

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32572

VOL. 15, No. 6

NOVEMBER-DECEMBER, 1986

SOULWINNING : THE FATHER'S BUSINESS

DR. DAYTON HOBBS

(PART II)

THE SOULWINNER'S TEMPTATION

Now I want to discuss a soul-winning cult I call ego-centric evangelism. It is what I call the neo-soulwinning approach of the last twenty years. It is not the kind of soulwinning that Dr. Bob Jones, Sr. drilled into his preacher boys thirty years ago. He taught soulwinning that meant being committed to the Father's business, reaching the lost, being a witness, and bringing glory to the Lord Jesus Christ. Such is not the case in much of today's evangelism. Today's peer-pressure evangelism gives a preacher a feeling of embarrassment if he cannot tell his friends he had a large number of people saved the past Sunday. Preachers feel pressure to keep up the front, because they want to be accepted by certain preachers' groups. It is the "success in numbers" game - work that glorifies man instead of God, churches built upon man's methods rather than God's. Do you know that some preachers have church building methods so designed and finely tuned that a man can take their system, go into any town, put into practice the prescribed methods,

and build a large church (depending on the size of the area), all without the help of the Holy Spirit? All they need is a little hyped-up energy, and a little psychology and enthusiasm to get out to the streets and houses. Get the buses rolling, put the promotional program into action, and they can do it! That's the way it is often done today.

The numbers game is deadly. Preachers have guilt complexes if they fail to achieve numbers. We adults have the same problem with peer pressure as the high school kids, but we don't like to admit it. We fear someone will think we are not a success. Dear friends, our concern should not be for success in the eyes of men. We need not meet men's demands or desire to prove anything to them. We have only one Person to satisfy, and that is the Lord Jesus Christ. If He is satisfied, don't fret over men's opinions.

Modern peer-pressure evangelism often leads to padding statistics. It would not be called misleading or lying; it would be called "evangelistically speaking." Peer-pressure is concerned with decisions whether or not they were genuine, whether or not the same decisions were made by the same persons the week before. What is this game?

What is this business? Who are we serving? Whose business are we in?

You say, "Brother, you surely are putting a damper on soulwinning." No, I am putting a damper on the flesh! We are to be witnessing with a burden for the lost. If it doesn't come from our heart, backed by time in the Word of God and bathed in prayer and led by the Spirit of God, then the whole effort is an empty facade, and we are just laboring in the flesh. Reaching the lost is the Father's business. Our responsibility is to glorify Him, not man or man's methods.

Dr. Bob Jones, Sr., warned about shallow, careless evangelism years ago. He described two ways to harvest a peach crop. You can go in and pick the peaches one by one. You shake the tree and take the harvest, but you leave the orchard in tact. He then described much of today's evangelism as going into the orchard, breaking off the limbs, picking off the peaches, and then leaving the orchard. You have had a quick harvest that looks good, but you have ruined the orchard in the process. This is the concern about much evangelism today. We are ruining America for true evangelism.

It seems today a large percent of
See Soulwinning, Page 6

THE OLD CROSS AND THE NEW

By A. W. Tozer

All unannounced and mostly undetected there has come in modern times a new cross into popular evangelical circles. It is like the old cross, but different: the likenesses are superficial; the differences, fundamental.

From this new cross has sprung a new philosophy of the Christian life, and from that new philosophy has come a new evangelical technique -- a new type of meeting and a new kind of preaching. This new evangelism employs the same language as the old, but its content is not the same and its emphasis not as before.

The old cross would have no truck with the world. For Adam's proud flesh it meant the end of the journey. It carried into effect the sentence

imposed by the law of Sinai. The new cross is not opposed to the human race; rather, it is a friendly pal and, if understood aright, it is the source of oceans of good clean fun and innocent enjoyment. It lets Adam live without interference. His life motivation is unchanged; he still lives for his own pleasure, only now he takes delight in singing choruses and watching religious movies instead of singing bawdy songs and drinking hard liquor. The accent is still on enjoyment, though the fun is now on a higher plane morally if not intellectually.

