

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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The Attack On Biblical Christianity

By Dallas Ainsley

There is a vicious attack being made against Biblical fundamentalists today. It is being led by those who claim to be fundamentalists themselves; however, it is apparent when facing issues that these self-labeled fundamentalists are walking a new pathway. This new breed does not wish to be labeled "militant." They no longer break fellowship with a man on the basis of what he does but rather cooperate with anyone who makes a profession of being a "Bible-believer." Several years ago these men were fighting apostate denominations and maintained a standard of separation. Now they invite the same denominational leaders to come and speak in their schools and participate in their meetings. If a militant fundamentalist dare open his mouth to proclaim the truth about this trend, he is sure to be attacked either by pen, pulpit or personal letter. These pseudo-fundamentalists apparently think that they are right because some well-known men agree with their wishy-washy position.

The tragedy of it all is the new philosophy now being embraced by this new breed. It's the old "ends justify the means" train of thought. It seems that anyone who is a soulwinner is justified in whatever he does. This philosophy leads men to a number of strange acts like attacking historic fundamentalism and defending compromisers who have chosen to be loyal to their apostate denomination, rather than stand with the people of God. The Bible clearly teaches

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Missions In Korea

Dr. Gerald J. Johnson

Missions Yesterday

Today Bible preaching missionaries are welcome in Korea. The first missionaries met a different reception. Robert Thomas, an English missionary, arrived in Pyongyang by ship in 1865. Thomas, his arms filled with Bibles, disembarked from the ship. However, hordes of heathen Koreans clubbed him to death the moment he reached shore.

Only 42 years later one of the great revivals in the history of the world occurred in the same city of Pyongyang. (Which is today the capital of communist North Korea). This revival rapidly spread all over Korea. Presbyterian missionary, William Blair wrote down his impressions of the Korean pentecost, "It seemed as if the roof was lifted from the building and the Spirit of God came down from heaven in a mighty avalanche of power upon us. . . My last glimpse of the audience is photographed indelibly on my brain. Some threw themselves full length upon the floor, hundreds stood with arms outstretched toward heaven. Every man forgot each other. Each was face to face with God. I can hear yet the fearful sound of hundreds of men pleading with God for life, for mercy."

God had good purpose in sending revival to Korea because it soon was to undergo the cruel Japanese occupation from 1910 to 1945. Many Christians were arrested, tortured and killed. Cruel tortures such as pouring water down the nostrils while lying on the back, driving pieces of bamboo under fingernails, hanging by thumbs tied behind the back, etc., were common. In the city of Suwon one entire congregation of Christians were forced into their church.

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How Did We Get In This Mess And What To Do About It

By Rodney Bell

Satan has always been most successful when mingling truth with error. We are never to judge what we see by what we see, but judge what we see by what God's Word says about what we see. Naked Truth can walk down Main Street and never blush.

Fundamentalism is in the middle of a split. The issue is not personalities but principles. Good men are being deceived by clever devils and seducing spirits. How did we get in this mess?

We must speak out against this compromise in the tradition of True Fundamentalism. God will hold us accountable for refusing to speak out against the subtle attacks upon His Truth. We will have to give an answer not only for what we say, but for what we do not say. As Fundamental Baptist separatists, we cannot be silent any longer. I believe this split in Fundamentalism has come about over a gradual process of the last several years by five reasons:

1. Shallow Preaching -- Thanks to the "How to do it" conferences, seminars and feminars, there's been very little expositional or doctrinal preaching which leaves a vacuum for heresy, tongues, and ignorance.

2. Super aggressive evangelism -- The end justifies the means; side shows, ring masters, cheap carnival tactics.

3. Second degree separation -- This is a misnomer which is a term coined as a smoke screen for those to hide behind who do not want to practice Biblical separation and who want to practice

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EDITOR'S DESK

The following article was taken from "The Crusader", published by Tabernacle Baptist Church of Virginia Beach, Virginia and written by Homer Massey.

CRITICS OF "THE CRITICS"

I have before me several articles and reprints of sermons which deal--sometimes harshly--with those of us who expose compromise and inform folk about inconsistencies and dangerous trends in fundamentalism today. It is interesting to note that practically every one of these men accuse us of "intemperate language," "name-calling," "savage attacks," "Satanic accusations," "hate movements," etc., etc., and then proceed to engage in exactly what they say is wrong for us to do!

While I always want to examine my motives and be sure that what I put in print is true and necessary, I must never let myself be persuaded that the process of critical evaluation itself is wrong. Further, we fundamentalists must exercise self-criticism or we will be lulled to sleep by the subtleties of Satan. I certainly agree that purely personal attacks are to be avoided, but issues which involve Biblical principles and trends which history has shown to lead into full-scale New Evangelicalism or worse must be dealt with.

One preacher said in a recent sermon which was printed and distributed widely, "this conflict is destroying Christian unity." If Christian unity were the primary concern, then we should all stop and let things go wherever they will. But unity is not the main concern. Faithfulness to God's Word is! Now I'm sure that many times there has been unnecessary division over things that aren't that important. Personally, and in our overall ministry here at Tabernacle, we would not break fellowship with, write articles about or preach messages directed toward anyone just because they used promotional methods we choose not to use, or have dress standards we wouldn't employ, or in general don't do things the way we do. Our record does not reveal this sort of approach.

The big question amid all the disagreement, charges and counter-charges flying about today is: "Are we as fundamentalists to exercise any critical evaluation within our own ranks?" A very appropriate excerpt from the late Dr. Chester E. Tulga's *The Doctrine of Right and Wrong in These Times* (1954) appeared recently in a missionary publication. It expresses better than

We Get Letters

Dear Brother Hobbs:

This is in reply to an item entitled "Anita's Antics" which was written by Peter J. Foxx and which appeared in your May issue.

I am amazed that Mr. Foxx would swallow the baloney of Mr. Ken Kelley, who interviewed Anita Bryant for another publication and then, without her per-

I could the answer to this question. (The underlining is mine.)

"Deprecation of the critical spirit often takes a curious turn: opposition is expressed against the critic rather than the one who provoked the criticism. The one who violates the moral law, or departs from sound principles, will often get more support than the one who objects. Those guilty of scandal will be defended against the critic of the scandal. It seems at times to be worse to expose a scandal than to commit it.

"Surely there is a strange reversal of values in our day. To expose scandal, to protest against wrong, is to expose oneself to the charge of 'mudslinging'; so, much sin remains unexposed and unrebuked. Many therefore are permitted to pursue their destructive course unexposed; so that many are deceived and led astray. Edmund Burke once said that 'evil can triumph if good men stand still.' By a strange confusion of values good men today who refuse to keep silent are treated with more intolerance than the perpetrators of the evil deed."

"The function of criticism must not be hindered!" Dr. Tulga also stated, "The fact that the right of criticism is abused is no reason for abolishing it."

Yes, we must be careful not to abuse this privilege, but we dare not give it up! Hebrews 4:12 tells us that "the Word of God is... a discernor (kritikos in Greek, from which we get our word "critic") of the thoughts and intents of the heart." The Word of God gives us principles and guidelines to use in evaluating (or criticizing) movements and trends. When a fundamentalist leader or organization becomes entangled in a questionable alliance or sets a dangerous example before our students and church folk, we are remiss if we do not tell the truth about the situation.

I don't know about all the other publications these offended brethren have read, but I do know that my policy is: (1) to tell only the truth and be able to back it up; (2) to exercise restraint, reporting only that which is central to the question raised and not a lot of side issues; (3) to try to determine if the person or organization has or will retract their statement or reverse their action, and (4) to endeavor not to deal merely with accusing opinions or personal attacks.

Anyone who can disprove any event, fact or statement reported in this column is encouraged to do so. Any change of mind or shift in stand of any person or organization evaluated in this space will be gladly reported and applauded.

