

Dear reader, emotional thinking is the normal course of operation in our culture. People make emotional decisions almost on a minute by minute basis. Many cannot distinguish between emotional thinking and rational thinking. The same is true of people in our churches. People choose their mates, make life-changing decisions based not on God's will, but on how they **feel** about the matter. Just like these religious rebels of Numbers 14, many religious folk think that if they can show enough emotion, like they do in their earthly relationships and get what they want, God will surely think differently about them and somehow God will take away all their consequences. This is not Biblical reasoning. It is emotional fancy.

God is no respecter of persons. This is the great danger of emotional thinking. It is the difference between heaven and hell. It is my fear that much of what passes for conversions in our evangelism outreaches are in reality emotional decisions that quiet the conscience but fail to produce spiritual life in Christ. Emotional thinking will cause you to do the exact opposite of what God says to do and make you **feel** that you are doing exactly what God says to do. This is the treachery of the corrupt human heart (Jeremiah 17:9).      Ω



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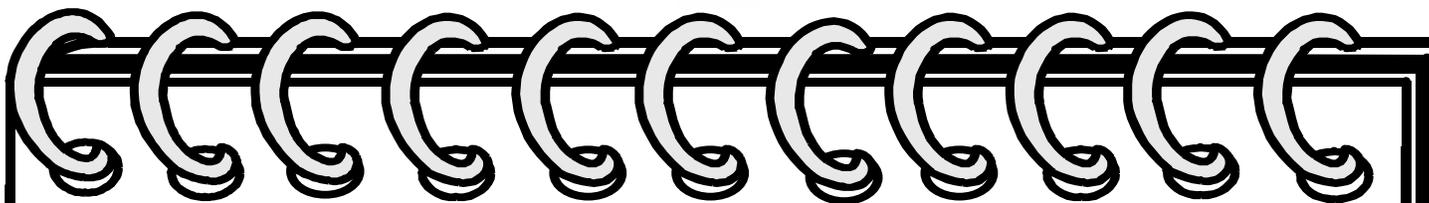
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*Teaching Tips*

*by Doris Peppard*

## GOING TECHNO

Technology advances quicker than I can keep up! Since personal computers were not marketed until the 1980's and then were so expensive that many Christian schools could not afford them, we have been slow to implement technology. Today, well over two-thirds of our school families own their own PC, are connected to the internet, and most of our school children are very computer literate. With technology becoming more cost effective, Christian schools would do well to utilize the technology available today.

Precept Marketing, a company that sells BJUP materials, Rosetta Stone language programs, and Passport Learning for Reading and Math remedial programs, also represents ACSTechnologies. This company offers several software options to serve Christian ministries.

Santa Rosa Christian School began using the ACSTechnologies' Headmaster program during the last school year. With quite a bit of trepidation we decided to enter the strange world of technology a little at a time. This year we added the Classroom Manager software and are looking forward to the Headmaster Online program next year. Our experience has been positive. The ACST staff is extremely helpful and offers assistance to keep us current and on track.

The ACS services provide us with student, parent, and teacher information that allows us to generate report cards, progress reports, class schedules, attendance records, and transcripts, and have helped us customize certain reports such as day care check-ins and outs that are particular to our own school. We have been pleased with the services provided and suggest that other small Christian schools look into expanding their technology into programs that are not only cost effective but user friendly.

The ACSTechnologies address is: 180 Dunbarton Drive, Florence, SC 29501. Their website is: [www.acstechnologies.com](http://www.acstechnologies.com) and phone number is 1-188-669-2509.

Note to Reader: The recommendations in this article were not solicited by any of the companies mentioned nor has Santa Rosa Christian School received any compensation for its mention or endorsement. Ω



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(Continued from page 3 - Focus on Religion)

*“It called upon the Assembly to direct the Presbytery of New York to require the preaching and teaching at the First Presbyterian Church in New York City to conform to the Bible and the Westminster Confession of Faith. It also asked the Assembly to reaffirm its faith in the infallibility of the Bible, in the virgin birth of Jesus Christ, in His substitutionary atonement on the cross, in His bodily resurrection and in His mighty miracles, as essential doctrines of the Holy Scripture and the Westminster Confession of Faith.”*

The five points which the Assembly was asked to reaffirm became known as “the fundamentals.” The fundamentals espoused those points as the lowest common denominator of Christianity. The modernists in the Church reacted by signing the Auburn Affirmation, declaring that these five points were not essential to Christianity. By original definition, fundamentalists were those who adhered to the fundamentals.

