

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 Power Of Praise

It has often been said that prayer changes things. I am sure you have prayed and have offered prayer at times when nothing was changed. I have, and have often stopped to think, "Lord, why?" Why hasn't the answer come yet? Sometimes, we just give up on a particular request, or just let it slip from our thoughts and forget all about it. There are many things that hinder an effective prayer life, that keep us from receiving God's answer to our needs and requests. Recently, I was made aware of the meaning of Philippians 4:6, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made

known unto God." Thanksgiving, which is a type of praise, is an integral part of the praying process. I want to consider

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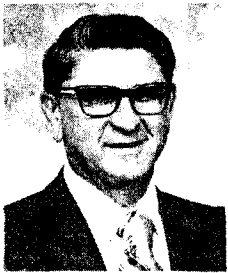
four men who demonstrated this important principle, whose prayers were accompanied by praise to God before He answered. The first is Jonah.



Praise Raises The Runaway

Jonah experienced this in the depths of his watery predicament. He did not like what God told him to do, so he ran from God. Jonah, chapter one, verse three says: "But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he

See p. 3



Humanistic Education

by Dr. Dayton Hobbs

Individuality vs. Individualism

One of Satan's chief devices has always been confusion. The Scripture declares that "God is not the author of confusion" (I Corinthians 14:33), leaving us to understand that the Devil is the author, and the master, of the art of confusion. This art is nowhere more evident or more successfully practiced than in the corruption of words of our English language.

When the humanist educator speaks of "learning by doing," he is not speaking of learning skills as you might suppose, but of learning by experiencing life; learning based on the involvement of the senses in the experiences of the child. This learning originates within the

learner, not from some source outside the learner. The thinking behind this humanistic philosophy is evident from the following quote by Froebel (1782-1852), the first educator of importance to include evolution as a part of his educational theory.

Again, to learn a thing in life and through doing is much more developing, cultivating and strengthening than to learn it merely through the verbal communication of ideas. The purpose of teaching and instruction is to bring out of man rather than to put more and more into him; for that which we 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;...¹

Again, when the humanist educator speaks of learning by "discovery," he is not talking about a diligent search for facts or information leading to an understanding of some truth of God or nature; he is encouraging the student to not accept as fact any information, principles or dogma given to him by another, but to discover for himself

See p. 4

EDITOR'S DESK

The Lord Knows

Dr. and Mrs. Hobbs are out of town for a few days, holding teacher-in-service training sessions in the states of Ohio and Indiana. In addition, Dr. Hobbs has been preaching at several churches, including Community Bible Church in Mentor, Ohio, where John Ashbrook is the pastor, and Grace Church of Mentor, whose pastor is Bob Potter.

After a couple of weeks at home, Dr. Hobbs will be returning to Ohio to be the guest preacher for the Ohio Bible Fellowship Men's Retreat held at Camp Peniel in Chesterville. The Ohio Bible Fellowship is an outstanding group of pastors and churches with a solid testimony of loyalty to the Scriptures.

The beginning of the school year is always an exciting time. What an opportunity the Lord has given Christian schools to reach boys and girls with the Gospel of Christ and to train them for His service! Let's be faithful to the task before us.

New Format Planned

The next issue of The PROJECTOR which you receive will not be on newsprint, as has been the case over these past eight years. We will be starting a new format for The PROJECTOR, beginning with the October edition.

The new format will be a move to not only economize, but to upgrade the quality of the print as well as the paper. The new PROJECTOR will be printed on a high grade book paper, and will be done entirely on our own presses instead of being sent out to a newspaper press.

The new size will be approximately 25% smaller than the old, but the same amount of content will be available in slightly smaller print. We trust that this change will be pleasing to you. Watch for it, and let us hear from you.

It was an exciting day when a daughter was born to Mr. and Mrs. Mind This World. As they held their new-born in their arms, they were thrilled with the miracle of life and "resolved" to be the proper kind of parents.

But, Mr. and Mrs. Mind This World determined their daughter should not have to experience the hardships to which they were subjected, and so they gave her everything that would make her life comfortable and fashionable. In order that she could have some things other girls her age had, Mr. and Mrs. Mind This World had to work very hard.

It was the desire of these parents that their daughter should "mature" to the "realities of life," so Mr. and Mrs. Mind This World regularly purchased magazines which told all about the "stars" of both the television and the motion picture screen. They even subscribed for her those magazines which emphasized boy-girl relationships.

She grew up with the television, her parents having given her one of her own. In her bedroom she viewed all programs according to her own discretion. And after school she habitually watched the "soap operas," when her own stereo was not resounding with the music "all the kids" listen to.

Her parents were proud when she chose her friends from the most popular people in her school, and from the time she was twelve years of age they purchased for

her things that were intended to make her as attractive as possible to the boys. They bought her the most fashionable halters and shorts and were glad when the older boys at her school began inviting her on dates nearly every

One night when she was sixteen, she came home from such a date and awakened her mother. In the paroxysm of sobs, she told her, "Mom, I am in trouble."

Her parents knew abortion is simply murder and counselled her to marry. Within two years, the marriage, having a solid foundation, ended in divorce. Now, all day long she groans, "I wish I had not been allowed to do as I pleased."

In the bitterness of sorrow, her parents declared, "We did our best for her. We took her to church. We tried to be the proper kind of parents -- LORD KNOWS."

I cannot help but wonder that when Mr. and Mrs. Mind This World "trained" their tomatoes to grow where they desired; and when they "trained" the dog to "go outside" -- I cannot help wonder at their surprise at the way their daughter turned out when they neglected to "train" (her) up in the way she should go.

Indeed, the Lord does know! And His mercy with the Lord whenever Mr. and Mrs. Mind This World confess their sins -- from THE ANGELUS

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A LOOK AT THE BOOE

BY DR. BOB JONES, CHANCELLOR
BOB JONES University

Sometimes God rejects a particular service we would like to render. Some men are set aside because of the hindering power of past sins. Other men are not allowed to serve the Lord in their "hoped-for" fields because their talents do not lie in that direction. A desired service is rejected of God because it is not His will for us.

