



The PROJECTOR

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

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CONTINUED FROM LAST MONTH

DIVINE EFFICACY OF PRAYER

By Arthur T. Pierson

INTERCESSION

There is one aspect of prayer to which particular attention needs to be called, because it is strongly emphasized in the Word, and because it is least used in our daily life, namely, *intercession*.

This word, with what underlies it, has a very unique use and meaning in Scripture. It differs from supplication, first in this, that supplication has mainly reference to the suppliant and his own supply; and again, because intercession not only concerns others, but largely implies the need of direct Divine interposition. There are many prayers that, in their answer, allow our co-operation and imply our activity. When we pray, "Give us this day our daily bread," we go to work to earn the bread for which we pray. That is God's law. When we ask God to deliver us from the evil one, we expect to be sober and vigilant, and resist the adversary. This is right; but our activity in many other matters hinders the full display of God's power, and hence also our impression of His working. The deepest convictions of God's prayer-answering are therefore wrought in cases where, in the nature of things, we are precluded from all activity in promoting the result.

The Word of God teaches us that intercession with God is most necessary in cases where man is most powerless. Elijah is held before us as a great intercessor, and the one example given is his prayer for rain. Yet in this case he could only pray; there was nothing else he could do to unlock the heavens after three years and a half of drought. And is there not a touch

See p. 3

PRINCIPLES OF BIBLICAL METHODS

BY DR. DAYTON HOBBS



The material written in the area of Christian Education is scarce. Too often we have tried to "Christianize" the world's methods instead of searching for the Biblical way. Much of this has been done either of necessity or ignorance, but it is time we stopped following the humanistic ways and begin to establish both a curriculum and methods based upon the Christian philosophy of education—the Bible way.

BIBLE PRINCIPLES THAT AFFECT METHODS

Perhaps if we can identify some Bible principles that are obvious to us all, we might be able to identify more clearly methods that are obviously Biblical and therefore methods that should be incorporated into our Christian schools.

ORDER

I Corinthians 14:40 — "Let all things be done decently and in order." Actually this verse, properly understood, encompasses the entire process of Christian Education. Order! Our God is a God of order. Confusion is one of the chief works of the Devil. There are three important things we learn from this verse which will directly affect our methodology. First, all things are to be done. That is, we are to complete what we start. "Finish the job," carry through to completion those things that are established as necessary to the proper education of the child. Unfinished projects, homework, or class assignments will develop bad habits in the child that will carry over into Christian service in adult life. We have seen far too much of

the fruit of this failure in the lives of Christian workers in recent years.

The second thing this verse tells us is that all things are to be done "decently." This word may also be translated "gracefully" or "in a proper manner." The contrast is to the shameful and improper way in which the unbelievers do things. This word is translated "honestly" in Rom. 13:13, and in I Thess. 4:12 it is translated "honestly," in contrast to idleness, which would be a bad testimony to unbelievers. We get the idea from this word then that things are to be done with thought and purpose. Diligence is important and our accomplishments should be a testimony to those without.

The third instruction of this verse is the one that probably has the most profound effect upon our methodology: "in order." This word means "an arranging," or "arrangement." Obviously this word will have a tremendous effect on the appearances of our classrooms, the manner in which we organize the instructional program and the students. This verse then could be translated thus: "Let all things be done in a proper manner and with orderly arrangement."

In October of 1954, after graduating as a preacher boy from Bob Jones University the previous spring, I received a call from our County School Superintendent asking me if I would be interested in teaching. School had been under way for a little more than a month and a young man who was teaching a seventh grade class in a rural

See p. 7

Editor's Desk

From time to time we are asked questions concerning our doctrinal position on certain matters. As the pastor of Grace Fellowship Church, which I founded almost 29 years ago, I am very much aware of the importance of sound doctrine. Below is our doctrinal statement containing the basics of our position. If there are specific questions on areas not covered, we would be glad to answer your questions concerning them.

DOCTRINAL STATEMENT

WORD OF GOD

We believe in the plenary, verbal inspiration of the Scriptures in the original autographs, both the Old and the New Testaments. We believe the Scriptures to be inerrant and our sole authority for both faith and practice.

GOD

We believe in one God, eternally existent in three persons: the Father, the Son, and the Holy Spirit. God is spirit and they that worship Him must worship Him "in spirit and in truth."

JESUS CHRIST

We believe that Jesus Christ is God manifest in the flesh. We believe in His incarnation; His virgin birth; His sinless life; His miracles; His vicarious death on the cross and the shedding of His blood to atone for the sins of mankind; His bodily resurrection from the tomb; His ascension to the right hand of the Father where He is presently making intercession for transgressors; His imminent rapture of the Church; and His visible, personal return in power and glory.

