



The PROJECTOR

Dr. Dayton Hobbs, FOUNDED EDITOR

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

A Stark Prediction

Matthew 24:37-39
by Pastor Tod Brainard

“As the days of Noe (Noah) were, so shall also the coming of the Son of man be. For as in the days that there were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”

Recently, I preached a message from this passage to our local church. In my study, I was reminded of a specific line of prediction made by our Lord concerning the end times. The careful student of God’s Word should pay attention to this line of prediction as it is extremely important if we are going to understand the times in which we live.

What characterized the days of Noah? Were they days of great awakening? Were they days of great conviction of sin? Nothing of the sort! They were days of fearful apostasy: days when men and women had turned away from the revelation given after the Fall of man in the Garden. They were also days of commerce and achievement. In the parallel passage of Luke 17 we are told that *“they bought, they sold, they planted, they builded”* (Luke 17:28). These were days when great works of engineering were constructed, and all

prided themselves on their remarkable intelligence. They were also days of great moral and spiritual decline. No moral barrier was left standing.

Genesis 6 gives us an overview of the character and times right before the judgment of the Flood. One of the great takeaways from this chapter is that in Noah’s day there was a complete breaking down of divinely set barriers. All through Scripture, God has been calling His people to walk in holy separation from the world that rejects His testimony. Perusing Genesis 6, one receives this Divine message, that in the day of Noah, dividing lines between the people of God and the enemies of God were no longer recognized. Our Lord commented on this understanding, *“As in the days of Noe were, so shall also the coming of the Son of man be.”*

Noah’s Reality is Our Reality

After 2,000 years of Gospel preaching, instead of the world being converted as Dr. A.T. Pierson used to put it, *“the world has become a little churchy, but the church has become immensely worldly.”* The lines clearly laid down in the Scripture have been deliberately obliterated not only by the enemies of the people of God but also by those who profess to know God. We live in a

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AN UNFINISHED SERMON

Acts 24:25

by the late Dr. J. B. Williams

“And as he reasoned of righteousness, self-control, and judgment to come, Felix trembled and answered, Go thy way for this time; when I have a convenient season, I will call for you.”

It is recorded three times that Paul had an interruption while he was preaching.

1. Acts 20:9: Paul was preaching very late at night, and a young man fell asleep and fell out the window and was killed. Paul restored him to life again. It interrupted the service.

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EDITOR'S DESK

The Heart of Liberty Is the Freedom of Conscience

Guest Editorial by Teddy James

AFA Journal, July 2018

In recent decades, religious liberty has captured headlines on every Christian and conservative platform. Governments of all levels have ignored their God-ordained jurisdictions to bombard America with anti-Christian rulings—all in the name of equality, tolerance, and freedom.

Ironically, a battle over religious liberty would have been foreign to American colonists and the Founding Fathers. Their battles were over the broader category of freedom of conscience.

History of the Freedom of Conscience

America did not plant the tree of the freedom of conscience. However, America is one of the earliest and largest fruits from that tree. "To understand freedom of conscience, we have to go back a lot further than America," David Barton, founder and president of WallBuilders, told AFA Journal. "We must look to John Wycliffe, William Tyndale, and the like. But to understand them, we have to go back to A.D. 391."

The setting is Rome, and Emperor Theodosius is ruling over a unified eastern and western Roman Empire. He would be the last to do so. Theodosius, a Christian, declares that everyone under his domain would either be Christian or be executed. Even though the Roman Empire split after his reign, the unified church and state continued.

"For the next one thousand years, governments told people what doctrines they could believe and

practice," Barton said. "One emperor went so far as to create a crown that would fit over the clerical hat of the era. He literally wore both hats at the same time."

Fast-forward to 1517, and a group of Christians began challenging the status quo. Historians would call this the Protestant Reformation. "During the Reformation," Barton said, "leaders advocated that the state and the church should be two entities. Dividing the two, it was argued, would restore the rights of conscience and rebuild the voluntarism of Christianity."

