

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32570

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JANUARY, 1982

TEACHING AND LEARNING

By
Dr. Dayton Hobbs

How do children learn? What role does teaching play in the learning process? What constitutes good teaching? These questions and other similar ones have been the topics for discussion, and often disagreement, for centuries. They are especially important questions to Christians involved in Christian education, whether they be parents, pastors, administrators, or teachers. The success of the Christian school will be determined to a large extent by how we answer these important questions and others like them. These questions can best be answered by Christians who have a proper understanding of the Scriptures, for the child is the creation of an all-wise God, including his mind and the process by which truth is transmitted to that mind. Secular educators have wrestled with this problem in the past and still do in the present. Their success in teaching children, or maybe I should say the success that children have experienced in learning as a result of this teaching, has always been in proportion to the teachers' use of methods that are in harmony with the teaching and learning principles found in the Word of God. When non-Christian teachers use principles of instruction in line with Biblical principles of teaching and learning, they are going to experience a greater degree of success in teaching basic knowledge than non-Christian teachers who use teaching methods that are not in line with Biblical principles. On the other hand, when Christian teachers use principles of instruction which are not in harmony with Biblical principles of teaching and learning, they will have less success in teaching the "basics" (the rudiments of reading, writing, arithmetic, etc.), or basic knowledge, than the non-Christian who does use Biblical principles of

DR. HOBBS HAS BEEN AN EDUCATOR FOR 26 YEARS. HE SERVED AS A PRINCIPAL IN THE PUBLIC SCHOOLS OF FLORIDA FOR THREE YEARS AFTER HAVING TAUGHT THERE FOR FOUR YEARS. HE FOUNDED SANTA ROSA CHRISTIAN SCHOOL IN THE FALL OF 1962 AND HAS SERVED AS ITS CHIEF ADMINISTRATOR SINCE THAT TIME. DR. HOBBS IS A "PREACHER BOY" GRADUATE OF BOB JONES UNIVERSITY AND SERVES AS PASTOR OF THE CHURCH HE FOUNDED IN THE SUMMER OF 1951. HE ATTENDED GRADUATE SCHOOL IN THE FIELD OF EDUCATION AT FLORIDA STATE UNIVERSITY AND KNOWS FIRSTHAND THE PHILOSOPHY AND METHODOLOGY OF THE PUBLIC SCHOOLS, AS WELL AS THE CHRISTIAN SCHOOLS. HE HAS THE UNIQUE EXPERIENCE OF HAVING PASTORED FOR 30 YEARS AND OF SERVING AS A BONAFIDE EDUCATOR FOR 26 YEARS — 22 OF THOSE AS AN ADMINISTRATOR. DR. HOBBS OFTEN SAYS TO AUDIENCES, "I AM A PASTOR BY CALLING AND AN EDUCATOR BY NECESSITY." HIS LANGUAGE IS FREE FROM THE CONFUSION SO OFTEN ASSOCIATED WITH "EDUCATORS." IT IS DIRECT AND EASY TO UNDERSTAND, GOING DIRECTLY TO THE HEART OF THE PROBLEM AT HAND. DR. HOBBS HAS SERVED AS PRESIDENT OF THE CHRISTIAN EDUCATORS ASSOCIATION OF THE SOUTHEAST TWICE AND IS VICE-PRESIDENT OF THE FLORIDA ASSOCIATION OF CHRISTIAN SCHOOLS, A POSITION HE HAS HELD SINCE THE ASSOCIATION BEGAN IN 1970.

teaching and learning. God is no respecter of persons; His principles work regardless of who uses them. This is why a non-Christian parent using Biblical principles of child-rearing (whether he understands that they are Bible principles or not) will rear a much more disciplined and pleasant child than the Christian parent who violates those principles. In light of this, it is obvious that those involved in public school education have progressively gone farther and farther away from Biblical principles of teaching and learning in the last few decades — as test scores have consistently dropped in the basic subjects.

TWO BASIC SYSTEMS

It is of vital importance that Christian schools understand and incorporate Biblical principles of teaching and learning if the product we turn out of our schools is going to be the properly trained servant of Jesus Christ that we all desire. We do not evaluate principles of teaching and learn-

ing by who does or does not use them, just as we do not determine whether a doctrine is Christian or not on the basis of who does or does not teach it. The Word of God is the criteria for determining whether a particular doctrine is correct, and by the same token, the Word of God judges the truth or falacy of any system of teaching and learning. The only label Christian education should carry is that it is Biblical. Labels such as "progressive" or "traditional" are not descriptive of Christian education.