### WHAT IS FUNDAMENTALISM?

A wider definition of fundamentalism is needed today. I would argue for the following: Fundamentalism is the militant belief and proclamation of the basic doctrines of Christianity leading to a Scriptural separation from those who reject them. There are three keys to the definition. The first key is “militant belief.” The basic doctrines are held with the conviction of faith. The second key is “proclamation.” These doctrines are not only believed, but taught to congregations and preached to the lost. The third key is “separation.” A man cannot be rightly called a fundamentalist unless he practices separation where necessary.

### WHAT IS NEW EVANGELICALISM?

It is also necessary to define new evangelicalism. The faint-hearted who do not want to oppose new evangelicalism love to opine, “What is new evangelicalism?...you can't define it.” The truth is that we do not have to define it because the man

who coined the term defined it for us. Fuller Seminary opened its doors in California in 1947. Its first President was Dr. Harold John Ockenga. These are his words:

*“New evangelicalism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of fundamentalism, this address repudiated its ecclesiology and its social theory. The ringing call for a repudiation of separatism and the summons to social involvement received a hearty response from many evangelicals...It differed from fundamentalism in its repudiation of separation and its determination to engage itself in the theological dialogue of the day.”*

When you analyze that statement you see that new evangelicalism differs from fundamentalism in three basic points. (1) It repudiates separatism. This is its most fundamental premise. (2) It gives a summons to social involvement. This traces back to the modernist's social gospel. (3) It expresses a determination to engage itself in the theological dialogue of the day. This is also a repudiation of separatism. It says, “We will not come out; we will sit down and talk.”

- Next Issue: WHICH WORDS ARE SCRIPTURAL? FUNDAMENTALISM OR NEW EVANGELICALISM
- Used by permission Ω



### Letters to the Editor

We may slow down a little bit, but God is faithful to providing for all our needs. Today is our 53rd anniversary, sadly we belong to the “endangered species”. Keep up the good work and we pray God will bless.

NE

I must have thrown the “Letter Month” form, but I do really enjoy your little paper “The Projector”. Aunt Carolyn’s stories are so good. Actually the whole thing is so good! PS I use some of your material in our S.S. opening.

WA





(Continued from page 1 - God's Holiness)

God were not a holy God, a holy Being, then there would be no reason for us to be a separated people. Hebrews 13:12 – “Wherefore Jesus also, that he might sanctify the people...” The words sanctify, sanctification, holy, and holiness all are from the same root word, which means “to separate, to sever, to cut off, to be separated from”. So in order “that he might sanctify” means to set apart to Himself, to separate unto Himself, in order “that He might sanctify the people with His own blood suffered without the gate.” God wanted to separate His people. He wanted them to be a separated people as He was a separate Person without the gate. He went outside the gate to suffer. “Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come” (Heb.13:13-14).

So Christians are to go without the camp, to separate themselves from the world in order to suffer with the Lord Jesus Christ. He suffered without the gate in order that He might have a sanctified people; we are then in practice to go without the gate in order to suffer with Him. God had a separate and special people in the Old Testament. The Hebrew nation was called apart and separated. Deuteronomy 7:6 - “And thou art an holy separate people, a holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth.”

God chose Abraham and through him raised up a people, who were to be a separate, holy people unto God. Israel's uniqueness throughout the Old Testament was their separateness and their peculiarness. They were a peculiar, separate people, because they were God's people. In those Old Testament days, they had a special role to perform. Only a people separated unto God could carry out the mission God had for them. Through the Hebrew nation God wanted to teach principles and truths that would lead to the coming of the Messiah and teach His salvation in type and illustration. Throughout Old Testament times, He taught truths showing that there was only one way of salvation, only one place man could meet God, only one sacrifice God would accept, and only one way man could be saved. This message was brought down through the ages and on to the time when God sent forth the Savior, the Lord Jesus Christ, Who fulfilled all the types and sacrifices shown in the Old Testament. God had to have a separated people in order to do that. He couldn't send His singular message through a mixed multitude. He had to have a separated people. In reality, they were not always what they should have been, but as far as God's program was concerned, they fulfilled that purpose.