The Protestant Reformation reached England when King Henry VIII wanted to divorce his wife, and the Pope wouldn't allow it. Henry split from Rome and established the Church of England with himself as its supreme leader. Pilgrims and Puritans objected to this power grab on theological grounds, stating Jesus Christ is the only leader of the church. The result was the crown persecuting the dissenters, leaving them no choice but to find new homelands.

Jurisdictions of Freedom of Conscience

On the shores of the New World, freedom was strengthened but still faced obstacles. "The Pilgrims and Puritans held separate elections for civil and religious offices, recognizing the separation of church and state," Barton said. "But there were

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The PROJECTOR

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FOCUS ON RELIGION

Christopher Dock: Early Colonial Christian Educator (1698–1771)

Christopher Dock was an early Christian educator who immigrated to America in 1718. Having spent four years as a teacher in Germany, he came to America because of the religious freedom enjoyed by the Mennonites in Pennsylvania. After his arrival in Philadelphia, he went to Skippack in Montgomery County, an area of German settlements about twenty miles from Germantown. There he opened a Mennonite school, where he taught for ten years before taking up farming. In 1735, he bought one hundred acres in Salford Township and three years later went back to teaching, this time at two schools simultaneously. He split a six-day teaching week into three days at one school and three at the other, an arrangement that lasted until his death in 1771. He also spent four summers teaching in Germantown in a log meetinghouse. It was there that he excelled in the art of *Fraktur-Schriften*, illuminated manuscripts of Scriptural texts beautifully drawn in color. He used them to decorate the walls of his schoolhouse and gave them as gifts to his students.

Colonial education in the

American colonies in the eighteenth century was left up to the local communities to organize. German pietists were strongly committed to education so that everyone would learn to read religious books and therefore preferred to establish their own schools so that parents would have control of their children's learning. Parents got together to find a place to house the school; then they set the tuition costs and hired the teacher. The school at Skippack for instance was not free; the tuition cost about four to six shillings a week. But some people donated money to help defray the costs of educating the poorer children. Dock believed that no child should be denied an education because he or she could not afford it.

An innovative teacher, Dock emphasized learning for the building of character rather than merely accumulating knowledge. This meant that in addition to the rudiments of reading, writing, and arithmetic, he cared about Bible education and morals, singing, safety, physical and emotional health, and manners. He sought to educate the whole child in the values of the Scriptures. He preferred not to use the harsh and arbitrary punishments that were common in other colonial schools but to control his

classes instead through voice obedience, understanding, and love. He was no pushover, as he made punishments suitable for the misdemeanors and rewarded student progress. He was a model for future teachers and administrators as his materials were published well into the 1900s.

One of Dock's Germantown students was the son of printer Christopher Sauer. Sauer was so impressed with Dock's teaching style that in 1749 he asked Dock to write down his methods in a teaching guide that Sauer would publish. At first, Dock declined the request, but when Sauer composed specific questions for Dock, the teacher complied with the understanding that nothing be published during his lifetime. The questions were put together in manuscript form and finished. However, the manuscript was not published until 1769, when Dock was nearing the end of his life. The topics include enrollment, beginning the school day, teaching prayer, grading, discipline, and the teaching of the alphabet, of numbers, of punctuation, and of love and respect. Two hymns were also added in a section called "Children's Songs or Encouragement for the Children." The *Schulordnung*

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FOUNDER'S FORUM

Ways to Identify the Humanistic Classroom

by the Founding Editor
Dr. Dayton Hobbs

Continued from Last Issue:

5. The constant 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.

(Editor's note: We are seeing this on an unprecedented scale in our time. Secular educators, socialists, leftists, and liberals all seek to remove the memory of the past by verbally destroying and vilifying the people, the philosophies, and beliefs that led to the creation of this country. They especially hate the Biblical concepts followed by the founders, and so they seek to create a social justice narrative of history so as to deny and reject past values and create a new foundation for a utopian/government state. This of course denies to the citizen of the state freedom of conscience, self-governance, and self-sufficiency. The whole idea of utopian existence apart from God is impossible and treacherous. Secular education has always existed to destroy Biblical education and to promote alternatives to God and His Word!)

