

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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CONTINUED FROM LAST MONTH

THE FAILURES OF INDIVIDUALIZED INSTRUCTION

Dr. Dayton Hobbs

IMPORTANT GOALS LOST

Kepler and Randall believe that goals other than those that individualized instruction are supposed to meet are important and are suffering under wholesale individualized instruction programs.

Because skills are most easily translated into appropriate individualized materials, wholesale adoption of individualized instruction has tended to increase the emphasis on skills-learning at the expense of other kinds of learning. Teachers who once felt the pressure to "cover the textbook" now feel the pressure to "cover the kit." Individualized instruction in reading, language arts, math, and map skills has become the central activity. Sometimes there is no time for anything else as children work to finish the required number of worksheets, kit cards, and workbook pages. Conceptual, process, and affective goals are getting less attention as skill development becomes the curriculum.

Elementary schools have long considered social goals an important part of their program. Helping children make the transition from family to community life, from solitary play to cooperative play, from egocentricity to sociocentricity has been a major emphasis in elementary education. A totally individualized program makes it difficult to work toward these social goals.⁶



DIVINE EFFICACY OF PRAYER

By Arthur T. Pierson

All the greatest needs, both of the Church and of the world, may be included in one: the need of a higher standard of godliness; and the all-embracing secret of a truly godly life is close and constant contact with the unseen God; that contact is learned and practised, as nowhere else, in the secret place of supplication and intercession.

Our Lord's first lesson in the school of prayer was, and still is: "ENTER INTO THY CLOSET" (Matt. 6:6). The "closet" is the closed place, where we are shut in alone with God, where the human spirit waits upon an unseen Presence, learns to recognize Him who is a Spirit, and cultivates His acquaintance, fellowship, and friendship.

Everything else, therefore, depends upon prayer. To the praying soul there becomes possible the faith which is the grasp of the human spirit upon the realities and verities of the unseen world. To the praying soul there becomes possible and natural the obedience which is the daily walk of the disciple with the unseen God. To the praying soul there becomes possible the patience, which is the habit of waiting for results yet unseen and hopes yet unrealized. To the praying soul there becomes possible the love that, like a celestial flood, drowns out evil tempers and hateful dispositions, and introduces us to a new world of gentle and generous frames. To the praying soul there becomes possible and increasingly real the holiness which is personal conformity to an unseen Divine image and ideal, and the innermost secret of a heavenly bliss.

INDIVIDUALIZATION AND CURRICULUM CONTENT

These educators contend that *The wholesale adoption of individualized instruction has critical implications for the content of the elementary-school curriculum. The use of one method that is most appropriate for skill development may result in an increased emphasis on skills, preclude other types of learnings, limit integration of subject matter, and exclude the incorporation of spontaneous, personal experiences into the ongoing curriculum.*

Even agreed-upon content areas like the three R's have undergone change in the coupling of individualized instruction and the back-to-basics movement. A whole range of experiences previously associated with reading, 'riting, and 'rithmetic has disappeared.'

READING

Because these exercises are individualized, children are rarely seen reading a story together, discussing it, or sharing their spontaneous reactions. These group sessions used to help children clarify their own ideas as participants expressed a variety of interpretations of literature. Current practice has tended to restrict the use of literature in the reading program. The importance of stories in the lives of elementary-school children has been ignored. A rich literature program and shared-reading discussions often perform a significant psychosocial function

Editor's Desk

The greater part of the month of February has been spent on the road by Mrs. Hobbs and myself. Two days were spent early in the month at Bob Jones University where Mrs. Hobbs (Aunt Carolyn) held an autograph party two afternoons, set up by Bob Jones University Press, the publishers of her new book "And He Loved Her." This book has been well received and we trust that God will use it to be a blessing to many young ladies, and older ones as well. If you have young ladies of high school or college age, this book is a must for them. It would make an excellent gift for all the young ladies who will be graduating in the spring. The following is an evaluation by Mrs. Archie Weniger of San Francisco, California.

A Book Review by
Dr. G. Archer Weniger
President of
San Francisco Baptist Seminary
January 16, 1980

"And He Loved Her," by Carolyn Hobbs, is published by Bob Jones University Press.

This splendid paperback of 175 pages sells for \$1.95 and was written by Mrs. Carolyn Hobbs. She is the wife of the Founder and President of Santa Rosa Christian Schools of Milton, Florida. She has a national and even international ministry with children, being on some 30 stations in this country and some foreign countries as well. Her books, tapes, seminars, and children's stories have given her an enviable reputation in Christian service of a unique kind.