Teaching and learning can be divided into two basic divisions based upon one's view of the child and the source of truth.

THE "DRAWING OUT" SYSTEM

The "drawing out" system of teaching and learning is evolutionary at heart. It views man as the source of truth; it sees all values, rights, and duties originating in the individual, and education as a process of "drawing out" of this individual the truth that already resides there. This is done through bringing the proper experiences into the child's life, thereby causing the child to learn by his own experiences or "learning by doing" as Dewey expressed it.

The "drawing out" process is consistent, Fakkema says, with the evolutionary process which emphasizes the needs of growing children. In this view, the child is given complete freedom and education is largely stimulative in character. Self-expression is encouraged.

"Education should be cast in the mold of experience for experience's sake rather than experience for the sake of achievement." Advocated by John Dewey, the latter view is the dominating one at the present time. Such education, says Fakkema, leads to subjectivism, relativism, and moral delinquency. 1

This "drawing out" system did not begin with John Dewey, although he is responsible for its great growth and popularization as a reputable

See p. 2

From p. 1

Editor's Desk

The PROJECTOR has completed ten years of publication. With this edition, we begin our eleventh year of "Projecting the Light of the Word of God on the Issues of the Day," as the paper's front page format states. There have been many issues that have arisen in the past ten years, and we have attempted to speak to them. I am sure the next ten years will bring more issues to light (that is if the Lord carries), issues that will probably be even more subtle and dangerous as conditions continue to decay in anticipation for Christ's return. We pledge our continued devotion to the Word of God and faithfulness to its precepts.

With this edition, The PROJECTOR changes from a subscription basis to a voluntary contribution basis. This does not mean that we do not need money to operate the paper, but it does mean we can change to a cheaper postal rate and that your contribution to The PROJECTOR will be tax deductible. We need your gifts in order to produce and mail out The PROJECTOR. If we haven't heard from you recently, please write us.

Along with our tenth anniversary celebration, we are setting aside January and February as letter months. We would like very much to hear from you. If the paper has been a blessing, we would be encouraged by a letter from you. Take the time to drop us a note. We would appreciate it very much.

We Get Letters...

Dear Mr. Hobbs:


Please continue the good work you are doing with The PROJECTOR.

Enclosed is my \$3.00 for a subscription for this coming year.

Sincerely in Christ,
C. B., Asst. Pastor
Taylor, MI

The PROJECTOR

EDITOR
Dr. Dayton Hobbs



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TEACHING AND LEARNING

system of education. About 100 years before Dewey, Friedrich Froebel, the first educator to incorporate evolutionary principles into education, viewed education as a "drawing out" process.

For Froebel, the child, through play, is working out his own education. This play needs the guidance, the potentialities of the child to come forth.

For the purpose of teaching and instruction is to bring even more out of man rather than to put more and more into him; for that which can get into man we already know and possess as the property of mankind, and every one, simply because he is a human being, will unfold and develop it out of himself in accordance with the laws of mankind. On the other hand, what yet is to come out of mankind, what human nature is yet to develop, that we do not yet know, that is not yet the property of mankind; and still, human nature, like the spirit of God, is ever unfolding its inner essence. 2

In this process, the teacher becomes a guide to help the child "discover" truth rather than one who has a storehouse of knowledge that the student needs to learn.

PROGRESSIVISM

The term that is usually used to describe teaching and learning based upon the "drawing out" process where the individual is supreme is Progressivism. John Dewey is the name most often associated with this term.

An educational philosophy that signalizes the centrality of the

individual in the social scheme of things we call progressivism. The progressivist notes that democracy's inherent concern for the individual carries an educational implication -- namely, that the learner (not the subject matter, not the teacher, not the society) is the starting point.

Over the crossbar. Take the concept of failure in school. If the curriculum comes first, with its attendant academic standards, its demand for mastery of subject matter, and its credits and credentials that presuppose successful performance on cue, then anyone who does not or cannot perform according to the requirements has failed. The crossbar is set at a certain height for you, and you must jump over it. If you make it, you pass. If you don't, you fail.

The progressivist wants to know first whether jumping over the crossbar matters to you. If it does, then by all means go ahead and see how well you can do. But if it doesn't, then the progressivist says forget it. 3

PRAGMATISM

John Dewey's own brand of Progressivism is better known as Instrumentalism or Pragmatism. To the pragmatist, subject matter is not an end in itself. He asks, "What is its value to me?" — inferring that truth is subjective, not absolute.