Finally, a word about our motivation. We do not, as one brother intimated in a printed circular, build our ministry on "attacks" and "hate." We build it by hard work and trusting God. Most of our time is spent on trying to reach our area for Christ and in building up the saints. God has blessed us abundantly. But He also has laid at our feet the opportunity to set an example before young students of the ministry and others in the ministry. We don't intend to shirk that responsibility.

mission, sold the interview to Playboy Magazine. Worse than that, he promised three times in different letters dated in July, 1977, that Anita and Bob would have final review and editorial rights on any copy to be released for publication. Having made this promise, Kelley went ahead and broke it.

Apparently Peter Foxx is so anxious to be critical of Anita Bryant that he is willing to accept the statements of totally disreputable people who have demonstrated their lack of Christian character in order to bolster his effort to find some flaws in Anita Bryant.

What ever else might be said concerning this approach by Mr. Foxx, it certainly doesn't seem to be scriptural.

Also, to suggest that it is un-Christian for Anita Bryant, who is a professional singer, to present a concert to a non-Christian audience, is ridiculous. Whether Mr. Foxx knows it or not, Anita Bryant's very presence in front of a general audience is a testimony to them. It should also be kept in mind that she does not get involved in singing anything off-color or dirty.

Sincerely,

H.E. Rowe
Miami, FL

Our Reply

Dear Mr. Rowe:

This is in response to your letter of May 10, 1978 in which you criticized my article on Anita Bryant in the May issue of THE PROJECTOR.

It appears, Mr. Rowe, that you completely missed both the purpose and the spirit of the article. Either you do not read carefully or you do not understand the issue that was raised. All fundamental Bible believers appreciate the work Miss Bryant has done and is doing for the cause of decency and morality. THE PROJECTOR openly supports her and others who fight against the evils of our day such as the gay rights movement, the women's liberation movement, pornography, liquor and drugs. However, as Biblical separatists, we do not endorse a spiritual fellowship with any individual who walks disorderly from the clear commands of Scripture. We continue to urge all Christians to rally to the support of Miss Bryant when she speaks out on moral issues. At the same time, we warn Fundamentalists against giving spiritual recognition to one who compromises the Bible both in faith and practice.

Miss Bryant is a decent and courageous American patriot and should be recognized as such. Miss Bryant is not a Biblical Fundamentalist in the historic sense of the word and should not be recognized as such. The article was not written to harm or hinder Miss Bryant in her fight against homosexuality. We simply sought to remind Fundamentalists that Christian fellowship is based on consistent obedience to the Word of God and not on morality alone.

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The PROJECTOR



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From p. 1

Missions In Korea



Placement Service

The building was set on fire destroying them all.

Many Christians became martyrs for Christ. An example of devotion to Christ in the midst of persecution was evangelist Yoon-sup Kim who suffered many arrests and tortures. He was asked, "How do you have the courage to keep going in the face of constant arrests?" Kim replied, "When I became a Christian, I died with Christ, and once you are dead, what men do to you cannot hurt you."

Another evangelist by name of Park, when severely tortured by painful practices such as driving bamboo splints into his fingers under the fingernails, would cry out "Hallelujah" and "How am I worthy?" He was faithful unto death.

In the Korean war from 1950-1953 many Christians suffered martyrdom. Illustrations are numerous. In one church 70 Christians were killed; some with knives, others had stones tied to their necks and drowned. In another church the communists gathered together all the members including Sunday School children, killing about 80 Christians. Another church was burned to the ground by the communists with 180 Christians inside.

Missions Today

The great sufferings which the Korean Christians of yesterday went through may be the means God used in His grace to keep the Korean church from modernism. Today the majority of Korean Christians believe absolutely in the verbal inspiration of the Scriptures and all the fundamentals of the Faith. There are weaknesses and deficiencies in many Korean churches today but they do believe the fundamentals of the Faith.

New evangelicalism has made deep inroads. There is the ever present problem of extreme denominationalism. The Charismatic movement is popular in many of the churches. There is a lack of instruction concerning soulwinning and the assurance of salvation. Therefore, it is vitally important that the fundamentalist missionary understand the psychology of the people and the missions of yesterday from which the present church developed in order to cope with the problems of today. Without a sympathetic understanding and clear spiritual perception of the situation in the foreign field where he ministers for Christ, a missionary cannot be fruitful. This is a basic principle that applies not only to Korea but all mission fields of the world.

For example, some time ago an evangelist came to Korea to hold meetings. In a few days he became an "authority" on the situation in Korea. One of the customs in most Korean churches is for the pastor to kneel in prayer beside his chair behind the pulpit before he preaches. The evangelist concluded that this

practice was "phariseeism, a fair shew in the flesh" and regarded it as a "curse." He refused to kneel and instead remained seated. You can well imagine the kind of testimony this was to Korean Christians.

In some meetings many church people raised their hands on his invitation at the close of the sermon. As a result he drew the conclusion that the majority of the Korean church people were unsaved. What the evangelist did not take into consideration was the difference in psychology of the oriental mind and the average American, which often produces a different reaction. Sometimes the people of another culture and race respond differently from Americans when an invitation is given. That is why it is important to study and understand the people, their history and their thinking processes.

The kind of fundamentalist missionary needed today on the mission field is an individual who first of all is controlled by the love of Christ (II Cor. 5:14), and has a burden to win to Christ the people to whom he has been sent (Ps. 126:5,6). Secondly, spiritual discernment is a basic requirement to do a job for Christ on the mission field. Thirdly, there is no substitute for old-fashioned common horse sense. There is the saying "When in Rome do as the Romans do." One of Dr. Bob Jones Sr.'s sayings was, "Go as far as you can on the right road." Paul said, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22). When an American comes to a foreign land to preach to a foreign people he will preach the same Gospel he preached back home. But he ought not think it is his duty to force a foreign people to adapt to all the customs and practices that may be common and well accepted in the good old U.S.A.

Fourthly, a missionary who is going to do a lasting work for Jesus Christ must be humble. Away with an arrogant sectarian spirit. Better that such a person never leave the shores of America than to come and try to minister to a people of another race with a cold heart filled with prejudice. The only kind of a missionary that God can use is the man who exalts Christ above his denominational affiliations or his ecclesiastical or organizational ties.

The meaning of Christ's censure of the Pharisees of yesterday, "For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15), ought to be carefully considered by all of us who are interested in foreign missions today.



NEEDED: Separated Baptist Teacher with high spiritual standards for the 78-79 school year. Write: Pastor Pearlle Conley, First Baptist Church, Monroe, Wisconsin 53566 or call: (608) 325-4706.

Science Teacher/Soccer Coach combination needed. Permanent employment. (Position available 78-79 school year. Colonial Hills Christian School, P.O. Box 455, Taylors, SC 29687 or phone (803) 268-5376.

TEACHERS NEEDED: For growing, separated, fundamental Christian School. Elementary needs: Kindergarten, grades 3, 4, 5, 6. High Schools needs: English-speech, typing-shorthand, girls physical education, music. Write to Vernon F. Hammond, Principal, Bethany Christian School, 2601 John R, Troy, MI 48084.

CHRISTIAN SCHOOL TEACHERS NEEDED for elementary, junior high, and high school for school year 1978-79. Contact: Dr. Roger Voegtlin, Fairhaven Christian Academy, M.R. Box 345, Chesterton, IN 46304.

TEACHERS NEEDED: Growing school needs first and sixth grade teachers, also, a business teacher on the secondary level. Bethlehem Baptist Christian Academy, 4601 West Ox Road, Fairfax, VA 22030 (703-631-1467).

TEACHERS WANTED: 1978-79 School year Girls' P.E., Boys' P.E., social studies, foreign language, music (instrumental and vocal). Good working conditions. Quality school. 370 students K-12. Calvary Baptist Christian School, 631 South Dillard Street, Winter Garden, FL 32787.

