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FREEDOM UNIVERSITY

By Lillian B. Budensiek

Handbook For Christian Educators:
Helpful Suggestions For Pastors,
Administrators, Teachers, And Parents

A Dissertation Submitted To
Dr. George R. Overby, Chancellor
And The Dissertation Committee
In Candidacy For The Degree Of
Doctor Of Christian Education

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PREFACE

After several years of teaching in both public schools and Christian day schools, I have sensed the need for a handbook to help prepare pastors, teachers, and parents for the successful

operation of a Christian day school. This material is also designed to give some answers to the common objections to Christian day schools, as well as to show why the average public school is not suitable for the children of Bible-believing Christians. It is intended as helpful suggestions to all K-12 Christian day schools.

All Scripture references are quoted from the King James Version of the Bible. I have chosen to stress the dignity of the Scriptures as the Authority for all men by capitalizing the word Biblical throughout this writing.

I am presently using this material here in Korea in lectures to Bible school students, pastors, parents, and anyone interested in Christian education. In the future I hope to use these materials as the basis of a training course for prospective Christian day school teachers.

I would like to acknowledge the authors who have provided so many excellent facts and suggestions in their books, to whom I have given credit.

I would also like to express my appreciation to the Christian school organizations for their cooperation in furnishing current facts concerning the present status of the Christian day school movement.

Dr. George R. Overby, Chancellor of Freedom Seminary, has been a great help in my accomplishing this milestone, for which I am grateful.

I wish to thank my husband, David Budensiek, for his encouragement to me during these busy days and for his assistance in various ways, as helpful suggestions, helping to proofread, and locating some materials for me.

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CHAPTER I

INTRODUCTION

The words of King Lemuel [Solomon], the prophecy that his mother taught him (Prov. 31:1).

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

My son, hear the instruction of thy father, and forsake not the law of thy mother (Prov. 1:7-8).

The educating of the young has always been a part of living since God created man and placed him in the garden of Eden, and as long as time exists, this will be a responsibility for someone. To the earnest Christian the Bible gives the answer; but in our affluent society today

when many false philosophies abound and the authority of the Bible is questioned by many modern educators, the Christian must clarify his thinking on the question of the education of his children.

A. What Education Is

Martin Luther [(1483-1546)] a founder of Protestantism] had unbelievably prophetic insight when he said: "I am much afraid that schools will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures, engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt." [1]

This also agrees with what the Bible instructs us to teach our children in Deuteronomy 4:9-10 and Joshua 1:8.

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.

Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

This prophetic statement of Martin Luther has been proven true many times in many places, but notice this as we look into the study of Christian education and the schools of America.

A school is a place, an institution, a building, or buildings where instruction is given to students, either children or adults, depending upon the kind and type of instruction. Schools are places to train, to teach, to discipline the pupils. Pupils have the knowledge or skills imparted to them by teachers who direct their work. The student learns or receives an education in this way. This would be formal instruction; however, children receive much informal instruction from their parents and the lives of those about them. An interesting definition comes from Daniel Webster (1782-1852), American political leader and diplomat:

Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined; the passions are to be restrained; truth and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated [sic] under all circumstances. All this is comprised in education. [2]

From this view of education, many so-called educational institutions or schools fall short of educating the pupils. From God's viewpoint many modern schools also fall short of true education. "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10).

Learning is linked with education. Learning is not confined to certain buildings or places but may be classified as formal or informal. Stated in another way, D. Bruce Lockerbie describes education as "a framework like the forms that hold molten lead or liquid concrete, helping to mold character. Education is a mirror to reflect the development of that character." [3]

Finally, schools are places where education of the pupils takes place. Formal education or schools are "structured, accelerated, concentrated, and condensed learning centers, designed to promote as much learning as possible within a specified period of time." [4] More will be said about education in a later chapter.

B. Scope of This Handbook

The word education is a very general term or even Christian education gives only one factor of education. About what level of education are we thinking? It could be kindergarten, elementary, junior high school, high school, college or university, or vocational training on different levels. One may think of a Christian school, a private school, a military school, a denominational school, an interdenominational school, or a government, public or state supported school. These various kinds of schools, which suggest an education of some kind or quality, could be arranged in various orders or spectrums, depending upon the thinking of the individual. In this study the focus of our attention will be basically grades K-12. To fully understand the true concept of Christian education, one must understand it in the light of the true and only real authority, God's Word. "Sanctify them through thy truth: thy word is truth" (John 17:17). One must get a glimpse of early education and how the philosophy of education has changed to grasp the need for Biblical education. Involved in this discussion are those related to the educating of the children: the pastor, the administrator, the board, the teacher, the parents and the pupil himself.