Truth for the pragmatist is an empty concept if, as in common usage, it refers to something abso-

See p. 8

Dear Sirs:

Is there any way I can obtain reprints of the November-December 1981 issue of The PROJECTOR — especially the article "Male-Female: God Drew the Line."

I'm so thankful that the Lord has raised up courageous Christians as yourselves and given you the means to reach out to others with the truth!

In the Living Christ
Jesus!
E. L.
Angies, NC

Dear Dr. Hobbs:

Enclosed is a check for \$10.00 for a 3-year renewal of my subscription to your excellent publication,

The PROJECTOR. I especially appreciate your good articles informing Fundamentalists of the subtle and dangerous compromises and compromisers of our day. Keep up the good work.

Sincerely,
J. H.
Huntsville, AL

Dear Dayton:

Please keep The PROJECTOR coming another year.

Trust the Lord is blessing at the school and church.

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

Stars of the Morning

By "Aunt Carolyn"

Thou art the man!



Such a report was outrageous! Who in all the world, let alone in King David's dominion, would stoop to such a horrible crime? Of course, such a barbarous act should be reported. The king, renowned for his love and compassion, would surely want to be advised of this grave offense to one of his subjects.

The king listened intently as the prophet Nathan carefully recounted the story of the pitiful, poor man who had only one little lamb. It was a precious, soft, woolly, little lamb and had become such a pet that the man treated it as one of his children, letting it eat from his table, drink from his cup, and lie in his lap. What a precious pet. It seemed to bring a little light and joy and relief to his grim life in the face of his burden and poverty.

In the same town lived a wealthy man whose garner were full of supplies and whose flocks and herds covered the hillsides. His storehouses overflowed with plenty, and his tables lacked nothing for rich foods and delicacies to satisfy every appetite. Yet in the midst of all this abundance, when a visitor came and the rich man arranged to entertain him for supper, did he fetch meat from his massive flock to provide lamb chops or barbeque? No, indeed! He stole the only lamb, the precious little pet lamb of the poor man and butchered it to provide succulent roast for his supper!

As the story unfolded, King David's muscles must have begun to tighten, the hair on his neck to bristle, and his face to flush red in anger. David barely let the prophet finish his speech before he blurted in fury, "Who, who would do such a thing? This is an outrage! Give me his name. He shall die! He shall die! And the wronged man shall be repaid — fourfold!" Vengeance would be paid; justice would be done!

Then the old prophet lifted his tired body to full stature, fixed his eyes on David, and in a voice filled with compassion yet intense

in purpose, half whispered, half voiced the heinous charge, "David, thou art the man!"

The words pierced like a dagger through the king's heart. His face once flushed red in anger suddenly drained pale; muscles once tense with revenge fell flaccid; mighty legs felt weak as water, and strong arms hung limp at his side. He stood accused and guilty. His sin had been found out and had been compared to this flagrant, outrageous act of the rich man against the poor man and his pet lamb. Suddenly, David saw himself as God saw him.

The horrible, shocking events of the past months seemed to pass before David's memory like a graphic panorama. It had begun so small — the innocent, accidental sight of a beautiful woman was followed by an unresisted, deliberate look. Human weakness, love of pleasure and self-satisfaction, and the want of determination to resist evil and do right had led David's steps down a fearful path into sin until the first unresisted temptation had snowballed into gross sins of immorality. Now, instead of a secret sin in the corner of a housetop, his sin was open before the world and had brought untold heartache to Israel, defeat in battle, the violent death of a valiant soldier, the pitiful death of an innocent baby, and worst of all — great occasion to the enemies of the Lord to blaspheme against God and deep grief to the heart of God.

There was no place to flee; there was no one to blame. With a broken heart, David confessed, "I have sinned against the Lord." The consequences of his sin were bound to follow. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7), but when David came in humility and repentance to God, he found mercy and pardon. The prayer of his heart is found in that pathetic, touching Psalm we know as Psalm 51.

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me.... Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation...