TEACHERS NEEDED IN HAWAII: Grade One, Grade Six, Junior and Senior High School Bible and Physical Education. Contact Lanakila Baptist Schools, 94-1250 Waipahu Street, Waipahu, Hawaii 96797 Phone (808) 677-0731.

WANTED: Elementary teachers for 1st, 2nd, and 3rd grades. Must be Spirit-filled Christians of the Wesleyan-Armenian (Holiness) persuasion. Send hand written resume to, Joe F. Hayes, Principal, Florence Wesleyan School, 2299 Mechaniceville Road, Florence, SC 29501.

TEACHERS NEEDED: K-5 Kindergarten, 1st grade, 5th grade, 6th grade; High School teachers for Home Economics and for Biology. Contact: Rev. Dewey Godwin, Principal, Longview Christian Academy, 2200 W. Loop 281, Longview, TX 75604 or Phone: 214/759-9626.

Are Methods Neutral? Part V

Identifying Humanist Methods

As pointed out in previous articles, an educator's methods will be an outgrowth of his view of man. In other words, his view as to how his pupils arrived on the scene will of necessity affect the goals of the education he establishes and the "how" of obtaining these goals. If he views the child as an evolving organism, his responsibility will be to guide and enrich this development, allowing the pupil to experience for himself each learning situation. If, however, he views the child as the creation of an intelligent and all wise God, his goal for his pupils will be quite different. It becomes important that the child develop those abilities given him by his creator in order that he might faithfully and obediently serve his God. Hearing, understanding, knowing, obeying -- these are the qualities for which the Christian educator strives. Experiencing, sensing, feeling, touching -- these are the qualities for which the Humanist educator strives. Methods, of course, are the means by which either of these goals are accomplished.

Ways To Identify The Humanist Classroom

Perhaps listing some of the identifying marks of a classroom affected by the humanist philosophy would be helpful. This list is not intended to be complete, but it will be useful both in identifying your own philosophy, and to what extent it has been affected by humanist education, as well as a helpful guide to examining the classrooms of your faculty, if you are an administrator, or of your child's classroom if you are a parent.

One thing we must all recognize and admit; we have all been polluted to some degree by the philosophy of the world we live in. We are constantly bombarded by TV, magazines, newspapers, advertisements and other media, as well as the schools we attend, including pre-school through college. Identification is necessary before separation can take place. The purpose of this list then is to help in that identification. A word of caution! Be careful before labeling a classroom or a teacher humanistic in teaching methods. The presence or use of one of the following procedures does not of itself mean a teacher is a humanist. A trend would be set and the teacher suspect if all or several of these methods are present in his teaching. Sometimes good Christian teachers use bad methods, because they have not been taught properly or do not understand why a method is wrong. Again, it is my hope that many sincere teachers will be helped by this list and understand and be better able to identify humanistic methods.

After most of these identifying characteristics, I have listed some quotes

to identify the thinking of progressive educators in that particular area.

1. Strong emphasis on self-activity. I am not referring, of course, to physical education activities, but activity tied to the educative process. This is usually accompanied by a great deal of movement in the classroom, lots of "busy" noise (obviously noise is noise), and much communication between students. This activity may include building igloos in order to better understand the eskimos, having gardens in the classroom, raising and keeping animals in the classroom, and a variety of other things that call for experiencing on the part of the student. Projects or activities used to create interest or teach a truth are good and most good teachers have a generous sprinkling of interest catching ideas interspersed throughout a teaching day, however, this is just for added spice or icing on the cake, not the main course. The teacher who inspires pupils to learn will be full of exciting ideas to catch and hold the students' attention, but these are only a means to an end.

Dr. Max Rafferty expresses well Dewey's humanistic ideas concerning the learning process and his idea of the ideal curriculum. "Dewey taught that the child learns only what he lives. Education must therefore be an exercise in living. 'Learning by doing' thus becomes one of the ritual responses in the litany of Progressive Education. The fundamentals of learning -- the 'Three R's' -- are taught only as the child finds them necessary in helping him lead

a 'good life.'"¹ "The Progressive Educationists term the curriculum the whole living experience of the child. So the school must interest itself in everything about the child and take steps necessary to remedy any gaps in his experience that a foolish or shortsighted parent may refuse to fill up. The accumulation of knowledge is not only unnecessary; it is probably actively harmful. Development of creativity is the important thing. The child must feel completely unrepressed and free from inhibitions so that his natural creativity will blossom and flourish."²

2. Unstructured Classroom -- very few if any set rules. The clock is not important, therefore the qualities of promptness and efficient use of time are often ignored. Things are often done in circles (not referring to reading groups) and straight lines for tables or chairs are not only unimportant but are to be avoided. Freedom of movement is encouraged, and there is a general air of looseness and lack of order.

Let Dewey speak for himself concerning his opposition to order and discipline.

"The limitation that was put upon outward action by the fixed arrangements of the typical traditional schoolroom, with its fixed rows of desks and its military regimen of pupils who were permitted to move only at certain fixed signals, put a great restriction upon intellectual and moral freedom. Strait-jacket and chain-gang procedures had to be done away with See p. 10

THE CASE FOR

The Doctrine Of Holiness ★ The Doctrine Of Separation

IN THESE TIMES

BY CHESTER TULGA

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Continued From
Last Month

IRS REFUSES TO ANSWER QUESTIONS

by Robert McCurry

On February 14, 1978 we received a reply to our recent response to the Internal Revenue Service regarding their attempt to approve or disapprove, sanction or denounce, govern and control our God-ordained ministries. The letter and our response is reprinted below. As can be seen, the Internal Revenue Service refused to answer any of the questions that were directed to them.

February 10, 1978
Calvary Temple
2560 Sylvan Road
East Point, Georgia 30344
Dear Mr. McCurry:

We are in receipt of your letter of January 31, 1978, and Exhibit A. However, I am unable to find any definitive answers to the questions posed in the two questionnaires sent you earlier.

A copy of the Internal Revenue Code Section 7605, and the Regulation thereto are attached as you have requested.

I would like to assure you and your people that neither I, as an agent for the Internal Revenue Service, nor the Internal Revenue Service desires to interfere with your Religious beliefs, faiths or practices. However, the Internal Revenue Service is charged with the responsibility of overseeing the Federal tax laws, rules and regulations. It is also authorized to make the necessary inquiries of Religious Orders, Churches, or Associations of Churches and related auxiliaries, such as schools to determine if they are in fact what they purport to be and are thus entitled to favored tax treatment under our income tax laws.

Please furnish the requisite information for the two (2) questionnaires, so this determination can be properly made.

Thank you for your help and assistance in concluding this determination.

Sincerely yours,

J.T. Wilson

Internal Revenue Agent
Exempt Organizations Specialist

OUR RESPONSE

February 14, 1978
Internal Revenue Service
J. T. Wilson (7201:JTW)
P. O. Box 632
Atlanta, Georgia 30301

Dear Mr. Wilson,

We are in receipt of your letter of February 10, 1978.

I am surprised at your statement that you are unable to find any definitive answers to the two questionnaires you mailed to us. Evidently you failed to carefully read and consider our response in the letter and as contained in Exhibit "A".

Indeed, every question concerning our By-laws, rules for operation, creed, form of worship, membership requirements, doctrine, definite and distinct ecclesiastical government and religious history was answered in minute detail in Exhibit "A" (The Bible, Old and New Testaments; King James Version). Have you read it or any portion of it? If not, why? Do you refuse to read and accept this as a valid answer and as the highest and best evidence for the information you seek concerning our religious beliefs, faith, practices and ministries? If not, why? Please explain in detail.

As to the other questions and directives to which there are no "definitive answers": We responded to each of these with simple questions seeking clarifications and explanations. Why did you not answer any of our questions as requested? Are we to understand that government employees, who are the servants of the people, are exempt from answering questions, and only citizens are required to answer questions? We are again requesting that you answer our questions in order that we may make a reasonable and knowledgeable response.

