

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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THE FAILURES OF INDIVIDUALIZED INSTRUCTION

Dr. Dayton Hobbs

In previous articles, we have pointed out several things about Individualized Instruction:

1. The methodology behind it is humanistic, denying the fact of man's sinfulness, and building a program of education on the fallacy that the child is basically good and will act in his own best interest in being the agent of his own education.

2. The difference between "individual attention," where the teacher attempts to meet the needs of each individual child to help keep him up with the rest of the class, and "individualized instruction," where these differences in the achievement level of students is not looked upon as a thing to be eliminated by bringing the slow

learner up to the class level, but a thing to be emphasized by allowing each student to have a programmed system of self-instruction.

3. The father of the ideas, methods, and early systems of individualized instruction was B. F. Skinner, the noted Harvard psychologist. His behavioristic methods, based on animal experiments, constitute the heart of the system.

In this article, I would like to examine the basic fallacies of Individualized Instruction from an educational point of view. Man's systems never accomplish their goals when they are not based upon truth. Jesus Christ is truth incarnate, and each new idea, method, or system of man, leaving out the

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Orville and Anna McVay Scholarship

Santa Rosa Christian College is glad to announce the receipt of a \$150,000 contribution in honor of Mr. and Mrs. O. R. McVay. The gift is provided in the form of a scholarship fund, The Orville & Anna McVay Scholarship, to provide an opportunity for worthy students of merit and need to attend Santa Rosa Christian College. The fund will be restricted to \$12,000 per year in scholarships and is designed to aid students with college expenses, by providing scholarship grants in conjunction with job opportunities at Santa Rosa Christian College. It is particularly designated to benefit worthy, low-income and minority students. Information is available through the college registrar's office.

Mr. and Mrs. O. R. McVay are the parents of Carolyn Hobbs (Mrs. Dayton Hobbs). They have been faithful supporters of the ministry through the years. Mr. McVay went to be with the Lord last June at age 90. Mrs. McVay, now 86, still lives in Kansas. Their interest and concern for young people and for the Lord's work, as carried on through the Scholarship, will be a great blessing to many young people.

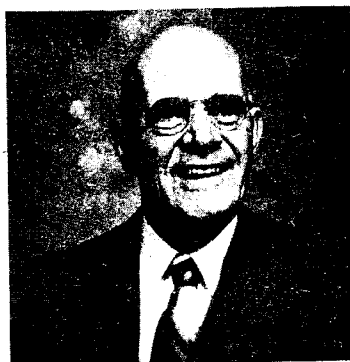


The first current trend in the church is the trend to MIX THINGS WHICH ESSENTIALLY DIFFER. I believe that God is saying to every pastor in His church today, "Don't try to mix things which essentially differ." One of the foundational passages of Scripture in this connection is Mark 2:21 and 22. In that passage the Lord Jesus said: "No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is

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MIXING THINGS THAT ESSENTIALLY DIFFER

Rev. Frank H. Sells
Bible Teacher and
Conference Speaker



Rev. Frank Sells, Bible Teacher and Evangelist, reveals tremendous insight into the problems facing Fundamentalism in this message. Discernment of his quality is rare today. It comes from walking a path in obedience to the Word of God, caring not for the plaudits of men, but desiring only to please the Lord Jesus Christ. This message is not intended to soothe but to stir up! Some will become angry and offended at its forthright truth, while others will be blessed and encouraged in the Good Fight of Faith. — Editor

The Fundamentalist movement is dear to my heart, and I believe that it is under great attack from Satan. I often think that modernism is a great fault of the church, but today "orthodox modernism" is doing far more harm than modernism. An orthodox modernist is one who

signs an orthodox doctrinal statement and preaches messages that sound orthodox, but at the same time he accepts the underlying tenets of the modernist. I want to talk with you about two current trends in the church that I believe are filled with orthodox modernism.

Editor's Desk

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This edition of The PROJECTOR marks the beginning of our ninth year of publication. We praise the Lord for His blessings upon the ministry and for the opportunity He has afforded us to speak to the issues of the day. We would certainly appreciate hearing from you if you appreciate and enjoy The PROJECTOR. Why not take the time to sit down and drop us a line.

We begin an article in this issue of The PROJECTOR by Rev. Frank Sells, a Bible teacher and evangelist of many years. You won't want to miss next month's edition when he deals with the problems involved in Bill Gothard's Basic Youth Conflicts.

In this edition, I continue dealing with the problems involved in individualized instruction. These articles, when complete, will be combined with our previously published book on teaching methods.

All of us here on The PROJECTOR staff hope that you will have a fruitful and prosperous new year.