HOLY SPIRIT

We believe the Holy Spirit indwells every believer from the moment of his salvation. The work of the Holy Spirit is to testify of the Lord Jesus Christ as He guides the believer into all truth.

MAN

We believe that man was created by the direct act of God— in God's

image and likeness. Due to man's fall into sin in the Garden of Eden, man's godly image became marred and his nature polluted. Every man is born into the world totally depraved and in need of salvation.

SALVATION

We believe that the salvation of sinners is by grace through faith in the shed blood of Jesus Christ. The regeneration of repentant sinners by the Holy Spirit is absolutely essential, and puts the sinner in right standing before God.

SANCTIFICATION

We believe sanctification is a process whereby believers in Christ are made partakers in holiness through the power of the Holy Spirit. Full sanctification will not be realized until the Christian is taken home to heaven. We stand opposed to the charismatic movement and its errors in the promotion of speaking in tongues, faith healing, and violation of the principles of separation.

LOCAL CHURCH

We believe the Lord Jesus Christ instituted the local church to carry out His ministry on earth. The church's responsibility is to perpetuate the Gospel of Jesus Christ through preaching, teaching, missions, personal evangelism, and education. We practice the ordinances of the Lord's Supper and believer's baptism by immersion; however, we do not require baptism as a basis for fellowship. We believe and try to faithfully practice separation from all worldliness, false doctrine, and from brethren who walk disorderly (for the purpose of their restoration).

If you are in agreement with this statement, we invite you to have a part in this ministry by supporting The PROJECTOR with your tax-deductible gifts and by encouraging others to subscribe.

We Get Letters...

Dear Sir:

--In renewal of my subscription. You have a fine newspaper. I loan it to others who, along with me, agree with your articles -- (100%, nearly always).

Thank you for standing for The Truth!

Sincerely -- in
Our Lord and
Saviour -- Jesus
Christ,
Mrs. H. M.
Morrison, CO

Dear Mr. Hobbs:

Re: "Failures of Individualized Instruction."

Perhaps I have not read as carefully as I should. Our children have the choice of attending an ACE school or the public school. Are you suggesting it is better to send them to the public school? This is how I have understood you.

Thank you for your comments.

Sincerely,
Mrs. H. E.
Spencerville, OH

Our Reply

Dear Mrs. E.:

Thank you for your letter of February 27th. I am not sure I understand your conclusion that you only have the choice of attending an ACE school or the public schools. First, I certainly did not suggest this in the article. I would appreciate your indicating where or how I suggested that it is better to send your children to public school. Mrs. E., my responsibility is presenting the truth and the facts as I see them. It is your or maybe I should say your husband's and your responsibility what you do with that truth. I could think of a couple of possibilities:

(1) You might see if your husband might talk with your pastor about the possibility of eliminating individualized instruction from the school's curriculum:

(2) Failing that, see if your husband along with some others might not be able to get a school started that does not use such humanistic methods.

If I can be of further help, please let me know.

Sincerely,
Dayton Hobbs
Editor

MUSCLES TO FLY

Learn a lesson from the butterfly. One day a friend of ours saw one, shuddering on the sidewalk, locked in a seemingly hopeless struggle to free itself from its now-useless cocoon. Feeling pity, he took a pocket knife, carefully cut away the cocoon and set the butterfly free. To his dismay, it lay on the sidewalk, convulsed weakly for a while, and died.

A biologist told him later, "That was the worst thing you could have done! A butterfly needs that struggle to develop the muscles to fly. By robbing him of the struggle, you made him too weak to live."

— From WORD OF TRUTH

The PROJECTOR

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Focus
On
Religion
BY

PETER J. FOXX

TROUBLES AT TEMPLE

For some time now, Tennessee Temple Schools has not been known for taking a strong separatist stand on the issues facing Fundamentalism. However, it would be difficult not to retain appreciation for the school and its founder and president, Dr. Lee Roberson. Dr. Roberson's love for the souls of men and his tremendous contribution over the years to the local church cannot be questioned. His weakness in the area of Scriptural separation, however, is creating serious problems.