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 facilitator in this process, often leading the students to the conclusions desired by the secular educators.

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" (*Talks on Teaching*. New York, 1882: 22). He also stated, "Truth should govern the will, and the great work of the teacher is to guide the child in his discoveries of truth" (173). It sounds plausible until you realize that "truth" is self-determined through self-discovery. That kind of "truth" is erroneous and leads to self-destruction.

7. Weak emphasis on academics or the Three R's.

The old methods of drill, memorization, recitation, phonics, handwriting, and oral reading are downgraded, not outright ignored. A great deal of time is taken in areas like social studies (Editor: social justice concepts), community relationships, and

health. Handwriting is not practiced, and often very little opportunity is afforded the student for exercising his or her handwriting by requiring its use in every subject of the curriculum.

8. Constantly changing ideas and methods.

There is a constant search for easier short-cuts which are supposed to do a better job of 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 their students. These ways of identifying as humanistic classroom are intended as a sounding board to assist in examining the classroom and/or the teacher's methods to see if the atheistic philosophies of humanism have affected them. One must always examine himself on a regular basis to review the mechanics and philosophy of teaching employed in Christian education. Ω



Proverb Practicals

by Ludwig Opager

Proverbs 25:2, It is the glory of God to conceal a thing; but the honour of kings is to search out a matter.

The words *glory* and *honor* are from the same Hebrew word, and the words *thing* and *matter* are from the same Hebrew word. This proverb can be stated in this way: **It is the glory of God to conceal a matter; but the glory of kings is to search out a matter.** Put in this fashion it is easier to compare the two parts since there are less variations of words to consider.

We are herein given a direct comparison of a characteristic of God and of the kings of the earth. The *glory* of each comes from opposing interests—God conceals; kings search out. Since God is all-knowing, He has no need to search out a matter. It is His glory that He needs no counselor or teacher. All knowledge, except that which He specifically reveals to His creatures, is concealed by Him. He chooses what to reveal and what to conceal. What He conceals, man has absolutely no ability to discover. Eve thought differently as she ate of the fruit of the tree of the knowledge of good and evil. God intended concealment, but she sought revelation, and, through Adam's fall, sin entered the world. Man is only to know that which God allows him to know. We are to prefer the tree of life to the tree of knowledge.

Job knew this, for he wrote Job 11:7–10, **Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he**

cut off, and shut up, or gather together, then who can hinder him?

God alone decides what He reveals. What glory would belong to a God if all His ways and works were known by those He has created? His wisdom would not be divine if we could understand all His ways. What He has revealed only shows the vastness and the depths of what He has concealed. He allows us only a glimpse of His greatness; the rest He conceals.

We gaze into the heavens only to be astonished at the infinite depth that we cannot see, the end that is concealed. We look at the small things and cannot find the beginnings. The concealed things of His creation declare His eternity. They show His glory; they show His splendor. The concealed things demand worship of God by His creation. The heavens declare His glory. Not only the tiny bit of the heavens are revealed to us, but also the vast heavens are concealed from us: the black holes, the supernovas, the unknown galaxies, the comets with tails of a million miles. These never are allowed in our sight.

Read Job 26:14—**Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?**

We study the Scripture to get the sense of a passage. Our faith may be rewarded with a small understanding. But we soon realize that there is so much we do not understand, so much that is concealed from us until our heart is right for further understanding, for

further light. **“The secret of the Lord is with them that fear him”** (Psalm 25:14).

Romans 11:33 speaks of this—**O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!**

God clothes Himself in mystery so that His children should live by faith. He tells us that it is impossible to please Him without faith. He makes faith possible not only by what He conceals but by what He reveals. In each dispensation, He opens the curtain of heaven to those He saves, and He dispels mysteries to those who have ears to hear. Jesus reveals the Father only to His own. To the rest, the mystery remains. To the rest, the concealment remains.