We Get Letters...

Dear Dr. Hobbs:

I want to commend Mr. Peter J. Foxx for his excellent evaluation in the November 1979 issue of The Projector on "Discouragement In The Ranks."

I agree that Dr. Truman Dollar has done us a great service in forthrightly dealing with the issues. However, Mr. Foxx is absolutely correct in saying that Dr. Dollar is wrong in his evaluation of what he calls "the failure of legalism." By sharp, clear contrast, Mr. Foxx is absolutely correct in his evaluation.

Thank you for the timely article. Mr. Foxx hits the nail right on the head!! I would that every Bible believing pastor and Christian worker would read the article.

Sincerely in Christ,
L. R. E.
Cedar Rapids, IA

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MIXING THINGS THAT ESSENTIALLY DIFFER

MIXING ROMAN CATHOLICISM
WITH BIBLE CHRISTIANITY

made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles." Now the context of this passage shows that the Lord Jesus is talking against the danger of mixing legalism (self-trust) with faith, and He is saying, "Don't try to mix those things together." Of course, the message is very clear in some of its applications. Don't try to mix legalism with grace. But I think the principle is even far more reaching than that. The principle is — Don't try to mix things which essentially differ. All through the years of church history the church of Christ has gotten into great difficulty by trying to mix things which essentially differ. I don't know how many of you have studied much about gnosticism in the history of the early church. Gnosticism was very dangerous, because it tried to mix things which essentially differ. It mixed oriental philosophy, Greek philosophy, a little bit of Judaism with a little bit of the Bible, and all those things mixed together have a great appeal to people. You realize that error is complicated, because it is the refuge from truth. Truth is simple, and since it is simple it makes its demand upon our wills, so when something is making its demands upon our wills we run away to that which is complicated.

What does this word suggest to your mind? Scholasticism! The theology of the middle ages is often referred to as scholasticism. For a good many years, whenever I thought about scholasticism I thought of it in terms of wild ideas. Some of the scholastic theologians spent hours arguing about such questions as, "How many angels can dance on the point of a needle." The more I meditate on it the more I realize the danger of scholasticism is not wild ideas like that, but that it was an effort to mix the teachings of the Bible with the philosophy of Aristotle, and because those men mixed those things together, it is no wonder that later they got into all sorts of wild ideas. Now in order to bring this right down and make it practical, I want to mention FOUR DEFINITE WAYS in which we try to mix things that essentially differ.

The first way is by mixing Roman Catholicism with Bible Christianity. Do you men take opportunity today to hit hard against Roman Catholicism? Many years ago I read this statement, and the longer I live the more I realize the truthfulness of it — "If we don't watch, we are going to have to fight the battle of the Protestant Reformation all over again." Indeed, it is true. The fact is that many who seem to be Christians, certainly professing Christians, and so-called ministers of Christ, are trying to mix Roman Catholicism with Bible Christianity. Of course, the difference is that Bible Christianity teaches the all-sufficiency of Christ. Roman Catholicism teaches the insufficiency of Christ; Christ is not enough. It teaches that we need Christ plus the Virgin Mary, plus the Pope, plus the Priest, plus the angels, plus, plus, plus. That is the great evil we call Galatianism, because the book of Galatians was written in order to combat it. For years I have referred to the Roman Catholic religion as the Roman Catholic Church. I try now not to do it. Roman Catholicism and Protestantism — Bible Christianity — are two entirely different religions. I talk now about the Roman Catholic RELIGION and not the Roman Catholic Church. It is distressing how many, who have called themselves Protestants, are mixing Roman Catholicism all the time. I suppose many of you along with myself took a strong stand against Key 73. Key 73 is no longer with us officially, but Key 73 is still with us actually. And it will be with us for a long time, because in Key 73 Catholics, Protestants, Modernists, and everybody under the sun went together, and as they expressed it, "Did their own thing!"

For years I put independent missions somewhat on a pedestal, but some of these independent societies that call themselves faith missions are filled with this mixture of truth and error and with this effort to mix things that are essentially different.


Not long ago I read an article in one of the independent missionary journals. The article said that

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The PROJECTOR

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*Focus
On
Religion*

BY
PETER J. FOXX

**Dr. Greg Dixon
FEATURED SPEAKER
AT JAMES ROBISON
BIBLE CONFERENCE**

Dr. Greg Dixon, Pastor of the Indianapolis Baptist Temple, is listed on the official brochure of the 1980 James Robison Bible Conference as one of the featured speakers. The Conference dates are January 23-26. With the exception of Dixon, the Conference is loaded with men having impeccable Southern Baptist credentials. Robison is, of course, a noted Southern Baptist evangelist. Other speakers include Convention President Adrian Rogers, W. A. Criswell, E. V. Hill, and Peter Lord.