David was a "man after God's own heart," and he desired to build a house for the Lord. God said, "No, David; you are known as a man of blood, and My house is to be a house of prayer." At no other time did David show himself more noble or more completely God's man than in his attitude toward this disappointment. David's warfare had been honorable, necessary, and obedient, for it had been divinely ordered. Yet David accepted God's restriction without complaint and energetically set himself to make things ready so his son Solomon could build the temple. The plans for the temple, the chambers of the priests, the storehouses, the vessels to be used in worship--everything was done to scale by David under God's orders. David also laid out the order for the priests and called the people together to explain, "I wanted to build a house for God, but He would not allow it. My son is to have that privilege, and I ask

you to stand with him as him." So deeply moved was people that they brought treasures and gems and gold to the store.

It is inspiring to read of who was able to see beyond death into the next generation was willing to make preparation another man to do that which he had been denied him. What child tomorrow depends upon parents are today--not the birth of one's children, but the moment that the parent arranges the world and prepares his child for the day he will become a man. Sometimes a man or a woman desires to be on the platform or speak is put in a classroom would-be missionary may be home to train hundreds of nations. But some of that teach out in every student to see Lord. How far-reaching is the try of teachers!

Never suppose that because are divinely set aside from program of God in which you like to praise Him, you are dishonored. If God does not want you to do one thing--perhaps spectacular thing in the eyes of people--He has for you another which is important and which will for you.

The PROJECTOR

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From p. 1

The Power Of Praise

found a ship going to Tarshish: so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the LORD." The situation is a man -- Jonah -- running from God.

How often God's people do this! The going gets difficult, or the outcome is uncertain, or, like Jonah, we just do not want to do God's bidding, so we run away from it. And, like Jonah, we end up in a predicament with a marred testimony. While he was pursuing his own course -- doing his own thing -- Jonah was doing so without the Lord's guidance or fellowship. That is a high price to pay -- no assurance that you are pleasing God; no sense that your steps are being ordered of the Lord; no sweet communion with your Saviour. And sooner or later, like Jonah, you end up in a predicament you cannot get out of.

Jonah's predicament was extremely serious. He was in "the belly of the fish," "in the belly of hell," "the waters compassed him about," "the depths closed in on him," "weeds wrapped around his head," and "earth's bars closed about him." Down in the slime and sediment at the bottom of the sea where the pressure nearly burst his ear drums and crushed his chest, he was tumbled and twisted by the currents until the weeds shackled his head, and pressed him into the bottom where the doors of his earthly life were shut and barred. No escape! No rescue! No hope! He was desperate beyond hoping, and his circumstances were desperate beyond repair...beyond fixing up...beyond getting himself out of. He was at the complete brink of desperation. He had disobeyed God, was out of fellowship with the Lord, and had

gotten himself into a set of circumstances where he had to admit his sin, with no recourse but to suffer the consequences of his choice.

Chapter two, verses 1 and 2: "Then Jonah prayed unto the LORD his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice." Now, in the belly of the fish, in the belly of hell, right in the middle of his desperate situation, Jonah cried unto the Lord. Again in verse 7, he said: "When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple." Then in verse 8, he came to a realization: "They that observe lying vanities forsake their own mercy." Now, I am sure that this has some reference to the rationalizing that got him into this fix. He no doubt thought: "I trusted in those lying vanities...those worthless things that seemed so important...and now look at me."

But he was also saying as he "remembered the Lord," -- "Even if I am going to die, that's no matter. It is worthless vanity to worry about these weeds and this water on my head, and this fish's liver, and all of these slimy things that are around me now. These things really aren't so important, because I'm the Lord's. Why should my heart be troubled about dying? After all, I'm His child and I'm going to be with Him." And so it is, Christian, if we observe the circumstances that surround us, we forsake our own mercy. But if we take our eyes off the circumstances, and look to the Lord, and remember the Lord in them, then we seek mercy. If we keep our eyes on the "lying vanities, we forsake our own mercy," but if we look to the Lord, we seek our own mercy.

Just what took place inside that fish has been the subject of much speculation; some scientific, but most just imaginative. At any rate, it does not seem like much of a place to be offering sacrifice. Whether his mouth was full of water, seaweed or mud, we don't know, but somehow he praised God. Verse 9 of chapter 2: "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed." Then he loudly trumpeted forth with the assurance of a full and cleansed heart -- "Salvation is of the LORD."

When he did this, and not before, "...the LORD spake unto the fish, and it vomited out Jonah upon the dry land." Jonah prayed; the Lord straightened out his heart and his head; but nothing happened until Jonah said, "Salvation is of the LORD!" He praised God, then the Lord delivered him. After praise -- victory. But God did not stop there. He restored Jonah and gave him back his

ministry. Chapter 3, verses 1-3:

"And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. ..." He praised the Lord, the Lord delivered and restored him, and lastly, blessed him. Verse 5: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." When Jonah got his heart right where he could praise his Saviour, God restored him, blessed his life and blessed other people through him; but he had to come to a place where he said, "Salvation is of the LORD," -- a shout of praise.

Praise Razes The Walls

Another man who experienced the power of praise was Joshua. In chapter 5, verses 13-15 of the book of Joshua, we find him at Jericho. His situation was different than Jonah's. He was in a different state of affairs. Joshua was a man on the march for God. He was moving to conquer territory for the Lord. "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. ..." Joshua then fell on his face to the earth and worshiped and said unto him, "What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." The Israelites had crossed Jordan and were in the land. The memorials were set up; the reproach of Egypt had been rolled away; the manna had ceased; and they were now living off the land. Joshua was in the plain of Jericho awaiting their marching orders. When the Lord appeared to him, Joshua fell on his face and prayed "What saith my Lord unto his servant?" What do You have to say? What do You want me to know? What is it You want me to do, Lord?