The kings of the earth, though great among humanity, are infinitely inferior to God. It is their glory or honor to search out a matter. As kings, they are to be diligent to search out everything a king ought to know. They must seek the best counsel and find the wisest men to inform them of the best ways to govern. They must search out the most efficient way to satisfy the needs of their people and in so doing encourage honesty, fairness, and peace. They must search for the facts to discern what is the right thing to do. It is *“the glory of kings to search out a matter.”* *“It is the glory of God to conceal a thing.”*

Ω



(Continued from page 1—A Stark Prediction)

day where the leaders of religious thought talk about the universal fatherhood of God and the universal brotherhood of man which leave no room for the necessity of regeneration. Satan hates to see believers walking separately before the world. He does everything he can do to break down all the barriers and to erase the lines of separation to utterly destroy the church's testimony.

In the days of Noah, there was a great coming together of people who should have never been together at all. Noah was a righteous man, and we are told he was perfect in his generation. There were no mixed marriages (saved with unsaved) in his family. His family walked in separation to God, and God came to him and told him to build an ark to the saving of his house because God was sick of the wickedness of man and would judge with a flood (Genesis 6:14). When the flood came, Noah had a safe refuge.

The Stark Prediction has come true!

The days of Noah were days of corruption and an amalgamation of evil. By way of application, look at our own nation. America has changed greatly in the past 100 years. The highest ideals of people living in 1918 are in stark contrast to the ideals of the present. Now, it was bad in 1918, but it is even worse today. We have sunk as a nation into confusion, violence, and corruption. We have lived to see the laws of our country shamelessly broken on every hand—corruption and violence all about us. Watch the news, and you don't have any idea whether you are seeing what is reality or something made up to fit an agenda. Lawlessness and immorality such as you would never have dreamed play out every day.

Look to any country in the world, and you find loose morality, corrupt concepts of marriage, and all kinds of Satanic lawlessness. The days of Noah are here, my friends!

God said, *"My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years"* (Genesis 6:3). What do these words mean? They mean that God by His Holy Spirit had sought to bring certain influences to bear upon the hearts of men. But we read the following in the book of Job: *"Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood: which said unto God, Depart from us: and what can the Almighty do for them?"* (Job 22:15-17). Eliphaz tells us how wicked men and women acted before the Flood, and it is the way they are acting now.

I grow weary of preachers who refuse to recognize the apostasy of the hour. So many reason that the apostasy is yet in the future. Really? Look at Matthew 24:38-39: *"As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."* Gross, willful ignorance of what was reality!

If ever there was a time when men and women ought to be serious, this is the day! Yet people are running after the culture, the world, the entertainment, and the pleasures of life. You find people all over the world turning away from the things of God and turning to fables (fake news) or devoting

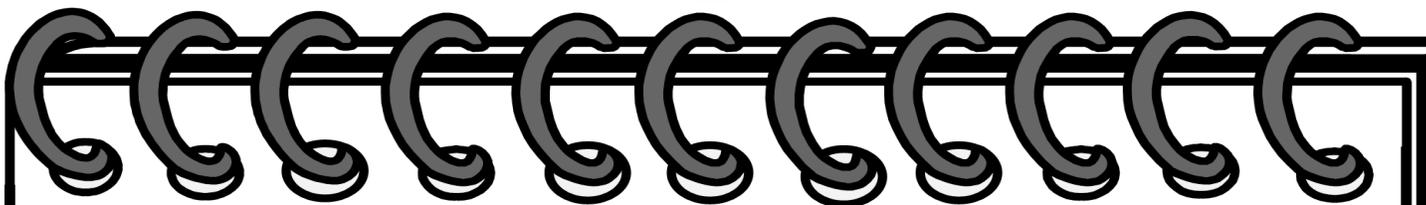
themselves to pleasure in its most extravagant forms—anything to give them a new sensation, a new amusement!