How did a supposedly independent, fundamental, Baptist become yoked with a group of thorough-going Southern Baptists? It happened because open fellowship and cooperation with conservative Southern Baptist churches and pastors is now acceptable to much of the leadership of the Baptist Bible Fellowship. Southern Baptists such as E. J. Daniels and W. A. Criswell have moved freely in BBF circles for several years now. The next logical step is for Baptist Bible preachers to begin to minister to Southern Baptist congregations, which is exactly what is now taking place.

Baptist beware! Do not simply listen to what your leaders say; watch what they do and where they go. Greg Dixon did not wander into the Southern Baptist camp by mistake. He joined hands with those directly linked to apostasy on purpose. Baptist Bible Fellowship preachers undoubtedly encouraged him. It is the direction the leaders of the Fellowship obviously want to go. Unless a cry of protest from the rank and file of independent Baptists is heard soon, it will be too late — another fundamentalist group will have been swallowed by the enemy.

From p. 1

INDIVIDUALIZED INSTRUCTION

source of truth, Jesus Christ, is doomed to an increasing degree of failure. In his book, "What Is Faith?", J. Gresham Machen said, *An outstanding feature of contemporary education in these spheres is the growth of ignorance; pedagogic theory and the growth of ignorance have gone hand in hand.*

*The undergraduate student of the present day is being told that he need not take notes on what he hears in class, that the exercise of the memory is a rather childish and mechanical thing, and that what he is really in college to do is to think for himself and to unify his world. He usually makes a poor business of unifying his world. And the reason is clear. He does not succeed in unifying his world for the simple reason that he has no world to unify. He has not acquired a knowledge of a sufficient number of facts in order even to learn the method of putting facts together. He is being told to practise the business of mental digestion; but the trouble is that he has no food to digest. The modern student, contrary to what is often said, is really being starved for want of facts.*¹

Machen charges that pedagogic theory or teaching methods and the growth of ignorance have gone hand in hand. I believe the charge is valid. It is no accident that with each new teaching method or series of teaching methods it is harder to teach truth and genuine knowledge. Humanistic teaching methods are the enemy of true teaching; that is, Biblical teaching. Machen made this statement in the early 1920's; we have had at least 55 years of decay since that time.

WHOLE CLASS METHOD

Individualized Instruction came about partially as a reaction against the Whole Class method of teaching. *Educators, reacting against whole-class instruction, proposed alternative organizational patterns that geared curriculum to the needs, interests, and abilities of each child.*²

Elissa Brockley, an elementary teacher from Wingdale, N.Y., in an article that appeared in the May/June 1979 edition of TEACHER entitled "Individualization (Literally) Gave Me a Headache!" reveals how she started out as a first year teacher with Individualization, and after three years of frustration she found the whole class method of instruction not only more efficient and effective,

but better able to help her as a classroom teacher do a better job of giving individual attention to students. She opens the article by stating, *After several years of teaching I have found that some of the "truths" learned in elementary education courses are simply textbook examples of what an "ideal" classroom should be. But they have little meaning when tested in real-life situations. Individualizing instruction is one of these "truths."*³ Concerning the fact that she didn't quit teaching after her first year, she states, *Miraculously enough, I didn't give up in despair after that first year. Jobs just aren't that easy to find, and I hate to admit defeat, anyway. So the following year, I resolved to spend more time with the whole class.*⁴

Through her experience of changing from Individualization to Whole Class teaching, she developed some rather strong convictions about the benefits of the Whole Class method. *I believe, too, that working more often as a whole class gives the children a stronger feeling of unity and companionship. It's not such a negative thing (as I'd been taught) for a child to have to contend in the same group with others who can grasp new material easily. And it's not so bad for another child to have to listen to a reexplanation of a concept that he or she understood immediately. These are unavoidable occurrences in any group situation and children may as well realize early on that academic abilities vary as much as personalities or the color of hair. What's more, they may just see that a classmate who flounders in one area excels in another. All of this is vital to education.*

*And actually, having more time to get to know and enjoy the children makes you a better individualizer, in the truest sense of the word.*⁵ Her final evaluation of the two methods is contained in her final statement of the article,

*I don't know if college professors are still spouting quite as vehemently the virtues of individualized instruction and being as critical of whole-class activities. I do know that the former can be a drastic time-waster and the latter an efficient and effective method. How else could this story have had a happy ending? Two years ago my headache would have prevented me from writing it!*⁶

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The Other Side

with Dave Johnson

WELFARE!