In chapter 6, verse 2, the Lord answered him: "And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour." The Lord, at this time, gave Joshua the promise of victory at Jericho and laid out the plan of attack. He spelled out the tactics he wanted them to use in conquering the city. One was a march of faith -- a circling of the city once each day for

See p. 8



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From p. 1

Individuality vs. Individualism

what truth is, in any given area. Let's allow one of their own, Jerome S. Bruner, to tell us what the humanists mean by their "discovery methods."

It is a conjecture much like that of Maimonides that leads me to examine the act of discovery in man's intellectual life. For if man's intellectual excellence is the most his own among his perfections, it is also the case that the most uniquely personal of all that he knows is that which he has discovered for himself. What difference does it make, then, that we encourage discovery in the learning of the young? Does it, as Maimonides would say, create a special and unique relation between knowledge possessed and the possessor? And what may such a unique relation do for a man -- or for a child, if you will, for our concern is with the education of the young?

The immediate occasion for my concern with discovery -- and I do not restrict discovery to the act of finding out something that before was unknown to mankind, but rather include all forms of obtaining knowledge for oneself by the use of one's own mind -- the immediate occasion is the work of the various new curriculum projects that have grown up in America during the last six or seven years. For whether one speaks to mathematicians or physicists or historians, one encounters repeatedly an expression of faith in the powerful effects that come from permitting the student to put things together for himself, to be his own discoverer.²

We could give many other examples of the confusion caused by the corruption of our language by the humanist educators; however, I want to dwell for the rest of this discussion, upon the corruption of the words "individualized" and "individualization" by men whose purpose is not to educate the youth of our nation as we Christians define education, but who desire to reduce our children to the level of animals, defacing, as much as possible, the image of God in which man was created. Humanistic education ignores the truth of man's creation in the image of God (defaced, of course, by the Fall), and sets about the education of man, the "animal."

The way the humanist educators view the individual is based on their view of man, that is, that he is the highest development of the animal kingdom. This view of man has corrupted their definition of "individualization."

In Webster's Third New International Dictionary (1970), one of the definitions given for "individualization" is: "To put into the hands or management of an individual." Commenting on this definition, Harriet Talmage, a humanist educator, says this definition, "Suggests allowing the student to develop by

himself the means and ends of his education." This is what individualized instruction was designed to help bring about.

The humanist educator begins with the fundamentals of Humanism, which include dogmas such as the following:

- (1) There is no God;
- (2) Man is the product of evolution;
- (3) There is no such thing as sin, and therefore man is not a sinner (he may be neutral as to good or evil, but not positively sinful);
- (4) The troubles of man are caused by the prejudices and injustices of the past;
- (5) Proper education (accomplished by eliminating traditional values obtained from the Bible and the past) will make the individual central in the education process, allowing him to choose the time, method and place of his learning. In a moratorium that

permits subordination of the standardized-achievement motive and suspension of teachers' anxiety about control, the opportunity arises to develop a coherent instructional program that tolerates and nurtures widely divergent goals and accomplishments, a program designed to prepare students for complete control of their own education so that schooling, ultimately, is inseparable from living. This, a study of the programs suggests, is the utopia of individualized instruction.⁴

The educational monster, however did not face the realization that learning by and for the individual should be the only expressed goal of any educational system (underlining not mine) -- learning, that is, from an individual point of view. I think we see that it is not really radical to attempt to justify or to bring about a change whereby learning is placed upon those individuals who are closest to knowing what they require, namely, the individual student.⁵

As we have insisted before, it is of utmost importance these days that we define the terms we use. There is a world of difference in the "individuality" we Christians talk about and the "individualism" the humanists refer to. When our individualism and sensitivity are unlocked in an individualized learning mode, we will transcend a portion of history that has imposed upon us an educational system filled with competitive devices such as grades and degrees.⁶

Rus Walton, in his study manual, Fundamentals for American Christians, discusses the difference between "individualism" and "individuality."

So that we may avoid any confusion of terms, let us establish exactly what we mean by "individualism" and "individuality."

To strike such a clear and definite distinction between the two words is not

to engage in semantic quibbling; it is to attempt to clear up the secular and spiritual "astigmatism" -- the blurs -- contemporary society has concerning the two words. It is this fuzziness, this lack of clarity and comprehension, that has led society -- including many Christians -- to adopt all sorts of error and confusion.

First, "Individualism."

Webster's New Collegiate Dictionary says that individualism is "a doctrine that the interests of the individual are or ought to be ethically paramount; (2): the conception that all values, rights and duties originate in individuals."

Once again we see that the popular definition is couched in humanistic terms. Which is to be expected: "pure individualism is humanism; it is both the root and fruit of humanism, part a parcel of the philosophy of humanism."

Why is that? Well, it is because individualism centers on self. It is based on egotism (the doctrine that the ego is the source of all knowledge, the individual self-interest is the valid end of all action).

Individualism lays the groundwork, and opens the door, to two of this world's prime sins: hedonism, and narcissism.

"Hedonism," which is an apple on the tree of humanism, holds that self-gratification, self-pleasure, is the chief good in life. Eve succumbed to hedonism when she disobeyed God's instructions in Eden (Gen. 3:6 "... and that it (the fruit of the tree) was pleasant to the eyes").

"Narcissism" is the love of one's own body -- not because it is "the temple of God" but because of self-gratification and ego.

As we know, that which puts man, the individual, first must necessarily slam the door on God -- or, at best, put God in a second or lesser place.

Thus, individualism, even while it may recognize the importance and the rights of the individual, sees man as the source and center and arbiter of such rights. Therefore, individualism must be considered anti-God and anti-Christ. It was individualism (humanism) that only a few years ago declared that "God is dead."

"Individuality" as we shall use it in our lessons, and as we should understand it in our lives, has a completely different meaning.

This is the definition of "individuality" as we use it in this lesson on Fundamentals. It comes in three-parts:

Individuality is that uniqueness of character and personality and responsibility with which each person is

See p. 9



The Other Side

with Dave Johnson

Ironsides

One of my favorite heroes of American History is Patrick Henry. In one of his most famous speeches, Patrick Henry mentions another man who, no doubt, was one of his heroes. "Caesar had his Brutus, Charles I his Cromwell and George III ... may profit by their example." Yes, Cromwell was not only a hero of many of the Christian colonists, but he actually set a precedent in 1649 which was to be followed in 1776.