Since I should not have all the best things in life, and since I have been married to a lovely girl for 42 happy years, I thought it would be good to have my wife, Irene Adeline Jacobsen Weniger, a genuine Norwegian, do my work of review. This is what she wrote:

"Carolyn Hobbs' book is a most interesting and fascinating book. After starting it I couldn't stop. I read it in one evening and loved every bit of it. It helped me to

understand the Bible characters of Rebekah, Abigail, the Shunnamite Woman, and in conclusion, the Virtuous Woman. The story is so absorbing in each case and readers will find it intriguing, right through to the end. It gives wholesome practical suggestions to wives on how they can be a real helpmeet to their husbands. It shows how husbands and wives can solve their problems so easily by reading and studying the Word and then letting it be their guide.

I loved the place where she tells us to exalt our husbands - lift him up to the children, give him attention at home, support his interests, be submissive to him, be gracious and grateful, and most of all to pray for him. I urge everyone who loves good reading to get this book for a thoroughly enjoyable spiritual experience. Read it sometime when he is gone and then prepare to give him a big welcome home when he returns. I am thankful for this book and I shall share it with those in my Ladies Sunday School Class, as well as others."

Thank you, Irene. It sounds like this volume would make an excellent gift to some lady who enjoys her marriage, and also a wise and helpful gift to some lady who is having problems in her marriage. It also appears that this kind of a book needs a wide hearing to help counter some of the literary trash being written today by female authors, who have little appreciation for a godly home, a Christian marriage, and interpersonal relations which are after the Biblical pattern. We think that Pastors should push this book, advertise it well, and have copies on hand to place in the hands of people who might need this type of literary influence. We highly recommend this book. This book will undoubtedly open up for Mrs. Hobbs a nationwide ministry to women that will make our land a better place and contribute to the true spiritual greatness of America.

Mrs. Hobbs and I attended and taught workshops at the Mid-South CEA in Memphis and the CEA of the Southeast in Tampa. We enjoy so much renewing old acquaintances as well as meeting new ones at these conventions. The Mid-South convention will be in Springfield, MO next February instead of Memphis, and the Tampa convention will be the second week in March instead of the last week in February as it has been.

A brass ensemble representing Santa Rosa Christian College will be traveling for two weeks in

March. Church and Chapel services are planned in Georgia, South Carolina, North Carolina, and Ohio on this tour. Mr. Howard Woods and six young men from Santa Rosa Christian High School will make the trip, along with our High School Principal and College Dean, Mr. Peter Foxx, who will do the speaking. We are very excited about the prospects for College this fall. Remember, we have scholarship money available for worthy and needy students. If you know of a minority student you could recommend, who would benefit from this training, we would appreciate your giving us his or her name.

We Get Letters...

Dear Friends:

I appreciate THE PROJECTOR and the vital information received from it. It is sad to see the direction the Baptist Bible Fellowship is taking but I believe it is Scriptural to name names when leaders or Pastors are leading their people into disastrous compromise. Extend our appreciation to Peter J. Foxx for his informative article on p. 3 of the January issue of THE PROJECTOR.

Because of Calvary
H. A. H.
Cleveland, OH

Dear Dr. Hobbs:

I teach a class in Contemporary Theology here at BUA. Throughout the year I collect articles and publications that are distributed to the students concerning a personage, a trend, or a principle. I want the students to be acquainted with the various publications so they will subscribe to them.

I need Mr. P. J. Foxx's article "Discouragement In The Ranks" in your November 1979 issue. This article shows insight into the doctrine of separation. Could you send me 50 copies to give to my students so they may read the article and become familiar with your paper.

I really hope you are able to fulfill my request.


In His love,
D. D., Ph.D.
Decatur, GA

Dear Dr. Hobbs:

...For the past year I have been receiving The PROJECTOR, and I must say that I enjoy reading it. In fact, I look forward to receiving it each month. I can honestly say

See p. 7

The PROJECTOR

<p>EDITOR Dr. Dayton Hobbs</p>		<p>MANAGING EDITOR David Johnson</p>
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Focus
On
Religion
BY

PETER J. FOXX

DOING GOD'S WORK GOD'S WAY

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.
I Cor. 2:4-5

The Apostle Paul was convinced that the work of winning men to Christ and making disciples of converts was to be accomplished through preaching empowered by the Spirit of God. With great clarity he stated that the use of human wisdom to produce spiritual results was doomed to failure. Many modern preachers seem to have trouble learning this basic principle.