Have you ever thought about the word "amusement"? To "muse" means "to think upon." But in "amuse," the "a" is a negative, so "amuse" means "to not think, to not know because of lack of forethought." We are told that the people *"knew not"* the judgment of the Lord until it happened. In other words, they lived in a state of denial; they were not thinking that consequences would come to them for their God-rejection. *If men and women would just think about this, there is some measure of hope for their salvation.* When the prodigal son came to himself, he said, *"How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"* (Luke 15:17). The prodigal was "thinking" of his true state and the possible solution to his problem. He faced reality for the first time in his life. He returned to his father!

The day of grace is hastening to its end. Consider Noah preparing the ark. When the last day to the last minute came, he had to turn away, leaving all the people outside the ark. God shut the door with Noah and his family, eight total, safely in the ark. Don't ever forget that the hand that shut the door to secure Noah and his family within the ark was the very same hand that shut out the people of Noah's day. It was too late for the ignorant, the willful, and the rejector!

The door is presently open. Will you go to Christ? Or will you die in your sin?

Ω



Teaching Tips

by Doris Peppard

Bible Time

While I was attending a Christian college, I had the opportunity to teach in the faculty children's Sunday school class. The director of the campus Sunday School supervised all of the student teachers and met with us each week to discuss upcoming lessons. One take away for me was that students needed ONE very important concept taught simply and consistently before any other lessons could be fully understood. Because before anyone can fully appreciate the Scriptures, that ONE concept necessary for them was to learn about God and His attributes. This is the beginning of the "milk" spoken about in Scripture. As students will eventually mature and come to understand themselves as being an individual, other Biblical concepts can be built upon that foundation. Children need to start at the beginning and they must **Learn to Fear God**. Proverbs 1:7 states, "The fear of the Lord is the beginning of knowledge," and Psalm 111:10 states "The fear of the Lord is the beginning of wisdom." Therefore, if we are to teach young people Biblical truths, they must first be taught about God.

A few of the attributes of God that children need to learn are that God is Love, the Creator of heaven and earth, Almighty, All-Wise, True, Merciful, Full of Compassion, Holy and Just, God the Father, God the Son and God the Holy Spirit, etc. Teachers can study and prepare for their Bible time by pointing out and emphasizing the character traits of God found in them. Teaching creation is probably the first attribute of God that is taught because God is the Creator. When you get to the stories about the Patriarchs, always find God's attributes and His hand directing the lives and events recorded in Scripture. Make God the "central character" of each story and give Him the glory and give Him the praise due to Him.

When children learn about God, they are more apt to seek a greater understanding of how they "fall short of the glory of God." This in turn will help them come to understand their need of salvation. The Fear of God is at the core of everyone's salvation experience. We must pray for our students and prepare our Bible Time lessons to bring even the youngest of students to appreciate God and His mighty works. Today most of our children's little world is centered on themselves, and they do not know about God until they are taught. Psalm 8:4 says, "What is man, that thou art mindful of him?" Because Humanism is the religion in this culture and pulls children away from God by teaching them to think only about themselves, it is vital that we teach our students about God. In order to combat this pervasive culture, Christian parents and Christian school teachers must teach our students to know and love God and His Son, the Lord Jesus Christ.

Other lessons and Bible principles can be added to benefit our students once they understand that firm foundation to wisdom and knowledge. We can utilize many great hymns that point to God and His majesty. Consider the words to the hymn, ***How Firm A Foundation***.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said—
To you who for refuge to Jesus have fled?

"Fear not, I am with thee—O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand."



(Continued from page 2—Editor's Desk)

Puritan colonies that did not honor the freedom of conscience."

Massachusetts, a Puritan colony, required members to believe and practice Puritan doctrines. If a person believed differently, he was free to do so, but must live somewhere else.