The situation in England was bad in those days. The government was oppressive in many ways. The King was levying illegal taxes in order to pay for his new wife's extravagant living habits. The fact that his wife was a French Catholic Princess didn't help matters either. The oppressive government was not only taxing without Parliament's consent, but unlawful imprisonment was the order of the day.

Religious persecution was also rampant. The King had declared his "divine right" and attempted to force the Anglican prayer book on the entire population. As a direct attack on the Puritans, the King reissued his father's "Declaration of Sunday Sports."

Oliver Cromwell, a member of Parliament and a Puritan of Puritans, was the man whom God used to "stand in the gap."

As things went from bad to worse in England of 1640, King Charles declared war on Parliament. The King had all of the nobility, the clergy, the country gentlemen and the entire Anglican Church on the side of the Cavaliers. The opposition, known as the Roundheads (they cut their hair short in opposition to the King's effeminate ringlets), was composed of shop keepers, small farmers, land owners and Puritans.

The first battle between the Cavaliers and the Roundheads resulted in a near catastrophe for the Roundheads. After all, the King had the trained army and all the implements of war at his disposal. While the defeated Roundheads licked their wounds, Cromwell made an observation, came to a conclusion and issued a statement -- "a set of poor tapsters and town apprentices would never fight against men of honor."

What Cromwell had realized was that although the shop keepers and farmers had a right to oppose, and resist by force, the tyrannical government of the land, they were doing it for the wrong

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reason. Cromwell recognized that the warfare was spiritual. He said, with David in I Samuel 17:29, "Is there not a cause?" Cromwell organized a new army of "God-fearing men" which soon became the most formidable body of soldiers of its size in the world. Each soldier was always ready to preach, pray, exhort or fight.

This new army was called the Ironsides and it is not known why Oliver gave this body of Puritans that name. Perhaps it came from Jeremiah 15:20 -- "And I will make thee unto this people a fenced brassy wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the LORD." Or possibly, Cromwell referred to II Samuel 23:6-7 -- "But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place."

The Ironsides referred to King Charles as Agag, and the popish soldiers were said to be led by the priests of Baal. The Ironsides, protected by Almighty God, were victorious. God honored their separation from the unsaved, who were fighting government injustice with impure motives, and proved that carnal methods can't be victorious in spiritual battles.

When the Ironsides won the final victory over King Charles, the people made Oliver, Lord Protector of England. Cromwell struck a coin shortly thereafter with the inscription "There is only one King -- His name is Jesus Christ." Since that time, no king in England ever declared himself to be God.

Perhaps there is a lesson to be learned from Oliver Cromwell's Ironsides. The problem then was oppressive taxation by a government which had declared itself to be omnipotent, as well as, governmental interference in the religious lives of

the people. Today, in the United States, we are faced with a similar situation. The government has taken upon itself the attributes of God, in that it has promised to supply our needs and solve our problems from cradle to grave. This same government has thrown aside God's Word, from which we get all moral principles, and has determined morality through committees of men. Oppressive taxation, religious persecution, inflation, IRS, OSHA, etc., must be opposed, but, like Cromwell, we must realize that only the "Ironsides" can be effective.

I agree with 90% of what the Birch Society does, but they are Roundheads, not Ironsides.

The Mormons make claim to love America, morality, family, etc., but they are only Roundheads, not Ironsides.

All conservative groups, all anti-communist organizations are Roundheads, not Ironsides.

To paraphrase Cromwell, "Bartenders, businessmen and the interdenominational clergy cannot stop the government's attack upon God's people." These "Roundheads" are only concerned with their own welfare. They oppose oppressive taxation because it interferes with their living standards.

The Ironside does not like oppressive taxation, but he is more concerned with the government's interference in matters of religion. He will grudgingly pay taxes to the point where his tithe is taken away. He will not allow the government to steal God's ten per cent. He will not pay beyond this. He will tolerate the bureaucrats from O.S.H.A., but he will not let the government issue a license to his church.

Cromwell didn't usher in the millennium, but he did stop an ungodly government for a brief period of time. Will God raise up another Cromwell? Only if there are some "Ironsides" to fill the ranks of God's army.

Stars of the Morning

By "Aunt Carolyn"

Samson

Part I



The Philistines had oppressed Israel, until the people were pleading for help. Life seemed hopeless! They cried out to God for deliverance! God did send a deliverer in a most unusual way -- not in the form of a mighty general tramping across the wilderness, nor in the form of a fighting army captain -- but God sent an angel of the Lord to a man named Manoah, and his wife, with a special message. "I'm going to send you a little baby. He is going to be a very special child; he is to be a Nazarite. You must not cut his hair; he shouldn't drink any strong drink; and he should never touch a dead body; because he going to be separate unto the Lord -- a special vessel -- a special servant to do God's will."

Manoah and his wife were thrilled; and sure enough, God sent that precious little baby. Oh, he must have been a beautiful child. He must have had quite an appetite, too! I'm sure his mother was kept busy cooking good things for the little boy to eat, and Samson grew and grew until he became exceedingly strong. But all of his strength wasn't just from natural physical power, because at times, as he got older, God's Spirit moved upon Samson in a special way, so that he could do mighty things -- far beyond ordinary, human strength. It was God's strength in him that did these mighty works!

As Samson grew older, he was like some boys you know -- he got interested in a girl friend. Now, there is nothing wrong with having a girl friend, as long as she is the right kind of girl. There would not have been anything wrong with his having a fine, Israelite girl, who loved and worshiped the God of Heaven. That would have been wonderful; but Samson did not do right. He went down to the Philistine city of Timnath to get a girl friend. You're right -- he had no business being down there. He had no business paying any attention to a heathen girl, but he didn't separate himself unto the Lord as he should. When he got there, he talked with her, spent some time with her, and soon, he liked her very well. He came home and told his father. He said, "I found a

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girl friend down in Timnath, Daddy. I want to get engaged. Get her for me, okay?" Now in those days, the parents arranged the weddings for their children, so there wasn't anything unusual about asking that his father make arrangements. The flaw was that he wanted the wrong kind of girl to be his wife. His father and mother were very upset, and said, "Why, Samson, isn't there a girl among our own people whom you could love? Isn't there a girl who loves and serves our God that you could marry?"