Godly wisdom is learning how God thinks and acts and getting oneself in harmony with Him. Human wisdom is learning how man thinks and acts and getting in harmony with him. Fleshly enticements employed to attract men to God simply will not work. Psychology, philosophy, professional counseling, evangelistic gimmickery, and cheap gospel music cannot substitute for the straight preaching of the Bible.

It is always nice to find someone that agrees with you. It is especially rewarding when that someone is such an able expositor as David Martyn Lloyd-Jones, former minister of Westminster Chapel. While we cannot endorse Lloyd-Jones in all his affiliations, nor Christianity Today, which recently featured an interview with him, we can endorse the contents of what he said in that interview. Concerning methodology in evangelism, he states, *There are two positions. When things were not going well, the old approach was for ministers and deacons to call a day of fasting and prayer and to plead with God to visit them with power. Today's alternative is an evangelistic campaign: ministers ask, "whom shall we get as evangelist?" Then they organize and ask God's blessing on this. I belong to the old*

From p. 1

DIVINE EFFICACY OF PRAYER

Those who yearn for revivals naturally lay much stress on preaching. But what is preaching without praying! Sermons are but pulpit performances, learned essays, rhetorical orations, popular lectures, or it may be political harangues, until God gives, in answer to earnest prayer, the preparation of the heart, and the answer of the tongue. It is only he who prays that can truly preach. Many a sermon that has shown no intellectual genius and has violated all homiletic rules and standards has had dynamic spiritual force. Somehow it has moved men, melted them, moulded them. The man whose lips are touched by God's living coal from off the altar may even stammer, but his hearers soon find out that he is on fire with one consuming passion to save souls.

We need saints in the pew as well as in the pulpit, and saintship

school.

Lloyd-Jones continues, *The facts, I feel, substantiate my point of view: in spite of all that has been done in the last 20 or 25 years, the spiritual situation has deteriorated rather than improved. I am convinced that nothing can avail but churches and ministers on their knees in total dependence on God. As long as you go on organizing, people will not fall on their knees and implore God to come and heal them. It seems to me that the campaign approach trusts ultimately in techniques rather than in the power of the Spirit.*

One final quote:

I think the great message we must preach is God's judgment on men and on the world. Because man is a sinner, any human contrivance is doomed to fail; the only hope for the world is the return of Christ — nothing else...You can't reform the world. That's why I disagree entirely with the "social and cultural mandate" teaching and its appeal to Genesis 1:28. It seems to me to forget completely the Fall. You can't Christianize the world. The end time is going to be like the time of the Flood. The condition of the modern world proves that what we must preach more than ever is "Escape from the wrath to come!"

Let's get back to plain old-fashioned Bible preaching and prayer to accomplish God's work. If preaching cannot get the job done, it does not need doing. God will bless our faithfulness, not our ingenuity and cleverness.

everywhere is fed and nourished on prayer. The man of business who prays, learns to abide in his calling with God; his secular affairs and transactions become sacred by being brought into the searchlight of God's presence. His own business becomes his Father's business. He does not trample on God's commands in order to make money, nor does he drive his trade and traffic through the sacred limits of the Lord's day, or defraud his customers, "breaking God's law for a dividend."

Praying souls become prevailing saints. Those who get farthest on in the school of prayer and learn most of its hidden secrets often develop a sort of prescience which comes nearest to the prophetic spirit, the Holy Spirit showing them "things to come." They seem, like Savonarola, to know something of the purpose of God, to anticipate His plans, and to forecast the history of their own times. The great supplicants have been also the seers.

There is no higher virtue in a church than that it should be a praying church, for it is *prayer that makes eternal realities both prominent and dominant.* A church and a pastor may have any one of the current, popular types of "religious" life, and souls may not be saved; but, as the late Dr. Skinner, of New York, used to say: "If the peculiar type of piety is that which is inspired by a sense of the powers of the world to come, sinners will be saved and saints edified." Even the world that now is will feel the power of such piety.

Praying feeds missions at home and abroad. It promotes giving. Parsimony is stifled in the atmosphere of God's presence. Gifts are multiplied and magnified when the giver is consecrated. When disciples begin to pray for souls they begin to yearn over them and to be willing to make sacrifices for their salvation. The key that can unlock the treasury of God's promises has marvelous power also to unlock the treasures of hoarded wealth, and makes even the abundance of deep poverty to abound into the riches of liberality till the widow's mites drop into the Lord's hands even more frequently than the millions of merchant princes. No man can breathe freely in the atmosphere of prayer while he stifles benevolent impulses. The giving of money prepares for the giving of self, and thus prayer makes mission-



The Other Side

with Dave Johnson

Patriotism and The Draft

In Frederic Bastiat's book, "The Law," the socialist philosophy is discussed in detail by the author. In one section, Mr. Bastiat quotes Bossuet (tutor to the Dauphin in the court of Louis XIV) as follows:

One of the things most strongly impressed upon the minds of the Egyptians was patriotism...No one was permitted to be useless to the state...Among the good laws, one of the best was that everyone was trained to obey them.