My dear young reader, as you have considered the story of David, have you been reminded of some sin or wayward act? You may perhaps be like David — professing to be a servant of the Lord, yet hidden in

your memory there is some sin from the past year yet uncovered, unconfessed, unrepented, and forsaken. Perhaps you have been able to go on undetected by friends, parents, or pastor. Yet God knows your sin, and in your heart, you know He knows! No one can tell what harm or evil will come as a result of your sin if you continue to cover and harbor it. Only you will know the evergrowing weight and fear in your heart caused by unconfessed sin. Right now, before you lay this story aside, won't you find a quiet place where you can be alone with God, bow your head, repent of your sin, and ask the Lord to forgive you and cleanse your heart. Remember I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then you, too, can pray, "Create in me a clean heart, O God; and renew a right spirit within me." You can begin the new year with a clean slate. You can walk daily with the Lord in fellowship with Him. You, too, can "teach transgressors" and cause sinners to be converted (Ps. 51:13). Only the Lord knows what blessing can come to you, to your family, and even to your church and its ministry if you as a young person will get thoroughly right with the Lord and walk obediently in His Word this year. You may say that you are only one, and surely one would not matter. David was only one, but his sin affected all Israel. Surely one young person being completely dedicated and obedient to the Lord would have a great effect on the Lord's testimony in your home and community.

If you need to talk with someone about making something right with the Lord or with someone you have wronged, go to your Pastor. He will be very glad to help you and pray with you. If you would like to write to "Aunt Carolyn" in care of this paper, I will be glad to hear from you and pray with you. God bless you and give you a fruitful new year in Him.



From the President



1982 promises to be a banner year in the ministry of Santa Rosa Christian Schools. There are two areas that are growing at a good pace at this time.

One of these areas is Santa Rosa Christian College. We are in our second year, and what a blessing the college is proving to be. We have students from Alabama, Virginia, West Virginia, and Massachusetts, as well as from our own area and other areas of Florida. These students, as well as some of our own church folks who are in degree programs and others who are taking advantage of this opportunity to enroll for special work, have brought a change to our church and campus. Because of the testimony of college students, particularly dormitory students, we have seen a number of our junior and senior high dormitory students saved.

The other area of growth is the junior and senior high dormitory program. We have a number of students from outside the continental United States. These come from several of the islands of the Carribean, as well as Mexico and the Dominican Republic. A large portion of these students come as a direct result of "Aunt Carolyn's" (my wife's) radio broadcast which is heard on several stations in the Caribbean, as well as Mexico and Caribbean and in Panama.

We need your support in our efforts for Christ in training young people. Some of our students, especially foreign students, need help in order to be able to come to America and attend a Christian school. We have a scholarship program for needy students, which includes both direct grants and work scholarships. If you would be interested in knowing more about our scholarship program, we would be glad to send you more information upon request.

For our youth,
Dayton Hobbs
President



To most of our students, English is just another subject in the high school curriculum; however, to a few of our students, English is a foreign language.

A new student at Santa Rosa Christian Academy this year is tenth grader, Javier Ruiz. Javier is 17 years old, and his home is in Mexico City. His full name is Javier Rolando Martinez Ruiz. Last year his sister, Mayra, attended SRCA, and she liked the Academy and the Dorm so well that their parents sent Javier this year. Javier is one of eight students from Spanish-speaking countries attending Santa Rosa Christian Academy this year. The Spanish-speaking students have been learning English quite rapidly, but in order to make sure that they receive Bible teaching that they can fully understand, Grace Fellowship Church has begun a Sunday School class in Spanish. As the Sunday

SANTA ROSA CHRIST

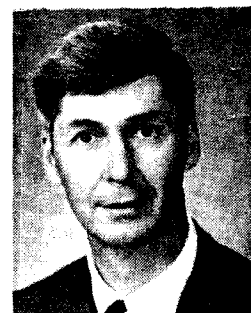
English is English

School class studied the book of Romans, Javier realized that he lacked assurance of salvation. The plan of salvation had been explained to him when he was six years old, but he knew that he had not given his heart to the Lord. Then, on November 18, 1981, as Dr. Hobbs was preaching at the Wednesday night service, Javier was very attentive to the message, and immediately after the service he came to get the matter settled. He received Christ as his Savior, and the "peace which passeth understanding" began ruling in his heart.

Javier says that he likes the Christian atmosphere of Santa Rosa Christian School. At times he finds it difficult to follow the Lord but quickly adds that it is definitely worth it. He also says that SRCA has helped him understand many things about the Christian life.

Faculty Profile

Howard Woods



Howard Woods epitomizes what is "right" about Santa Rosa Christian College and Schools. Since joining the ministry of Santa Rosa Christian in 1962, Mr. Woods has repeatedly demonstrated a heart for young people. He wears many hats of service which include: Fine Arts Director, Minister of Music, Dean of Students, Professor, and Basketball Coach. Mr. Woods is well known locally for outstanding musical and dramatic programs presented by the Academy and College. In

spite of a heavy work load, Mr. Woods is never too busy to counsel a student or share his wisdom and experience with a member of the faculty.