The new cross encourages a new and entirely different evangelistic

approach. The evangelist does not demand abnegation of the old life before a new life can be received. He preaches not contrasts but similarities. He seeks to key into public interest by showing that Christianity makes no unpleasant demands; rather, it offers the same thing the world does, only on a higher level. Whatever the sin-mad world happens to be clamoring after at the moment is cleverly shown to be the very thing the gospel offers, only the religious product is better.

The new cross does not slay the sinner, it redirects him. It gears him into a cleaner and jollier way of living and saves his self-respect. To the self-assertive it says, "Come and
See Cross, Page 6

Editor's Desk

DR. DAYTON HOBBS

Fall means Christian Education Conferences all over the country, and Mrs. Hobbs ("Aunt Carolyn") and I have been attending one a week for the last six weeks or so. It has been a very enjoyable and profitable time. Christian Education in the Southeast (these are the conventions we have attended thus far) is alive and well. I have been impressed with the quality of the leadership as well as the conference participants for the most part in the conventions.

In late October, we will be attending the Florida and the North Carolina conventions and then on to Ohio for the Buckeye and the Christian Schools of Ohio conventions. The total number of workshops "Aunt Carolyn" and I will have done for the fall will total 43. What a privilege and opportunity it is to have these opportunities to minister to pastors, teachers, and administrators. In addition, I have had the opportunity to preach a dozen or so times in churches in Tennessee, North Carolina, and Ohio. All in all, it has been a busy and a blessed fall.

Soon it will be Thanksgiving time, and then before you know it, Christmas, followed by the beginning of a new year. Time certainly moves along. Years today seem shorter than months use to, but then I guess that's the way it seems when we get older. The Holiday Season is a blessed time of the year: the opportunity for special times of fellowship with family and friends; lots of those special foods that go with the season; and especially the opportunity to remember once again the glorious incarnation and virgin birth of our Lord and Saviour Jesus Christ.

★★★

Dear Dr. Hobbs:

Just a note to let you know that I appreciate your paper and the subjects that you deal with. Keep up the good work!

E.M., KS

The PROJECTOR



EDITOR

Dr. Dayton Hobbs

The PROJECTOR is published bi-monthly by Gospel Projects, Inc., Post Office Box 643, 611 Chestnut Street, Milton, Florida 32572, U.S.A. Third Class Permit at Milton, Florida.

The PROJECTOR is sent without charge to those who desire it. It is supported by the gifts of those who, voluntarily, desire to be a part of this ministry.

Postmaster send change of address to The PROJECTOR, P. O. Box 643, Milton, Florida 32572, U.S.A.

Dear Dr. Hobbs,

I appreciate you sending me the Projector. It helps to keep one abreast with the situations that are prevailing in the U.S. Many are falling on the right and left, but God has 7,000 that has not bowed their knee to Baal. God has always had a group of people, in all periods of time who will not submit to the world and its crowd. Thanks for staying on the firing line.

J.W., TN

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Stars of the Morning

By "Aunt Carolyn"

*Twelve
Going On
Twenty*



"Austerfield!", chanted one young fellow.

"No, it's Ousterfield!", taunted another.

"Ah, plain Osterfield, it is!"

The scoffing boys threw their taunts at young William Bradford as he passed. Although the sickly boy ignored them, the jeers continued relentlessly.

"Ousterfield, Osterfield - who knows where the poor orphan was born?"

"Why, in Yorkshire, don't you know?"

"Yorkshire! Of course! Yorkshire Pudding!" The insults continued.

"Yorkshire Pudding to be sure! Where else would such a pious fanatic come from?" And the taunting boys laughed raucously as they ran away.

Old Madam Winston raised up from cultivating her herb garden and peered over the picket fence at her neighbor. "'Tis a shame the way the boys mock the Bradford boy."

"Aye, it is not an easy day in which we live. All this revolting against the Church of England is enough to threaten the throne itself. For my part, I shall stay by the Church regardless of what they say," said Dame Percival confirming her oath with a stamp of her hoe.