What Mr. Bastiat was trying to impress upon his readers was the fact that in a socialist state, the state usurps the right to define "patriotism." In early Egypt, the state said that a patriot was a person who always obeyed the state.

In America today, a similar situation exists. What is a patriot? Is your definition the same as the one which our government dictates through its school system and other means at its disposal? Or is your definition taken from Biblical principles, historical fact, and independent thought?

With registration and conscription of both men and women dominating the news, today's youth and their parents are facing a dilemma which is much more complicated than simply obeying or not obeying the government. As Christians, we must obey God's Word, and as patriots, we must obey the law of our land — the Constitution of the United States. We must give an account of our actions as individuals, before God, not a dictatorial bureaucrat.

During the War of 1812, Daniel Webster declared in Congress, "Where is it written in the Constitution?" In what article is it contained that you may take children from their parents and parents from their children and compel them to fight the battles of any war in which the folly or the wickedness of the government may engage it?"

That was a good question then and it still is today. What does

the Constitution say concerning the draft? In Article I, Section 8, Congress is given the power to declare war, raise and support the Army, call forth the national guard (militia) to suppress insurrections and repel invasions, and to make the national guard part of the army in emergency situations. For some reason, the founding fathers listed "declare war" prior to "raise the army." This may not have been intentional; however, it does stand to reason that we really don't need an army if we have a state militia, unless we declare war on someone. It is interesting to note that the Congress of the United States has not declared war on anyone since World War II.

As I see it, the founding fathers had something like this in mind. The individual states should have a standing militia ready to suppress insurrections and repel invasions. If there is an invasion which the militia cannot repel, we declare war and raise an army for two years (see clause 12). How do we raise an army? When a land is being invaded by hostile forces, citizens of that land will volunteer to defend their country. The government need only make the facts known to the citizenry.

The reason for a military conscription is simply that we are not repelling an invasion of America by going to Vietnam, Iran, or Afghanistan. Nobody wants to go, but most are made to go under the guise of patriotism.

By now, you are thinking that this author is very unpatriotic, but let me remind you of a statement made by the Father of Our Country. In Washington's Farewell Address, he said "to steer clear of permanent alliance with any portion of the world." Washington favored trade with everyone and treaty with no one. The reason for this was that Washington knew that American boys should not, and possibly would not, fight in Europe or Asia because of an entangling alliance.

For seven years now, our nation has not drafted anyone to serve in the armed forces. United States property was invaded over 100 days ago and no attempt has been made to repel the invasion of our embassy in Iran. (If a call for volunteers to rescue the hostages went out, the Pentagon couldn't handle all the responses.) No war has been declared on the hostile invaders of United States property as of yet, but for some reason, our President wants to register boys and girls in preparation for a military conscription. Is it unpatriotic to oppose registration?

Are you for or against gun registration? Most conservative patriotic Americans are against gun registration because they say, and rightly so, that registration today means confiscation tomorrow. How can it be patriotic to oppose gun registration and at the same time be unpatriotic to oppose registration of our sons and daughters?

God's Word tells us in I Samuel 8:11-13 what to expect in the way of a government when the people reject God's rule over them.

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

Perhaps registration of our sons and daughters is what we deserve, but we certainly ought to oppose something as tragic as what our government is attempting to do.

The question of the military draft being right or wrong is a complicated one which cannot be completely discussed in a column of this size. Perhaps the thought which comes to the mind of most people as they consider the situation of the draft is the size of Russia's military might as contrasted with ours. Unfortunately, most Americans have been led to believe that Russia is superior in every aspect of military might. If this is true, why do we continue to feed the dog which bites our hand? Our leaders are either extremely stupid or extremely clever. Stupid in that we continue to give economic support to our dreaded enemy, or clever in that we have been fooled into thinking that Russia is our enemy in order that the "one-worlders" may gain complete control over the people of the United States of America.

