

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 32570

VOL. 5, NO. 1, 2

JANUARY, FEBRUARY 1976

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Foreign — 1 Year \$6.00

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Don't miss an issue!!!!

CEA Program Set

Dr. Walt Handford, president of the Christian Educators Association of the Southeast, has announced the program for the upcoming CEA Convention to be held on February 25-27 at the Curtis Hixon Convention Center in Tampa, Florida.

Featured speakers at the 1976 Convention will be Congressman John B. Conlan, Dr. Al Janney, Dr. Ardell Jacquot, and Mr. Bob Toms.

Dr. Handford, in a recent newsletter, has stated: "We sense two very serious areas of problems facing us in the Christian school movement here in our country. There has come increasing pressure from government on our schools. For two years now there has been open discussion of removing the 501 (C) 3 exemption possibility from Christian schools and fundamental churches. Target date for this is 1977. Also pending is vast child care legislation to get the Federal Government into the education act when Children are three years of age. The deficit spending program of our federal government — last year over \$40 billion and this year to be nearly \$100 billion — causes a spiraling inflation that could make it impossible for many of



Dr. Handford

our families to continue to have their children in Christian schools. On the state level there is an increasing number of laws affecting Christian education. The second Ohio Christian school has been closed and parents threatened with removal of the children from their homes unless put back in public schools.

Because we sense these to be the desperately serious issues of the day for Christian schools we are doing our deal level best to present some solid answers to these problems at our convention. Both our relationship to government and also to the

courts will be dealt with in depth at this year's meeting."

In order to help equip our Christian school leadership in the complex legal area Dr. Handford has asked Lawyer

Bob Toms to present a series of workshops at the Convention. Mr. Toms is a graduate of Bob Jones University and a former president of the Christian Legal Society. He has been busily researching the whole field of law as it affects our Christian schools. As a result of this research he will have a series of workshops at the Convention dealing exclusively with these very serious and complicated problems. Many schools may wish to have board members attend this series of workshops on such a crucial theme.

Dr. Dayton Hobbs will be presenting a lecture in the main auditorium entitled, "Un-education". Other workshops will be conducted around the theme, "Twenty-One" and will include practical helps in many areas of Christian education such as advertising, management, bulletin boards, etc. Each grade level will have a workshop entitled "Twenty One Great Teaching Ideas."

"Choose You This Day Whom Ye Will Serve."

—Joshua 24:5

by Norman H. Wells

We are living in a day of apostasy! So-called Christianity is riddled with radicals, liberals and modernists. Preachers, churches and entire denominations are in the camp of the enemy as they deny the God of their fathers.

So-called Christianity has joined hands in an effort to destroy the "faith which was once delivered unto the saints." The line is drawn, the fight is on, and the issue is clear. The time has come to "come out from among them and be ye separate." God's people everywhere are rallying to the cause.

The line has been drawn. Let us identify ourselves. At the same time let us identify the modernist who poses under the name of Christian while he denies the Son of God, the Holy Word of God and all the precious truths contained therein.

Here is the test! The answer to the following five questions will separate the believers from the non-believers, the Bible-



believer from the Bible-changer, the professor from the possessor, the truth from the lie, a true preacher from a false prophet, and a true church from the harlot church.

1. What do we believe about the Scriptures?
2. What do we believe about the Son?
3. What do we believe about Sin?
4. What do we believe about Salvation?

SEE PAGE 2

Our Lord's Teachings About Money

by the late Arthur T. Pierson

Our Lord's teachings as to money gifts, if obeyed, would forever banish all limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, although perfectly explicit, they seem more like a dead language that has passed out of use than like a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to

contain the materials of a complete ethical system on the subject of money, its true nature, value, relation and use. Should these sublime and unique teachings be translated into living, the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable. Brevity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that

exhaustive discussion of Christian giving in II Cor. 8 and 9.

I. THE PRINCIPLE OF STEWARDSHIP

The basis of Christ's teaching about money is the fundamental conception of stewardship. (Luke 12:42; 16:1-8). Not only money, but every gift of God, is received in trust for His use. Man is not an owner, but a trustee, managing another's goods and estates, God being the one original and inalienable Owner of all. The two things

required of stewards are that they be "faithful and wise," that they study to employ God's gifts with fidelity and sagacity — fidelity so that God's entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible.

This is a perfectly plain and simple basal principle, yet it is not the accepted foundation of our money-making and using. The vast majority, even of disciples, practically leave God out of their thoughts when they

engage in finance. Men consider themselves owners; they "make money" by their industry, economy, shrewdness, application; it is theirs to do as they will with it. There is little or no sense of stewardship or of its implied obligation. If they give, it is an act, not of grace. Hence there is no consistency felt in hoarding or spending vast sums for worldly ends and appropriating an insignificant fraction to benevolent purposes. Such

SEE PAGE 3

EDITOR'S DESK

1776 - 1976, Our Nation is 200 years old this year. We have heard much of this already and during this year of 1976 the whole Nation will be astir with celebration, especially up until July 4th. Our Nation has no parallel in all of History. For 156 years prior to the signing of the Declaration of Independence this country had developed with a completely different concept of God and government than had ever been conceived or put into practice previously.

America has been called the nation with the fullest development of Christianity, and the truth of this statement can be seen in the fruit of this experiment of Liberty. The God-fearing men who built this nation made every effort to structure America upon the Principles of the Word of God. Separation of Church and State did not mean to them the taking of God out of the affairs of the State, but rather the taking of the State out of the affairs of God. How different this "Separation" was than the concept espoused by the Atheist Madelyn Murray O'Hare who advocates taking God out of all public life. When God is taken out of anything, whether it be Government, Education, or Politics, all that is left is error. We have about reached this stage in America today, our hope is in the same God and Father of our Lord Jesus Christ who was the hope and stay of the Pilgrims. We need to pray earnestly that our religious liberty (the liberty to not only believe, but also to practice our beliefs) may not be taken from us before Christ's return, and we must do what the Lord would have us do in a practical way to "secure" (keep) these liberties.

One thing we must never forget; separation unto God is the secret of the blessing of God. If there is any lesson the Old Testament is abundant with it is this. Separation unto God brought blessing and victory to Israel, whereas spiritual adultery (the opposite of separation) always brought God's judgment and ruin. Our hope as a nation and individually is in God, not politics or false unity. The neo-evangelical spirit of unity and the ecumenical cry for union are both to be avoided. We do not need more counselors, more mediators or more reconcilers, we need more pulpits thundering the Word of God, and calling men and women to repentance and faith in Christ.