"And well you may, but me thinks there is something to what the separatists espouse. Bradford has joined the ranks of the dissenters to be sure. He has a head full of ideas -- he and that Brewster, who seems to have taken him under his wing."

"Aye, 'tis a wonder they have become such fast friends, Brewster being so much older than William, but since they got ahold of copies of the Holy Bible printed in English they find every occasion to study, discuss, exhort, and preach. Young William has earned the reproach he receives along with the others who persist in meeting at Scrooby."

"Well, he comes from good stock," Madam Winston continued. His father, Robert Bradford, was an upstanding, respected yeoman of Austerfield, aye, one class next to the queen's gentry. He owned and farmed broad, rich English acres. When

William was born it seemed good prospects for a life of opportunity, wealth, and prestige lay ahead for him."

"You say so," replied Dame Percival. "Me thinks fate has taken a different turn to look at him now."

"Ah, one heartache after another has fallen upon the child. To begin with, his dear father died when William was only a babe of one year. He was left alone with his mother. Yet one would think he might yet have had a stable childhood, but, dearie, would you believe, in just three years she married again and packed William off to live with his grandfather, William Bradford, for whom the boy was named?"

"Tch, tch, what a shame, but I suppose his grandfather loved him."

"Indeed, but the poor man himself passed on in just three years, and once again the lad was left orphaned. He had a good inheritance, but, of course, a boy of seven could not be left to himself. Alas, his uncles were pressed to take responsibility for him. They have taught him to work in the fields and to keep the herds. They have trained him well in husbandry."

"Well, that is good. He can make a good living and be a respectable citizen."

"Oh, indeed. There is nothing lacking in his ability, but since he has become one of the separatists even his uncles rebuke him sternly and warn him of the shame, poverty and reproach they see resulting from his stand. Yes, dearie, I fear boisterous, laughter-loving Merrie Old England has not proved very merry for William and the small group, who are becoming more outspoken and bold in these beliefs of their's -- that the Bible is the inspired Word of God and that they need neither the Pope nor the Bishop to interpret it but may themselves be taught by the Holy Spirit."

"Oh, The Book, The Book! That's all they seem to want to know," declared Dame Percival. "I was told that by the time William was twelve years of age he was deep in the Scripture, wanted only those of like faith for his companions, and would walk eight miles to hear the preaching."

It was true. All the old English dames said about William was true. In spite of his difficult childhood, a fate that would have defeated many youngsters and made them either weak and dependent or rough and rebellious, William Bradford trusted Christ, determined to live by the Word of God, and chose to be counted with those who put their lives on the line for His cause. As a young boy he dedicated his life to Christ and never turned back. Only eternity will tell the full impact of his life, testimony, and dedication to the cause of Christ

and the spread of the Gospel.

Boys and girls who read this story may also give their lives to Christ to live for Him and do His will. Do not wait until you are older. Do not let precious years be wasted. Make your life count for Him now.

Note these contrasts in famous lives:

At age twelve, Jesus said, "... I must be about my Father's business." (Luke 2:49). Later He said, "I must work the works of Him that sent me." (John 9:4). And "My meat is to do the will of Him that sent Me, and to finish His work." (John 4:34).

By age twelve William Bradford, Pilgrim Founding Father, had set his heart on Christ, counted the cost, and by God's grace determined to serve the Lord and obey God's Word completely at any price. By age seventeen, he was carrying a man-size responsibility with the people of God. At great personal sacrifice, he left us a Christian legacy of great spiritual blessing and national pride.

By age twelve, Horace Mann, acclaimed the Father of Public Education, renounced the claims of Jesus Christ upon his life and vehemently rejected the authority of the Scriptures. Throughout his life, he promoted a shameful blight of evolution, humanism, and unbelief upon American children and died lonely and despondent.

How old are you? Don't put off responsibility thinking there is magic in age 18 or 21, that you will then decide what you will do with your life. Repent of your sins and trust Christ as your Savior today. "To day if ye will hear his voice, Harden not your heart." (Ps. 95:7-8). Then stand with and for God according to His Word. Put your life on the line for Christ while you are still young.