Roger Williams, a Puritan minister, did believe differently and was forced to leave the colony. Subsequently, he founded Rhode Island. "But Roger Williams is just one chapter in a very long book," Barton said. "In America alone, it includes the establishment of Maryland, New Hampshire, and parts of Connecticut." These colonies held to the idea that government existed to protect the rights and liberty of its people, not to guide their religious beliefs and practices. That was the distinct and special role of churches.

"Nothing is secular," Barton said, "but there are [secular and religious] jurisdictions. The temple is not to run the sword because God gave the sword of justice to government." That is not to say someone should get away with just any outrageous thing and claim freedom of conscience.

"Every colony had a provision in regard to rights of conscience. Individuals could not use rights of conscience for licentiousness," Barton said. "In other words, people did not have the

right to have fourteen wives, physically harm others, or undermine the morals of the state." The divide between church and state was strong and stable; they had a symbiotic relationship. The modern era has seen a shrinking of that divide and a weakening of the relationship.

Defending Rights of Conscience

"Right now the American government is crossing jurisdictional lines across the country," Barton said. "It is crossing into territory God ordained for the church, claiming it is within its jurisdiction to tell Christians what they must believe and do. Bakers must bake cakes for ceremonies that would violate their consciences. The same goes for photographers' and florists' [services]." Even though the government has crept across its jurisdictional lines for generations, hope is far from lost.

The first step to restoring freedom of conscience in America is to learn about it. "Knowing what the rights of conscience are will affect what you do and what types of policies you tolerate," Barton said. "When you know the rights of conscience, what they encompass and what they don't, you are prepared not only to defend them but also to practice and assert them."

To learn about the rights of conscience, Barton said, "The old history books are exceptionally

good. They describe the purpose and application of those rights with clarity and approachability."

Reading the old books is important. Modern books focus on freedom of religion instead of freedom of conscience. While it seems subtle, there are real differences. "In the 1700–1800s, we never talked about freedom of religion," Barton said. "We always talked about freedom of conscience." In the 1900s and 2000s, the language changed to freedom of religion. In the 21st century, we are changing it to freedom of worship.

"Each one of these is a smaller subset of the bigger one. Freedom of conscience is the biggest one of all and that is what the First Amendment protects."

If Americans want to see a return to the historical understanding of the rights of conscience, it will begin with disciplined study and learning. That learning must then be applied and exercised. Those applications and exercises will have to be defended. And when this generation has done all this, they will have to teach the next generation to study, exercise, and defend their right of conscience anew. Ω

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our website:**

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(Continued from page 1—An Unfinished Sermon)

2. **Acts 20:32**: At Mars Hill when he touched on the resurrection that was coming, the Greek leaders did not want to hear anymore because it was contrary to their pagan belief. They interrupted the service to declare their discontent.

3. **Acts 24:25**: Felix stopped the Apostle Paul before the sermon was finished.

Felix was a black sheep. He had been born into slavery and gained his freedom. By whatever means available, he worked himself into political power. His wife Drusilla was Jewish; therefore, he knew something of the Jewish religion.

Why did Felix want to hear Paul's message initially?

Several reasons could be given:

1. Maybe he was curious as to the full meaning of Christianity. The day before, he had heard Paul speak and could have been drawn to hear more.
2. Maybe he was a bored, restless soul. Life had lost some of its meaning to him. The name "Felix" means "hazy, unclear." Events and circumstances may have caused him to be disgusted with life.
3. For sure it was for material gain. Verse 26 says that he had hoped to get money from Paul.

A bribe from Paul to purchase his freedom would be acceptable to the Romans.

4. We could hope that Felix truly had a hungry heart. Perhaps he wanted what Paul had, but this can be ruled out since he stopped short of receiving the truth. The message was convicting and specifically calling him to make a decision that would affect his life.