Huh! Samson was unreasonable! He wouldn't even talk about it! He said, "Get her for me!" He talked like a spoiled brat! You know, you've seen some children who just want their way. Nobody can reason with them. When they want something, they want it their way. The father saw that there was no use to reason or talk with Samson, so they went down to Timnath to make the arrangements. On the way down there, what should step right out in the path before Samson, but a huge lion! Why, most people would have screamed in terror and run as fast as they could, but not Samson! The Spirit of the Lord came upon him, and he just gripped that lion by the jaws and ripped him apart as easily as if it had been a little baby goat. Then, on they went to Timnath as if nothing had happened, made the arrangements, set the wedding date, and returned home to wait for the appointed time.

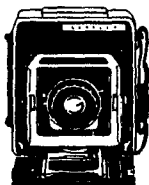
At last, it was time to go back to Timnath to the wedding. As Samson walked along, he thought, "Hmmm, right along here was where I killed that big lion!" His heart filled with pride as he thought about his strength and what a great thing he had done. He slowed his pace, then turned aside out of the path. Sure enough, there was the carcass lying in the underbrush. It was dried bones now, and clean. Why, look! In the carcass was a big swarm of bees and their bee-

hive. Best of all, there was some beautiful, golden honey! Oh, Samson love good, sweet honey! Quickly and quietly, he took some. But Samson, are a Nazarite unto God! You are no supposed to touch a dead body! But Samson didn't care about that. He believed in always having his way and getting what he wanted. He went ahe and took the honey out of that dead carcass, ate it and licked his lips. It was delicious! Then he gave some his parents, but he didn't tell them where it came from. That's always t way it is with sin, isn't it? We dc wrong ourselves, and then we try to involve somebody else and get them i trouble, too. How sad.

Well, Mr. and Mrs. Manoah and San went on down to Timnath, and Samson into more trouble -- all because he couldn't control himself; all becaus wanted something that a Christian sh not have. He wasn't willing to be separate unto God. Why, they had a party for him fit for a king! But t was with men who were Philistines ar hated God. So Samson associated not only with the wrong kind of woman, b also with the wrong kind of friends. the long run, they only tried to mak fool out of Samson, and he ended up killing thirty Philistines to get ev with them.

No, there wasn't anything wrong w Samson having a girl friend, but, oh needed the right kind of girl. Ther wasn't anything wrong with his havin friends, but he needed the right kin Boys and girls, if you are a Christi separate yourself unto the Lord. Do get tangled up with godless people w don't love the Lord Jesus Christ and aren't willing to do right. Give yo life to the Lord without reservation and then stand separated unto God. found faithful to the Lord Jesus Chr and stay with people who stand with

FOCUS



BY
PETER J. FOXX



ON RELIGION Christian Reconstruction?

Christian Reconstruction is a term being popularized among Bible believers through the efforts of Rousas John Rushdoony and his organization known as Chalcedon. THE CHALCEDON REPORT declares that Rushdoony is "...perhaps the greatest authority on God's law and Christian Reconstruction of our time." Fundamentalists need to be made aware of certain inherent dangers of the philosophy associated with Christian Reconstruction and of the Reverend Rushdoony himself.

The basis of good philosophy is sound theological doctrine. Faulty theology must result in a defective philosophy, which in turn culminates in wrong actions and attitudes. Such is the case with Rushdoony and his Chalcedon companions, who have firmly rejected the doctrine of premillennialism. I hasten to add that Professor Rushdoony has contributed a great deal to the Christian School movement in exposing the evils of humanism. He correctly understands the problem of humanism, but errs grievously in identifying the solution.

In the August 1979 issue of THE CHALCEDON REPORT, Rushdoony states,

The key question thus is, not, when will the humanistic state collapse, but when will Christian reconstruction establish forces sufficient to create a new and godly order? When will the change occur? The forces for change are already at work, and Christian Schools and renewed Christian scholarship are basic to them.

These statements offer a classic representation of a historical postmillennial attitude. Postmillennialists believe the Church will be victorious over the world and successfully establish a new and godly order. The change will be gradual. Rushdoony goes so far as to say the change to a righteous society is already taking place. Christian schools and Christian scholarship are the instruments ushering in the millennium. Later in THE CHALCEDON REPORT, the statement is made that there are presently fifty-five million "born-again Christians" in America, with the implication being that they must simply be put to work to save our country.

Premillennialists believe that the new and godly order will begin when Jesus Christ returns to earth to rule as the Son of Man. Preceding His return, conditions will grow worse and worse, not get better and better. The establishment of righteousness on earth will not be brought about by our schools or scholarship, but by the person of Jesus Christ, who will rule with a rod of iron.

David H. Chilton, in the same issue of THE CHALCEDON REPORT, ridicules the doctrine of the rapture of the Church. He refers to the "Rapture" theory and mocks those believing in the Blessed Hope. He concludes his article with these words:

God did not save us in order to rapture us, but that we might have dominion over the earth and cause it to glorify Him. ...Our calling is to evangelize and reconstruct, to work for the day when the earth shall be filled with the knowledge of God, as the waters cover the sea.

A postmillennial attitude is very dangerous for several reasons. First, it teaches an erroneous theology. As stated earlier, if people believe the wrong thing, they will act the wrong way. Churches and school associations who bring Rushdoony to their pulpits and platforms are asking for trouble. Premillennialists must learn their theology and philosophy from premillennialists. Fundamentalists must sit at the feet of fundamentalists.