At Thanksgiving time we praise God for leading the Pilgrims in the founding of our great nation, and we commemorate the great sacrifice they made. William Bradford and other stalwart founding fathers gave their all to the cause of Christ and the Gospel. It is now your time to take up the cause and lift high the banner of the Cross.

Resources:

Brown, John, *The Pilgrim Fathers of New England*, Pasadena, TX: Pilgrim Pub., 1970.

Willison, George F., *Saints and Strangers*, New York, New York: Reynal and Hitchcock, 1945.

Mann, Mary, *Life of Horace Mann*, New York: Lee and Shepard, Pub., 1865.

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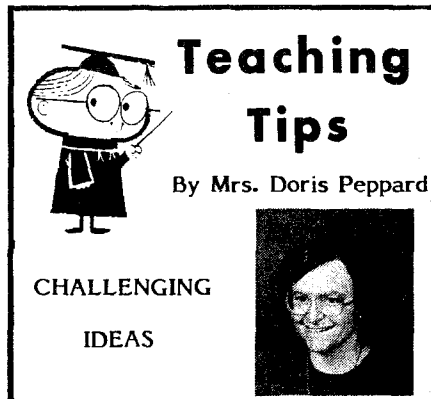
Mr. Bob Ellis has joined the Santa Rosa Christian School and College staff as representative for Growth and Development. This area has needed attention, and the School is glad to have such a man who has a heart for the Lord and His work and an understanding for this area of the School's ministry. From his background of training and experience, Mr. Ellis brings many contacts and an ability to communicate the ministries and distinctives of Santa Rosa Christian School and College. He will represent the Schools at conventions, churches, Christian schools, and bookstores. We will appreciate your prayers for him as he promotes the Academy and College and the printed publications.

Mr. Ellis, a native of Pensacola, received his training at Tennessee Temple and is also pastor of Molino Baptist Church in Molino, FL. His wife, Brenda, is a graduate of Bob Jones University and teaches in Santa Rosa Christian School. They have four children -- Jennifer, Melissa, John, and Danny.

Any pastor or principal interested in having Bob come to speak in their church or school may call the Santa Rosa Christian School and College office - 904-623-4671. ★

GUEST SPEAKER

The 1986-87 year's opening chapel and evening evangelistic services were held Sept. 10-14. Guest speaker was Rev. Don Tillman of Dade City, Florida. Rev. Tillman was well received by students with his very warm, down-to-earth, practical approach to Christian living. He hails from the far northwest where he grew up on a Montana ranch. Although he still keeps in touch with ranching, he is now a preacher of the Gospel. Having graduated from Bob Jones University, he has pastored churches in Utah and Washington and is now Senior Pastor of Temple Baptist Church and administrator of Temple Baptist Christian School in Dade City, FL. Souls were saved and many hearts were blessed by Rev. Tillman's ministry here. ★





By Mrs. Doris Peppard

Teachers work hard at motivating students who are behind or helping those with learning difficulties. The children who are excellent students, who finish their work quickly and correctly, who are academically advanced, need attention as well. We must not neglect these by offering them a color sheet or extra "work" to keep them busy. We need to think ahead to plan activities that challenge them to continue to develop their mind. Many of these bright children become discipline problems if left to themselves after they finish their assigned work. Here are a few ideas to develop into a "Suggestion Box" that will give children a variety of activities that are interesting, fun, and educational. These ideas will need to be adapted to your classes age level and abilities.

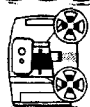
If you will develop these ideas and add a few of your own with those you collect from other teachers in your school, you'll soon have a box full of quick activities that will keep your advanced children challenged. Proverbs 22:6 states "Train up a child in the way he should go; and when he is old, he will not depart from it." I believe the phrase "in the way he should go" not only means "in the paths of righteousness," but also taking in consideration each child's particular capabilities and talents. We must not neglect to challenge each child God gives us to train this year.