Not long ago, my attention was called to a newspaper article in which Ann Landers gave advice to a woman who was being ridiculed for using food stamps in the grocery store. It seems as though this poor woman, after separation from her husband, was forced to work at two full time jobs in order to make ends meet. Exhausted from all the hard work, she decided to go to college to "equip myself for a position with a future." At this time, she claims that there was no choice but to go on food stamps. She goes on to tell Ann Landers that, "we would just about starve to death if we didn't have government help. I am a proud person and such comments (ridicule from other people in the check-out line) are humiliating." Ann's answer? They are clods — answer them with silence! Ann further implies that if people knew the facts in such situations, they would not ridicule welfare recipients.

We are living in a day when confusion and ignorance abound on the subject of welfare. Welfare is not only un-American, and un-constitutional, but it is also un-Christian and un-Biblical. It is bad enough to see an unbeliever on welfare, but when a Christian is on the government dole, things are in a sad state of affairs.

Welfare is indirect stealing. When a person takes money from the government in the form of stamps, subsidies, or cash, charity is not involved at all. The government gets its money from people who are forced, by threat of imprisonment, to pay taxes. Now some taxes are just and proper. The government needs some money for legitimate government functions, but buying groceries for one person at the expense of another person is not a legitimate government function.

The reason for the abundance of welfare recipients today is the loss of moral character among the citizens. Widespread welfare has a tendency to erase from everyone's conscience the distinction between justice and injustice. People soon come to believe that everything that

is legal or lawful is also morally just and proper. Most Christians can recognize that a law which makes murder of unborn babies legal is not morally right, but many of these same people fail to recognize that a law which makes stealing legal is not morally right either.

Perhaps we need to get our definitions straight. Charity is when a person chooses to give a portion of his material wealth to another person. Stealing is when a person is compelled by force to give his material wealth to another person. The force can be a gun or knife in the ribs along some dark street, or it can be a law passed by a socialistic congress. Stealing falls into two categories. Some stealing is punishable by law and some stealing is protected by law. The government can put a nice legitimate sounding title on the program, but it is still stealing.

But what about the truly destitute? What would happen if we didn't have food stamps and other "wealth transfer" programs? The Bible has the answer to that question. Our founding fathers saw no need to include welfare in our Constitution, because they mistakenly believed that our country would continue in the Biblical principles on which it was founded.

The Bible states in Lev. 23:22, "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God." Similar verses in Deut. 24:19-21 and chapter 2 of Ruth go into more detail on the subject. Obviously, we are not all employed in the farming business which is spoken of in God's Word, but the principles still apply. Please notice that the recipient of the food in Leviticus had to do some work. The land owner did not give him a can of food from the pantry shelf. This of course is in keeping with Paul's teaching in II Thess. 3:10, "That if any would not work, neither should he eat."

If a person is not capable of doing any work, that decision is up to the land owner and is done on an individual basis. There is not much room for "welfare fraud" in this kind of a system.

There are many good Christian folks who don't understand these basic principles because they have been brainwashed by the government schools, TV, and other news media, etc. These people are easily persuaded to take part in the multitude of government programs which involve legal stealing. These people

are not only receiving stolen property, but they are also taking money to which a long government string is attached. Eventually this string will be the rope which binds or even hangs Christian people (symbolically speaking, of course).

Let's point out at this time that there is a difference between compulsory programs such as social security, and those programs which are sought out and applied for by the individual. When a welfare state forces a program upon a citizen, it is not the same thing as actively seeking such things as food stamps, unemployment compensation, energy subsidies, etc.

Perhaps the most subtle of all government welfare programs is the housing subsidies program which is now the nation's most rapidly growing welfare expense. According to the WASHINGTON POST, housing subsidies cost taxpayers \$2 billion a year, five years ago. This has now risen to \$5 billion, and in a few years will skyrocket to \$10 billion. The Office of Management and Budget predicts that by 1984 "housing welfare will cost nearly as much as food stamps." In a more recent report, governmental sources said that Pres. Carter will request budget authority of \$32 billion for subsidized housing in the budget for fiscal 1981, which begins October 1. Congressional approval of the request would amount to a \$26.7 billion increase in subsidies.

Is it sinful for Christians to be involved in these programs? I believe that it is. It is a lack of faith on the part of the believer, unless it is done in ignorance. The Bible tells us that we are to live by faith and that whatsoever is not of faith is sin — Rom. 14:23.

Should God's people ever be on welfare? Not according to the Psalmist, who declares in Psalm 37:25-27, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore."