If the United States would immediately discontinue all trade with all communist countries, and all countries which trade with communist countries, communism would no longer be a threat to anybody. This, of course, would mean a great loss to the many unpatriotic monopolists who profit from this trade, but I am more concerned about America as a nation

Stars of the Morning

By "Aunt Carolyn"

Deborah and Barak



The sky darkened and the lowering clouds rolled. The wind blew against Deborah's back with increasing force as she stood on Mt. Tabor's heights. Her heart beat fast as she watched Sisera's thundering troops appear on the far horizon. Gradually, they began to loom larger and larger as they thundered into the valley below. Oh, a lesser heart would have quaked in fear to see the mighty forces of the Canaanites as they plunged toward the pitifully small and poorly equipped Israelites. But Deborah knew this battle was ordered by the God of Heaven Himself, and with a cry of challenge, she shouted to Barak, "Up! For this is the day in which the Lord hath delivered Sisera into thine hand!"

True, this was no common skirmish. The Israelites had become careless in their love, service, and separation to God. Their hearts had become so cold to the Lord that they had forgotten Him and had done evil and sinned in His sight. Because of all this, the terrible King Jabin, King of Canaan, had come down on the Israelites, conquered and oppressed them for twenty years. Life under his cruel heel was so miserable that the Israelites had no hope for peace, and their existence seemed unbearable. Then it was that God in His wonderful mercy raised up a lady judge whose name was Deborah. What a woman of faith she was. She bore all she could of seeing her poor people oppressed by the enemy king, and God moved upon her heart to fight. God said, "Call your captain and go and fight the dreaded King Jabin." Swiftly, Deborah called Barak and said, "Get the troops together." Troops together? What pitiful troops could Barak muster? Why, Jabin, the enemy king, in order to keep down any threat of rebellion, had confiscated all the spears from the Israelites until they had no weapons with which to fight. Yet, Deborah said, "Barak,

get the troops together...ten thousand men, and meet the Canaanites head on at Mt. Tabor. God has commanded it!"

Not all the Israelites were brave and hearty, not all were willing to stand for God at any price, but the tribes of Naphtali and Zebulun responded to the call to arms. The troops stood ready, and Deborah issued the orders, "Go," but Barak replied, "I will not go unless you go with me." This was not rebellion, or an indication that he had no faith in God, but he knew that Deborah was a person who, by her very presence and fortitude, would inspire and challenge the soldiers to move forward for God. Her answer was, "Then I will go, but the victory and the honor will not go to you; it will be given to a woman."

Dauntless, the small army marched up the heights of Mt. Tabor, but tension mounted in the little band as they looked into the valley below and saw the mighty Canaanite army of Sisera thundering full-speed toward them. In himself, Sisera haughtily thought, "I'll put this rebellion down in no time at all. With nine hundred chariots of iron, with horses and men by the thousands, with spears and weapons at our command, we will make quick work of such an uprising." So, his troops came thundering across the valley expecting to wipe out the Israelites in one swoop, but he had not counted on the power of the God of Heaven. He had not counted on the strength and war strategy of Israel's Unseen Commander. As the two armies were about to clash in battle, the clouds overhead became dark and heavy with rain. Then hail began to fall, and the mighty wind blew it right into the faces of the Canaanites. They were helpless in the blinding rain and hail. They couldn't see where they were going as the hail beat down upon their heads. Why, the hail was worse to them than all the swords that all the Israelites could wield. All their mighty chariots became useless as they bogged down in the mud from the rain and the floods that came rushing through the valley. The horses lurched and lunged to no avail. The men tried to drive through, but they soon abandoned their chariots and ran for their very lives. All their armaments were of no advantage. It now was a "man-to-man" fight with the Israelites. The combat was fierce and bloody, and the slaughter was tremendous. At last the valley lay cluttered with bodies left to rot in the debris and aftermath of battle. The Israelites conquered in the might and strength of God! Meanwhile, the big, boastful

Sisera, who thought he was going to rub Israel out so easily, abandoned his chariot and fled for his own life. All his boldness and bravery was gone now. He even deserted his own men and ran toward the tent of Jael, expecting to find safety there. Jael met him with a smile and invited him in. Exhausted from running, he crumpled to the floor moaning, "Water... water...I'm exhausted." Jael did even better than he asked as she offered him soothing, calming milk to drink. When he lay back in exhaustion on the floor, she gently covered him with a blanket and watched attentively until the mighty captain lapsed into deep sleep. Then Jael, stealthily but firmly took hold of a huge tent peg and heavy mallet. She crept down close beside Sisera, and with a sudden mighty blow, plunged that giant spike through the temple of his head, all the way down through the other side, and with terrible blows, nailed it to the ground below. At last, the lunging, writhing captain lay dead in a pool of his own blood on the floor. The terrible enemy lay dead— struck down in disgrace by a woman! What a mighty victory for Israel! What joy for Deborah and Barak! What honor to the name of the Lord!