Let us never forget that God's purpose in this dispensation is the calling out of "a people for His name" Acts 15:14; "a peculiar people, zealous of good works" Titus 2:14 who holds to "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," Titus 2:13 who shall "change our vile body that it might be fashioned like his glorious body" Philipians 3:21 when He comes for His church at the rapture. "And unto them that look for Him shall He appear the second time without sin unto Salvation."

Letters To Editor

Gentlemen:

I have just finished reading the article, "Is Freemasonry a False Religion" in the December issue of THE PROJECTOR. It is one of the best expose's I have ever read. Would you please send me 50 copies of this excellent article.

Very Truly yours,
Sherwood D. Barton
Mars Hill, Maine

Gentlemen:

Enclosed is my check for \$2.00, please send me copies of Dr. Rasmussen's article, "Is Freemasonry a False Religion?" I found the article to be most informative and enlightening — keep up the good work.

Sincerely,
V.F. Mikolaitis
Columbia, SC

Dear Friends:

I read with great interest the article "Is Freemasonry a



The PROJECTOR

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The PROJECTOR is published monthly by Gospel Projects, Inc. Post Office Box 643, 611 Chestnut Street, Milton, Florida, 32570. U.S.A. Subscription rate is \$4.00 per year. Copyright 1974 by Gospel Projects, Inc. Second Class postage paid at Milton, Florida 32570.

False Religion?" by Roland Rasmussen.

It is brief, yet well-documented, and, I think should be conclusive to any Christian that freemasonry is a false religion and that Christians ought to separate themselves from it.

Sincerely yours,
Pastor Howard Butts
Port Royal, Pa.

Dear Sirs:

Dr. Rasmussen's article on Masonry touched a real need in our church. Would you please send us a few copies of the PROJECTOR, Vol. 4, No. 12, Dec. 1975. It contains "Is Freemasonry a False Religion?"

In His Cause,
Warren Barnett
Eureka, CA

Dear Dr. Rasmussen:

Your article about Masonry in Vol. 4, No. 12 of the PROJECTOR is an example of one who has quit preaching and gone to meddling about that in which he knows too little.

Certainly with the vast field of churchmen whose time extends from Billy Graham to Harry F. Ward, and from Nicodem to Weishaupt in Philosophy, you could be more fruitful in preserving the Faith by exposing that fraud and self delusion within and among those who claim to be churchmen.

In my opinion, a man of God who gets away from St. Luke 4:18 and 19 has gotten too far away from the perfect example, and has neglected the work therein outlined.

Very Truly Yours,
T.B. Vance
Port Horon Mi.

Dear Sir:

I am regularly in receipt of your esteemed magazine "THE PROJECTOR". I thank the Lord because it brings about blessings to me. "Projecting the Light of the Word of God on the issues of the day." I promise that I will extend my prayer support regularly for this esteemed magazine.

I pray the Lord that your arms may be strengthened to carry on His work magnificently. May the heavenly rain be showered upon your project.

Let the Word of God encourage your heart and mind. Kindly read Philipians 4:19.

Let me thank you for sending me this esteemed magazine regularly.

Very Sincerely Yours,
Samuel Gavarghere
Kerala State, India

Dear Dr. Hobbs,

I picked up my copy of the November issue of THE PROJECTOR and was shocked to read Dave Johnson's column on page 5 about shooting prowlers in one's home. Surely a Christian couldn't have written these words!!

Did not Our Lord warn us about laying up treasures on earth and worshipping mammon, and did He not tell us to turn the other cheek? And does not this very same Projector, Page 6, remind us of our Heavenly Father's Commandment, "Thou shalt not kill!!!"

We earnestly pray that Brother Johnson will open his heart to the light as he considers that most sacred prayer Our Lord taught us: "And forgive us our trespasses as we forgive those who trespass against us."

Yours in Our Lord's Peace,
Barbara G. Flugg
Chelsea, MI

Editor's Answer

Dear Miss Flugg:

I received your most interesting postcard concerning the article by Dave Johnson about the proper action to take when prowlers enter our homes. You stated, "Surely a Christian couldn't have written these words!!!" My dear Miss (or is it MS) Flugg I am afraid you are awfully confused in your understanding of the scriptures if you think the Lord meant that when a thief comes into our house to take our silver to give him our jewels also. And if you believe that when the Lord said to His disciples as He taught them to pray, "And forgive us our trespasses as we forgive those who trespass against us" He was talking about trespassers in our house then I am afraid there would be no point in my trying to explain the perfectly legitimate right that a Christian has to protect his home and family.

Yours sincerely,
Dayton Hobbs
Editor
THE PROJECTOR

See Letter On
Page 3 Concerning ACE.

FROM PAGE 1

Choose You This Day....

5. What do we believe about the Second Coming?

These questions constitute the dividing line. How and where do you stand? Where does your preacher stand? Where does your church stand? Where does your denomination stand?

SCRIPTURES

First, let us consider the question, "What do we believe about the scriptures?" The modernist would tell us that only certain portions of God's Word are inspired and that he is equipped to identify which portions we are to believe and which we are to throw away. They tell us that the Bible is not the Word of God but only contains the Word of God.

INSPIRED

What will true Christians believe about the scriptures? First, they will believe that the scriptures are inspired.

"All scripture is given by inspiration of God." — II Tim. 3:16

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." — II Peter 1:21

This is scripture's claim for itself — that it is the inspired Word of God. The same God who was able to inspire the Word certainly is able to preserve it!

"Heaven and earth shall pass away, but my words shall not pass away." — Matt. 24:35.

INFALLIBLE

Second, true Christians will believe that the Word of God is infallible.

"If he called them gods, unto whom the word of God came, and the scripture cannot be broken." — John 10:35.

"Every word of God is pure." — Prov. 30:5.

Yes, we believe that the Word of God is incapable of error. There are no mistakes with God — despite our modernistic friends' endeavor to prove Him wrong.

INNERRANT

Third, true believers will hold that the Word of God is inerrant.

"Sanctify them through thy truth: thy word is truth." — John 17:17.
God help us to know that God's Word is truth and free from error.