Howard and his wife, Norma, have two sons. Eric is a senior at the Academy, and younger brother, Kent, is a sophomore. Mr. Woods received his undergraduate degree from Indiana State University and his Master's degree from Bob Jones University.

IAN CAMPUS NEWS



FOUNDER'S DAY

One of the annual highlights of every school year at SRC is Founder's Day. December 11th is set aside to honor Dr. Dayton Hobbs for his role in beginning and directing Grace Fellowship Church and her related ministries. It is a day to reflect upon the purposes for which this ministry was brought into existence. It is also a time to express gratitude and thanksgiving to the Lord for keeping this work on its chartered course and true to His Word.

Founder's Day was especially rewarding this year as four members of the Senior Class and Grace Fellowship Church signed their applications for admission to Santa

Rosa Christian College as part of the day's observances. The four signees included Tod Brainard (class president), Steve Foxx, Kristin Opager, and Richard Winsatt. Kristin is following the footsteps of her older brother who is a sophomore in the College this year. Dr. Hobbs was very pleased to have the opportunity to continue to have a share in the training of these choice young people.

Founder's Day falls on purpose on the birthday of Dr. Hobbs. Happy Birthday, Dr. Hobbs, and thank you for 30 years of continued and faithful service as our Pastor and School President.

**Led of
the Lord!**



By
LuAnne White, Sophomore
Center Point, West Virginia

I did not enter college immediately upon graduation from high school. I was looking for a school with an educational program based entirely upon God's Word with an emphasis on practical application of the training received. My search for such a college lasted for two years. Many schools had one or the other of the two aspects but not the two combined. Not knowing what else to do, my family and I simply continued to pray about the matter.

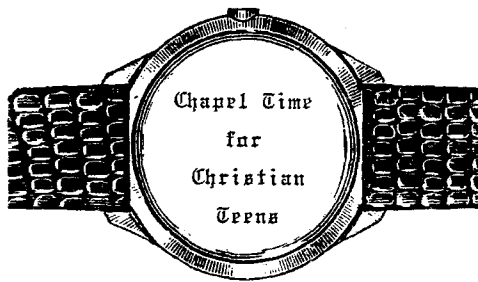
One day, while reading the classified ads in a national newspaper, I noticed an advertisement for Santa Rosa Christian College. This college offered a Christian education for those wanting to teach in Christian schools. I wrote to the College Registrar requesting information and an application.

The catalog I received from Santa Rosa Christian College seemed too good to be true. It seemed to be the answer to my prayers. I returned my completed application to the College officials, but time was short. School would begin in just a few days on September 10. September 8 came, and I had not heard from the school. Neither had I raised the money to attend college—anywhere. The mail ran that day bringing a letter from SRCC accepting my application. I turned it over to the Lord, knowing fully that I still needed money. The same day I received my notice of acceptance, my mother received a letter from my grandparents. In that letter was a check for the exact amount I needed! The Lord had moved my grandparents to send that money. They did not know I was even considering college. I am also thankful for the Orville and Anna McVay Scholarship Fund. Without the Lord's provision of this fund, I would not have been able to attend college to prepare for His service.

I have found the college for which I was looking. Santa Rosa Christian College truly offers excellent academics and spiritual application to the things we learn. I have grown closer to the Lord, and as an extra bonus, I have made genuine Christian friends which will be a blessing to me for a lifetime.

Santa Rosa Christian Schools
Calendar of Events

- | | |
|---|------------------------------|
| Dorm students return to Campus | 6:00 P.M., January 3, 1982 |
| Classes Resume | January 4, 1982 |
| Basketball at Robertsdale (Away) | 6:30, 8:00, January 8, 1982 |
| Basketball with McIntosh (Home) | 6:00, January 12, 1982 |
| Film- "Red River of Life" (School) | January 13, 1982 |
| Basketball Tournament at Hattiesburg (Away) | January 15, 16, 1982 |
| College Final Exams | January 18, 19, 1982 |
| First Semester Ends | January 19, 1982 |
| Picture Re-Take Day | January 21, 1982 |
| Senior Portraits | January 21, 1982 |
| Basketball with Central Baptist (Here) | 5:30, 7:00, January 21, 1982 |
| Basketball with Ft. Walton (Here) | 5:00 JV, January 22, 1982 |
| Basketball with Organic (Here) | 6:30 V, January 22, 1982 |
| Parent Teacher Meeting (Milton) | 7:00 P.M., January 25, 1982 |
| Parent Teacher Meeting (Century) | 7:00 P.M., January 26, 1982 |
| Santa Rosa Christian Classic (Here) | February 5, 6, 1982 |
| RE-REGISTRATION MONTH | FEBRUARY, 1982 |