Tennessee Temple has been plagued with poor judgment in its associations and affiliations. Her nemesis is about to strike again with the appearance of Bill MacDougall at the spring Bible conference of Tennessee Temple College. MacDougall is obviously no friend of Fundamentalism as documented by Dr. G. Archer Weniger in the March 11, 1980 issue of the BLU-PRINT:

Singer Bill MacDougall will lead the music for the Tennessee Temple College Bible conference coming up April 20-27. Mr. MacDougall was one of the original Old Fashioned Revival Hour quartet. He has been for many years a violent opponent of the Fundamental separatists of Northern California, especially of the San Francisco Baptist Seminary. He is a thoroughgoing supporter of the CBA, CBHMS, CBFMS, the Denver Seminary, and such institutions. Other speakers for this conference: Dr. Lehman Strauss of the Biola Hour, Dr. Greg Dixon of Indianapolis, Dr. Fred Brown, Dr. Walter Handford, and Dr. Raymond Barber. MacDougall served for years on the Board of the Northern California CBA which formally condemned the S.F. Baptist Theological Seminary and declared it out of bounds.

Perhaps the administration at Temple was unaware of MacDougall's associations and activities. Even so, one is forced to wonder on what basis invitations were issued to some of the other featured speakers such as Lehman Strauss and Greg

From p. 1

DIVINE EFFICACY OF PRAYER

of Divine poetry in the form in which the answer came? The rising cloud took the shape of "a man's hand," as though to assure the prophet how God saw and heeded the suppliant hand raised to Him in prayer! Daniel was powerless to move the king or reverse his decree; all he could do was to "desire mercies of the God of heaven concerning this secret;" and it was because he could do nothing else, could not even guess at the interpretation, inasmuch as he knew not even the dream — that it became absolutely sure, when both the dream and its meaning were made known, that God had interposed, and so even the heathen king himself saw, felt, and confessed.

All through history certain crises have arisen when the help of man was utterly vain. To the formal Christian, the carnal disciple, the unbelieving soul, this fact, that there is nothing that man could do, makes prayer seem almost a folly, perhaps a farce, a waste of breath. But to those who best know God, man's extremity is God's opportunity, and human helplessness becomes not a reason for the silence of despair, but the argument for praying in faith. Invariably those whose faith in prayer is supernaturally strong are those who have most proved that God has wrought,

Dixon. Were there no eyebrows raised or questions asked?

On the other side of the coin, it is of concern to see Dr. Walter Handford's name on the conference program. Perhaps Dr. Handford, pastor of Southside Baptist Church in Greenville, South Carolina was unaware that MacDougall was leading the singing. Did he inquire about those with whom he would share the platform?

Life is certainly simpler when one stays within the fences of militant Fundamentalism. There are still plenty of sound song leaders and preachers with strong separatist positions. It is not necessary to select ones with questionable credentials. There are several sound Bible conferences at which to preach without getting involved in embarrassing and damaging situations. Above the door in my office is a sign with an old saying of Dr. Bob Jones, Sr.'s — "When in doubt play safe." That's still pretty good advice.

by their conscious compulsory cessation of all their own efforts as vain and hopeless.

George Muller set out to prove to a half-believing Church and an unbelieving world that God does directly answer prayer; and to do this he purposely abstained from all the ordinary and otherwise legitimate methods of appeal, or of active effort to secure the housing, clothing and feeding of thousands of orphans. Hudson Taylor undertook to put missionaries into Inland China by dependence solely upon God, asking no collections and even refusing them in connection with public meetings, lest such meetings should be construed as appeals for help. He and his co-workers accustomed themselves to lay all wants before the Lord, and to expect the answer, and answer always came and still comes. The study of missionary history reveals the fact that, at the very times when, in utter despair of any help but God's there has been believing prayer, the interposition of God has been most conspicuously seen — how could it be most conspicuous except amid such conditions?

Every church ought to be a prayer circle; but this will not be so long as we wait for the whole Church, as a body, to move together. The mass of professing Christians have too little hold on God to enter heartily into such holy agreement. To all who yearn for a revival of the prayer-spirit we suggest that in every congregation a prayer circle be formed, without regard to numbers. Let any pastor unite with himself any man or woman in whom he discerns marks of peculiar spiritual life and power, and without publicity or any direct effort to enlarge the little company, begin with such to lay before God any matter demanding special Divine guidance and help. Without any public invitation which might draw unprepared people into a formal association — it will be found that the Holy Spirit will enlarge the circle as He fits others, or finds others fit, to enter it — and thus, quietly and without observation, the little company of praying souls will grow as fast as God means it shall. Let a record be kept of every definite petition laid before God — for such a prayer circle should be only with reference to very definite matters — and as God interposes and answers follow let the record of His interposition be

Stars of the Morning

By "Aunt Carolyn"

Death Plot Thwarted



Paul sighed deeply and leaned back against the prison wall. The prison was hot and close; it was hard to breathe the stale air in the musty prison. Paul's body ached from the rough treatment of the past two days. He was feverish, and his back and shoulders were swollen and raw from the merciless beatings he had received. Now he lay in the darkness waiting to see what would be done with him next. How desperately, how urgently he had wanted to bring the Gospel of the Lord Jesus Christ to Jerusalem, but when he arrived, this was the reception he received!