Stars of the Morning

By "Aunt Carolyn"

Better
Than
Asbestos



King Nebuchadnezzar swept his great robes around him as he mounted the platform built for the day's festivities. Pride swelled in his heart as he looked before him and saw that grand image pointing heavenward like a spiral to the sky. Ninety feet tall and covered with gold, it glistened like a needle in the sun. When the sun blazed against it, the bright light made the king squint. Oh, how it thrilled his heart when he realized that image was a monument to HIM, and when people viewed it, they would think of HIM, Nebuchadnezzar, THE GREAT!

Now many monuments are built to heroes after they are dead. When a nation realizes what great deeds a man did for his country, the people often honor him by building a monument in his memory. But Nebuchadnezzar could not wait for that. Perhaps he wasn't so sure that the people thought that highly of him or that they would even desire to build a monument to his memory. At least he made sure of it all before he died. He put down the religious beliefs of all his people and vowed to bring them all together around his image. They would all have this ONE GOD and one worship.

The great ninety-foot spire out in the middle of the plain of Dura sparkled and glowed and could be seen for miles around. The months of work by architects, engineers, carpenters, and slaves were now complete. This was "THE DAY." Though it was a great and solemn day, no invitations had been issued as for other royal affairs. There was no polite "R.S.V.P." to answer. In fact, no one had a choice in the matter. Everyone had received official orders to be there, bodily, and in full dress for the occasion. The people also received a further command — when the royal orchestra played a certain fanfare, EVERYBODY in the land was to fall to his knees and bow and worship before the image. It wasn't a matter of choice — whether you wanted to

worship the King or whether you would be true to your God. It was a matter of, "Either you'll bow or you'll burn!", for the King had a great furnace built and anyone who disobeyed his word would be thrown into the fiery furnace.

The crowd gathered and everyone stood in awesome silence. The herald gave the King's final command for the ceremony to begin. "When you hear the opening fanfare of the orchestra, all are commanded to fall down and worship the image. Whoever does not fall down and worship shall be cast into the burning fiery furnace."

The conductor raised his baton. The crowd waited in expectancy. Suddenly the silence was broken by the loud burst of music. As far as the eye could see, like a great wave of the sea, people, great and small, fell to the ground with their faces to the earth, bowing before the image. I say EVERYBODY, but LOOK! Off in the distance...well, it looks as if there are three men standing straight up. Are they deaf? Didn't they hear the King's commandment? Didn't they hear the music? Surely they could see that everyone else had bowed down, so they should bow, too. What's the matter? Have they lost their senses? They know that if they defy the King's word they will surely be killed. But there they stand — straight and tall as if their knees were starched.

Now the music was blasting. One of the King's choice servants said, "Pardon me, Sire, I'm not trying to be a tattle-tale, but there are three fellows back there — some Jews — who say they worship the God of Heaven and will not bow."

The King flew into a rage to think that anyone would disobey HIS word! He ordered them to come forward.

"Can it be true that you will not serve my gods nor worship the golden image? — Now boys, I'm going to give you one more chance. When the music plays, I want you to BOW! Bite the dust, boys! Bow before my image! Conductor, strike up the band!"

The three men stood firm and replied, "Oh, King, you can give us another chance if you like, but — we're NOT going to bow. Our loyalty is only to the true God of Heaven. Our God is able to deliver us out of the fiery furnace if it is His will, but whether He delivers us or not, we will not honor or worship or give any allegiance to any false god. So strike up the music if you like, but we are NOT going to bow." My! What backbone and bravery it took.

The King was so angry his face turned red. He hardly looked like

himself he was so enraged. He shouted, "Heat up that furnace seven times hotter than it has ever been before, and throw them in it!"

He commanded his strongest soldiers to carry out the orders. He would see that there was no chance for these rebels to escape. One soldier grabbed their hands and one grabbed their feet and, — "ah-one — ah-two-oo-oo — ah-three-eee!", and into the fire they went, tied up tightly so they would burn faster and feel more pain with all their clothes bound against their flesh. The fire was so hot it leaped out of the furnace and instantly killed the strong soldiers.

Then the King leaned back on the throne. How mighty and powerful he felt. How smug he felt, thinking that life and death were in his command; but his surge of pride was cut short as he looked toward the burning furnace. What he saw made him lean forward in amazement. He stood up to see better. "Counsellor! Counsellor! Did we throw three men into the fiery furnace?"

"Yes, Sire, of course, of course! What's wrong, Sire?"

"Look!" shouted the King. What he saw caused his knees to grow weak and his face to drain into whiteness. He said, "We threw in THREE MEN BOUND tightly, but I see FOUR MEN LOOSE, walking around in the furnace as if it were air-conditioned, and the fourth looks like the Son of God!"