God is able to overcome the strongest foes when His children stand for Him. He can make even the forces of nature work against the enemies of the Gospel and God's work. What a privilege it is to be in God's army.

Take His challenge. First, trust Jesus Christ as your own personal Savior. It is His death on the cross of Calvary that makes it possible for your sins to be forgiven. Then, live for Jesus. Stand up for Him. Be on the winning side! "If God be for us, who can be against us?" (Rom. 8:31).

From p. 4

The Draft

than I am about a greedy monopolist who might lose a few dollars.

Our country fought World War I in order to make the world safe for democracy. Can you imagine what George Washington would have done had he been in Woodrow Wilson's position? I suspect that he would have said, "preserve our republic - democracy is for the socialists."

If our president were honest today, he would send our boys and girls to the middle east with the slogan "to make the world safe for Exxon!"

I, for one, agree with Daniel Webster and George Washington concerning the draft and entangling alliances.

From p. 3

DIVINE EFFICACY OF PRAYER

ary workers as well as missionary givers and supporters.

Few, even amongst the most devout, have ever fully felt how far workers in "the mine of heathendom" depend on those who "hold the ropes." James Gilmour, whose rare and radiant spirit so impressed the rude Mongolians, said that, unprayed for, he would feel like a diver in the river bottom with no air to breathe, or like a fireman on a blazing building with no water in his empty hose.

Prayer is not to be thought the less of because we are so often driven to the throne of grace as a last resort. It is part of the philosophy of prayer that it shall reveal its full efficacy only when and where all beside fails us. Here, as in all else, it is only at the end of self with all its inventions, that we find the beginning of God with all His interpositions.

A praying heart is the one thing that the devil cannot easily counterfeit. It is easy enough to imitate praying lips, so that hypocrites and Pharisees feign devoutness. But only God can open in the heart's depths those springs of supplication that often find no channel in language, but flow out in groanings which cannot be uttered.

It is not worth while to waste much time in defending or advocating prayer. Experiment makes argument needless. This is not so much a science to be mastered by study as an art to be learned by practice. Like the Bible, prayer is self-evidencing. It is a mysterious union of Divine and human elements not easy of explanation; but to him who prays and puts God to the test along the lines of His own precepts and promises, God proves how real a force prayer is in His moral universe. The best way to prop up prayer is to practice it.

The pivot of piety, therefore, is prayer. A pivot is of double use, it acts as a fastener and as a center; it holds other parts in place, and it is the axis of revolution. Prayer likewise, keeps one steadfast in faith and helps to all holy activity. Hence, as surely as God is lifting His people to a higher level of spirituality, and moving them to a more unselfish and self-denying service, there will be new emphasis laid by them upon supplication, and especially upon intercession.

The revival of the praying-spirit is not only first in order of development, but it is first in order of importance, for without it there is no advance. Generally, if not uniformly, prayer is both starting-point and goal to every movement in which are the elements of permanent progress. Whenever the Church's sluggishness is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all true spiritual advance could be written and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, Paul, and James; like Jonathan Edwards, William Carey, George Muller, and Hudson Taylor, have been led to shut themselves in the secret place with God, and have labored fervently in prayer. And as the starting-point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray; otherwise there will be rapid reaction and disastrous relapse from the better conditions secured.

PRAYER PUTS MEN IN TOUCH WITH GOD

There is a Divine philosophy behind this fact. The greatest need is to keep in *close touch with God*; the greatest risk is the loss of the sense of the Divine. In a world where every appeal is to the physical senses and through them, reality is in direct proportion to the power and freedom of contact. What we see, hear, taste, touch, or smell — what is material and sensible — we can not doubt. The present and material absorbs attention and appears real, solid, substantial; but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary. Practically the unseen has little or no reality and influence with the vast majority of mankind. Even the unseen God Himself is to most men less a verity than the commonest object of vision; to many He, the highest verity, is really vanity, while the world's vanities are practically the highest verities.