These are the claims of scripture. Do you believe it? Does your preacher, your church, your denomination believe it? It might pay you to find out, for the Word of God admonishes us not to be "unequally yoked together with unbelievers."

SON

The second question that will serve as a divider is, "What do we believe about the Son?"

The modernist would like to do away with Christ. They would like to destroy the very idea that Jesus is God. The modernist view presents Christ as no more God than all men are God. They say it is idolatry to worship Jesus as God.

What do born-again Christians believe about the Son? They will believe Him when He said, "I and my Father

SEE PAGE 3

Pilgrim Seminar



Mr. and Mrs. John G. Talcott, Mr. Robert Sanders, Miss Katherine Dang, Mr. and Mrs. Ed Nelson, Dr. Jordan Fiore, Miss Verna Hall, Mr. Charles Wolfe, Miss Rosalie Slater, and Mr. James B. Rose.

38 Delegates Attend

Thirty-eight delegates from coast to coast attended the Fifth Annual Pilgrim Seminar in Plymouth, Massachusetts last November 19-22. The Pilgrim Seminar is sponsored each year by the Plymouth Rock Foundation and is hosted by Mr. and Mrs. John G. Talcott at their beautiful home, The Pines.

The delegates included the managing editor of this paper as well as Santa Rosa Christian Academy Administrators, Miss Joyce Steadham and Miss Alice Ann Smith. Other delegates were Dr. Ed Nelson of Denver, Colorado; Dr. John Blanchard of Portland, Oregon; Mr. Nicky Chavers of Greenville, South Carolina; Dr. Bob Thoburn of Fairfax, Virginia; and Dr. Arthur Kreft and Rev. Jerry Williamson of Ft. Lauderdale, Florida.

An excellent and informative program was presented by the guest speakers and the gracious

hosts. Miss Verna M. Hall and Miss Rosalie J. Slater of the Foundation for American Christian Education presented several lectures on the Christian History of our country. Mr. Jim Rose and Miss Kathy Dang from American Heritage Christian Schools presented workshops on The Principle Approach and Notebooks vs. Workbooks. Dr. Jordan Fiore of Bridgewater State College spoke several times on subjects concerning the Pilgrims and their background and writings.

The highlight of the trip was a historical tour of Plymouth led by Mr. Charles Hull Wolfe, President of the American Economic Foundation. Mr. Wolfe also delivered an excellent message on the "Economics of the Pilgrims" which we hope to print in THE PROJECTOR in the near future.

FROM PAGE 1

Lord's Teachings About Money

methods and notions would be utterly turned upside down could men but think of themselves as stewards, accountable to the one Master for having wasted His goods. The great day of account will bring an awful reckoning, not only to wasters, but to hoarders; for even the unfaithful servants brought back to their lord the talent and the pound at last, but without profit, and the condemnation was for not having used so as to increase the entrusted goods.

II. THE PRINCIPLE OF INVESTMENT

In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put my money to the ex-changers" (Matt. 25:27). Money-changing and investing is an old business. The "ex-changers," as Luke renders, are the bankers, the ancient Trapezitae, who received money on deposit and paid interest for its use, like modern savings institutions. The argument of our Lord refutes the unfaithful servant on his own plea, which his course showed to be not an excuse, but a pretext. It was true that he dared not risk trading on his own account; why not, without such risk, get a moderate interest for his Master by lending

to professional traders? It was not fear but sloth that lay behind his unfaithfulness and unprofitableness.

Thus indirectly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the kingdom, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master and His Church.

James Watt, in 1771, formed a partnership with Matthew Boulton, of Soho, for the manufacture of steam engines — Watt, to furnish brains, and Boulton, hard cash. This illustrates our Lord's teaching. The steward has money, or it may be other gifts, that can be made of use, but he lacks faith and foresight, practical energy and wisdom. The Lord's "ex-changers" can show him how to get gain for the Master. The Church boards are God's bankers. They are composed of practical men, who study how and where to put money for the best results and largest returns and when they are what they ought to be, they multiply money many-fold in glorious results. The Church partly exists that the strength of one member may help the weakness of another, and that by co-

ACE Letter

DEAR Mr. Hobbs:

Your headline prompted me to ask, "Has the Projector improved?"

I hesitate to get involved in this again, and wouldn't except that you have accused me of being an evolutionist . . . at least indirectly. I resent that. Because my methodology differs from yours in a few points does not necessarily mean you are right.

Your comments about A.C.E. would be devastating if your facts were right. I don't understand why a person like you doesn't do his homework better before going into print on such a subject.

You never answered the question, "Has A.C.E. Improved?" The answer is yes! A thousand churches have used the program. All of those pastors are not as ignorant as you assume. We know there is room for improvement. What we like is that improvement is being made. The A.C.E. staff has demonstrated a willingness to learn from their critics, so long as those critics are well intentioned, God fearing, spiritually responsive people.

I sincerely hope you will recognize the possibility that other fundamental, Bible believing Christians might have motives and methods as valid as your own, even though you might not be the originating source of their ideas.

Your spirit on the subject of A.C.E. has raised many questions as to your motives in taking the position you have. Anyone can figure that 1,000 A.C.E. schools constitute a tremendous market which you and your satellite organizations would be happy to service if they could be alienated from A.C.E.

Sincerely,
Robert A. Woosley

Editor's Answer

Dear Mr. Woosley:

Your letter of December 4 is most interesting. In your last paragraph you say questions have been raised as to my motives. As Dr. Bob used to say to us, "A man who thinks everybody else is crooked is probably crooked himself." I would like to paraphrase that by saying, "A man who thinks someone's motive in doing something is for personal gain, is probably saying that is what he would do it for if he were doing it."

Yours Sincerely,
Dayton Hobbs

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operation of all, the power of the least and weakest may be increased.

III. THE SUBORDINATION OF MONEY

Another most important principle is the subordination of money, as emphatically taught and illustrated in the rich young ruler. (Matt. 19:16-26.) This narrative, rightly regarded, presents no enigma. With all his attractive traits, this man was a slave. Money was not his servant, but his master; and because God alone is to be supreme, our Lord has no alternative. He must demolish this man's idol, and when he dealt a blow at his money, the idolatry became apparent, and the slave of greed went away

sorrowful, clinging to his idol. It was not the man's having great possessions that was wrong, but that his possessions had the man; they possessed him and controlled him. He was so far the slave of money that he could not and would not accept freedom by the breaking of its fetters. His "trust" was in riches — how could it be in God? Behind all disguises of respectability and refinement, God sees many a man to be an abject slave, a victim held in bonds by love of money; but covetousness is idolatry, and no idolater can enter the kingdom of God. How few rich men keep the mastery and hold money as their servant, in absolute subordination to their own

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FROM PAGE 2

Choose You This Day....

are one." They will believe that He was born of a virgin.