As Paul closed his eyes in the darkness, he recounted in his mind the snowballing chain of events that had brought him to this dismal place. The desire of his heart had been to bring to the Jews in Jerusalem the wonderful news that the Messiah, for whom they had looked so long, had really come. Traveling to Jerusalem had been a long ordeal, and when he had arrived, he had wasted no time in getting to his business.

He went to the Temple and began preaching the Gospel. His clear message caused such hatred and anger that the Jews mobbed Paul, and dragged him out of the Temple to kill him. The noise of the uproar brought the Roman Captain and soldiers to the scene. In the tense moments that followed, Paul was allowed to speak in his own defense from the castle steps. As he gave his testimony and defense of the Gospel before the multitude, he told how on his way to Damascus as a persecutor or "this way," as he called it, the Lord Jesus Christ had struck him from heaven with a light and had spoken to him. He told how wonderfully he had been converted and then how he had gone across the nation telling people of the Lord Jesus Christ. He told the Jewish leaders that the very One whom they had crucified was indeed the Son of God. He was

the Messiah, the only One who could save them from their sins! He testified that even though he once had been just like those Jews there, had persecuted Christians, even watched Stephen martyred for Christ, his life now was given to preaching the Gospel, even to the Gentiles. GENTILES! That word was like dynamite to the Jews! They would hear no more! A frenzied tumult broke out.

Confounded to know what caused the riot, the Captain demanded Paul be taken into the castle and beaten! He would find out one way or another what this uproar was all about! But when the Captain learned that Paul was a Roman citizen, he dared not whip him or even question him further.

The next day, Paul was brought before the Sanhedrin, that fearful self-righteous body appointed to judge religious matters. Without hesitation, Paul began to preach the Gospel, especially concerning the resurrection. The Jews went into a frenzy. They would have no more of this talk! At last the soldiers, fearing Paul would be literally pulled to pieces, rescued him out of the crowd and took him to the castle prison.

Oh, Paul's faithfulness to the Lord Jesus Christ had brought him to a fearful and terrible place. If he had been a lesser man, he would have been discouraged and ready to quit. Rejected by those to whom he had come to preach, treated as a criminal and renegade, left alone by every man — yet God did not forsake His servant. Paul had company that night! He had a guest with more "clout" than any earthly ruler. Paul indeed entertained Royalty that night, for "the Lord stood by him!" The Lord himself cheered and encouraged Paul in the way. Jerusalem — Rome — Paul was willing as long as God led the way.

"But now," wondered Paul as he leaned against the prison wall, "what will the next move be?"

Then he heard a quiet rattling at the prison bars. What could that be? He looked toward the bars in the darkness and saw the form of a young boy. Why, it was his nephew! How in the world did the lad get into this place?

"Psst, psst, Uncle Paul?" Paul leaned over near the prison bars and put his ear close. "Uncle Paul," the boy whispered. "I have to tell you something! I heard some terrible news. There are some men who are going to ..."

"What?" breathed Paul. Cautiously, he whispered again in Paul's ear. Paul breathed deeply and gripped the prison bars. In a

forced whisper he asked, "Are you sure?"

"Yes, I'm sure! I know it is true! They are going to ..."

Paul called the jailer and earnestly said, "Please take this boy to see the Chief Captain. He has an important message."

Quickly the boy was taken to the Captain, who took the lad by the hand and led him aside privately. "Now what's so important? What is it you have to tell me, boy?" And what the boy told him made the Captain's eyes get big and his heart pound.

"No!"

"Yes, sir, it is true!"

"Are you sure?"

"Yes, sir, I heard it with my own ears!"

"Do you mean to tell me that that bunch of so-called religious leaders have ganged up on this Paul, whoever he is?"

It was true! Forty of the Jewish leaders, priests, and elders had made a vow that they would not eat until Paul was dead! In fact, they intended to ask the Chief Captain to send Paul down to the council the next day, pretending that they wanted to question him, but instead they planned to ambush him and kill him.

The Captain thought deeply a moment. "So that's their idea, huh?" He paused, then motioned the boy to be gone. "Thank you, boy! Thank you for the warning. Don't you breathe a word of it to anybody! Now be gone with you!" The boy slipped out into the darkness and hurried home.

The evening passed slowly, but the Captain planned his counterplot carefully and outsmarted those forty rebels. In the middle of the night, he sent two centurions, two hundred soldiers, seventy horsemen, and two hundred spearmen to escort Paul personally to Caesarea! What a procession it must have been, and there in the center of it all was Paul, completely protected by the huge army!