Then the King cried, "Open the furnace!" He called to Shadrach, Meshach, and Abednego to come out. With great joy those three young men walked out — straight, tall, and unruffled, with a calmness that only the Lord Jesus Christ Himself can give. There they stood as clean as a whistle. Their clothes were as neat as if they had just come from the cleaners. Their hair was not even singed. They didn't smell like smoke. They didn't even work up a sweat in all that fire! God's Son Himself had actually gone into the fire with them. God's protection was better than an asbestos suit or any fire extinguisher ever could be.

All the officers and politicians were so excited they forgot all about the king's image of gold and gathered around Shadrach, Meshach, and Abednego to get a look at those men over whose bodies the vicious fire had no power.

When King Nebuchadnezzar finally regained his composure, he pronounced a new decree. "From now on no one dares say anything against

From p. 3

INDIVIDUALIZED INSTRUCTION

In an article that appeared in *EDUCATIONAL LEADERSHIP* for the month of February, 1977, entitled "The Cult of Individualized Instruction," George Weber, Associate Director of the Council for Basic Education of Washington, D.C., deals with some of the problems of Individualized Instruction. He categorizes what he terms informal and formal attempts at individualization. The informal attempts, as he describes them, will be seen to be what we term attempts at giving individual attention to students — a worthy goal of every classroom teacher. The formal attempts that Weber describes are the programmed attempts at individualized instruction. Weber says, *The various attempts at individualized instruction fall into two general categories: informal and formal. In the informal type, the teacher tries to stay alert to the fact that some learners need more time to master a particular skill, body of knowledge, or understanding, while others need less. For the fast learners, the teacher provides additional challenges to reduce boredom. For the slower students, the teacher gives extra practice or drill — or just more time. The teacher also recognizes that a student who is having trouble learning something in a given way may benefit from a different tack. Different illustrations of principles and specifically designed homework often help. Many good teachers have allowed these practices for years and continue to do so.*

In the formal systems of individualized instruction, there is an attempt to provide "a unique program for every child." There is a conscious sequence of "diagnosis," "prescription," and "assessment." In the diagnosis phase, something often called a "pretest" is administered to each child to ascertain just what he/she already knows, or can do, in the specific learning area. Then a "prescription" for his/her instructional program is selected and applied. This pretentiously named phase usually amounts to nothing more than the teacher's looking up, on a list or table prepared by others, the learning materials available to teach that topic. The child then works with those materials, or rather, works through them (since they are usually rigidly sequenced). Finally, for the assessment, a "post test" is administered to see how much the

student has learned.⁷ Weber begins his article with this rather strong statement, For several years now, many teachers and schools have been trying to individualize instruction. For some of these, unfortunately, individualization has become a cult.⁸

Weber lists four basic problems with individualized instruction.

1. Reduced amount of time the teacher and pupil are in contact. *In comparison with whole-class instruction, they reduce the amount of time that the teacher and pupil are in contact. To take an extreme case for emphasis, in a class of 25 second-graders, a 50-minute period of whole-class instruction gives each child 50 minutes of contact with the teacher — less, of course, the time the child's attention wanders. In contrast, if each of the 25 children is working by himself/herself and the teacher is going around the room from one child to another, the average contact between child and teacher is only two minutes!⁹*
2. The required mountain of paperwork. *It is hard to imagine just how voluminous this paperwork is unless one has examined several cases of programs in practice.¹⁰*
3. The inherent assumption that all children are at radically different stages of learning.

Another problem stems from the inherent assumption that all children are at radically different stages of learning. In fact, of course, most pupils, particularly in the early grades, have many common instructional needs. That is, there is a whole list of things that they all need to learn. Seldom do children bring much academic achievement to school except in the field of reading. They all need to learn arithmetic, science, writing, and social studies. Even for those with some accomplishments in reading, there are new books to become familiar with and terms to learn. Why not do the necessary teaching to the whole class, or at least to large groups? When a teacher is informally attempting to individualize instruction; this is readily possible, but in formal systems it is difficult.¹¹

4. The problem of keeping children doing their assigned tasks in a productive way. *Does the child understand the assignment? Does he/she understand what he/she is trying to learn? Will the student stick to it rather than day-dream or bother a neighbor? This is an*

important consideration because in individualized programs of all sorts a large number of children will be, at any one time, "working on their own." Young children, particularly, often lack the maturity and self-discipline to do that efficiently.¹²

Weber concludes his article as follows: *Individualized instruction is an excellent example of the truth that educational innovations should be tried cautiously, with proof demanded that they actually produce better results. The cult of individualized instruction often confuses the means with the ends of education. If it cannot produce better results in a particular instance, it should be — as it often has been — abandoned in favor of more orthodox, simpler procedures.¹³*

These are the conclusions of an educator who, though he may not be a Christian, is vitally concerned with basic education.