Practical Instructions

Dr. William Liverman
(Preached at Chapel
to the Young People at
SRCS and College)

CONTINUED FROM LAST MONTH

HAVE VISION

Then another important requisite, young folks, is that you must have vision. A vision — that is, you must have something ahead of you for which you are working, for which you are striving, something that you are endeavoring to reach. The Bible says, "Where there is no vision, the people perish" (Pro. 29:18). For without a vision, young folks, we do not get very far in our classrooms and we do not get very far out there in the world when we leave the classroom. Vision is an absolute must. This past summer, my wife and I were in Chicago visiting with my mother-in-law, and just a few days before we had arrived, a very unusual thing had occurred. A young man dressed in a Spiderman outfit had just scaled the side of the Sears building. Some of you have possibly seen the Sears building in Chicago. It makes you dizzy just to look up at it from the ground, doesn't it? You can imagine how it makes you feel if you look from the top of it down to the street below: some 1400 feet or more, I believe. Well, this young man had begun his ascent up the building in the wee hours of the morning before he was detected. But as soon as he was detected, every conceivable effort was made to stop him, to thwart him, to turn him aside, to keep him from reaching his objective. They even lowered the window-washing gondola, a platform that hangs down from the top on the outside of the building on which they wash the windows. The men thought that by putting this gondola in his way, they would obstruct his passage up the side of the building. But that didn't hinder this young man; it didn't deter him; it merely caused a brief inconvenience. You know what he did? He just skirted to one side. By the way, he used suction cups. And these suction cups were capable of

holding him to the wall only for about 60 seconds before he had to pull them off and reattach them to the side of the building again. And so, when the gondola was dropped in his path, he just worked his way to the side and went back up again. Time and time again, they tried to deter him from the path of his purpose. They tried to keep him from reaching that objective which he had in mind. Do you know why he was not turned aside, young people? Do you know why he was not easily deterred — why he was not thwarted in his attempt to reach the top of the Sears building? Do you know why he didn't go home when the first obstacle crossed his pathway — as some of us do when the going gets hard? Do you know why? Because he had his eye fixed on the mast at the top of that building. He had his eye fixed on that flag as it fluttered atop the Sears building. And because his eye was fixed on that distant mast, it caused him to attach little or no significance to the intervening difficulties that he encountered along the way. And you will find that to be true in your life, too, young folks — if you have a vision, if you have a proper goal, if you have the right kind of purpose. All obstructions and efforts to thwart you, to hinder you, to deter you, to push you aside, will be of no consequence. Nothing can stop you if your heart is properly set. And did you know, young folks, that that is exactly what we must have if we are to be successful in our Christian lives in the task to which we have been called? We must have a vision.

As a boy, I grew up on the coast of North Carolina. We had consider-

able water near where I lived, and I was especially fascinated by sailing. I used to wonder, as a little tyke before I ever did any sailing, just how sail boats could travel in all directions when I knew that the wind blew from only one direction (that is unless you come from South Carolina where the wind blows in all directions — especially on a rainy day). I could not understand that; it baffled me. I found myself puzzled as I would watch, by the hour, boats as they crossed each other's path going north, south, east, and west — and I knew that the wind was blowing from only one direction. But then one day, I learned the secret of it all. A friend of mine took me sailing, and I learned very quickly that the secret of it all was in the way the sail was set, and that by properly setting the sail, we could head our little boat almost directly into the wind. No matter how contrary or how adverse the wind, by proper set of the sail we could sail the little craft almost directly into the wind. And young folks that is also true of life.

Some ships sail east,

Some sail west,

But the self-same winds that blow.

'Tis the set of the sail

And not the gale

That tells them where to go.

And what the set of the sail is to the boat, vision is to your soul. With the proper set of your soul, you can accomplish that which seems to be impossible — if your heart is committed to the task to which you have been called. We must have a vision — that is an absolute must if we are to be successful in serving the Lord.

TO BE CONTINUED
NEXT MONTH

GOD DEMANDS

PURITY OF THE CHURCH

Charles Haddon Spurgeon, in a sermon "The Great Revival" published in his 5th Sermon Series in 1864, stated:

God will never bless an unholy people, and in proportion to our unholiness, he will withhold the blessing from us. Tell me of a church that is inconsistent, you shall tell me of a church that is unblest. God will first sweep the house before he will come to dwell in it. He will have his church pure before he will bless it with all the

blessings of his grace. Remember that, ye inconsistent ones and turn unto God, and ask to be rendered holy. There are others of you that are so cold-hearted, that you stand in the way of all progress. You are a skid upon the wheels of the church. It can not move for you. If we would be earnest, you put your cold hand on everything that is both bold and daring.