I doubt if any of those wicked Jews who planned the conspiracy kept their vow forever, and they must have felt mighty sheepish and foolish the next time they sat down to supper after such bold and flagrant boasts of what they would do to Paul! They had not counted on God having a small obedient boy at the right place at the right time to overhear their fiendish plot. They had not counted on the Lord, who not only stood by Paul in prison, but on the highway, in the castle, before governors and kings, and wherever God led!



The Other Side

with Dave Johnson

Usury

With inflation on the rise and prime interest rates going over the 18% mark, many people are using terminology which they never needed nor understood before. Today, almost everybody talks about inflation, recession, credit controls, depression, etc., and even the biblical term, usury, is finding its way into the news columns.

Usury, of course, is another word for interest paid on borrowed money; and the Bible, particularly the Old Testament, has a great deal to say about the subject. In Proverbs 28:8, the word "usury" is linked with the term "unjust gain." I would presume that ever since man learned that he could make money by charging interest on a loan, unjust gain was soon to follow. States today have usury laws for this reason. Recently, however, the usury laws have become rather antiquated because of the inflation rate. Remember, the rate of interest must be higher than the rate of inflation or there is no gain, never mind unjust gain.

In a recent Sunday School lesson on "Christian Principles of Business" from the book of Proverbs, the subject of usury was briefly touched upon and my interest sent me to the Word of God in search of the answer to this question— "What does the Bible teach concerning God's people charging usury to each other?"

The prevailing opinion among laymen is that excessive interest is wrong, but interest that is within the "legal rate" is perfectly moral and just. That opinion sounds good; however, it is not taught in Scripture. "What's the difference?" some may ask. Bear with me and I think the difference will become perfectly clear.

The word usury is used 21 times in the Old Testament (four different Hebrew words) and two times in the New Testament (one Greek word). According to Strong's Concordance and the Westminster Dictionary of the Bible (1898), usury refers to interest paid on borrowed money. The above mentioned dictionary goes on to say "The word is used in its primary sense, without any imputa-

tion that the interest is excessive in amount or above the legal rate."

SAINTS AND STRANGERS

If the word usury refers to excessive interest, Deuteronomy 23:20 would teach that it is permissible to cheat a lost person but not a fellow Christian. Of course, that is not what the verse teaches: "Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury." Why? The verse continues, "That the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it."

Our Pilgrim ancestors had a common practice of referring to themselves as Saints and to lost people as Strangers. No doubt this practice was based on verses such as Deuteronomy 23:20. This verse, if applied to Christians today, teaches that we may not lend money to other Christians if we charge interest, but it is permissible to charge interest to the lost (strangers). The Bible does teach in Exodus 22:26 that a loan to a brother Christian may necessitate the holding of some type of collateral as a constant reminder of the debt as well as to insure repayment.

Another interesting verse regarding usury is found in Jeremiah 15:10. The prophet bemoans the fact that all men curse him. When he considers the reason for this curse which he evidently cannot understand, he examines a possible cause for such an attitude. Jeremiah concludes that only one thing could bring the curse of his fellow man and exclaims, "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me."

The prophet Ezekiel, in the eighteenth chapter of his writings, mentions usury in a similar manner. That is, lending to a brother with usury brings a curse; not doing so brings a blessing.

It would appear that excessive usury is always sinful whether it be between strangers or between Saints and strangers. Excessive interest on a loan would be any unusually high amount of interest rate whether it be lawful or not. Any interest between two Saints is wrong, and excessive interest would be doubly wrong. The only reference to usury in the New Testament is found in Luke 19:23 when Jesus gives the parable of the ten pounds. This usage is well in keeping with Old Testament teachings on the subject.

The wicked servant is rebuked in this account for not putting his money into the bank in order to gain interest.

What then constitutes a loan? What is interest? What is excessive interest?

A loan is when you place your money at the disposal of somebody else for a period of time. If that person pays you interest, you become richer at the end of the appointed time. If the rate of interest is much higher than the normal rate of interest (higher than a bank or finance company), excessive interest is being charged.

How does this effect the average Christian who is not involved in such activities? First, let me point out that everyone who has a savings account in a bank or credit union is involved.

When you have an interest bearing account at the bank, you are in fact lending money to the bank upon usury. If you purchase U.S. government savings bonds, you are in fact lending money to the government upon usury. In the above cases, you have not violated the commands of Scripture. However, if you have purchased a bond from a church, you are in fact lending money to God's people.

Could it be that the whole practice of a church selling bonds to its members or other Christians is a violation of God's usury laws? It certainly is something to consider.