1. Cross-word puzzles - this increases vocabulary.
2. Grocery list - bring in an advertisement sheet from a newspaper and have the students "shop" to hunt the best bargains, then they can figure out how much their bill will be. This increases their ability to work with money and practice their adding facts.
3. Prepare a time line - rather than writing down facts, let students draw the events as cartoon captions.
4. Clock work - students are to draw clock faces and tell time by

showing on each clock the time they begin each subject during the school day.

5. Allow students to weigh various classroom items such as pencils, pens, small book - glue on a scale and record the weight on a chart. Compare with other students' measurements.
6. Give the students a copy of the calendar and mark the weather for each day on it.
7. Students will enjoy making a daily book-worm by adding segments for each small book they read during a given day. They will really try to compete. This can be adapted to a full-fledged reading contest.
8. For added art time, the students can draw pictures using only the basic shapes: square, circle, triangle, oval, rectangle, parallelogram, etc.
9. Students can enjoy drawing a large object: snowman, tree, car, house, etc., then writing a poem inside the object.
10. Challenge students to write a story by using words and also pictures that stand for certain words.
The  hit the .
11. Older children would enjoy writing their own verses to verses of a well-known hymn such as Amazing Grace, My Hope Is Built, etc., and then, if the words do fit the music and are scripturally sound, the class could sing them.
12. Try allowing the students to study various Gospel Tracts. Then let them try to write one for themselves and design it.
13. It would be fun to make up a page for your class suitable for use in a school yearbook. The children could draw pictures of each classmate and teacher.
14. Have your students who finish their work quickly make an autobiography. They could even bring in pictures of themselves as babies, toddlers, pre-schoolers, etc. to illustrate. These can become very precious keepsakes for parents.
15. Certain inexpensive science equipment can entertain children for great lengths of time. Such things as magnets, magnifying glass, prisms, weight scales, etc. will be a help for curious children.
16. Write a play using a Bible Time story or historical event as the example. ★★★★★

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Cross, From Page 1
 assert yourself for Christ." To the egotist it says, "Come and do your boasting in the Lord." To the thrill-seeker it says, "Come and enjoy the thrill of Christian fellowship." The Christian message is slanted in the direction of the current vogue in order to make it acceptable to the public.

The philosophy back of this kind of thing may be sincere, but its sincerity does not save it from being false. It is false because it is blind. It misses completely the whole meaning of the cross.

The old cross is a symbol of death. It stands for the abrupt, violent end of a human being. The man in Roman times who took up his cross and started down the road had already said good-by to his friends. He was not coming back. He was not going out to have his life redirected; he was going out to have it ended. The cross made no compromise, modified nothing, spared nothing; it slew all of the man, completely and for good. It did not try to keep on good terms with its victim. It struck cruel and hard, and when it had finished its work, the man was no more.

The race of Adam is under death sentence. There is no commutation and no escape. God cannot approve any of the fruits of sin, however innocent they may appear or beautiful to the eyes of men. God salvages the individual by liquidating him and then raising him again to newness of life.

That evangelism which draws friendly parallels between the ways of God and the ways of men is false to the Bible and cruel to the souls of its hearers. The faith of Christ does not parallel the world, it intersects it. In coming to Christ we do not bring our old life up onto a higher plane; we leave it at the cross. The corn of wheat must fall into the ground and die.

We who preach the gospel must not think of ourselves as public relations agents sent to establish good will between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to big business, the press, or the world of sports, or modern education. We are not diplomats but prophets, and our message is not a compromise but an ultimatum.

God offers life, but not an improved old life. The life he offers is life out of death. It stands always on the far side of the cross. Whoever would possess it must pass under the rod. He must repudiate himself and concur in God's just sentence against him.

What does this mean to the individual, the condemned man who would find life in Christ Jesus? How can this theology be translated into life? Simply, he must repent and

believe. He must forsake his sins and then go on to forsake himself. Let him cover nothing, defend nothing, excuse nothing. Let him not seek to make terms with God, but let him bow his head before the stroke of God's stern displeasure and acknowledge himself worthy to die.

Having done this let him gaze with simple trust upon the risen Saviour, and from Him will come life and rebirth and cleansing and power. The cross that ended the earthly life of Jesus now puts an end to the sinner; and the power that raised Christ from the dead now raises him to a new life along with Christ.