Look at Paul's Message

Paul's message was a clear presentation of the Gospel, designed to show Felix his spiritual condition as God saw him. All Gospel presentations should be so designed. In John 16, the Lord gave part of the ministry of the Holy Spirit with man when the Gospel is presented: (1) **The Spirit would reprove the world of sin** [convict them of their guilt] (v. 8); (2) **The Spirit would convict the world of righteousness** [the lack of that which God requires] (vs. 8). To live with God in eternity requires a perfect righteousness. The "good news" is that God supplies this requirement by imparting the righteousness of Jesus Christ to all those who believe on Him (II Cor. 5:21). Since Christ is the righteousness of God, and He left earth for heaven, it is necessary to receive Him by faith, since He is at the throne of God, the Father (I John 2:1).

(3) **The Holy Spirit convicts of judgment**. Satan, the instigator of sin, is defeated, and his sentence will be carried out at the end of the millennial reign (Rev. 20:10). The unsaved sinners will likewise share the Lake of Fire with Satan forever. Felix was accountable to God, and he realized it but offered the phony excuse that he would consider it later.

The Effects of Paul's Unfinished Sermon

One would have expected that Felix would have laughed at him, but he did not. Felix did two things: (1) **He Trembled**—Greek: **ἐμφοβος** "trembling, terrified"—Felix was completely shaken to his core. Bible preaching is designed to "shake up" the sinner about his lost condition so that he will seek the Lord while He may be found. Acts 10:43, *"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."* Felix knew that Paul was right in his message. (2) **Felix Stopped the Preacher**—Had Felix not stopped him, Paul would have finished the Gospel message by telling him about Christ. Christ could have met all his needs completely. Felix made a very serious mistake. He delayed; he put off, he would attend to the matter later. As far as we know, he never came to faith in Christ.

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(Continued from page 9—An Unfinished Sermon)

Paul a few years later died and went into the presence of the Lord, where he has been ever since. Felix died a few years later and, to the best of our knowledge, went into the flames of an eternal hell. What a pity! He was so close to an everlasting life and let it drift away forever.

Why Felix Failed

- (1) It wasn't because of ignorance.
- (2) It wasn't because he was beyond redemption. It would have been an easy task for the Lord.
- (3) Though greatly moved, Felix was not willing to obey the Gospel.
- (4) He did not act at the proper

moment in time when the opportunity was given.

The religious leaders of Jerusalem make a similar mistake while Christ was presenting Himself to them. The Lord made a prediction of Jerusalem's destruction because they failed to obey when opportunity was given. To Jerusalem, He said, "*And shall lay thee even with the ground, and thy children within thee; and they shall not leave one stone upon another, because thou knewest not the time of thy visitation*" (Luke 19:44). In 70 A.D., this literally happened. This is a very serious matter. There is a deadline when God wants sinners to move at His invitation.

"For he saith, I have heard

thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2).

Note these facts:

- (1) Life is uncertain.
- (2) Death is sure.
- (3) Eternity is a long time without any relief.
- (4) Salvation is offered on God's timetable, not yours.

643 times the Bible says "come." You may come as you are when He calls, but you cannot remain as you are. God gives a gracious invitation. God has a gracious attitude. However, God will not be mocked.

Ω

(Continued from page 3—Focus on Religion)

(School Management) was the first publication in America on school management. The book is important not only for its description of Dock's teaching methodology but also for what it reveals about colonial Mennonite family life.

Dock also wrote several articles for the religious magazine *Ein Geistliches Magazien* (A Spiritual Magazine) published by Christopher Sauer, Jr., who succeeded his father. The most famous of these were "A Hundred Necessary Rules of Conduct for Children" and "A Hundred Christian Rules for

Children." The rules of conduct covered appropriate behavior for children at home, school, church, and other public places, while the Christian rules advised children on their relationships to God, to their neighbors, and to themselves. Dock also wrote at least two hymns, possibly six, for the magazine. These were included in the 1803 Mennonite hymnal *Kleine Geistliche Harfe* and later editions.