From p. 4

Death Plot

Paul was delivered to Caesarea safely. How marvelously God worked to protect His servant who had a job to do for Him. Paul went through some difficult days for the testimony of the Gospel, but through it all, the Lord stood with him!

The Gospel is a precious treasure—that Jesus Christ died for our sins, was buried, and that He rose again. He is living now, and we must answer to Him. The fact that He died for your sins is all important, and you must trust the Lord Jesus Christ as your Savior. Paul spent his life telling that message. If you are already a Christian, dedicate your life to the Lord as Paul did. Don't live for self; be willing to give your life to giving the Gospel.

If you are yet unsaved, receive the Gospel message now. "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

From p. 3

DIVINE EFFICACY OF PRAYER

carefully kept, that it may become a new inspiration both to praise and to believing prayer. Such a resort to united intercession we have ourselves known to transform a whole church, remove dissensions, rectify errors, secure harmony and unity, and promote Holy Spirit administration and spiritual life and growth beyond all other possible devices. If in any church the pastor is unhappily not a man who could or would lead in such a movement, let two or three disciples who feel the need and have the faith meet and begin, perhaps, by praying for him. In this matter there should be no waiting for anybody else; if there be but one believer who has power with God let such a one begin intercessory prayer. God will bring to the side of such an intercessor, in His own time and way, others whom He has made ready to act as supplicants.

Not long since, in a church in Scotland, a minister suddenly began to preach with unprecedented power. The whole congregation was aroused and sinners marvelously saved. He himself did not understand the new endowment. In a dream of the night it was strangely suggested to him that the whole blessing was traceable to one poor old woman who was stone deaf, but who came regularly to church, and being unable to hear a word, spent all the time in prayer for the preacher and individual hearers. In the biography of Charles G. Finney similar facts are recorded of "Father Nash," Abel Cleary, and others.

Examples might be multiplied indefinitely. But the one thing we would make prominent is this: God is summoning His people to prayer. He wills that "men pray everywhere, lifting up holy hands without wrath and doubting;" that, first of all, supplication, prayers, intercessions, and giving of thanks be made for all men. (I Tim. 2:8.) If this be done first of all, every other most blessed result will follow. God waits to be asked. In Him are the fountains of blessing and He puts at the disposal of His praying saints all their abundance; they are, however, sealed fountains to the ungodly and the unbelieving. There is one key that always unlocks even heaven's gates; one secret that puts connecting channels between those eternal fountains and ourselves. That key, that secret, is prevailing prayer.

God has no greater controversy with His people today than this, that with boundless promises to believing prayer there are so few who actually give themselves unto intercession. This is represented as being a matter even of Divine wonderment:

*And there is none that calleth upon Thy name,
That stirreth up himself to take hold of Thee" (Isa. 64:7).*

TRUE PRAYER

Our Lord taught a great lesson in Matthew 18:19. He said: "If two of you shall agree (sympthonize) on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." The agreement referred to is not that of a mere human covenant, nor even sympathy; it is symphony. Symphony is agreement of sounds in a musical chord, and depends upon fixed laws of harmony. It can not be secured by any arbitrary arrangement. One cannot lay his fingers accidentally or carelessly upon the keys of a musical instrument and produce symphony of sounds. Such touch may evoke only intolerable discord, unless regulated by a knowledge of the principles of harmony. Nay, there is even a deeper necessity, namely, that the keys touched shall themselves be in tune with the whole instrument. Two conditions, then, are needful; first, that a skilful hand shall put the whole instrument in tune; and then that an equally skilful hand shall touch keys which are capable of producing together what is called "a true chord."

This language evinces Divine design. He is teaching a great lesson on the mystery of prayer, which likewise demands two great conditions; first, that the praying soul shall be in harmony with God Himself; and then that those who unite in prayer shall, because of such unity with Him, be in harmony with each other. There must be, therefore, back of all prevailing supplication and intercession one who, with infinite skill, tunes the keys into accord with His own ear; and then touches them, like a master musician, so that they respond together to His will and give forth the chord which is in His mind.

No true philosophy of prayer can ever be framed which does not include these conditions. Many have false conception of what prayer is.

To them it is merely asking for what one wants. But this may be so far from God's standard as to lack the first essentials of prayer. It may be asking something to consume it upon our own lusts. We are to ask "in the name" of Christ. But that is not simply using His name in prayer. The name is the nature; it expresses the character, and is equivalent to the person. To ask in Christ's name is to come to God, as identified with the very person of Christ. A wife makes a purchase in her husband's name. Literally, she uses his name, not her own. She says, "I am Mrs. A _____," which means, "I am his wife, identified with his personality, character, wealth, commercial credit, and business standing." To go to God in Christ's name is to claim identity with Christ as a member of His body, one with Him before the Father, and having in Him a right to the Father's gifts, a right to draw on the Father's infinite resources.