Since you state that "neither you, as an agent of the Internal Revenue Service, nor the Internal Revenue Service, desire to interfere with our Religious beliefs, faiths or practices", why then do you attempt to do so in defiance of the Constitution of the United States, Statutory laws, and even the Internal Revenue Code?

I advise you to read carefully the Internal Revenue Code Section 7605 you sent to us, and upon which you base your alleged authority to register, approve or disapprove, sanction or denounce, govern and control our Jehovah God-ordained ministries, service and worship. Even a novice can see that this RESTRICTS the IRS from "examining the books of account of a church or convention or association of churches..." The headings to the restrictions are plainly set forth in capital letters: "RESTRICTION ON EXAMINATION OF CHURCHES." Section 7605 (5190)(c) and 7605 (5191)(c)(2)(3). The exception (which is unConstitutional) is for an organization engaged in any unrelated business to determine the initial or continuing qualification of the organization under Section 501(c)(3). Even then the examination is limited to the "unrelated business."

Are you prepared to state, or suggest, or do you have any evidence, or even any valid suspicion that our church, or any of our integrated auxiliaries are engaged in any kind of activity other than worship, service and ministry to our Jehovah God? If so, please explain in detail.

I again call your attention to Section 508(c)(1)(a) of the Internal Revenue Code that provides that a church, and conventions or associations of churches need not file an application for exempt status under Section 501(c)(3) of the Code. Our church has never made application for approval or sanction of the Internal Revenue Service, nor do we now desire to register with, nor do we seek the approval, sanction or recognition of the

Internal Revenue Service, or of any other agency of the Federal or State government.

This is to inform you and the entire Internal Revenue Service that we will not compromise our allegiance to our Jehovah God as set forth in the Scriptures, nor will we bow and worship the State. We serve only Jehovah God and Him only will we worship. Neither do we waive any of our rights, privileges, freedoms, liberties and protections as guaranteed by the Constitution of the United States.

I again pleadingly beseech you and all others in the Internal Revenue Service who are engaged in oppressing God's people and His church by attempting to register, approve or disapprove, sanction or denounce, govern and control their God-given and Constitutionally protected freedom of worship, service and ministry to their Jehovah God, to bow before the sovereign Jehovah God of heaven and repent of your flagrant sins, and turn from your wicked ways to the true and living God.

We look forward to receiving answers to every question set forth in the January 31, 1978 letter, as well as those set forth in this letter.

Sincerely yours,

Robert McCurry
Pastor

From all indications it appears that the IRS is unrelenting in their unGodly and unConstitutional demands upon us. Whether they will take court action and attempt to subpoena and confiscate our records remains to be seen. I may wind up in jail for attempting to stand for and protect our God-given freedom and liberties. But God is sovereign. He doeth all things well. By God's grace we will trust Him. His strength is perfected in our weakness.

From p. 1

How Did We Get This Mess?

inclusivism and use W.A. Criswell, Lockridge, etc., which leads to softness. In ten years we will have no pure faith. Remember, we are only strong as long as we are "separated."

4. Success image philosophy -- If it's big, it's good -- if it's "big", it's scriptural -- Baptize 200 a year or you are not spiritual, which has led to over-extension and bankruptcy. If you are not winning souls, you are not spiritual. Winning is just the beginning. Obedience is better than sacrifice. If we are obedient, we will win them, baptize them and teach them. I feel this has produced an easy believism and many a well-meaning brother has fallen

into the trap of being loyal to personalities and programs instead of being loyal to Biblical principles and Biblical preaching.

5. Scriptural ignorance concerning Biblical separation -- As a Fundamentalist, we must be historically correct in position as well as doctrine.

This has led to a new-evangelical mood among Fundamentalists. Inclusivism and the sacred principle of ecclesiastical separation has been surrendered because we never compromise principle, we always surrender it.

We hear from Pseudo-fundamentalists pleas for unity and love and coined phrases such as, "We must all hang together or we are going to hang separately." I, for one, want to know who I am going to hang with. I would far rather hang separately than hang together unscripturally. We should never have unity at the price of truth. I have more res-

pect for Billy Graham than I do a Pseudo-fundamentalist. He at least refused to be called a Fundamentalist and be deceptive.

What must we do about it?

I. Speak the Truth

We need prophets instead of diplomats! Truth is being raped by deception; good is called evil and evil good. Any preacher who will not use his pen and his pulpit to name names and declare the TRUTH is a traitor to his calling. Paul said, "Alexander the Coppersmith hath done me much harm." He named him! There must have been more Alexanders than one, so he said, he's the Alexander who runs the copper shop. We must expose those who fellowship with ecumenical evangelism, new-evangelicalism and the Charismatic movement. We must expose those who practice and teach in their schools and pulpits the "second-degree" separa-

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Stars of the Morning

By "Aunt Carolyn"

Hezekiah's Prayer



When the prosperous farmer built more barns in which to lay up all of his goods and then leaned back, relaxing to take life easy, death called unexpectedly. The man wasn't ready, but God said, *"This very night, thy soul shall be required of thee."* Suddenly all the earthly goods he had accumulated were left behind.

When Elijah sent word to Ahaziah that he was going to die, instead of making preparation for death and being thankful for the warning, King Ahaziah only became furious and tried to fight against God and striking back at God's man. Ahaziah went out into eternity unprepared.

What a difference between these two men and the prophet Elijah who also knew when his time to go was at hand. He started taking a nice, long walk, and God just called him on home to Heaven. He went up in a chariot of fire with fiery horses. It was a wonderful home-going for God's servant, who had walked closely with Him.

So death can be a great blessing, or it can be an experience of great terror.

King Hezekiah also had warnings when death was at hand. He had been a good king, and had led a great revival during his reign. He had fought God's battles, and God had done wondrous things against the enemy, Assyria. Hezekiah had stood faithfully for God.

But he had also amassed great wealth. There was silver and gold money and jewels in the treasuries, and corn and grain and good supply in the storehouses. Hezekiah had been faithful to the Lord and he had also built up great earthly treasures.

Then the word came from God's prophet that he was going to die. God said, *"Set your house in order, Hezekiah, because you are going to die."* But Hezekiah wasn't ready to leave all the earthly treasure he had laid up! He wasn't ready to make arrangements and go on to heaven. He wanted to stay here a little bit longer. In fact, he got so upset he just turned his face to the wall and began to plead with the Lord.

He hadn't prayed as he should have before this time and this was one reason the message that death was coming upset him so much. He began to remind the Lord

of all the things he had done for Him; how he had stood for the Lord; how he had done right; how he had tried to be a good king. In tears, he urgently reminded God how he had always tried to do right. He wept and cried, and God heard his prayers.

God said, *"All right, Hezekiah, I have heard your prayer. I am going to give you fifteen more years to live."*

Hezekiah was greatly relieved, but God's Word wasn't enough for him to simply accept and believe. He said, *"How am I going to know this is true? Give me a sign, Lord! Give me a sign so that I don't have to worry about it, and I will know I am going to live."*

God said, *"Well, all right, I will give you a sign. What kind of sign would it take to make you believe?"*

Hezekiah said, *"Well, if You cause the shadow on the sundial to go forward ten degrees that really wouldn't be much of a miracle."* So he asked God to send the shadow on the sundial backward ten degrees, and by that, he would know that he was going to live.

So that is exactly what happened. God, in a miraculous way caused the sundial to drop back ten degrees. Oh, fifteen more years to live on this earth! It was just wonderful! Hezekiah was so thankful he didn't know what to do.

In the meantime, an enemy king had heard of his sickness. He sent letters, presents, and get-well wishes. Then that foreign king sent some ambassadors to visit Hezekiah while he was recuperating.