Secondly, a postmillennial attitude gives Christians a false hope. Instead of looking for the return of Christ, they look to the Christian school and intellectual mind for victory over the world. They begin to believe that our apostate society can be saved by human effort. Their eyes are turned from Christ to men and movements.

Thirdly, there is a breakdown in separation. A tendency develops to seek for sheer manpower to overcome the enemy. Those claiming salvation are eagerly counted as more footsoldiers for the front. The common cause of changing society results in an association of strange bed-fellows. The importance of doctrine pales as they pursue the goal of victory over the humanistic state. From thence come the wild claims of millions of saved Americans, who are mysteriously absent when it is time to gather for worship in the local churches.

Fourthly, a postmillennial attitude lends itself to an attitude of anarchy. The godless, humanistic state must be destroyed if an era of peace and righteousness is to reign. Again, premillennialists place their hope in the sudden return of Christ, with His armies upon white horses and His smiting sword falling upon the nations (Rev. 19:14-15). Those with the postmillennial attitude have no such hope and must take matters into their own hands. The state is the enemy and has no business with any church affairs. Thus, for many of these people, zoning regulations, fire marshalls or bus inspectors are agents of the anti-

christ and must not be tolerated.

Finally, Rushdoony's teaching of theonomy is a disturbing departure from Biblical truth that can only bring harm and further confusion to the Church of Jesus Christ. Theonomy comes from two Greek words -- theos, God and nomos, law. The major thrust of this doctrine is a return to the dietary laws of Moses. Theonomy teaches that the law of God forbids Christians to eat such foods as pork, shrimp and oysters.

Christian Reconstruction cannot withstand the test of time, because it is built upon the sand of postmillennialism. A man's eschatology will dictate his understanding of the present and his goals for the future. Ironically, postmillennialism smacks of humanism, in that its emphasis seems to be man-centered, placing upon man the responsibility to change society. Premillennialism is God-centered and looks to Jesus Christ as the only hope for a new and godly order.

They Finally Said It

The PROJECTOR has taken the initiative in recent months to expose the errors and heresy of the "King James Only" adherents. We could not possibly do more to discredit the untenable position of this group than they do themselves. In a recent letter sent out under the letterhead of King James Bible Schools of Virginia Beach, Virginia, these revealing remarks appeared:

In the event you are wondering, yes, we believe that the AV 1611 King James Bible has the same degree of accuracy as the original manuscripts! There are no errors in the King James Bible.