VIRGIN-BORN

"Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." — Isaiah 7:14.

What does your preacher, your church, your denomination believe? Here is what the Bible says:

"Then said Mary unto the angel, How shall this be, seeing I know not a man?"

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." — Luke 1:34-35.

VICARIOUS DEATH

Second, true Christians will believe in the Vicarious Death of Jesus. Oh, how the modernists hate this.

What does the Bible say?

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." — Isa. 53:5.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." — II Cor. 5:21.

"The blood of Jesus Christ his Son cleanses us from all sin."

VICTORIOUS RESURRECTION

Third, Christians will believe in the Victorious Resurrection of our Lord.

What does the Bible say?

Read:

"He is not here for he is risen, as he said. Come, see the place where he lay." — Matt. 28:6.

"And declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead." — Rom. 1:4.

The true Christian will immediately say, "That's what I believe." If that is so, why stay associated with a church or denomination that doesn't believe it? Is your church part of a denomination that belongs to the National Council of Churches? "Can two walk together except they be agreed?"

SIN

The third question which separates the sheep from the goats is "What do we believe about sin?" The modernists would tell us that all men are brothers, that God is the Father of all men and that if we do the best we can, we will all make it through the pearly gates. Yes, how often do we hear the sad lament that the world is getting better and better? Our modern preachers don't have much to say about sin except maybe in a polite, dignified, kid glove sort of way. What does the Bible say?

CONTAMINATION

Listen to what the Bible says about the Contamination of sin:

"For all have sinned and come short of the glory of God." — Rom. 3:23.

SEE PAGE 4



Educational Potluck

By Dr. Jim Biddle

Hope

January is named after the Roman god "Janus." According to Roman mythology, Janus was the god of gates and doors; his was the responsibility to guard entrances and beginnings. To fulfill his duty, Janus had to have the unique ability to see in two directions at the same time; that is, he had to see beyond and behind the gates or doors. In order to depict this quality, the Romans represented Janus as having one head with two faces — one looking forward and the other looking backward. January then, becomes a time to simultaneously look ahead and behind — to view tomorrow through the eyes of yesterday.

In particular, New Year's Day epitomizes the very tight inner animation between the past, present, and future. Although the past is gone, its marks are readily visible. The past, therefore, must serve as the great instructor to guide the present and anticipate the future. In microcosm, New Year's Day reminds us of the despair of bad times and the hope of good times to come; it invites us to face a future with expectations forged by past

experiences; it urges us to press ahead without being fearful of the past.

Even in the end times, the New Year ought to beckon believers to be invigorated by the prospects of hope and not to be bound by the shackles of fear. Hope, in the Greek, means a favorable and confident expectation of the future.

By critically viewing the past, weaknesses can be identified and corrected — we can hope for improvement; by looking forward, we can generate a buoyancy and dynamism about tomorrow that is only limited by our vision. Because we serve a victorious and triumphant Lord and because His gift to us is a conquering, faith, believers ought to "press toward the mark for the prize of the high calling of God in Christ Jesus." Perfection in Christ must be the dynamic hope of every believer: "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

Having been taught by the past, we ought to strive today for the prize that will be ours tomorrow.

Projector Reprint

Is Free Masonry A False Religion

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FROM PAGE 4

Choose You This Day

This old world and its occupants are corrupted and polluted with sin. All have sinned, the high and the low, the gutter and the penthouse, the rich and the poor, we are all under that indictment. Until we come to the place that we recognize sin we will never get to God. We need to face it — all have sinned. We need preachers, churches and denominations that point out sin. Does yours?

CONDEMNATION

We are all under the Condemnation of sin.

"That every mouth may be stopped and all the world become guilty before God."
— Rom. 3:19.

"The soul that sinneth it shall die." — Ezek. 18:20.

We are not going to be condemned — we are already condemned. We are not waiting to be lost — we are already lost. We have been tried and found guilty. Our destiny is determined now, not at the judgment bar of God. Right this moment as you read this you are either saved or lost. How is it with your soul?

CONSUMMATION

Note the fearful Consummation of Sin.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." — Rom. 21:8.

All have sinned, all are condemned, and are on their way to hell. There is no hope outside of God's salvation. The scripture says the unbelieving will have their part in hell. Have you believed? Are you saved?

SALVATION

The fourth question to be considered is, What do we believe about Salvation?"

All are lost but all can be saved. None are excluded. There is a way of salvation — a way back to God. The Bible is clear on this, many have made it difficult. The modernists would confuse us but God's Word will bring salvation. What do you believe? On what are you basing your hope of heaven? What does your preacher teach? Here is the plain teaching of God's Word.

REPENTANCE

First, we need to Repent.

"And the times of this ignorance God winked at but now commandeth all men everywhere to repent." — Acts 17:30.

"Except ye repent ye shall likewise perish." Repentance is sins recognized, sins regretted, sins rejected. Unless we come to a place of recognizing ourselves as sinners lost and condemned, and have a godly sorrow over those sins and turn from them there can be no salvation.

REGENERATION

Repentance and Regeneration. This is the Bible way.

"Verily, verily I say unto thee, Except a man be born
SEE PAGE 5



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The Other Side

with Dave Johnson

Three Ring Circus

Political plans for the 1976 three ring circus are currently under way. The public relations men are presently undetermined as to who will occupy the center ring and it appears that the contest will be close right up to the bitter end.

As I see it there will be a Republican center ring filled with exciting acts featuring Ronald Reagan and Gerald Ford. This will be a type of magic act in an attempt to give one's self the outward appearance of a conservative while still maintaining a liberal heart. Perhaps we could even see which one of these magicians can pull the most conservative rabbits out of his liberal hat.