(Next month — Continuation of our look at the Failures of Individualized Instruction — a review of an evaluation of Individualization by two professors from Columbia Teachers College.)

FOOTNOTES

1. Machen, J. Gresham, D.D., Litt.D., *What is Faith?* 4th ed., p. 16. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich., 1972.
2. Kepler, Karen and Jill Weinick Randall, "Individualization: The Subversion of Elementary Schooling," *Elementary School Journal*, May, 1977.
3. Brockley, M. Elissa, "Individualization (Literally) Gave Me a Headache! Teacher, May/June 1979, p. 19.
4. *Ibid*, p. 20.
5. *Ibid*, p. 22.
6. *Ibid*, p. 22.
7. Weber, George, "The Cult of Individualized Instruction," *Educational Leadership*, February 1977, p. 327.
8. *Ibid*, p. 326.
9. *Ibid*, p. 328.
10. *Ibid*, p. 328.
11. *Ibid*, p. 328-329.
12. *Ibid*, p. 329.
13. *Ibid*, p. 329.



From p. 2

MIXING THINGS

this particular group had a Roman Catholic evangelist along with them during the week, and then on the Lord's Day he went to the Roman Catholic Cathedral and worshipped images. But they were using him in the field of evangelism! Well, of course, the Bible approach has been the approach of the Fundamental movement through the years, and that is that Catholics are OBJECTS of evangelism, not fellow-laborers in evangelism.

You see, it is all a part of the idea of not calling false cults - false cults anymore. Seventh-Day Adventism, according to some, is not a false cult, it is just another denomination. They say we should not call Roman Catholicism a false cult; call it another denomination. Of course, Dr. Billy Graham is leading that movement to regard Roman Catholicism as another denomination. No! It is a false cult! It is an entirely different religion, and brethren, we need to hit that thing hard. Ask God to fill your heart with love, because you don't want to hit it just to be hitting it. We want to be as effective as we can be in presenting the truth. But many are keeping their mouths closed, and Catholicism is making great inroads in Protestant circles.

MIXING FLESHLY MUSIC WITH THE TRUTHS OF GOD

The second way in which we can mix things that essentially differ is by MIXING FLESHLY MUSIC WITH THE TRUTHS OF GOD. It is simply terrible the type of music that is engulfing the church of Christ today. We are mixing fleshly music with the truths of God's Word and it just takes the power out of the message. Some of that music has good words. For instance, they even use some of our great old songs like "Amazing Grace," but when they finish with it you don't recognize "Amazing Grace," because it ruins the message of the Lord. Remember our main purpose is to give the truth of God. So often now the message of God is sacrificed in the music in which it is presented.

MIXING BIBLE TRUTHS WITH FLESHLY LANGUAGE

The third way in which we can mix things that essentially differ is by MIXING BIBLE TRUTHS WITH FLESHLY LANGUAGE. I find that those who are especially in danger of mixing Bible truths with flesh-

ly language work with young people. The idea is that you need to use the contemporary language of young people. Some talk about getting "High on Jesus Christ." If there is anything that just crushes my soul it is an expression like that. "Get High on Drugs." "Get High on Jesus Christ." You see, both of those expressions have to do with the flesh. To get high on drugs is to follow the flesh on a low level; to get high on Jesus Christ is to follow the flesh on a high level; but the flesh on a high level is still flesh. It is still as much flesh as it is on a low level. Have you ever heard anybody say, "Jesus Christ turns me on"? No, Jesus Christ doesn't "turn me on." God's truth is best expressed in God's own words.

II Timothy 1:13 is a great guidepost for every Christian worker. II Timothy 1:13 says: "Hold fast the pattern of sound words." The word "sound" literally means in the Greek "healthful: that which produces health." There is a pattern of sound words, but some young people's workers have gone astray today because they try to take the truths of God and combine them with young people's language, language they will "understand." A man actually told me one time that he didn't use the expression "blood of Christ" because people didn't understand it. "Well," I said, "That's why we preach." We preach so people will understand. There is no substitute for the blood of Christ! There is no substitute for the expression, "Blood

of Christ." If you have any doubt about how to express something, then express it in the very language of Holy Scripture. I don't know how many of you are familiar with the writings of Dr. Walter Wilson, the great personal soul-winner. His writings have many truths of God all the way through them, and in one of his writings he said, "The false cults in general are built around a non-Scriptural nomenclature." That is, the false cults have their own terminology, and one way they departed from the truth of God was by departing from the terminology of the Bible.