To any who may object to this or count it merely a narrow and private view of truth, let me say God has set His hallmark of approval upon this message from Paul's day to the present. Whether stated in these exact words or not, this has been the content of all preaching that has brought life and power to the world through the centuries. The mystics, the reformers, the revivalists have put their emphasis here, and signs and wonders and mighty operations of the Holy Ghost gave witness to God's

approval.

Dare we, the heirs of such a legacy of power, tamper with the truth? Dare we with our stubby pencils erase the lines of the blueprint or alter the pattern shown us in the Mount? May God forbid. Let us preach the old cross and we will know the old power.

Reprint of Tract published by Christian Publications, Inc. Reprints available upon request from The PROJECTOR.


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Soulwinning, From Page 1

the people, when asked if they are saved, answer, "Oh, yes, I'm a Christian." There are so few who will admit, "No, I'm not saved. I'm just a sinner."

"Christianity" is everywhere today. A man told me recently that all the coaches of a certain public high school were Christians. He said that they were careful not to "cuss" the boys like the coaches did at a larger public school. Is it not strange that in the public schools; on the streets; in the Miss America contests; on the country music and other entertainment shows; so many profess

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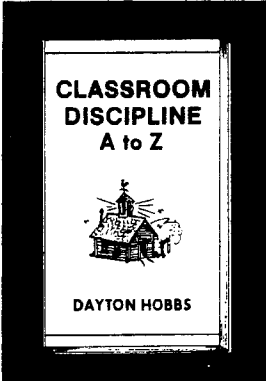


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to be a "Christian?" Everybody is a "Christian" according to them unless you find a drunk staggering on the back street (and he is probably just "backslidden")!

Listen, what the world needs is not more people out knocking on doors, button-holing people, and getting them to take the "four spiritual steps" that will lead them into the kingdom of God by easy believism; what the world needs is a real witness. People need to see a person with a genuine and true testimony whom they can observe and who has a mouth to speak for the Lord. You see, the Mormons are clean looking and clean living, but they are lost. We have to be more than clean looking and clean living; we have to have a voice to speak the truth of God.

When Gideon attacked the Midianites he had two things: a trumpet and a light. It was important that he used both. The trumpet speaks of our voice, and the lamp of our testimony. His men had their lamps in clay pitchers. At the proper time, they broke the pitchers, held up their lights, and blew their trumpets. It was a coordinated effort of light and sound; personal testimony and voice. That's what it takes!

The Bible way of reaching the lost, God's way of winning people to Jesus Christ, is much deeper than many ministries seem to present it -- not deeper in that it is complicated or hard to understand but deeper in that it is much more sincere, genuine, and a real testimony that we must give to a lost and dying world.

Look at the warning given in II Cor. 5:12 - "For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart." There is a soulwinning cult prevailing today based on the numbers games and built upon peer pressure. Too many men are talking about soulwinning and building ministries while glorying in appearance. What looks good to my peers? What sounds good to my brothers in Christ? What good story can I tell at the next preacher's meeting that will impress them?

Preachers are bad at worrying about appearance. If the Sunday morning church crowd doesn't look good, they worry about what the deacons and people will think. Appearance! What does it look like to others? If the crowd is good, they feel good; if the crowd is small, they feel terrible. What does that have to do with it? Thank the Lord if He gives you a good crowd. Thank the Lord if the crowd is growing and increasing, but preach and minister to whom the Lord gives you.

Don't glory in appearance but in heart. We have to check our motives. Do we do what we do so someone will commend or recognize us, or is it the love of Christ that constrains us? If we are serving for ourselves or to be seen of men, then it is not right no matter how noble the task. You can witness, give the Gospel, leave tracts, and do it all in the flesh. Perhaps you have done some good, but you will not receive any reward from it because you did not do it in heart, but in the flesh for appearance sake. If the motive is not right, then the labor is in vain.