The above is not the historic doctrine of Biblical inspiration, that has been faithfully held by true believers through the years. We cannot, and must not, ascribe to any translation the inerrancy that was in the original manuscripts. A translation may be good, or it may be bad, but it cannot be perfect.

~~~~~  
BBF Has Dr. S. M. Lockridge As Speaker.

At the annual Baptist Bible Fellowship meeting in Chula Vista in July 28-31, 1979, the list of speakers finds Dr. Ray Batema and Dr. J. C. Joiner on the same platform with Bruce Melton and Dr. S. M. Lockridge. Dr. Lockridge, the eloquent black preacher of San Diego, is listed as one of the main speakers at one of the most daringly apostate meetings of this century at Stanford University in August 27-31, 1979 -- the National Convocation of Christian leaders. The list of speakers at Stanford, sponsored by Fuller Seminary's David Hubbard and the liberal Stanford Memorial Church, includes several Jesuit priests, charismatics, liberals, and New Evangelicals. It is hoped that the BBF will reject all ecumenical leaders, such as Dr. Lockridge, just as they canceled Dr. Harold Fickett as their national speaker a few years ago.

-- from The BLU-PRINT



From p. 3

# The Power Of Praise

six days, and then seven times on the seventh day. Another tactic was for seven priests to march before the ark carrying ram's horn trumpets. After the final circling, they were to sound the trumpet call of victory. A third tactic was the shout of faith and praise to be executed along with the trumpet blast on the seventh day. These instructions were given to them and the results were promised, but nothing had happened yet.

The Lord hadn't said to him, "Joshua, you walk around a couple of days and I'm going to sort of bump the walls a little bit and let the walls shake and the mortar loosen up, so you'll know I'm going to finish it later on." No, there were no signs to encourage him along the way; not on the second, or third, or fourth, or fifth, or sixth day. Neither did Joshua say "Well, let's wait until the walls are down, then we'll shout. After all, we don't want to hurt our image if things don't go as planned." No, it was all to be done before anything happened. Chapter 6, verse 20: "So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, ..."

Now, what do you suppose that shout was all about? Was it just noise? Did the walls fall because there was so much noise? No, not at all! It was the shout of praise. This enemy is ours! This territory is the Lord's! God has fought for us! This is the moment! This is the time! After all the waiting and all the marching, the shout of victory and praise had to come before one stone moved in those walls. The blessing of the Lord was with Joshua. Verse 27: "...and his fame was noised throughout all the country." What was the result of Joshua's doing this? A mighty testimony went throughout the land that God fought for this people; that the judgment of the Lord was with this man. Notice the position of praise in that conquest.

## Praise Routs The Enemy

In II Chronicles 19, we find Jehoshaphat, another man that experienced the power of praise. Jehoshaphat's situation at this point in time was that of God's man at home -- minding his own business, tending to the work of the Lord, tending to the work of his people. Verse 4: "And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers." Verse 9: "And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart." Then, the last part of verse 11: "Deal courageously, and the LORD shall

be with the good." He was bringing his people back to God, ministering to them and leading them.

In chapter 20, the situation abruptly becomes a predicament. We find enemies setting themselves to crush him. Here we have a man that is not running from God, nor is he conquering for the Lord. He is simply being overrun by God's enemies. Verse 1: "It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle." In verse 3, then, "And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah." Jehoshaphat saw the predicament he was in and went straight to the Lord in prayer to ask the Lord for deliverance. He proclaimed a fast throughout Judah and led his people in seeking the Lord. In verse 14, the Spirit of the Lord came unto the priests and they gave Jehoshaphat and the people the answer to their prayer. Verse 18: "And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD." The deliverance had not come yet. The enemy was still out there. Their threats were still real. Their potential for destruction was still great. No one had run them off. Nothing had happened except that God had promised through His Spirit and through the priests, that the deliverance would come -- and yet they took time to worship and praise Him.

We might say, "Well, sure, if God told me that, I'd be glad and thank Him." I don't know so much about that. The Lord has promised us all kinds of things in His Word, and we still doubt, we still worry, we still try to work out our own solutions. Just because the Lord in His Word promises victory, or provision, or deliverance, that doesn't mean victory has been won, provision made, or deliverance wrought.

What was Jehoshaphat's next move? This is most interesting. In verses 18 and 19, they praised the Lord, but look at verse 21: "And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever." That must have been some sight to an enemy army! Perhaps it was the custom of those days; I don't know. But to our way of thinking, it seems very strange to set a choir out in front of your infantry, singing the beauty of holiness and praising the Lord as they march into the face of the enemy. Even to those of us who know the Bible and love the Bible, it still seems very strange. But then, God's ways are not our ways nor His thoughts, our thoughts,

for in verse 22, we read: "And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten." Prayer -- yes. God's answer -- yes. But when the action began, it started with praise. It started with praise and thanksgiving for the deliverance, with praise to the beauty of His holiness in the face of obvious destruction and death! What faith and what grace!

Verse 25: "And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much." The Lord gave them material blessings beyond imagination, but there were important spiritual blessings also. Verse 29 and 30: "And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about." Here again, His testimony went out, that the judgment of God was on this man and his people. Because they trusted Him, because they obeyed Him, because they praised Him -- God wrought a mighty deliverance. Notice once again the order -- praise before victory and blessing.

## Praise Rocks The Prison

Then, lastly, let us look in on Paul's situation in the Philippian jail. Here was God's man taking the Gospel to the lost. That was his purpose for being in Philippi. While on a missionary journey, he and Silas end up in a predicament of afflictions. Their bruised and battered bodies were locked in stocks in the depths of a dirty dungeon. They were expecting death, and not deliverance. What did they do? Acts 16:25 states very simply: "And at midnight Paul and Silas prayed," then goes right on to say: "and sang praises unto God." What a sight the Scriptures picture here! True children of their Heavenly Father sitting in stocks. Their bodies were bruised and bleeding from wounds inflicted by men who hated the One who shed His blood to save them. And while they sat bleeding for the Gospel of Jesus Christ, they sang praises to His name.

Paul and Silas looked upon their situation and said, "If we die, so what? We are the Lord's. This jail might hold our bodies, but it certainly cannot hold our spirits." And so, right there, in the midst of their predicament,



From p. 4

# Individuality vs. Individualism

endowed by The Creator.

Individuality is also the manifestation of that true spiritual freedom God has implanted in each individual.

And, individuality carries with it the fact of infinite variation -- that The Lord God creates each individual to be "distinctly different."

The meaning of the word, "individuality," for the Christian is based upon the recognition of the truth that the individual is created by God, in His image and likeness, as His child and for His glory. It bespeaks the uniqueness of each of His handiworks and the singular qualities He bestows upon each person. It affirms those God-endowed variations in character, personality and talents of each God-made individual.<sup>7</sup>

It is not proper for Christians to try to "Christianize" the methods of the heathen. It is not right to use the methods and systems designed and built by humanistic educators for the accomplishments of their announced goals, and try to give Christian meaning to them. These methods were designed to accomplish certain humanistic goals. It really makes little difference whether a Christian or a Humanist uses them, they will accomplish what they were designed to accomplish. We, as Christians, have talked so much about how the humanists have failed to educate children. What we mean is that they have failed to accomplish what we think they should have accomplished; but we are the fools, for the humanists have been tremendously successful in accomplishing the goals that they have in mind for our children. Every one of us who has ever attended the public schools (or private ones who use humanistic methods) have been penalized to some degree. My own introduction to reading in 1930 through the "Word-recognition" (look-say) system, rather than a phonetic approach, has been a handicap to me all my life. Many of you may have been handicapped educationally through one of thousands of humanistic experimentations in education over the years, without realizing it. No humanist educator is ever satisfied with his accomplishments; however, each new idea, each new experiment, each new method, brings them nearer their desired goal of removing all trace of the image of God from God's crowning creation -- man.

The following are quotes from humanist educators relative to their ideas concerning individualized instruction, which was conceived and developed by them.