From THE BLU-PRINT
Vol. XXXI, No. 31, 9-16-75



**The
Other
Side**
with Dave Johnson

PRISONS

A recent news story by Delores Barclay of Associated Press made mention of a bold new experiment in Quincy, Massachusetts. A 16-year-old vandal was sentenced by the District Court to work in order to make restitution for the crime which he committed. Jimmy Blake was sentenced to work as a janitor for the Chamber of Commerce. Of the \$93 per week that he earned, he had to pay \$60 to his victim until the total of \$1000 in damages was repaid.

The AP article goes on to say,

The Blake sentence reflects a growing practice among those in criminal justice to help alleviate the double penalty crime victims face — suffering the crime and then paying, as a taxpayer, for trials and jail. They see such innovative sentencing as a way to reduce the number of offenders going to jail and to have criminals pay back their victims.

According to the American Correctional Association, the cost to taxpayers of keeping one person in jail averages \$22,000 a year. In some states, such as New York, the cost can run as high as \$30,000. And the cost of building a new high-security prison has soared to more than \$50,000 per bed.

A closer look at this "innovative sentencing" shows that restitution for crimes is not new, but just the opposite is true. Prisons for the purpose of punishment and/or rehabilitation are new to the world, and restitution is but a return to a more Biblical practice of dealing with criminals.

The practice of imprisonment as a punishment for crime is only about two hundred years old and originated in the United States. Up until that time, jails were used as holding places while suspected criminals awaited trial. This Biblical injunction for jails can be seen in Numbers 15:34. Down through history, jails were used for the purpose of holding criminals. During these times, jails were frequently misused, with prisoners awaiting trial for years while living under very poor conditions. (Our Founding Fathers no doubt realized the need

for a right to a speedy trial.)

Early Americans were believers in the doctrine of the total depravity of man and, therefore, felt the wrongdoer himself was to be blamed for his misdeeds. In 1736, Massachusetts law provided that a thief should be whipped or fined for his first offense. For the second offense, he would be required to pay three times the value of the property stolen to the victim and was forced to sit on the gallows for one hour with a rope around his neck. For the third offense, the trip to the gallows was a one-way ticket!

William Penn seems to have been the father of the American practice of imprisonment as punishment for crimes. He proposed abandoning corporal and capital punishment and prepared The Great Law of 1682 which advocated a sentence of prison, prayer, and hard labor. Queen Anne rejected Penn's ideas in favor of the criminal code then in force.

Later, a man named John Howard proposed reforming the criminal. He believed that incarceration would cause a man to think and that thinking would cause a man to see the error of his ways.

After the Revolutionary War, the Quakers took up the banner of reform in the criminal justice system. Those who had cast aside the doctrine of total depravity, regardless of denomination, were quick to respond to the Quakers' plea. The first penitentiary in America was in Philadelphia when, in 1796, the Walnut Street Jail was converted for the purpose of extended incarceration of criminals. New York, New Jersey, Virginia, and Kentucky quickly followed the Quaker State's example.

The reform movement in America, which took place in the early 19th century, was very frustrating to the "do-gooders" who had abandoned belief in the Bible and embraced humanism as a religion. Man was now looked upon as a product of his environment. Born innocent, he became corrupted by bad influences. Since man was not at fault, punishment in prison was not proper. These humanists reasoned that since the criminal's environment had led him into crime, the institutional environment would lead him out of it. As a result, reformation became the primary goal of the prison. This, of course, did not work, and the reformers' dream became a nightmare as reformed prisoners were released, only to return again and again. As the humanists continued to look to human reasoning, their frustrations led to further experiments. Today, we have rehabilitation as the chief aim of prisons.

The system is still a dismal failure with prisons overflowing with new offenders, as well as a large proportion of return inmates whose rehabilitation lasted only a few weeks.

Is restitution the answer? Yes, I think so, but at the same time, I realize that mankind is not striving to return to God's law. The same Scripture which prescribes capital punishment for capital crimes also prescribes restitution for several lesser crimes. If capital punishment is right, then so is restitution, but restitution will not work until capital punishment is instituted as Scripture prescribes. The reason for the above reasoning is found in Deut. 17:12 which explains the procedure to be taken when a convicted thief refuses to make restitution — "even that man shall die."