Hezekiah was over-joyed! To have such important guests really fed his ego. He took them on a grand tour of the palace and all his property. He showed them the treasures; he showed them the house where all of his armour and war materials, swords, shields, and artillery were stored. He showed them the banks with all the silver, gold, and precious things. He showed them where the jars of precious ointment and expensive spices were stored. He was so glad to be well and so proud to have these royal guests that he just showed them everything.

When the company was gone, Isaiah, God's prophet, came back to visit. He asked, *"Where were these men from and what did they want?"*

"They came from Babylon. They represent the king of Babylon! They are great men in this world!"

Isaiah asked, *"What did they see while they were here?"*

Hezekiah said, *"Why, I showed them everything! There is nothing in my treasure that I didn't show them."*

Then Isaiah gave Hezekiah God's sharp rebuke. *"Hezekiah, you forgot yourself. You have begun to think all that treasure is yours. You have begun to get your eyes on this world and its goods. Oh, Hezekiah, I am going to have to bring punishment, and these very men to whom you have showed all these things are going to be your enemies. They are going to come in and capture your people and carry them away. All these treasures that meant so much to you will be ransacked and stolen away by the enemy."*

From p. 2

Letter

Let me offer some criticism of my own which is designed to help in the fight against homosexuality. You mention in the last paragraph of your letter that Miss Bryant's presence in front of a general audience is a testimony to them. Recently she came to Pensacola for such an appearance before a general audience with the idea that her presence would be sufficient to get the message across. I think that type of fence-straddling is most harmful to the cause. She lost the support of the liberal and neo-evangelical churches in town because they have no stomach for a fight against sin and decadence. The only group of preachers interested in supporting Miss Bryant were the Fundamentalists. She lost the support of many of the Fundamentalists because she came as a worldly entertainer rather than a moral crusader. Had she come for a rally against homosexuality we would have stood in open support. The point is, Mr. Rowe, she is going to have to decide which group she wants for support. She tried to please both the religiously liberal and staunchly conservative and lost them both.

Sincerely yours,
Peter J. Foxx

Even your own sons will be taken captive. Oh, Hezekiah, how you have erred! How you have set your eyes on earthly goods!"

Hezekiah was very sorry for what he had done, but he said, *"Good is the word of the Lord which thou hast spoken."* Then Hezekiah was also told that all of the evil and punishment for his sin wouldn't come during his lifetime but it would come in his son's time after him. Hezekiah was very glad about that! He said that it was good if peace and faith were in his days. He was not concerned about the sorrow and punishment and destruction as long as it didn't come on him!

It seems so sad that he was just worried about his own comfort and safety. He wasn't really concerned about the future for his own children or the people of his land. His vision was so shortsighted, earthly, and selfish.

Oh, listen, it is so important that you live for the Lord Jesus Christ. First of all, be sure He is your own personal Saviour. Secondly, live every day for Him, so that if death should call you wouldn't have any regrets, but you would be glad to go to meet the Lord. And then, in the time that God gives you to live on this earth, don't live selfishly with earthly treasures in mind. Use your time in the Lord's work. Be humble before the Lord and walk faithfully with Him so that you do not live for the things of this earth but for the Lord Jesus Christ. Do right in everything, not only that you might have the Lord's blessing on your own life, but also so that you will not bring judgment or sorrow on someone else. Set your affections on things above! That is what will please the Lord!



The Other Side

with Dave Johnson

Rated X

In June of 1973 our family had the privilege of spending a week at the Wilds, a Christian camp located in the Blue Ridge Mountains of North Carolina. After a week of good preaching, good eating, and a whole lot of fresh air, cold mountain water, and vigorous exercise, we headed back to our home in Florida. During our first hour on the road the Lord spoke to our hearts about our TV. We made the decision then to "dump it."

Several hours later when we arrived home my first task was to unload the car and the second was to carry out the TV before we changed our minds. The next six months was rough at our house. We soon learned that we were TV addicts and that withdrawal from TV was as real as withdrawal from drugs. The Lord blessed, however, and we all made it through the ordeal.

Since that time, hundreds of books have been read by our family of five. We have played games, worked in the yard and sometimes we even sit around and talk to each other. We certainly have missed a lot of TV viewing in these past five years, but until recently I wasn't really aware of just exactly what we had missed.

There is a new book on the market entitled, *Rated X*, by Mary Lewis Coakley, Arlington House Publishers. The hard-back 288 page book sells for \$9.95 and is available from Gospel Projects Press. Mrs. Coakley examines the past ten years of television programs in great depth yet does it in a way that is about as un-offensive as this topic could be. Mrs. Coakley is a Roman Catholic and therefore, some of her conclusions would differ from mine; yet her reporting of the facts are quite accurate. The following quotations are from *Rated X The Moral Case Against TV*.

"Well, it is great at implanting ideas. As Fred Friendly (professor of broadcast journalism at Columbia University and former president of CBS News) said on Bill Buckley's 'Firing Line,' 'Broadcasting is going to determine what kind of people we are. . .'"

"And none of us, it seems, can avoid watching TV. We would feel as though we had moved to Mars if we didn't know what our friends were talking about when they mentioned Archie Bunker, or Kojak, or Rhoda, or Fonzie."

"Fred Friendly, quoted above, said

that the average American watches TV over six hours a day."

"To us, it is just one form of entertainment; we can take it or leave it -- though mostly we take it."

In a section regarding the flaunting of sex on TV the author says: "Now this kind of behavior has been going on since Adam ate the forbidden fruit, but it is still a messy thing to have flaunted in the livingroom day after day. Garbage--the drippy coffee grounds, the slimy egg shells, the soggy crusts of bread, and the sloppy mashed potatoes with gravy scraped from the dinner plates--has always been a household feature. It's real. Despite disposals, it is a part of life and, yes, it would be dishonest to deny its existence. Garbage is. Still, who wants the stuff dumped into the livingroom, atop the white brocade sofa?"

"But if we don't like one show, it is often argued, what's to prevent us from changing channels? Nothing -- except that it is often like changing from arsenic to cyanide. Switch from 'Search For Tomorrow,' where Steve accuses Liza of sleeping with Woody, to 'All My Children,' where Erica is sleeping with her father-in-law. . ."

"Jason Bonderoff, writing of this soap opera in *Daytime TV*, 1977, said it offers 'four generations' worth of incest and adultery."

"We are faced with a tough situation when we cannot count on any show, when there is always some strain of pollution creeping through the cracks."

"The liberated ladies we meet on TV know that 'personal fulfillment' comes first -- before everything -- and certainly before preserving and nurturing a marriage."

"Even products that apparently have no connection with sex are sold with some allusion to it. Worse yet, even products that appeal to children are sold with the same allusion. In one commercial, a boy who looks about 12 years old is shown drinking milk. He remarks, 'Milk gives me sex appeal.' TV commercials train the kids to be sex-conscious at an early age."

Sometimes the ad men have to do a bit of mental acrobatics to work sex into an ad. An ad for Cover Girl makeup by Noxzema declares, 'Clean is sexy.'

Rated X leaves no stone unturned in examining TV. Some of the things in this book I chose not to put in this article because of their content. Consider the questions which are asked on quiz shows, documentaries and interviews with "sex therapists" about such things as prostitution, etc.

There was a time when the average American would not have tolerated abortion, homosexuality, wife-swapping, and vulgar suggestive language on TV but today it is accepted by the world and tolerated by most Christians. Not that Christian people don't know that it is wrong to watch what they are watching. The problem is that they have been conditioned to watch what other "Christians" watch. Some claim that TV is bad and

From p. 5

How Did We Get In This Mess?

tion. We must expose and name those who use men who support the apostate co-operative program of the Southern Baptist Convention. We must expose those who use men to support their programs who walk in new-evangelical and Charismatic circles.

With your influence, support and affiliations, declare yourself Fundamental or Pseudo! Do not support their TV ministry, do not buy a "piece of the mountain," do not attend their rallies, warn others and stay away.