Now I am not talking about over-using theological expressions. We had a pastor back home that was preaching to a mission congregation. He talked to them about "the eschatological significance of Paul's epistles," and the poor folks didn't know what had struck them. I am not talking about them, but I am talking about holding the pattern of sound words. I just love for somebody to come to see me and say, "Brother, I don't understand that expression." I say, "Let's get in the Bible and try to understand it." That's what it is all about! False cults move away from the phraseology of Scripture. The Youth for Christ movement is filled with teenage slang, and people say, "Well, that's what they understand." Well, let's get them to understand something else! The truth of God is very different from what we get through that teenage slang.

- NEXT MONTH -
Mixing Bible Truths with Psychology
(Bill Gothard evaluated)

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From p. 5

Better Than Asbestos

the God of Shadrach, Meshach, and Abednego or else he will be chopped in pieces and his house destroyed." That King, who had been so proud and haughty, now publicly admitted that there was no other God who could protect his servants like this. The King even gave Shadrach, Meshach, and Abednego a good promotion in the kingdom, and they continued in their stand and testimony for their God.

What glory and honor these three boys brought to the name of God that day, all because they had the backbone and courage to stand for what was right. Say, what kind of backbone do you have? Are you weak and namby-pamby? Do you bow and give in to any temptation that comes along? Or do you have the kind of courage and strength these three men had? Will you be loyal to God and stand up for Him no matter what the price may be?

This same God that delivered Shadrach, Meshach, and Abednego is still on His throne today. The same Lord Jesus Christ, the Son of God, that walked in the fire with them is the One who died on the cross for your sins. Trust Him as your Saviour. "He that believeth on the Son hath everlasting life..." (John 3:36). Then STAND for Him in every situation no matter what it costs you. God's grace will see you through!



From p. 2

We Get Letters...

Dear Friends,

Here is our subscription (renewal) for The PROJECTOR. We stand with you on your stand against the New-Evangelicalism, Pseudo-Fundamentalism, and apostasy. Keep up the good work.

In Christ,
Rev. J. B.
Columbus, OH

Dear Bro. Foxx:

I just wanted to express my appreciation for your fine answer to Dr. Truman Dollar's article "Discouragement In The Ranks." You answered these questions he raised very well in a very kind and Christian way. I would appreciate another copy of this article.

Sincerely,
Dr. W. H.
Mt. Pleasant, PA

Dear Dr. Hobbs:

I especially like the new format for The PROJECTOR - it is very pleasant to handle and to the eye.

The article which Dave Johnson wrote for the paper on the visit of the Pope was one of the most needful and courageous positions which I have seen in any religious paper. I was shocked to find that there was no general outcry against the visit of this man to our country, in light of all that he represents to us of the Church.

Your readers may be interested to know that I personally wrote a letter to my local paper which they refused to print on this very issue. We may have suffered a protest blackout by the media. I would be interested to know if others were prevented from voicing their opinions in a similiar manner. In all the years of writing to the paper, I have only had three refusals and two of them related to the Catholic Church (the other one was a dis-course on the warped thinking of Ann Landers.)

I know the Lord will bless you for your outstanding courage in an area where 50 years ago no courage would have been required.

Sincerely - for Christ,
Mrs. J. B. G.
Evansville, TN

TOLERANCE

"There are many pleas made these days for 'tolerance.' But often 'tolerance' is not the right word for that which is demanded. What is meant is 'compromise.' Tolerance and compromise are not the same thing. This is tolerance - to grant to another the same rights which I claim for myself. This is compromise - to sacrifice heart-felt conviction in order that someone else may be pleased, or in order to avoid a breach of peace."

- Bob Jones, Jr.

Compromising Platform

THE 7TH ANNUAL PASTOR'S CONGRESS ON CHURCH GROWTH sponsored by the California Graduate School of Theology in Glendale, Calif. has once again brought together a compromising platform of speakers. Dr. Jerry Falwell, who repeatedly claims to be militantly fundamental, joined with Dr. S. M. Lockeridge, a speaker at the recent Stanford Convocation (the most ecumenical ever held). Other speakers were: Dr. W. A. Criswell (So. Baptist), Dr. Warren Wiersbe of Moody Bible Institute, and Dr. Paul Smith of Toronto whose church is a citadel of compromise. Dr. W. S. McBirnie is the founder and chief promoter of this school and Dr. Holland B. London is its president.

- From F.E.A. News and Views