The answer to the prison problem today can be found in God's Word; however, ungodly men do not seek answers in God's Word. They are still using human reasoning which occasionally leads them to a Biblical truth. It took the medical profession years to learn the truth of "the life of the flesh is in the blood," and it took many years for explorers to learn about the "circle of the earth." Perhaps the do-gooders are finally going to "discover" God's truth concerning criminal justice. If they do, you can be sure that they will brag about their great achievement.



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From p. 2



Focus
On
Religion
BY

PETER J. FOXX

B.F. Skinner loses hope for man

B. F. Skinner has championed the causes of humanism for many years. Every student of psychology studies his work in behaviorism and operant conditioning as presented in his famous book entitled "Science and Human Behavior." As a true humanist, one would expect Dr. Skinner to persist with a position of faith in man to ultimately save himself from his problems. Such does not seem to be the case according to a recent report appearing in the December issue of ETERNITY magazine.

Changing behavior?

B. F. Skinner for decades has written about and preached his behavioristic theory of human psychology. Thoughts, emotions, and actions, he contends, are exclusively products of environment. Free will, according to the Harvard University psychologist, simply does not exist.

Now, at age 77, Skinner is conceding that behavioral psychology may be unable to significantly improve the collective human condition. Once he believed, he said, that behavioral psychology provided the technology to solve the world's problems. Now he has changed his position, it seems. "I'm very pessimistic," he said. "We're not going to solve our problems, really."

But at least partially because he believes so strongly in his theory that people react rather than initiate, Skinner finally concludes that people will not act to preserve the world until it is "too late — I don't see any hope for it."

Man's hope in man to resolve his problems is doomed to failure and despair whether it be in the form of Skinner's behaviorism, Rushdooney's post-millennialism, or Graham's ecumenicalism. The Blessed Hope for believers in Jesus Christ continues to be His imminent return to rapture the Church and to then return following the Great Tribulation to establish His kingdom on earth. Perhaps 1982 will be the year of His coming. But if not, we must continue to look to Christ alone for our deliverance.

TEACHING AND LEARNING

lute or universal. The pragmatist prefers the terms value or working-value. You will understand that we are talking about relativism — that is, a rejection of absolutes, eternal verities, ultimate truth, final authority. From this base you see the world as being in flux, life as growth, reality as change.

To Dewey, education is both process and product, for it is the learning experience itself that constitutes the education, not what is learned. In Dewey's oft-quoted words: "Education must be conceived as a continuing reconstruction of experience; the process and the goal of education are one and the same thing." Means and ends merge. Thus education consists not in the content of learning, such as knowing the causes of the American Revolution or the clauses in the Bill of Rights, but in the growth or change that the learning accomplishes within the learner. 4

EXISTENTIALISM

The ultimate in Progressivism is Existentialism.

According to this view, your own existence is your central reality. As an autonomous person, you have the capacity to determine your own destiny by the choices you make. Your function as a person is to achieve self-fulfillment. You do this by your decisions, which to have any meaning at all must be free, originating within you; otherwise you are only acting out the coercions of external forces. So to be human is to be free — that is, capable of making choices. It is also to bear the responsibility for your choices. 5

So the existentialist looks upon the school as a means of helping children learn how to assert their individuality and to use their freedom as a medium through which to become fully realized human beings instead of mass creatures. But this must be done by the students themselves. They do the learning. As their teacher you cannot impose learning upon them; you can only trigger the impulse to learn, which must come from within the learner. Hence, as an existentialist teacher you could not accept the notion of a predetermined or established curriculum required of all or prescribed learnings to be mastered by everyone. 6

There are other varieties of

the Progressive teaching and learning system, and all have as the basic premise that education is a "drawing out" process. Not the "drawing out" of knowledge or facts previously "poured in" from information originating outside the child, but the learner as curriculum himself and the teacher only a guide to the learners own "discovery."

(Continued Next Month —
Teaching and Learning
and Traditional Education)

Footnotes:

1. H. W. Byrne, *A Christian Approach to Education*, Milford, MI: Mott Media, 1961, p. 192.
2. Rousas J. Rushdoony, *The Messianic Character of American Education*, Nutley, N.J.: Craig Press, 1972, p. 270.
3. T. Robert Bassett, *Education for the Individual*, New York; Harper & Row, 1978, p. 24.
4. Bassett, p. 31.
5. Bassett, p. 36.
6. Bassett, p. 37.