Now let us continue with verse 14 and consider the ministry of reconciliation. "For the love of Christ constraineth us." (There is the right motive: "The love of Christ.") "Because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Wherefore henceforth know we no man after the flesh." If we could always have pure hearts and motives, it would be wonderful. We would not know any man after the flesh. James speaks about the danger of giving recognition to men who have money and power. He warns of respecting the wealthy and despising the poor. The fact that a man is a banker or a millionaire should not make any difference. As Christians we are not to know people after the flesh or give recognition to earthly station.

Notice what else Paul says, "Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." (v. 16) He was here in the flesh, and we knew him in the flesh, but now we know Him no more in the flesh. He is at the right hand of God the Father. He has a new body like we will have when we get our new body. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. 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." This is the soulwinner's work, the ministry of reconciliation.

THE SOULWINNER'S MINISTRY

II Cor. 5:18 - "And all things are of

God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." What is the ministry of reconciliation? Verse 20 - "Now then we are ambassadors for Christ." The ministry of reconciliation is that of an ambassador. What is the difference between an ambassador and one who is a citizen of a country? An ambassador goes to a foreign country to represent his own country. Our citizenship is in heaven. We are ambassadors for Christ here in an alien world. This world is not our home. This is an alien society; Satan is the god of this world. Don't make friends with it. He that is a friend of the world is the enemy of God. We are to have a testimony, a light that shines brightly, and a witness that is clear, and we are to have a ministry of reconciliation. When we meet individuals, we tell them to be reconciled to God. "Won't you be reconciled to God?" "Won't you come to Christ?" "Won't you believe and be saved?"

You are an ambassador. You must remember that. Every morning when you get up you should say, "I am an ambassador. I live in an alien society. This world used to be my home, but the Lord saved me out of it. I am a new creature now. All things are new. My citizenship is now in heaven, and I must try to convert and win others while I am here as an ambassador." Are you a good ambassador? Are you carrying out an ambassador's responsibility witnessing to the glories of our heavenly country, and our wonderful Saviour?

THE SOULWINNER'S MESSAGE

Now look at the message in verse 19. Paul said that Christ "hath committed unto us the word of reconciliation." We know that our ministry is that of an ambassador; now what is our message? Our message is that God was in Christ reconciling the world unto himself, not imputing their trespasses. "Look! God is not going to impute to you your sins. Oh, He's not overlooking them; they have been paid for. Your sins are forgiven in Christ." What a wonderful message! "And hath committed unto us the word of reconciliation. . . we pray you in Christ's stead." Christ is not here in the flesh, now, but we are. We are His ambassadors, and we pray, we plead, we implore you in Christ's stead, "Be ye reconciled to God. Why will ye die? Why will ye be lost? Do you see the burden of soulwinning? Do you see the care and concern for winning souls? What a difference this is from speaking a word or passing out a tract just to quiet your

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conscience or to impress someone. This is genuine!

Here's the message, "He hath made Him to be sin for us." "Christ became sin for us." What a wonderful message to preach! He became sin - my sin, your sin - every dirty thing, every bad thought, every wicked thing we've done. Christ became that sin. He took it on Himself and bore it in His body on the cross. What a message to give a sinner! Not many people seem interested in this kind of Gospel. They want a little shallow message of "easy believism." Brother, that won't cut it! We have to get down to the heart of the matter. "That we might be made the righteousness of God in Him." We, who are sinners, are made the righteousness of God in Him. That's the secret - "In Him." As Colossians 2:10 says, "And ye are complete in Him." Brother, if you're in Christ, you're in. Talk about an "In generation," this is it. In Christ!

THE SOULWINNER'S POINTERS

Now, here are a few pointers if you want to be serious about soulwinning. First of all, we must establish a plan that is natural for us and that we can live with all our lives. We want to be consistent every day, not up today having a revival and then way down tomorrow in a slump. Settle on a plan that you can live with and be effective every day, so you don't have frustrations wondering if you are doing what you ought to be doing. Don't get under the pressures of men. Don't worry whether anybody else does it the way you do it or not. Be sure it is Scriptural, then go about it. Establish a pattern for your life in witnessing; then live and do it all your life consistently.