The ring to the left will feature a larger variety of acts and will include such notables as George Wallace, Sargent Shriver, Henry Jackson, Jimmy Carter, Hubert Humphrey, Ed Muskie and probably a few upstarts that nobody has ever heard of. This ring will astound the audience with "double talk" artists that will make you so confused at what they are saying that you won't even notice that they are all saying the same thing.

The ring to the right of center will feature a relatively new act led by Tom Anderson and his good friend Ezra Taft Benson. A newcomer to this act will probably do most of the high wire balancing and other acrobatics. This newcomer is of course none other than John Rarick.

This 1976 circus will soon be underway with its innumerable side shows, donkey and elephant acts, and even a vulture who can disguise himself as a bald eagle. As this circus begins let us remember

that it is being put on for our entertainment pleasure and although at times the acts seem to be great rivals vying for center ring, the entire circus is in fact owned and operated by one man or one small group of men who are not simply religiously neutral but dedicated to the cause of Anti-Christ.

There has been a great deal of talk and speculation recently in Christian circles concerning the role of the Christian in politics and certainly the Christian should be interested and sometimes even involved in politics. However, a Christian must always abide by Christian principles — even in politics. Dr. Bob Jones, Sr. is quite famous for his sayings — one of which is, "It is never right to do wrong — even if it is to get a chance to do right."

When a Christian begins to think in the area of politics there is a danger of forgetting the principal of separation which is so clearly taught in the Bible. For example, many Christians voted for John Schmitz because he was a conservative Catholic. These same people would vote for Ezra Taft Benson because he is a conservative Mormon. The reason for this is that Christians have been watching the three ring circus instead of reading the Word and thinking with the leading of the Holy Spirit.

The political scene is just another area of life and our thinking along political lines should not contradict our thinking in other areas. There are only two kinds of people in the world. There is the small minority of Christians and there is the larger segment of society which is anti-Christian. Every person is on one of these two

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opposing sides. Obviously, the Christian knows which side he is on, but many non-Christians are serving their father, the Devil, in ignorance.

None of the above mentioned men are, to my knowledge, Christians. Yes, I know that some profess to be Christians but how can a real Christian have fellowship with a Mormon who is a member of a secret religion which is positively anti-Christian. How can a Catholic, a Christian, and a Mormon join together to stop the forces of anti-Christ in America? That would be like Billy Graham, the Pope, and Bob Jones getting together to fight New Evangelicalism!

I know of two examples of countries which have been morally corrupt and then salvaged by the Sovereign Grace of God.

God used Oliver Cromwell to bring England out from under the rule of a wicked Priest-

King. Cromwell was a separated Christian who entered politics and stayed separated. He would not even fight along side a non-Christian when he led the puritan army to victory. God used Cromwell to save England and certainly God could raise up a Cromwell to save America if he so desires. Let us also remember that when Cromwell died the monarchy was restored and England started down hill again.

Another case is America of the early Eighteenth Century. God raised up several great preachers who believed in puritan separation, a militant church, A Sovereign God, and gates of Hell which could not prevail against the onslaught of the church. Again, God saved a nation, but in a different way and perhaps a better way. The people of America were a God fearing people as a result of the Great Awakening. Were the politicians of early America

Christians? It didn't really matter. They were answerable to a God fearing society led by a militant separatist church. No politician dared oppose a Scriptural principal.

America started down hill when the church lost its militancy and its separation. Today our fundamentalist churches aren't even sure of where the gates of Hell are located because the lack of separation has caused infiltration and confusion. Will God raise up another Cromwell to save America? I don't know, but while we are waiting to find out let's separate, determine where the gates of Hell are, and attack with all the fervency which God's Grace can stir up in our hearts.

Let us not forget that God does not need America to accomplish His goals but He does reward those who are faithful to stand for righteousness!

FROM PAGE 4

Choose You This Day....

again, he cannot see the kingdom of God." — John 3:3.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." — II Cor. 5:17.

God says: "Ye must be born again." Is this what happened to you? Is that what your church teaches? The natural question is, "How does all this come to pass?" Again listen to the scriptures:

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.

"For God sent not his son into the world to condemn the world; but that the world through him might be saved.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." — John 3:16-18.

This is God's plan of salvation. "Believe on the Lord Jesus Christ and thou shalt be saved." Those who have accepted by faith are saved, those who haven't are lost. Which are you?

RELATIONSHIP

Think of our Relationship to God after salvation.

"Beloved, now are we the sons of God...." — I John 3:2.

Born again, into the family of God and God becomes our Father. We are saved for time and for eternity.

SECOND COMING

The fifth and final question that draws the line between the two camps is, "What do we believe about the Second Coming of Christ?"

RETURN

The Bible says: Jesus will Return.

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which was taken up from you into heaven shall come in like manner as ye have seen him go into heaven." — Acts 1:11.

The same Jesus that was born of a virgin in Bethlehem's manger, the same Jesus who went about doing good and healing the sick, the same Jesus who died on a cross, the same Jesus who came forth from the grave, the same Jesus who ascended in clouds of glory, is coming again. Do you believe it? Does your preacher believe it?

RAPTURE

There will be a Rapture.

"Behold I show you a mystery; we shall not all sleep, but we shall be changed.

"In a moment, in the twinkling of an eye, at the

last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." — I Cor. 15:52.

When Jesus comes in clouds of glory, the dead in Christ shall be raised. This is the "first resurrection." Those who are living are changed and together they meet their Saviour in the sky.

REIGN

Christians shall Reign with Christ for a thousand years on this earth.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." — Rev. 20:6.

When Jesus returns with His Saints, Satan is defeated at the Battle of Armageddon and Christ and His Saints rule this earth for a thousand years.

This is the blessed hope of the redeemed. Do you believe it? Listen to God's promise:

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." — Rev. 21:4.

Do you dare make your comparison? Examine what you believe and what your church believes in the light of God's Word.

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New Legislation

Child And Family Services

The following information, prepared by Mr. Rick Adams of the Bob Jones University staff, will explain the particulars of THE CHILD AND FAMILY SERVICES ACT OF 1975.

Congress is now considering a bill — the Child and Family Services Act of 1975 — which, if passed and signed by President Ford, would take a giant step toward giving the government control of America's children, diminishing (and eventually abolishing) the influence of a child's natural parents. The bill is sponsored in the Senate by Walter Mondale of Minnesota and is designated S.626. Bachelor John Brademas of Indiana introduced it into the House of Representatives as H.R. 2966.