God's great corrective for this most disastrous inversion and perversion of the true relation of things is prayer. "Enter into thy closet." There all is silence, secrecy, solitude, seclusion. Within that holy of holies the disciple is left alone — all others shut out,

that the suppliant may be shut in — with God. The silence is in order to the hearing of the still, small voice that is drowned in worldly clamor, and which even a human voice may cause to be unheard or indistinct. The secrecy is in order to a meeting with Him who seeth in secret and is best seen in secret. The solitude is for the purpose of being alone with One who can fully impress with His presence only when there is no other presence to divert thought. The place of seclusion with God is the one school where we learn that He is, and is the rewarder of those that diligently seek Him. The closet is "not only the oratory, it is the observatory," not for prayer only, but for prospect — the wide-reaching, clear-seeing, outlook upon the eternal! The decline of prayer is therefore the decay of piety; and, for prayer to cease altogether, would be spiritual death, for it is to every child of God the breath of life.

We cannot too strongly emphasize this fact, that to keep in *close touch with God in the secret chamber of His presence is the great fundamental underlying purpose of prayer.* To speak with God is a priceless privilege; but what shall be said of having and hearing Him speak with us! We can tell Him nothing He does not know; but He can tell us what we do not know, no imagination has ever conceived, no research ever unveiled. The highest of all possible attainments is the knowledge of God, and this is the practical mode of His revelation of Himself. Even His holy Word needs to be read in the light of His own presence if it is to be understood. The praying soul hears God speak. "And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy seat that was upon the ark of testimony — from between the two cherubim, and He spake unto him" (Num. 7:89).

Where there is this close touch with God, and this clear insight into His name which is His nature, and into His Word which is His will made known, there will be a new power to walk with Him in holiness, and work with Him in service. "He made known His ways unto Moses, His acts unto the children of Israel." The mass of the people stood afar off and saw His deeds, such as the overthrowing of Pharaoh's hosts in the Red Sea; but Moses drew near into the thick darkness where God was, and in that thick darkness he

From p. 6

DIVINE EFFICACY OF PRAYER

found a light such as never shone elsewhere, and in that light he read God's secret plans and purposes and interpreted His wondrous ways of working.

All practical power over sin and over men depends on maintaining this secret communion. Elijah was bidden, first, "go, hide thyself," and then, "go shew thyself." Those who abide in the secret place with God come forth to show themselves mighty to conquer evil, and strong to work and to wait for God. They are permitted to read the secrets of His covenant; they know His will; they are the meek whom He guides in judgment and teaches His way. They are His prophets, who speak for Him to others; because they watch the signs of the times, discern His tokens, and read His signals.

PRAYER IMPARTS GOD'S POWER

In favor of close contact with the living God in prayer, there is another reason that rises perhaps to a still higher level. Prayer not only puts us in touch with God, and gives knowledge of Him and His ways, but it imparts to us His power. It is the touch which brings virtue out of Him. It is the hand upon the pole of a celestial battery, which charges us with His secret life, energy, efficiency. Things which are impossible with man are possible with God, and with a man in whom God is. Prayer is the secret of imparted power from God, and nothing else can take its place. Absolute weakness follows the neglect of secret communion with God — and the weakness is the more deplorable, because it is often unconscious and unsuspected, especially when one has never yet known what true power is.

We see men of prayer quietly achieving results of the most surprising character. They have the calm of God, no hurry, or worry, or flurry; no anxiety, or care, no excitement or hustle or bustle — they do great things for God, and, like John the Baptist, are great in His eyes, yet they are little in their own eyes; they carry great loads, and yet are not weary nor faint; they face great crises, and yet are not troubled. And those who know not what treasures of wisdom and strength and courage and power are hidden in God's pavilion wonder how it is. They try to account for all this by something in the man — his talent, or tact,

original methods, or favor circumstances. Perhaps they try to imitate such a career by securing the patronage of the rich and mighty, or by dependence on organization, or fleshly energy — or what men call "determination to succeed" — they bustle about, labor incessantly, appeal for money and co-operation, and work out an apparent success, but there is none of that power of God in it which cannot be imitated. They compass themselves about with sparks, but there is no fire of God; they build up a great structure, but it is wood, hay, stubble; they make a great noise, but God is not in the clamor.

Nothing is at once so undisputable and so over-awing as the way in which a few men of God have lived in Him and He in them. The fact is, that in the disciple's life the fundamental law is, "Not I, but Christ in me." In a grandly true sense there is but one Worker, one Agent, and He Divine; and all other so-called "workers" are instruments, and instrument only, in His hands. The first quality of a true instrument is passivity. An active instrument would defeat its own purpose; all its activity must be dependent upon the man who uses it. Sometimes a machine becomes uncontrollable, and then it not only becomes useless, but it becomes dangerous, and works damage and disaster. What would a man do with a plane, a knife, an axe, a saw, a bow, that had any will of its own and moved of itself? Does