The second thing is that we must look upon normal contacts as God's opportunities. When you travel and find yourself sitting by someone on a plane, that's an opportunity! God put you there! It is of primary importance when you have the opportunity to be one-on-one with a person for any length of time that you witness to him. If you work in an office with a person that is a primary opportunity. You are not to take the boss' time to witness and then talk pious about witnessing, but on your lunch or coffee break, or wherever possible don't just keep talking about the weather, or baseball, or your garden, or such, but talk about the Lord. Turn the conversation around to learn that person's spiritual condition. Sometimes you may have opportunities to speak to a group, but basically the one-on-one opportunities are primary. Figure this way: when God gives you a contact, that's an

opportunity to witness. When Paul went into town, he didn't go around making opportunities. Whoever he contacted was his opportunity. He let the Lord lead in the where, what, and when. Some folks act as if they are more concerned about souls than God. They act as if they have to make the opportunities. Why do you think God put you here? Why do you think He saved you? Why do you think He puts you in contact with people? It is for the purpose of witnessing. When you have the opportunity of contact -- that's where you ought to witness.

I told the boys who work down at the pool as lifeguards to look for opportunities. Kids come there by the droves, and they are your contacts. Take advantage of the opportunities that God gives you, and He will keep on giving you opportunities. Daily look for and expect opportunities. Put this matter on your prayer list. Ask God every day to give you the opportunity to give someone the Gospel that day. Say it every day; pray it every day. Then after you have prayed it, expect it. Watch for it throughout the day. If you go to town, look for your opportunity at the store, the barber shop, the service station, and other places. Don't you think God wants to give you opportunities? Sometimes we stumble over obvious opportunities because we are looking for something that is high and mighty instead of the opportunity that is right before us.

THE SOULWINNER'S KEYS

Here are some keys: Proper devotional life. You will not be consistent in witnessing, or if you do witness it will be in the flesh, if you don't keep your devotional life up to date. You have to stay in the Word of God. More important than anything else is your fellowship with Him in His Word. Jesus said concerning Mary as she sat at His feet, "One thing is needful: and Mary hath chosen that good part." (Luke 10:42) Spending time with Jesus in His Word, being close to Him, and knowing His heart is the first and most important thing.

Second: Proper prayer life. Praying, not just in the morning before you leave the house, but all day. "Pray without ceasing." If you see a situation developing, you pray, "Lord, I want to be a good witness here. Help me to watch and be careful." Oh, the times we get ourselves into trouble by opening our mouths instead of waiting and asking the Lord what we should say, how we should say it, and what our response should be. Constant, watchful prayer is the key.

Third: Proper manner of life. Have right behavior and right words. Don't listen to or tell dirty jokes. Nobody

will listen to your testimony after you have shared some shady, dirty story or joke. You have already lost your opportunity to be a witness if you allow that sort of thing. Don't listen to or laugh at dirty stories and then turn around and expect to tell the people about the Lord. They will laugh in your face. People have sense enough to know if your life is real as a Christian. They judge your life as to whether it is clean and consistent. We must have the right manner of life and the proper kind of good works. Sometimes we Fundamentalists talk so much about not being saved by good works that we forget that we are supposed to do them as Christians. We are created in Christ Jesus unto good works. Be of help to people, making sure that they understand that you are a Christian and that your labor is in the Lord, and give Him the glory and praise.

Fourth: Avoid peer pressure. Get away from peer pressure that forces you to witness like someone else. The way certain great pastors or men do it is fine if that is their way and God has so led them, but don't try to copy them. You have to be yourself. Really care about people, and don't try to make great impressions on anybody. Just share the Gospel. Let folks know that the Lord saved you, and He can save them. Be a good witness and testimony for Him. We cannot sail through life enjoying the blessings of the Gospel and salvation, claiming to be His followers, without fishing for men. As His followers, the pattern of our life should be that of concern to reach out and win the lost to Him. "For the Son of man is come to seek and to save that which was lost." (Luke 19:10) Jesus said, "Follow me, and I will make you fishers of men."

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