The Child and Family Services Act was presented to Congress in February. Hearings before the joint Mondale - Brademas subcommittee concluded in July and the bill is now waiting to be reported out. It will then be considered by the Senate Committee on Labor and Public Welfare and the House Committee on Education and Labor.

Christians should oppose the Child and Family Services Act by every means available. Why? Because it will make the government the primary parent of millions, perhaps all, children. How? By establishing a network of federally funded and controlled day-care centers. When? No later than 1977, allowing one year for research and planning by so-called "development specialists."

This act stems from the White House Conference on Children in 1970. This conference was dominated by people who believe children are wards of the state and that rearing of children is a function of society. Dr. Urie Bronfenbrenner of Cornell University, for example, has stated, "It is not the parent . . . it is society that has the responsibility" for children. The conference recommended that "comprehensive family-oriented child development programs" be implemented, "including health services, day care and early childhood education." This is generally what the Mondale-Brademas bill, on the surface, seeks to accomplish.

In reality, the Child and Family Services Act will establish the governmental machinery for the "Sovietization" of the American family. Parents will be replaced by a team of teachers, psychologists, and behavior specialists (all with a humanistic, godless point of view) who will indoctrinate impressionable youngsters in the crucial pre-school years. The Emergency Committee for Children of Washington, D.C., calls the bill "totalitarian," and repugnant to the principles of a free society. The result of these proposed "federal orphanages" is predicted by Congressman John Rarick: "The next generation of Americans will not learn liberty and individuality at their mother's knee, but rather will be 'developed' to perpetuate the one-world egalitarian system" (of Anti-christ).

Specifically, the Child and Family Services Act would establish and fund, within the

Department of Health, Education and Welfare, an Office of Child and Family Services. This office would have virtual carte blanche power for "establishing, maintaining, and operating . . . day care in homes or centers which provide educational, health, nutrition, and social services (emphasis added) . . . including before- and after-school and summer programs." Part of these programs will be "diagnosis, identification, and treatment of . . . mental, psychological, and emotional barriers." Who would diagnose and treat these "barriers"? "Development specialists," some of whom believe that Fundamental Christianity is a "mental disease" that fills children with guilt and must be eradicated.

The sponsors of the bill, of course, call such warnings falsehood and contend that their proposal will "strengthen and support families." They have included provisions in the bill which will allow parents to participate on the local level. However, this participation carries with it no power. Indeed, some of those who testified at hearings on the bill suggested deletion of parental representation. They said, in effect, that parents would create administrative problems, that parents are not competent enough to get involved in educational matters. Ultimate controls under the bill rests with HEW, as all local programs must meet federal guidelines.

Mondale and Brademas also stress that the day-care programs will be voluntary, that no child will be enrolled without parental consent. Public education was originally voluntary, too, remember? It wasn't long before its advocates succeeded in making it legally compulsory. Likewise, this pre-school education system will become mandatory in the near future if the Child and Family Services Act is passed. This is perhaps the greatest danger of the bill and one that would be simple to implement by amending the act to omit the word "voluntary." In fact, this was done, perhaps prophetically, by James Harris, president of the liberal National Education Association, in his statement before the joint hearings. In one sentence he used the phrase "voluntary universal early childhood education and care"; in the very next paragraph he casually eliminated the word "voluntary" from the same phrase! Congress could as easily delete this provision.

Further, "parent" in the Mondale-Brademas bill is not defined in the dictionary sense as a "father" or "mother." The Mondale - Brademas bill defines "parent" as "any person who has primary day-to-day responsibility for any child." In the hands of a government bureaucrat, this broadened definition will undoubtedly be used to push aside rightful parents in favor of social workers and teachers who regularly supervise children.

The Child and Family Services Act of 1975 is nearly the same as the Comprehensive Child Development Bill of 1971 which passed the Congress but was vetoed by Richard Nixon.

Nixon complained that the bill "is overshadowed by fiscal irresponsibility, administrative unworkability, and family-weakening implications" (emphasis added). He said, in effect, that the bill would set up a communistic, government-run, child-rearing system. Congressman John Schmitz likened it to the Youth Camps of Hitler's Nazi Germany, "indoctrinating children with a loyalty to the government so fanatical that it would take

precedence over their loyalty and love for their own parents. A similar bill passed the Senate in 1972 but did not get through the House. Again in 1974 Mondale introduced his pet act; it failed again. But the Midwest Liberal has vowed, "I will continue fighting for child development and child care legislation until we get a bill enacted."

The 1975 bill includes the word "family" in its title and has several positive statements

about the importance of the family, but these are all so much political hot air. The actual provisions of the bill represent the attitude of Dr. Reginald Lourie, president of the Joint Commission on Mental Health of Children. He says, "We cannot trust the family alone to prepare young people for this new kind of world — not only are parents unnecessary, but they are too inept to rear their own children."

FROM PAGE 3

Lord's Teachings About Money

manhood, and the masterhood of the Lord!

IV. THE LAW OF RECOMPENSE

We ascend a step higher, and consider our Lord's teaching as to the law of recompense. "Give, and it shall be given unto you" (Luke 6:38). We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from Him.

It can scarcely be said by any careful student of the New Testament that our Lord encourages His disciples to look or ask for earthly wealth. Yet it is equally certain that hundreds of devout souls who have chosen voluntary poverty for His sake have been entrusted with immense sums for His work. George Mueller conducted for over sixty years enterprises requiring at least some hundred and twenty-five thousand dollars a year. Note also the experiences of William Quarrier and Hudson Taylor, and D.L. Moody and Dr. Barnardo. Such servants of God, holding all as God's, spending little or nothing on self, were permitted to receive and use millions for God, and in some cases, like Mueller's, without any appeal to men, looking solely to God. This great saint of Bristol found, in a life that nearly rounded out a century, that it was safe to give to God's purposes the last penny at any moment, with the perfect assurance that more would come in before another need should arise. And there was never one failure for seventy years!