III. Stand Against Them

We must take our stand and take our losses. Fundamentalism has never been static. According to Jude, a Fundamentalist is not only one who loves the "common salvation," but is also one who earnestly contends or battles "for the faith once delivered unto the Saints." When we quit contending, we are no longer Fundamentalists. It is a strange thing that the "Pseudo" leaders will contend with True Fundamentalists who speak out against their compromise, but they will not contend with the new-evangelical or Charismatic leaders who pervert the Truth.

IV. Serve Him

Fundamentalists are loyal to principles, not personalities. We must be loyal to a Person (Christ Jesus) instead of a program of man methodology. We are Fundamentalists today because our forefathers paid the price and withdrew from unbelief and compromise. We owe our allegiance to Jesus Christ and His word and nothing else.

God help us to love souls and serve the Saviour until He comes and delivers us from this mess.

must be controlled. This is true but I don't know very many people who control it. In most cases the TV controls the people.

As long as unregenerated men are controlling the programming on TV, things are going to continue to get worse. Have you decided how much you and your children can endure before you "dump" your TV?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." I John 2:15-17.

"Two Balanced And Related Qualities For Fundamentalists"

By Dr. James Zaspel

These are: (1) The Power to Act (2) The Patience to Endure. They are balanced and related because we become the OBJECT and SUBJECT of both.

1. THE POWER TO ACT. This requires conviction, and conviction is dependent upon understanding. An understanding of both present situations and principles of Scripture is absolutely and crucially important to the survival of Fundamentalism. Without an understanding of these two things, instead of conviction, there will be confusion and eventual compromise.

Recently a well-known pastor wrote an article entitled, *Who Is A Fundamentalist?* in which he listed twelve fundamentals and then said that a fundamentalist is one who "believes, teaches, and practices the fundamental truths of God's Word." While this is truth in part, it is not the truth in whole. Neo-evangelicals and Charismatics believe, teach, and practice the twelve fundamentals he listed, but certainly they are not fundamentalists. The history of Fundamentalism in America reveals that a fundamentalist is one who also believes, teaches, and practices BIBLE SEPARATION - separation from worldliness AND separation from religious compromise. A man who has no understanding of this historic separatist policy of fundamentalism becomes a confused fundamentalist. It is this lack of understanding which is bringing the present division in fundamentalism today. Men ignorant of our past and the battles fought to separate from unbelief are adopting, to some degree, the inclusivistic policy of new-evangelicals. They feel that if a man says he is born again and believes the Bible that it is perfectly proper to use him to promote their programs regardless of his ecclesiastical associations. Those who have understanding of true Bible separation have dared to expose this trend and explain why. They have had the Power to Act - to speak out against this compromise and inform us of our great and glorious past. If we will listen, it will serve to strengthen fundamentalism in these last days. If we do not listen, confusion will continue which in turn will result in further compromise. A "fundamentalist" who refuses to consider a person's ecclesiastical ties soon begins to change his mood toward new-evangelicism, ecumenical evangelism, and charismatics. This mood will move him further and further away from Fundamentalism's position on separation and lead the succeeding generations into even further compromise. May God give us men who have the POWER TO ACT! Without it Fundamentalism will be gone.

2. THE PATIENCE TO ENDURE. Just as there are situations in life--disappointments, disease and death--where personal action is impossible, so too in fundamentalism. The power to act will sometimes result in our being falsely accused, bitterly assailed, and generally maligned. We will be called "schismatics," "hate-mongers," and "dividers of the brethren." It is then that we must have PATIENCE TO ENDURE. We dare not defend ourselves by continually throwing stones. Ours is but to defend the cause of Christ. The power to act involves our ACTIONS against any form of compromise. The patience to endure will give us a Christ-like ATTITUDE which will keep us from becoming lopsided in our ministry. We must expose error, inform, admonish, and warn; but we must not major on issues. We must major on the Word of God. Our people will not grow by an issue-oriented ministry. Only sound Biblical exposition and exhortation will edify. We must major on the preaching of THE BOOK,

not issues, gimmicks or programs. If we do not, our ministry will diminish.

Our ATTITUDES must be right as well as our POSITION. Sometimes we have those whose POSITION (separation) is Scriptural, but whose ATTITUDE (sanctification) seems to be sour. Personally, if I am forced to choose between that person and the one whose position is wrong, but whose attitude is amiable, I must choose the former. I must not let my emotion lead me from my devotion to THE FAITH. But I pray that God will give me BOTH the Power to Act and the Patience to Endure. If so, both my POSITION and my DISPOSITION will be right. With these two balanced and related qualities, Fundamentalism will be able to endure all things and achieve many.



**A LOOK AT
THE BOOK**
BY DR. BOB JONES, CHANCELLOR
BOB JONES University

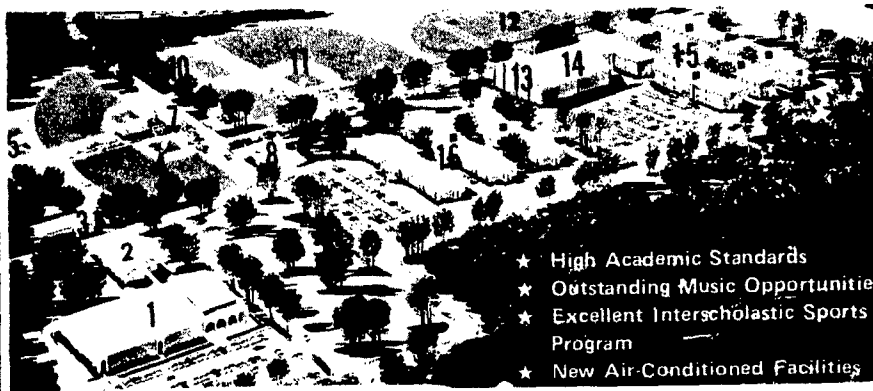
One of the most common faults of the human race is self-deception. We cannot seem to see ourselves as we really are. It is easy to see the faults in other men, but how hard it is to acknowledge our own. In a neighbor we see a display of temper. In ourselves it is righteous indignation. A friend or acquaintance in business is dishonest. We make a smart move or a clever decision. We listen to the preacher's words and apply them to someone else, failing to discern or admit a personal application. When David sinned with the wife of a man in his army, he sought to cover his sin. God says that "he that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Nathan us to see our faults, confess our faults, and forsake our faults.

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From p. 1

Attack On Biblical Christianity

that if a man loves God, he will obey His Word "For this is the love of God that we keep his commandments." (I John 5:3). Equally as clear is the Biblical teaching on ecclesiastical separation--II Thessalonians 3:6 "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." II Corinthians 6:17 "Wherefore come out from among them, and be ye separate, saith the Lord." It should be clear to any fundamentalist that supporting the Cooperative Program is contributing to the spread of infidelity and immorality. An example of what I am saying is the recent "Man of the Year" Award given to Larry Flynt (of Hustler Magazine) from Wake Forest University, a Southern Baptist school. A man who would support such a school could hardly be considered a separatist. "But who cares" says the pseudo-fundamentalist "as long as he is winning them." But what is he winning them to? Discipleship? Christian living? Service? To a life of separated living? Of course not!

There are many who love to quote Mark 9:40 "He that is not against us is on our part." We should note before we read Mark there is Matthew 12:30 "He that is not with me is against me." Neutrality on the issues facing Christians is the equivalent of opposition to Christianity. Of course to become militant is not compatible to building a super aggressive empire. For if we begin to deal with certain issues, we may be sure that we will lose some people and then we couldn't boast of having so many in church. Let me remind you that the Lord Jesus had men to turn from him because of his doctrine--John 6:66. But of course this new breed of "fundamentalists" do not gauge their ministry by the standard of our Lord and His Word but rather by the measure of success and how many they baptize.