Again, we are told that, if we ask anything "according to His will," He heareth us. But what is asking according to His will but ceasing to ask according to our own self-will? Here the impulse is not human, but essentially Divine. It implies a knowledge of His will, an insight into His own mind, and a sympathy with His purpose. Now is this possible unless by the Holy Spirit we are brought into such fellowship with God as that He can guide us in judgment and yearning, and teach us His way? He is indeed "able to do exceeding abundantly above all that we ask or think," but it is "according to His power which worketh in us." If that power work not in us first, how can it work for us, in answered prayer?

In order to gain higher results, wrought for the Church or the world, in answer to supplication, there must first be deeper results wrought in the believer by the Holy Spirit. In other words, *there must be a higher type of personal holiness if there is to be a higher measure of power in prayer.* The carnal mind does not fall into harmony with God, does not even see and perceive His mind, and hence the carnally-minded disciple can not discern the will of God in prayer, but is continually hindered and hampered by mistaking self-impelled petitions for divinely inspired prayers, confounding what self-will craves with what is spiritually needful and Scripturally warranted.

God is calling His people to a revival of *faith in the Divine efficacy of prayer.*

Our Lord teaches us that the prayer of faith has the power of a

see p. 7

From p. 1

From p. 6

Principles of Biblical Methods

school had decided to leave teaching, thus creating the opening that began my career in education. I was available, as the independent church I had begun here in my home county was very small and unable to provide any support; however, I was not particularly interested in teaching. I explained to the Superintendent that the only education courses I had taken in college were Christian Education courses (Sunday School Administration, etc.), and that although I had a Bachelor's Degree, I was hardly prepared to teach. He assured me that he would get me a temporary certificate and that if I chose to stay in education I could get six hours toward my permanent certificate every year and continue to teach until my permanent certification was obtained. With this assurance, I went to the school on Monday morning expecting to observe for a few days, at least until I caught on to procedure if nothing more. To my surprise, when I walked into that classroom of 38 seventh graders, the young man who had been their teacher said simply, "Here is the gradebook, and here are the textbooks." He then turned and left, leaving me with my heart in my throat, not knowing what to say or do. I'm sure, looking back, that I probably did not do the greatest job in the world academically that year, but I quickly drew from the practical philosophy given me by Dr. Bob Jones, Sr. and that year I formed my basic philosophy of education, which with some refinement, I still hold today. That same day I put the verse I Cor. 14:40, "Let all things be done decently and in order," on the blackboard, and a few days later my wife, while visiting the classroom, put the verse on in two-colored chalk. I only taught in that school one year, but 14 years later, when that school room was remodeled and new blackboards were put up, that verse was still on the old blackboard just as my wife had printed it. For 14 years each teacher had carefully washed and erased around it. That, of course, speaks of the respect those teachers in that rural school had for the Word of God, but it also speaks of the durability of the truth contained in that verse. It contains the basics of a Christian Philosophy of Education.

Order is obvious in all of God's creation and is basic to good teaching. Order sets a quiet and tranquil atmosphere in the class-

room, giving the students a feeling of confidence and security and thereby establishing a climate conducive to learning.

NEXT MONTH

DR. HOBBS WILL DISCUSS:

- "AUTHORITARIAN"
- "REPETITION"
- "THE EAR AND CHRISTIAN EDUCATION"
- "THE EAR IN THE LEARNING PROCESS"
- "SCRIPTURE CONCERNING THE EAR"

DIVINE EFFICACY OF PRAYER

fiat or a Divine decree. God said sublimely, "Let light be!" and light was. The Lord Jesus Christ says: "If ye have faith as a grain of mustard seed" — in which, however small, is the possibility and potency of life — "ye shall say to this mountain, Be thou removed; or to this sycamore tree, Be thou plucked up by the root, and it shall obey you." This is the language not of petition, but of decree. It is, in some sort, a laying hold on Omnipotence, so that nothing is impossible to the praying soul.

When we reach such heights of teaching and compare them with the low level of our life we are struck dumb with amazement, first at the astounding possibilities of faith, as put before us, and then at the equally astounding impossibilities which unbelief substitutes for the offered omnipotence of supplication. When we think of the possible heights of intercession we seem

See p. 8



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From p. 7

Placement Service

CHRISTIAN SCHOOL TEACHERS NEEDED at all grade levels and subjects, for new K-12 traditional school, beginning Fall, 1980. Call (219) 293-3225 or write: First Baptist Church, 1145 W. Center, Essexville, MI 48732.