V. SUPERIOR BLESSEDNESS

Kindred to this law of recompense is the law of superior blessedness. "It is more blessed to give than to receive" (Acts 20:35). Paul quotes this as a saying of our Lord, but it is not to be found in either of the Gospel narratives. Whether he meant only to indicate what is substantially our Lord's teaching, or was preserving some precious words of our Great Teacher, otherwise unrecorded, is not important. It is enough that this saying has the authority of Christ. Whatever the blessedness of receiving, that of giving belongs to a higher

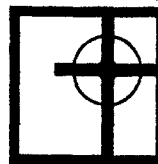
plane. Whatever I get, and whatever good it brings to me, I only am benefited; but what I give brings good to others — to the many, not the one. But, by a singular decree of God, what I thus surrender for myself for the sake of others comes back even to me in larger blessing. It is like the moisture which the spring gives out in streams and evaporation, returning in showers to supply the very

channels which filled the spring itself.

VI. COMPUTATION BY COMPARISON

We rise a step higher in considering God's law of computation. How does He reckon gifts? Our Lord teaches us that it is by comparison. No one narrative is more telling on this theme than that of the poor widow who dropped into the

SEE PAGE 8



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Stars of the Morning

by "Aunt Carolyn"

A corner nook of hint and tidbits for folks who love boys and girls and want to win them to the Lord Jesus Christ.



Elijah And The Meal Barrel

One king after another had risen to the throne of Israel, and each seemed to be worse than the one before. Finally, Omri who was worse than all who had reigned before him, came to power, and then came his son, Ahab. God's Word says that Ahab committed more sins and caused the people of Israel to commit more sins than any king before him. And as if that weren't enough, he married Jezebel, who was a terribly vile and wicked woman. What wickedness Ahab couldn't think up, Jezebel could, and they had Israel in a terrible state of sinfulness and rebellion. They worshipped Baal, set up false gods and evil places of worship, and defied God in all their living.

God could not allow that sin to go on. He had to call a halt to it, and He sent His prophet, Elijah, to deliver the message that there would not be any rain in Israel until Elijah gave the word. What a responsibility that put on Elijah! But he was faithful and wasn't afraid to stand before the wicked King Ahab. Say, when he had walked with God so closely and talked with God Almighty in heaven, it was nothing to stand before an earthly king. Elijah faithfully delivered God's message.

Just as God said, it didn't rain for months and months. The crops dried up, and there wasn't any food. It looked as if Elijah would get caught in the famine, too, because there wouldn't be enough food for him either. But never fear. When a man stands faithful and true to God, God will see His servant through. God said, "Elijah, go down by the Brook Cherith and stay there awhile. I'll take care of you." And you would never guess how God did it. Every day, God sent some ravens — big, black, slick, shiny birds with a wide wing-spread — and every morning they came with bread and meat in their beaks for Elijah. Then when evening would come, here came the ravens again with bread and meat for Elijah's supper. Say, talk about personalized service,

God's servant got it! Food was delivered right to his feet every day. How wonderfully God protected His servant and supplied his needs. Elijah had this good food every day and drank water from the Brook Cherith. That lasted for quite awhile, but finally the brook dried up.

Now, ladies and gentlemen, you know you can't get along very long without water, can you? This old body is made so that you have to have a good water supply every day. What a dilemma! Now it looked like Elijah was really in a fix without anything to drink. Oh, was God's servant going to suffer and die in this terrible famine after all?

Then, God's voice came to Elijah again. "Elijah," He said, "Go down to Zarephath. You will find a lady there. I have commanded her to take care of you through the rest of the famine." Well, I'll say! Do you suppose there is a rich lady at Zarephath who has a big house and a cellar full of good food stored for weeks and months? Do you suppose she has hoarded up supplies and has lots of good things to eat? Well, that would be just wonderful!

Elijah hurried toward Zarephath, but when he got there, he didn't get sight of any big, rich-looking home anywhere! He only saw a poor lady working outside a small, lonely house and Elijah spoke to her, "Pardon me, ma'am, would you please give me a drink of water?"

The lady was very polite and without a word started off to get the water. "Oh, by the way, ma'am," Elijah called after her, "while you are doing that, I wonder if you would please bring me a piece of bread when you come back too?"

The lady stopped dead in her tracks and looked at Elijah! That was all she could take, and with a broken heart and voice she said, "Oh sir, I don't have any bread!"

No bread! No bread? Did God make a mistake? Had He sent His servant to someone who was

starving to death, too? But Elijah calmly said, "Well, what were you going to do?" She replied, "I don't have any bread. All I have is this little handful of meal and a small pot of oil. I was hunting a couple of sticks to bake this little bit of meal into bread. I was going to divide that between my son and myself. Then, there is nothing left to do but wait until we die, because that is all the food there is." Then Elijah made a bold request. "All right. Go ahead and fix the bread just as you planned, but bring me a piece first." Well, of all things! Would you believe the nerve of that man? It was the woman's last

little bit of bread so sorely needed for her son and herself, and Elijah had the nerve to ask for a piece first? But never forget that when you give to God, to God's servant, and to God's work first out of whatever you have, you can know God will look out for you. So, the woman obeyed and brought bread to Elijah first, and God honored her faith and obedience. In fact, God not only gave them plenty to eat that day, but He worked a mighty miracle and the meal supply never ran out. The meal barrel never did get empty, and the woman and her son and Elijah had all they wanted to eat through all the famine. Oh, it wasn't steak and eggs and fancy stuff all the time, but their needs were completely supplied!

Now the same God who cared so tenderly for His faithful servant, Elijah, and the obedient mother is still on His throne today. He is still strong and able to meet your every need if you will give Him your life completely and do His will. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33) Put Him first in your heart, in your giving, in your time, in your talent, and in every way. Stand by God, and He will stand by you!

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A Football Parable

Behold, a football team went forth to play a game of ball. Just as the whistle was blown for the opening kick-off, the middle Linebacker, arriving late, ran onto the field and took his place. The Rightend didn't show up at all, but later sent word to the coach that he was sorry, and had been forced to go to his aunt Mary's for a chicken dinner.

The Left Guard, likewise, failed to come to the game,

having been up too late the night before and desired to spend the day in bed. The Left Tackle felt the need to visit another football game across town. The Center was away on a little week-end trip, and just didn't get back.

Verily, when the Quarterback called a huddle, and looked around for his missing team-mates, Lo, his heart was heavy, for their places were empty, even though THEY WERE THERE IN SPIRIT. However, the game having been announced, and the fans in their places, they was nought to be done but play the game.