As a result of shallow preaching and scriptural ignorance we are now beginning to get reports of "fundamental" independent Baptist brethren who are "seeking more" in their spiritual life. One such independent Baptist recently appeared on the 700 Club and told how he spoke in tongues when receiving the power of the Spirit. He had concluded that because his church wasn't growing, he needed something that he did not have. Now he is a Charismatic. When your philosophy is wrong, it will inevitably lead to a walk that is wrong. This particular ex-Baptist preacher became a Charismatic as a result of the philosophy that "big is right" and "if I'm not big, there must be something wrong."

The great paradox is that the very thing that militant fundamentalists are being accused of, "unjustly attacking"

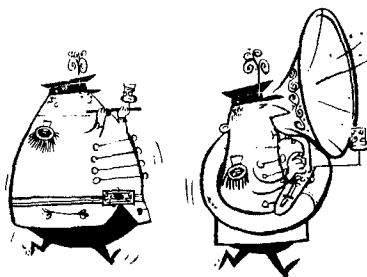
Bible-believers," is exactly what pseudo-fundamentalists are doing. The new breed is exhaustively trying to dodge the real issue and conjure up a new one. They accuse Biblical fundamentalists of "debating about bubblegum and other such trivia." They use hypothetical nonsense in saying if anyone "dare to shake hands with someone who has even passed a Methodist on the street, he is written off as a compromiser who is beyond redemption." One man went so far as to accuse fundamentalists of breaking fellowship with each other because one "even spoke to a cousin of a man whose brother is a liberal." That is pure unadulterated jabberwocky. Another preacher referred to militant fundamentalists as a "gestapo" having "hatchet men." This is simply a fatuous absurdity. Of course the new breed doesn't know how to react in Biblical fashion, so they employ the use of grandstanding and crowd pleasing by using the old "bubblegum" routine. The debate is not over bubblegum. It is over the Bible doctrine of ecclesiastical separation. The debate is over II Thessalonians 3:6.

See p. 11

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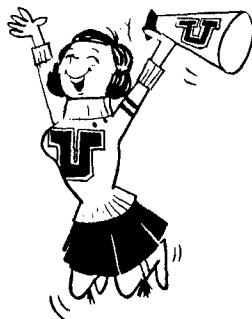
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Teaching Tips

by Alice Ann Smith

A Flower Garden



Fifth graders enjoyed making flower display with tissue wrapping paper cut snowflake style. The tissue square was folded in half, then quartered and from there as many folds as the students chose to do. (Caution the children to keep the quarter fold point as the center of the design.) The edges were rounded, scalloped or pointed and intricate designs were cut along the side edges. The folded, cut paper was left unopened and then dipped in water to moisten it thoroughly. Excess water was blotted. The ends of the triangular-like shape were folded together and the middle section was dipped in food coloring first. Then each end was dipped in a color. The wet tissue caused the food color to bleed and the dominance of the color depended on how long it was left in the coloring. The paper was left to dry overnight. The next day the students were full of suspense as they opened their folded paper. They were delighted with the lovely designs and the beautiful display of color. We added green tissue paper stems and leaves and used our designs for flowers. Our classroom looked like a fresh spring garden.

This would be a good activity for a rainy summer day.

Materials needed:

white tissue paper square
scissors
water
food coloring
green tissue or construction paper

From p. 4

Humanist Methods

if there was to be a chance for growth of individuals in the intellectual springs of freedom without which there is no assurance of genuine and continued normal growth."³

3. Strong emphasis on Group Activity -- Many activities carried out in groups. This adds to the general unstructured nature of the classroom and teaches the student to submit his conviction or point of view to the will of the majority. Individuality is stifled rather than encouraged as a result of this, and students are taught to conform. Of course, we are not attempting to say that all group activity is bad; however, the over-use of it or the unwise use of it is our concern.

Again, Dr. Rafferty speaks on this issue by pointing out that one of the two main goals of progressive education is teaching the child to live the life of the group.

"The two main goals of Progressive Education are to aid the child to live the life of the group and to enable him to 'adjust' to a constantly changing environment. The child is constantly reminded that he is merely one member of the group and that his success is being measured by how well he is accepted by his companions."⁴

4. Non-Authoritarian. The teacher is not the final word in the classroom. The child must have a say in what goes on in every area of the classroom. The rules, the decisions, and the choice of what he wants to study becomes a part of an overall democratic process. "To Dewey, knowledge equals experience. There are no self-evident truths, no universals, no absolutes of any kind. Anything that satisfies a want is a 'good.' Otherwise the word has no meaning. Life is a stream of sensations to which the child must be taught to respond successfully, nothing more."⁵

Dewey himself said, "There is, I think, no point in the philosophy of progressive education which is sounder than its emphasis upon the importance of the participation of the learner in the formation of the purposes which direct his activities in the learning process, just as there is no defect in traditional education greater than its failure to secure the active co-operation of the pupil in construction of the purposes involved in his studying."⁶

Froebel, a humanist and forerunner of Dewey, said, "The child should be the active agent in its own education. Froebel had such unbounded faith in the right tendency of humanity, and such abhorrence of the idea of the 'total depravity' of childhood, that he taught in all his works that the teacher's duty is to place the child in proper conditions, and supply it with material adapted to its stage of development. Having done these things, he should reverently 'stand from between the child and God,' and watch it

grow, using his developed wisdom to study each individual child and adapt special conditions to guard it from evil and stimulate its best and fullest growth."⁷

5. Questioning of old or established values. History and the past are downgraded, and questions are put in the students minds as to the value or importance of beliefs held by parents or people of the past.

6. Discovering truth for yourself. The idea here is that you cannot accept tenets set or established by others, but you must discover truth for yourself. The teacher becomes the guide in this process often leading the student to the conclusions he desires them to reach.

Francis Parker, who played a very important role in laying down the foundations of today's humanistic education, said, "All the truths that you may learn must be discovered by yourselves. In this way alone truth is made a living power."⁸ He also stated that, "Truth should govern the will, and the great work of the teacher is, to guide the child in his discoveries of truth."⁹

7. Weak emphasis on academics or the R's. The old methods of drill, memorization, recitation, phonics, penmanship, and oral reading are downgraded if not outright ignored. A great deal of time is taken in areas like social studies, community relationships and health. Handwriting is not practiced and often very little opportunity is afforded the student for exercising his penmanship by requiring its use in every subject of the curriculum.

8. Constantly changing ideas and methods such as "new math" and "new English." Easier short-cuts are constantly looked for which are supposed to do a better job in educating the child while at the same time making teaching easier for the teacher.

I realize this list is not exhaustive and that some newer ideas properly used by the right kind of teacher are both good and effective. I have not intended to stifle the creative, enthusiastic, and dedicated teacher from using new or innovative methods in order to challenge and inspire his students. These are intended as a sounding board to assist in examining the classroom and/or the teacher's methods to see if they have been affected by the atheistic philosophy of Humanism.

Next Month:
Identifying Christian Methods

Footnotes

¹Dr. Max Rafferty, Christian School Comment, Dec. 1971.

²Ibid

³Experience and Education, John Dewey, p. 61.

⁴Dr. Max Rafferty, Christian School Comment, Dec. 1971.

⁵Ibid.

⁶Experience and Education, John Dewey, p. 67.

⁷Froebel's Educational Laws For All Teachers, James L. Hughes, p. 156.

⁸Talks On Teaching, Francis W. Parker, p. 21.

⁹Ibid. p. 173.

FOCUS



BY
PETER J. FOXX



ON RELIGION

Gore Vidal

Popular novelist Gore Vidal recently granted an interview to Philip Nobile which was released by the Gannett News Service. Vidal's comments are significant because they reek with the humanistic philosophy that is reflected in much of today's way of life. Christians often shake their heads in amazement at the world's behavior. The philosophy of Gore Vidal helps explain why people act as they do. Remember as you read the following portions of the Vidal interview that this man speaks boldly and honestly what many modern educators teach with discreet subtlety.