it mean nothing when, in the Word of God, we meet so frequently the symbols of passive service — the rod, the staff, the saw, the hammer, the sword, the spear, the threshing instrument, the flail; and, in the New Testament, the vessel? Does it mean that in proportion as a man is wilful God can not use him; that the first condition of service is that the human will is to be lost in God's so that it presents no resistance to His, no persistence beyond or apart from His, and even ventures to offer no assistance to His? George Muller well taught that we are to wait to know whether a certain work is God's; then whether it is ours, as being committed to us; but, even then, we need to wait for God's way and God's time to do His own work, otherwise we rush precipitately into that which He means us to do, but only at His signal; or else, perhaps, we go on doing when He calls a halt. Many a true servant of God has, like Moses, begun before his Master was ready, or kept on working when his master's time was past.

(TO BE CONTINUED)

From p. 2

Letter

that I am thankful that there are men like you who have not compromised the Word of God. I do not commend you for the sake of pride, but rather for the sake of encouragement. Even great men of God need to know that the saints stand with them...I would like to renew my subscription for another year. Enclosed is my check for four dollars...

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SANTA ROSA CHRISTIAN COLLEGE

ENSEMBLE ITINERARY March 5 - March 19

Wed/5th: Trinity Baptist Church Rome, GA	Wed/12th: Calvary Bible Church Columbus, OH
Thu/6th: Trinity Christian School Rome, GA	Thu/13th: Northside Christian Sch. Columbus, OH
Fri/7th: Gilead Christian Macon, GA (11 AM) Cent. Fellowship Chris. Macon, GA (2 PM)	Fri/14th: Massillon Christian Sch. Massillon, OH
Sun/9th: Calvary Baptist Church Walterboro, SC (AM) Boulevard Baptist Church Greenville, SC (PM)	Sun/16th: Grace Church Mentor, OH (AM) Community Bible Church Mentor, OH (PM)
Mon/10th: Tabernacle Christian Sch. Hickory, NC	Mon/17th: Community Christian Sch. Mentor, OH

From p. 1

INDIVIDUALIZED INSTRUCTION

for children. We question the wisdom of teaching reading skills in isolation from the literary experience.⁸

WRITING

The application of individualized instruction to the teaching of writing has meant self-paced lessons on handwriting and practice in spelling, punctuation, and grammar. Obviously, these skills are essential for effective communication. What concerns us, again, is not what is being taught, but what is not being taught. The stress on the mechanics of writing overlooks the importance of the content of children's writing. Where is the once highly valued creative writing that allows children to apply their fundamental writing skills and at the same time stretch their imaginations and share their personal stories? Where are the compositions in which children learn to organize their thoughts and communicate with something more than multiple-choice responses, sentence fragments, and the superficiality of television newcasts (sic)?⁹

ARITHMETIC

In working at their own pace some children figure out their own ways to get through the problems, often picking up misconceptions as they rush to get the right answer. Problem-solving and the application of math skills to classroom or practical situations are slighted as each child proceeds through the workbook or kit on his own.¹⁰

SOCIAL STUDIES

Perhaps the subject most drastically changed is social studies. Not much is left of the subject that once functioned as the inte-

grative core of the elementary-school curriculum. Thematic approaches that involved children in a variety of activities as they studied some aspect of community life have disappeared. Integration of subjects is increasingly difficult because different skills and content are treated separately in sequentially developed materials. It has become almost impossible for the teacher to help children perceive the connections among concepts and to become aware of the interrelation of skills from several content areas. Teachers now feel the need to cover the kit, the workbook, or the textbook.¹¹

CONCLUSION

Kepler and Randall state in conclusion, As presently practiced, individualized instruction seems to be cheating children: it limits the range and the depth of experiences in the content areas.¹² Even as to the basic goal of individualized instruction — that it is meeting the needs of the individual child — the authors conclude, Ironically, the wholesale adoption of individualized instruction lessens the flexibility that teachers previously had in adapting to the needs and the interests of individual children.¹³

FOOTNOTES

- Kepler, Karen and Jill Weinick Randall, "Individualization: The Subversion of Elementary Schooling," *Elementary School Journal*, May, 1977.
- Ibid.
- Ibid.
- Ibid.
- Ibid.
- Ibid.
- Ibid.
- Ibid.
- Ibid.
- Ibid.
- Ibid.
- Ibid.

Placement Service

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.

TEACHERS WANTED: For 1980-81. Elementary; Secondary - Phys. Ed. with academic subject, History/English. Parsippany Christian School, P.O. Box 165, Parsippany, NJ 07054 (201) 539-7012, Harold Wolcott, Principal.

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