### God's Laws

God's laws of separation in the Old Testament are clear. Let's go to Deut. 22. There are three teachings in this law of

separation. Notice the first in verse 9: “Thou shalt not sow thy vineyard with divers (or different kinds of) seeds; lest the fruit of thy seed which thou hast sown and fruit of thy vineyard, be defiled.” Number 2 is found in verse 10: “Thou shalt not plow with an ox and an ass together.” Then Number 3 is found in verse 11: “Thou shalt not wear a garment of divers sorts, as of woolen and linen together.” In these three verses, we have the separation of seed, the separation of service, and personal separation.

### Seed

(First) *Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou has sown and fruit of thy vineyard, be defiled.* We must keep the Gospel and Bible doctrine pure. In other words, we as God's people are to have a separate message from anybody else in the world. It must not be mixed with man's thinking or philosophies. The message of the child of God is a separate message. It is the Bible message. There is no religion in the world that has this message. The messages of the religions of the world are all based upon some form of works and efforts of man, but God's salvation is by grace through faith. We have a message that is peculiar, different, and separate.

Continued next issue . . . Ω



PRAY for the  
ministry of  
The PROJECTOR



(Continued from page 2 - Keepers of the Light)

exists in them through the inherent perversity of their nature becomes darkness indeed.”<sup>1</sup>

There is a darkness creeping across this land that is unmistakable. There seems to be an unwillingness to recognize the reality of our situation. As one preacher recently stated concerning our Christian institutions, “...the main idol is self, the main doctrine is autonomy (self-law, rule), and the central act of worship is being entertained....” Matthew 18:9 warns, “And if thine eye (the organ of light) offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye (that sees clearly and allows light to fill the whole body), rather than having two eyes to be cast into hell fire.” The challenge of the faithful remnant is to keep the lamp trimmed, full of oil and burning brightly until the bridegroom comes.

Ω

<sup>1</sup> R.V. G. Tasker, *Matthew*, Tyndale New Testament Commentaries; (Grand Rapids: William B. Eerdmans Publishing Company, 1983), p. 76.

### Letters to the Editor



What a blessing the Projector is each time it comes. I find myself looking for it in the mailbox as time nears for its arrival. I read it several times before it gets mailed to my Dad who then mails it to my brother. Thank you so much for your stand. God is faithful and will reward you for your faithfulness to Him.

FL

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May the Lord continue to bless and use this most worthy publication arm of your ministry to His eternal Glory!! SC



# Update from the “Happiest Man in Copiapò”

We recently received a typed letter from our dear friend, George Black, who by the time you receive this edition will have celebrated his 101<sup>st</sup> birthday (his birthday is on November 3rd). He has served as a missionary during his “retirement” years in Copiapò, Chile, South America. He is fluent in Spanish, having lived two years in Spain and having studied the language most of his adult life.

Last year, *The Projector* highlighted our friend, Mr. Black, and several of you, after reading the article, contacted him to let him know of your prayers and thankfulness for his missionary service. He referred to himself as the “happiest man in Copiapò” last year as he approached his 100<sup>th</sup> birthday. His remarkable motto of Christian service is, **“Stay off the benches; stay in the trenches.”**

Here are a few lines from his most recent letter, “*I am praying about a change of ministry in 2009. Lord willing, I would like to continue in Pintores and in Caldera, but use the computer and Internet to edit a two-page, legal size paper... to be published every three months. It would have a Bible study and inform as to*

*the false teaching so prevalent today and the heresies that abound. There is a woeful lack of information on these things among Pastors and even some missionaries....The paper will be called - 'El Observador.' All this needs to be bathed in prayer....The first issue would be in March, 2009....I would like to strike a few blows on [the subjects of] doctrinal purity, true Fundamentalism and Separation.... In the bonds of the Gospel, George Black.*”