Question: Have you reached the time in your life where immortality seems like a good deal?

Answer: No. The idea that one's personality could continue on and on and on is to me unthinkable. The thought of eternal life, whether good or bad, is equally dreadful. It's one of the reasons why I've rejected the Christian faith into which I was born and brought up.

Question: According to Pascal's Wager, it is far better to act like a Christian. For if there is no God, a man loses nothing. But if there is, he gains everything.

Answer: Since I am entirely outside Christianity, as is the church itself today, there is nothing binding about it.

To me, the horror of Christianity is the merger of ethics and a mystery cult. It never occurred to the ancients that ethics had a supernatural origin. How to behave toward one another was not great mystery. One Sermon on the Mount or commentary by Epictetus or Marcus Aurelius (who both wrote somewhat better than the author of the Sermon on the Mount) can pretty much suffice.

Now to put that together with the notion of eternal damnation or reward for having led one sort of life or another is a kind of madness -- which did not exist in religion before Christianity.

Question: On the whole, would you say Christianity has done more harm than good in history?

Answer: Oh yes, I think it's done a great deal of harm. The message of

From p. 9

The Attack On Biblical Christianity

ians 3:6; II Corinthians 6:14-18; Romans 16:17 and many other scriptures which teach separation from apostasy and those who cooperate with apostasy. It is a debate over whether or not we are going to obey the Word of God or become opportunists who use anybody and everybody to promote our own cause. It's a debate as to whether or not we're going to demonstrate our love for Christ by obedience to the Scriptures or be engulfed by a liberal's mushy love for success and preeminence. It is not a debate over personalities; it is a debate over Bible principle.

It's always interesting to note that in every attack upon militant fundamentalists the attacker will close his message or article by declaring that he is a "fundamentalist." The reason may be that they are aware of the fact that the very mood and manner in which they are writing is anti-fundamentalist and so they think it necessary to assure everyone they're not breaking with fundamentalism. The spirit of militant fundamentalism is the spirit of Biblical Christianity. Paul instructed Timothy to

Christ is fairly mild. But St. Paul injected a good shot of venom into Christ no longer carnate.

For example, nobody in the West fretted about sex before Christianity. Not even the Jews cared very much, except for the cult of the Essenes from which Christianity emerged. Out of the church's terrifying injunctions against all sorts of sexual behavior has come the sickness of the West.

Question: Are you especially exercised by use of Christianity to condemn homosexuality -- witness Anita Bryant?

Answer: America is neither a Christian or Jewish nor Moslem country. It is a secular state. The various superstitions and taboos of one sect are not to be imposed on others.

The history books point out that the Puritans left England because of religious persecution and that they were forced out of Holland for the same reason. Well, it's true that the Puritans left Amsterdam for religious persecution -- only they were persecuting the Dutch. When they arrived in Massachusetts, they started to persecute each other as well as the Indians. So we are a nation founded by religious bigots.

Question: You must be aware of the child-molesting scandal in Boston where 24 homosexual men face up to life sentences for corrupting the morals of minors.

Answer: It's medieval. What happens with free accord can hardly be called corrupt. . . I see nothing wrong with willing relationships between men and boys. Other cultures have handled this situation in precisely an opposite way."

"Fight the good fight of faith" (I Timothy 6:12). The dying words of the Apostle Paul were "I have fought a good fight" (II Timothy 4:7). Further, we are admonished to "earnestly contend for the faith" (Jude 3). But the new breed sounds off "I stand without apology for every doctrine in the Word of God. I believe in separation from sin and worldliness." But nothing is said about ecclesiastical separation. Why? Because there's gross ignorance on the part of so many about what the Bible teaches on the subject of ecclesiastical separation. The movement which is labeled militant fundamentalism is merely a movement to proclaim the unsearchable riches of Christ and to open the eyes of men on the matter of separation.

The attack on militant fundamentalists is vicious. It is vicious because it is unfounded. It is vicious because it is in opposition to a Scriptural movement. It is vicious because it is based on personalities, pride, prejudice and preachers who wish to have the preeminence. The success syndrome, super aggressive church-building and shallow preaching have left us in a ruinous state and the only thing that will save us will be to proclaim the inspired, inerrant Word of God and let the chips fall where they may.

Gore Vidal not only has difficulty distinguishing between the Puritans and the Pilgrims; he has difficulty distinguishing between good and evil, right and wrong, decency and depravity. The tragedy is that so many modern educators find his ideas anything but radical. Our society has not demised to such moral and spiritual depths by accident. We have arrived where we are on purpose.

100% Baptist?

Apparently Baptists are becoming more concerned with allegiance to the Baptist name than in upholding the Baptist doctrine of separation and maintaining Scriptural standards of church music. The following article appeared in the May 5th issue of the Baptist Bible Tribune:

BBF NATIONAL MUSIC CONFERENCE

"The BBF's biggest week of music is drawing near! Registration deadline is June 1st with a limit of 250 delegates. A 100% Baptist conference will be held featuring Richard Dinwiddie of Moody Bible Institute, David Randlett of Lynchburg and the 'Old Time Gospel Hour', Lindsay Terry of Charlotte, N.C., and Earl Smith of Baptist Bible College. Bob Johnson of Canton Baptist Temple is conference music director and Larry L. Hess is conference director. The guests will include the Pantana Family, Billy Speer, Mosie Lister, and many more. Included are classes, demonstrations, piano and organ displays, P.A. system displays, concerts, over 100 new songs useable by choirs from 20-125 voices."

Witchcraft Warning

By J. Bennet Collins

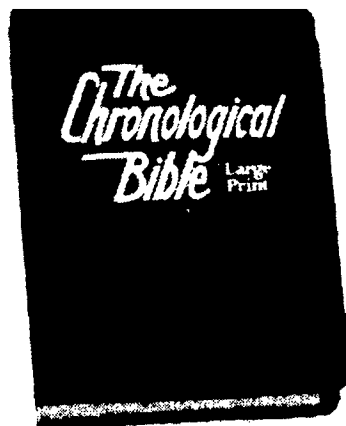
Ezekiel 3:17, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me."

One of the sacred duties of God called preachers is to be a watchman on the walls of current events that they may warn the saints of impending danger. Most of you have Godly pastors who are taking care of that need in your life (if you do not have, you should make sure that you are in a separated, Bible preaching church where you are truly shepherded by a watchful and compassionate pastor). Even though this is true, I feel compelled to sound a warning when I sense the enemy drawing near. Therefore, these words:

Do not get overboard on a study of demons, astrology, witchcraft and spiritualism! Though all these things exist and informed Christians should be aware of them, there is a tendency today toward sensationalism in this area. In many cases with the front of exposing such evil, it is glamorized and advertised and emphasized to the point of pleasing Satan. There is nothing Satan would like better than having God's children afraid of gremlins, witches and demons. If a Christian is looking for such things in every nook and cranny of society, studying their habitats and filling his mind with their weird chants and symbols, he will not have time or the initiative he needs to read and study his Bible along with good solid books of Bible exposition and instruction.

Let's face it. We are all inclined toward the exciting and the sensational. Therefore, it is easier to get a following if one claims to have been a witch or a spiritualist medium than if one is only a sincere preacher of God's Word. I make no accusation, time will tell who is playing the sensational game and who is truly in earnest. Yet, my learned advice to Christians is this. PLAY DOWN THE OCCULT AND LIFT UP THE GOSPEL. Remember this, God is still in control of the affairs of men. He still puts up and tears down kings and kingdoms. Therefore, I, as His child know that I am in good hands and God will not allow anything to happen to me that is not for my good and His glory. Whether there be an "illuminate" or a conspiracy of demons in men in high ranks or not, I cannot tell. There may be; however, there is one thing I know - I am not to be afraid. My life and my fortunes are in God's hands and I refuse to advertise for the Devil.

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