The term individualized has a humanistic ring to it that immediately catches the ear of anyone disenchanted with the factory din of regular schooling. To me it suggested a specific obsolete almost at the point of attain-

instructional procedure adapted to the learning style and personality of each student.<sup>8</sup>

The formal development of individualized instructional programs in America began in the later decades of the nineteenth century as a reaction against the age-graded, lock-step system in which all students, regardless of differences among them, were constrained to study the same materials in the same way for the same length of time (Harris, Chester W. (ed.), "Encyclopedia of Educational Research," New York, Macmillan, 1960, p. 222). Although the main current of educational practice has continued resolutely in the traditional channels of the graded system, fixed in its course by the textbook and examinations, an increasing number of programs that make schooling more adaptable to differences among students have been proposed and developed (DeHaan, R. F., and Doll, R. C.), "Individualization and Human Potential." In R. C. Doll (ed.), "Individualizing Instruction," Washington, D.C., Association for Supervision and Curriculum Development, 1964, p. 10; Shane, H. G., "The School and Individual Differences." In N. B. Henry (ed.), "Individualizing Instruction," Sixty-first Yearbook (Part I) of the National Society for the Study of Education, Chicago, University of Chicago Press, 1962, p. 44).<sup>9</sup>

The purpose of this book is to help teachers and administrators develop the skills needed to individualize instruction. It is a source book for changing a school from a traditional program to a system that individualizes and humanizes education. It provides a plan for "putting children first."<sup>10</sup>

With our tunnel vision we see a teacher in front of a class of thirty students. We see the teacher lecturing. We see all the students using the same book and working on the same page. The individualized instruction program is well outside the parameters of this tunnel vision.<sup>11</sup>

Individualization of instruction is something to advocate, to champion, and to be in favor of, even if what it means is not clear. It is popular as it has been in the past and yet there is promise that a fuller understanding and meaning is evolving this "second time around."

Today, individualization of instruction is one of the most important directions for innovation and reform in American education.<sup>12</sup>

And there are students protesting. Dissent from the college is moving down and down through the grades. There is increased dissatisfaction with school which first and last places its reliance on order, on futuristic aims resting on answers provided by the past, on content based on knowledge which becomes

ment, upon guidelines and matching dictates which have an inhuman and forced-feeding quality. More and more school has become a creeping glacier, cold and distant from those it was designed to serve. And students are rebelling, or is it a search for ways to participate in decisions about their own life? Is it any wonder they resent the tyranny of an irrelevant curriculum and training for things that will never be?

What is to be the model for a generation that will walk through doors which before were either locked or unknown? There will be more time to think and to feel. There will be more time for pleasure. Time will be a resource and a tool to build knowledge, experience, and the qualities of humanness. Certainly, the focus on schooling as training for a future life of work is inadequate. The essentials today may be notes for history tomorrow. The separation of work and play as opposites must go. Many of our beliefs and values have run their course and are no longer organizing principles around which school can be built.

Schooling must become more than a launching pad for tomorrow. Somehow, it must be good while it's going on. Learning how to learn must overshadow the acquisition of methods, skills, knowledge. Processes by which new problems are met are more relevant than answers from the past. Schools must be thought of as learning centers, not teaching centers. They must become places where one goes to have experiences, where there are opportunities for the young to find their way. Schools have a function and teachers a task - to provide meaningful opportunities for active student participation in the spectrum of learning decisions in a nurturing, sustaining environment designed to foster personal autonomy.

The barricade of fear that children are somehow beasts who need control must be torn down. Modern psychology and medicine tell us that the basic striving in humans is toward health, both physical and mental. As many writers have pointed out, the organism is not our enemy. The child wants the same things we do - the achievement of adequacy. If, then, we prefer to develop flexible, adapting, creative individuals who can meet the continuing challenge of change, we have some beginning knowledge on how to do this. We could establish in our classrooms the conditions and psychological climate which as Rogers has so aptly stated would initiate a process of learning to be free. The choice is ours. For the teacher, the interacting adult with children in the setting of the school, a teaching strategy of individualization or

See P. 10

From p. 8

# The Power Of Praise

they praised God. And after the praise, what? Earthquake! The earthquake brought deliverance, and after the deliverance, God gave them blessing! Blessing upon themselves, blessing upon their fellow prisoners and blessing upon the jailor and his family who were saved at that time. Notice the order once again -- prayer, praise, victory, blessing.

## A Missionary's Testimony

The story is told about a foreign missionary who was getting rather discouraged because of the circumstances around him. The difficulties were piling up on him to the point that he just couldn't seem to go on. So, he decided to go visit another missionary friend of his. He thought that it would help to take time out to read and pray and get his spirit recharged. He planned to stay for two or three weeks, or however long it would take, before returning to his own work. Of course, the friend was

glad to have him, and provided him with a room of his own. The first thing to catch his eye, upon entering the room, was a small plaque on the wall which simply said: "Try thanksgiving." The story goes that the missionary began thanking the Lord and praising Him -- and was ready to return to his work in two or three days. He didn't need all that time to get his spirit going again. When he started thanking the Lord and praising His holiness, he found the remedy for his depressed spirit.

## The Power Of Praise

There is power for burdened hearts in praise and thanksgiving. We are all going to have a depressed spirit from time to time. If we carry a load for God and bear a testimony for Jesus Christ in this wicked world, we are going to get discouraged and weighted down from time to time. The question is, what shall we do about it? How do we get out of it? Offer the sacrifice

of praise! As we do, God will pour water upon our dry soul and refresh our dry spirit. He will supply the needs of our heart and cause us to rejoice again.

It is a marvel to me that God accepts our worship at all. Yet, he not only accepts it, He commands it, He desires it. To praise Him is our privilege. Psalm 67, verses 5-7 says, "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."

## Prayer--Praise

## Victory--Blessing



From p. 9

# Individuality vs. Individualism

personalized instruction is a beginning in the redirection of education.<sup>11</sup>

It is time, I think, that we give full meaning to the concept of individualization of instruction as we practice teaching. It is time that we seriously pursue a concept of individualization of instruction which places trust in the learner and uses his energy for his learning.<sup>14</sup>

Learning our thing in an individualized mode, independent of location or external motivators, is defined as radical educational reform. Once we accept radical educational reform and implement necessary changes, clearly the methods of bringing information to the individual will vary as a function of geographic location, time, individuality and will also vary as a function of the time that has elapsed from the start of this revolution. For example, urban areas will feel this learning revolution and all its ramifications before rural areas do.<sup>15</sup>

Individuals allowed to pursue learning and interaction from an individual point of view, following their own feelings, processors and intuitions will feel free, achieve their goals, feel internal motivation or the need to achieve and will continue to learn more easily the rest of their lives.

For many students, the irrelevancy of education in the traditional sense is related very closely to the system's inability to shape learning according to the complex nature of the individual. It

may be that our elementary schools have been repressive institutions - more like jails than places of learning. On the other hand, when elementary schools become individualized learning centers and sensitive human beings are placed into them to interact with children who no longer have to listen for ringing bells and the demands that they remain seated for specified lengths of time, we will be removing the shackles that will ultimately result in making the learning experience individual, creative and exciting.<sup>16</sup>

I have included only a few quotes from humanist educators to establish the fact that "Individualized Instruction" is a product of humanistic thinking. In our next edition, we will trace the history of Individualized Instruction from Sidney Pressey, its prophet, through B. F. Skinner, its promoter, to S. N. Postlethwait, its developer. All these educators would have to be classified as humanists; and their ideas form the method of individualized instruction used by both ACE and Omega Publications.

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16. *Ibid.*, p. 85.

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