Dock advocated that discipline in the school house should grow from a heart of Christian love, and he encouraged teachers in his articles to be simple, direct, and

understanding, rather than harsh and overbearing. He prayed each evening that he might be forgiven for any injustices or neglect he might have committed that day as well as for his children. In that posture he died and was found the next morning in the schoolhouse.

Information for this article was taken from Gerald C. Studer's book entitled, *Christopher Dock: Colonial Schoolmaster: A Biography and Writings of Christopher Dock* (Scottsdale, PA: Herald Press, 1993). Ω



Stars
of the Morning

LITTLE LOST DOG

A Story for You

by "Aunt Carolyn"

No one could ever be happier with a puppy than Brad was with this cute little ball of fur and wiggles! It looked like a rag and was always wiggling, and thus he was named Raggles! As he grew, it seemed he was never still. He would race around the yard with Brad, jump into his lap if he sat down a minute, lick his face until Brad giggled with delight, or tug at his pants leg to make him get up and play. The two became inseparable—almost.

There was just one problem. Raggles had a wandering spirit. He loved to explore the other side of the fence, the other side of the gate, down the stairs, or in the garage. Wherever he wasn't was where he wanted to be! His curious little mind took him anywhere and everywhere, right or wrong. Brad would stand a board in the ground and fill in dirt around it to close a hole under the fence where Raggles dug out, but he soon would find another place to dig and squirm out again. It was nothing to brag about, but Raggles became quite an escape artist.

If things got very quiet, Brad knew Mr. Raggles was gone. He would walk the street clapping his hands, calling and whistling for his dog. Sometimes Raggles would come running, but sometimes he was nowhere to be found until he finally came home panting and hassling, triumphant in his adventures and expeditions.

"Raggles," Brad warned, "someday you are going to get in trouble wandering away from home. There are dangers out there you know nothing about. You think you can roam anywhere you want, but you may stray into big trouble someday!"

Raggles just wagged his tail as if to say, "Aw, don't worry about me, Pal. I'm just having a good time. I'll be okay."

They went to the store together, played in the woods, and waded in the creek. Sometimes Raggles wandered off alone, but he would come back home, at least by suppertime.

Then one evening Raggles didn't come home. Brad waited, filled the doggy dish for supper, and waited again. Outside he called, "Raggles! Where are you,

boy? Come on! It's time for supper!" Brad walked the road, looking far and wide. He called and whistled, but no Raggles showed! Even darkness didn't bring him in. Brad's parents reassured him that the pup would be all right. He would come home, or they would find him in the morning.

Brad could hardly sleep for worrying about his dog. Where could he be? Why did he go off so far? He had to be hungry; he might be hurt. What if he got hit? What if someone stole him? What if..." Oh, Brad couldn't bear to think of it all! He pulled the covers up over his head as if to hide from his fears.

At dawn, Brad was out again looking and calling, but no Raggles! Mother and Dad helped search for a while, but they had to work. They couldn't spend the day looking for a self-willed, disobedient dog that wouldn't come when he was called.

Brad put signs on posts and fences: "LOST DOG. REWARD. Call Brad." Brad would give all the money in his piggy bank! He had to find Raggles!

The next day came and went! "Oh, please, Raggles, come home! Where are you?" Brad muttered. Wherever he was, he was hungry! He needed food and water! He was away from the safety, protection, and provision of home, away from the love of home, away from the fun and company of home. It was terrible to be lost! "Oh, poor Raggles!" Brad swiped away his tears on his sleeve. Oh, he had to find Raggles!

On the third day, Brad had looked everywhere and had asked everyone he could about his dog.

No answer came. Brad was sick with worry. It seemed all hope was gone. Then he heard a weak yipe. There it was again. He looked up the driveway, and what did he see but a bedraggled, tattered, and very sad looking little dog. "Oh, Raggles! Where have you been? You did come home! Oh, Raggles, I love you!" And Brad hugged the dog hard enough to squash him until all of a sudden he turned him loose! "Oh, Raggles! You didn't!" It was plain to see what had happened! It was clear to tell where he had been!

(Continued on page 12)