Wherefore, the Quarterback, taking a deep breath, and whispering a silent prayer, began to call the signals for play, hoping that he could play well enough to fill all of the vacant positions. Verily, verily, there were loud Boos from the stands while the home team went down in defeat. The absent members, upon hearing that their team had been severely beaten, rose up with indignation, and in haste arranged to get a new Quarterback. But who really lost the game? "LORD, WAS IT I?"

— Springfield Baptist Informer

A Prayer for the Middle Aged

"LORD, THOU KNOWEST better than I know myself that I am growing older and will someday be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody; helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it at all, but Thou knowest, Lord, that I want a few friends at the end.

"Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing and my love of rehearsing them is becoming sweeter as the years go by. I dare not ask

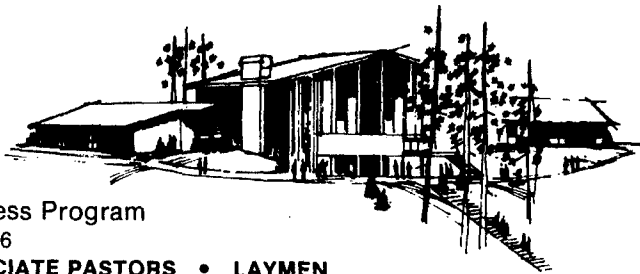
grace enough to enjoy the tales of other's pains, but help me to endure them with patience.

"I dare not ask for improved memory, but for a growing humility and less cocksureness when my memory seems to clash with the memory of others. Teach me the glorious lesson that occasionally I may be mistaken.

"Keep me reasonably sweet, I do not want to be a saint—some of them are so hard to live with—but a sour old person is one of the crowning works of the devil. Give me the ability to see good things in unexpected places and talents in unexpected people. Give me the grace to tell them so."

—Source Unknown

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FROM PAGE 6

Teachings On Money

treasury her two mites. The Lord Jesus, standing near, watched the offerings cast into the treasury. There were rich givers that gave large amounts. There was one poor woman, a widow, who threw in two mites, and He declared her offering to be more than any of all the rest, because, while they gave out of a superfluity she gave out of a deficiency — they out of their abundance, she of her poverty.

She who cast her two mites into the sacred treasury, by so doing became rich in good works and in the praise of God. Had she kept them she had been still only the same poor widow. Are not two sparrows sold for a farthing? And the two mites "make a farthing." He who, as the Superintending Providence of nature, watches the fall of a sparrow, so that "one of them is not forgotten before God," also, as the Overseer of the treasury, invisibly sits and watches the gifts that are dropped into the chest, and even the widow's mite is not forgotten.

He tell us here how He estimates money gifts — not by what we give, but by what we keep — not by the amount of our contributions, but by their cost in self-denial. This widow's whole offering counted financially for but a farthing (two fifths of a cent). What could be much more insignificant? But the two mites constituted her whole means of subsistence. The others reserved what they needed or wanted for themselves, and then gave out of their superabundance. The contrast is emphatic; she "out of her deficiency," they "out of their supersufficiency."

Not all giving — so-called — has rich reward. In many cases the keeping hides the giving, in the sight of God. Self-indulgent hoarding and spending spread a banquet; the crumbs fall from the table, to be gathered up and labeled "charity." But when the one possession that is dearest, the last trusted resource, is surrendered to God, then comes the vision of the treasures laid up in heaven.

VII. UNSELFISHNESS IN GIVING

We ascend still higher to the law of unselfishness in giving.

"Do good and lend, hoping for nothing again" (Luke 6:35). Much giving is not giving at all, but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. What he is after is not another's profit, but his own advantage. To invite to one's table those who will invite him again, is simply as if a kindness were done to a business acquaintance as a basis for boldness in asking a similar favor when needed. This is reciprocity, and may be even mean and calculating.

True giving has another's good solely in view, and hence bestows upon those who cannot and will not repay, who are too destitute to pay back, and too degraded, perhaps, to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is the giving prompted by love.

To ask, therefore, "Will it pay?" betrays the selfish spirit. He is the noblest, truest giver who thinks only of the blessing he can bring to another's body and soul. He casts his breadseed beside all waters. He hears the cry of want and woe, and is concerned only to supply the want and assuage the woe. This sort of giving shows God-likeness, and by it we grow into the perfection of benevolence.

VIII. SANCTIFIED GIVING

Our Lord announces also a law of sanctification. "The altar sanctifieth the gift" — association gives dignity to an offering (Matt. 23:19). If the cause to which we contribute is exalted it ennobles and exalts the offering to its own plane. No two objects can or ought to appeal to us with equal force unless they are equal in moral worth and dignity, and a discerning giver will respond most to what is worthiest. God's altar was to the Jew the central focus of all gifts; it was associated with His worship, and the whole calendar of fasts

and feasts moved round it. The gift laid upon it acquired a new dignity by so being deposited upon it. Some objects which appeal for gifts we are at liberty to set aside because they are not sacred. We may give or not as we judge best, for they depend on man's enterprises and schemes, which we may not altogether approve. But some causes have Divine sanction, and that hallows them; giving becomes an act of worship when it has to do with the altar.

IX. TRANSMUTATION

Another law of true giving is that of transmutation. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). This, though considered by many an obscure parable, contains one of the greatest hints on money gifts that our Lord ever dropped.

Mammon here stands for the equivalent for money, practically worshipped. It reminds us of the golden calf that was made out of the ear-rings and jewels of the crowd. Now our Lord refers to a second transmutation. The golden calf may in turn be melted down and coined into Bibles, churches, books, tracts, and even souls of men.

What revelations await us in that day of transmutation! Then, whatever has been given up to God as an offering of the heart, "in righteousness," will be seen as transfigured. Not only the magi's gold, frankincense and myrrh, and the alabaster box of ointment of spikenard, very precious, and the houses and lands of such as Barnabas, but fishermen's boats and nets, the abandoned "seat of custom," the widow's mites, and the cup of cold water — yes, when we had nothing else to give, the word of counsel, the tear of pity, the prayer of intercession. Then shall be seen both the limitless possibilities and the "transcendent riches" of consecrated poverty.

Once it was necessary to proclaim to the people of God that what they had brought "was more than enough," and to "restrain them from bringing" (Ex.36:6). So far as known, this is the one and only historic instance of such excess of generosity. But should not that always be the case? Is it not a shame and disgrace that there ever should be a lack of "meat in God's house"? When his work appeals for aid, should there ever be a reluctance to respond?



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