These are not the words of a bitter, old man. Rather, they are the words of a godly, vibrant Separatist who has not softened his stance with age and whose love for God and His people has not diminished. Isn't it refreshing to see a man with a vision of service for Christ and Biblical Separation at 101 years of age? Would that we had 500 George Blacks to let loose on the USA! To send belated birthday greetings, Brother Black's e-mail address is: geomacleanblack@yahoo.es or you may write by way of airmail to: George (Jorge) Black, Casilla 344, Copiapò, Chile, S.A.

May the Lord continue to bless and keep our brother in Christ, Missionary George Black!

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Stars  
of the Morning

FIX YOUR FACE

by "Aunt Carolyn"

Hattie sat at the breakfast table quite silent and sullen. Mother, Dad, and Hank, Hattie's twin brother, quietly ate breakfast talking about the Lord's goodness and safety through the night and plans and activities of the day ahead. Hattie remained silent and sullen.

Dad turned to her. "Hattie, I thought you were supposed to get dressed and ready for school before you came to the breakfast table."

Hattie looked up in surprise. Slowly she answered, "I did. I mean I am ready for school." She had done all the right things – made her bed, brushed her teeth, washed her face, and put on a clean, fresh dress. "I am ready for school," she insisted.

"Well, I don't think so," Dad said. "You forgot to fix your face."

"Forgot to fix my face!" Hattie replied in shock! "You told me I couldn't wear any make-up until I'm older!"

"That's for sure," Dad answered, "But you still need to fix your face!"

Hattie was startled and speechless, and Dad went on. "Ordinarily my girl comes to breakfast with a smile and a 'Good morning,' but today you look like a dark storm cloud and have said not a word to greet anyone. Do you feel badly? Are you sick?"

"No, Sir," came a glum answer. "I just..."

"Well, aren't you the 'Cheery Cheerio' this morning?" Hank put in. "If my face looked like that I'd go hide in the coal cellar!"

"Huh! You needn't talk! You're not so good looking yourself, Frankenstein! And leave me alone!" Hattie forgot all her table manners, propped her elbows on the table with her spoon dangling limply in her hand, and continued to pout.

"All right, young lady," Dad began. "Let's go back to your last word, 'I just...' You just what?"

There was no answer at first, then Hattie started, "I just, well, I just don't want oatmeal for breakfast. I don't want any oatmeal today, period."

"Well, just what is the matter with oatmeal, my dear?" asked Mother.

"Nothing... It's just...so boring. I just..."

"There you go with 'I just..' again, Hattie," Dad said. "You ought to be thankful to have any breakfast at all. You ought to be thankful for oatmeal, and you ought to be thankful that you have some bananas to put on top! But just what did you have in mind for breakfast?"

"I – I wanted some pancakes. I like pancakes."

Mother answered, "It seems to me that we had pancakes for breakfast yesterday. I suppose if we had pancakes again today you would not want them two days in a row. You would say they were 'boring'. Paul said, 'Giving thanks always for all things unto God' (Eph. 5:20), and 'Be ye thankful' (Col. 3:15). Even Woofy says 'Thank you' when we feed him! He wags his tail as fast as he can, saying, 'Thank you, thank you, thank you'!"

"Well, I don't have a tail!" Hattie murmured.

"No, you've got horns!" Hank blurted with a laugh.

"Hank, that's enough!" Dad spoke sharply. "Being unkind is just as bad as being unthankful, and there's no room for either in this house! Neither one pleases the Lord! I suggest you both finish your breakfast, go to your rooms, and ask the Lord's forgiveness. Hattie, you ask the Lord to fix your face, not with face powder, but from the inside so you will have a sweet face and attitude at school, and Hank, you ask Him to fix your spirit from the inside, too, so you will show kindness at school."

The twins finished breakfast and quietly excused themselves.

The day seemed long to Dad and Mother as they prayed for their children throughout the day. At last, everyone came back home for

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