TEACHERS NEEDED FOR 1980-81 SCHOOL year at all grade levels (K-12). Contact: S. M. Kelley, Principal, Meadowood Christian Academy, Sarasota, FL 33582 or (813)371-3230.

TEACHERS WANTED: EMMANUEL CHRISTIAN Academy, Winchester, Virginia needs High School, Jr. High, and Elementary teachers for the 1980-81 school year. Write or call Wm. Chester Rickard, new principal, 1816 Tryon Road, New Bern, NC 28560, (919) 638-6566, or contact Pastor Daniel Morris, Emmanuel Baptist Church, Winchester, VA 22601, (703) 662-1395.

TEACHERS WANTED FOR THE 1980-81 school year - Girls' Coach, Girls' P.E., Junior High and Senior High Science, Senior High Social Studies, English, Yearbook and Newspaper Advisor, and Fourth Grade. Quality school which is a ministry of Calvary Baptist Church - fundamental and independent - with 360 students in K-12. Located in Disney area. Calvary Baptist Christian School, 631 South Dillard Street, Winter Garden, FL 32787.

MECHANIC NEEDED AT ONCE TO WORK ON school buses and other vehicles. Contact Mr. Ludwig Opager at Santa Rosa Christian School, P.O. Box 643, Milton, FL 32570 or (904) 623-4671.

FAIRHAVEN BAPTIST COLLEGE AND FAIRHAVEN CHRISTIAN ACADEMY. Needed for 1980-81 school year, teachers for math, science, English, and elementary grades. Must be soul-winner and separated. Write: Dr. Roger Voegtlin, MR Box 345, Chesterton, IN 46304.

TEACHERS NEEDED FOR GROWING, aggressive, fundamental Christian School for 1980-81 academic year. Elementary grades 1, 2, and 6. Secondary math, English, and science. Contact Vernon F. Hammond, Principal, Bethany Christian School, 2601 John R Road, Troy, MI 48084.

DIVINE EFFICACY OF PRAYER

again to hear the saintly McCheyne crying out: "Do everything in earnest! If it is worth doing, then do it with all your might. Above all, keep much in the presence of God; never see the face of man till you have seen His face." That is the preparation of prayer, prevailing first with God to enable us to prevail with man. Jacobi must have been thinking along these lines when he said: "My watchword, and that of my reason, is not I, but One who is more and better than I; One who is entirely different from what I am—I mean God. I neither am, nor care to be, if He is not!" It is prayer that makes God real—the highest reality and verity; and that sends us back into the world with the conviction and consciousness that He is, and is in us, mighty to work in us, and through us, as instruments, so that nothing shall be impossible to the instrument, because of the Workman, back of it, who holds and wields the weapon.

The power of such prayer defies all competition or imitation by the most perfect forms of liturgy. Who can copy or canvass the imprisoned flame of a priceless gem with mere brush and pigments! Or counterfeit the photosphere of the sun with yellow chalk! There is a flame of God which prayer lights within; there is a glow and light and heat in the life which can be kindled only by a coal from the golden altar which is before the throne. It is only the few who find their way thither and know the enkindling power; but to those few the Church and the world owe mighty upheavals and outpourings. (Rev. 8.)

We cannot make up for lack of praying by excess of working. In fact working without praying is a sort of practical atheism, for it leaves out God. It is the prayer that prepares for work, that arms us for the warfare, that furnishes us for the activity. It behooves us, studying intently the promises to prayer, to say unto the Lord: "This being Thy word, I will henceforth live as a man of prayer and claim my privilege and use my power as an intercessor."

Here is the highest identification with the Son of God. It is almost being admitted to a sort of fellowship in His mediatorial work! During this dispensation His work is mainly intercession. He calls us to take a subordinate part in the holy office, standing, like Phinehas, between the living and the

dead to stay the plague; like Elijah, between heaven and earth to unlock heaven's flood-gates of blessing and command the fire and flood of God! Is this true? Then what can be more awful and august than such dignity and majesty of privilege! Ignatius welcomes the Numidian lion in the arena, saying: "I am grain of God; I must be ground between the teeth of lions to make bread for God's people." He felt in the hour of martyrdom the privilege of joining his dying Lord in a sacrifice that Bushnell would call "vicarious."

Who will join the risen Lord in a service of intercession? The greatest difficulty in the way of practical conversion of men may not be in God's eyes so much a barrier of ungodliness among the heathen as a barrier of unbelief among His own disciples!

The sixteenth century was great in painters, the seventeenth in philosophers, the eighteenth in writers, the nineteenth in preachers and inventors; God grant that the twentieth may be forever historically memorable as the century of intercessors.



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