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CHAPTER II

A BRIEF HISTORY OF EARLY EDUCATION

A. From the Bible

Education began at creation. When God placed Adam and Eve in the garden, He instructed Adam "to dress it and keep it" (Genesis 2:15). In Genesis 2:16-17, we find this school also gave moral teaching concerning right and wrong and the consequences:

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Adam's ability to name every creature immediately after being created reveals the fact that when man first existed he had a high mentality. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field..." (Gen. 2:20).

Shortly after creation and before the flood, God pictures advanced skills in abilities which required teaching and learning, such as building a city, manufacturing musical instruments, and working in brass, which is an alloy, and iron. God recorded this for our information in Genesis 4:17, 21-22.

And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron:...

The archaeological findings at Ebla reveal that there were schools between 2400 and 2250 B.C. Among the findings on the Ebla tablets were bilingual dictionaries, vocabulary lists, a tablet with 260 geographical names, other tablets with lists of animals, fish, birds, professions, names of officials, and names of places, including a number of Biblical names. [5] These findings demonstrate the high capabilities of early man instead of the supposed "cave man" mentality of evolution.

About eighty years before the exodus, Moses was first taught by his mother before Pharaoh's daughter took him. Then he was trained in the courts of Egypt in the palace, but his mother's teaching guided him in life's great choices which determined his success.

At the time of the exodus at Mount Sinai, God instructed Aaron, the priest, and gave him the responsibility to "teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses" (Lev. 10:11).

At the close of the period of the judges, there seems to have been a school organized for the "company of the prophets" under Samuel (I Sam. 10:5,10).

During the time of the kings under Elijah and Elisha, incidents are given about the "sons of the prophets." Evidently there was a place of training for the prophets (II Kings 2:3-15 and II Kings 6:1). Also during the time of the kings, one of the duties of the priests was to teach the people, as II Chronicles 15:3 uses the term "teaching priest." This thought continues in II Chronicles 17:8-9. A list of Levites and priests is given in verse eight. Then in verse nine, "they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."

After the captivity this teaching ministry was continued by Ezra, the priest, as found in Ezra 7:10: "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Also Malachi 2:12 speaks about "the master and the scholar."

As the New Testament opens, we find John the Baptist teaching by answering questions in Luke 3:10-14. First the people, then the publicans, and then the soldiers asked him, "What shall we do?" In Matthew 3:7-8, he also taught the Pharisees and Sadducees that they must "Bring forth therefore fruits meet for repentance" before being baptized.

Before John finished his ministry, Jesus began to teach and preach. The gospels record more than twenty-five instances where the words teach, teacher, teacheth, or teaching are used in relation to Jesus' messages. They point out that he taught in the temple, in Jewish synagogues, their cities and villages, by the sea side, and throughout all Jewry. He was so well known as a teacher that Nicodemus in John 3:2 addressed Jesus by saying, "Rabbi, we know that thou art a teacher come from God."

After Jesus returned to heaven, Gamaliel is referred to as a "doctor of the law" in Acts 5:34. Then in Acts 22:3 we find Paul speaking about himself, that he was brought up "at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers." Paul was truly a scholar who under the inspiration of the Holy Spirit, after he was reeducated, wrote fourteen books of the New Testament. Acts 19:9 speaks about, "disputing daily in the school of one Tyrannus." In Galatians 3:24 Paul speaks about the law as our "schoolmaster to bring us unto Christ." In Colossians 3:16 he exhorts the Christians to "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another...."

Timothy was taught the Scriptures "from a child" (II Timothy 3:15). Paul also exhorted Timothy to "continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II Tim. 3:14). Timothy was taught at home by his mother Lois and grandmother Eunice (II Tim. 1:5). He may also have received instruction at the local synagogue.

Since there were teaching priests, there must have been a school in the temple to train them. After the destruction of the temple, the synagogues were schools for teaching all the children and especially for the boys who became priests. The orthodox Jews taught the boys, even the memorizing of all the law, the Pentateuch.

B. From the Church Fathers

Justin Martyr (A.D. 110-165) was a Gentile who was converted to Christianity as a result of his studies of the Old Testament. [6] He founded a school in Rome before the end of the second century. [7]

Clement (A.D. 153-217) of Alexandria directed a Christian Catechetical School, mainly to prepare heathen converts for baptism and church membership.

Origen (A.D. 185-254) continued the school at Alexandria until he was forced to flee. Then he wrote prodigiously, about 6,000 works.

Monasteries in Egypt were schools where valuable libraries were kept. During the Dark Ages, godly scholars fled to the monasteries and maintained the light of the past. The monasteries of North Africa, Europe, Ireland, Wales and England preserved accounts of much knowledge of history of medieval times which we know today. In England Alfred the Great (A.D. 849-899) provided education for rich and poor boys alike. Many of the schools in Europe were only for boys.

By A.D. 1500 there were in England and on the continent great universities being started, such as Cambridge, Oxford, and the University of Paris.

C. From Early America

As early education in most places was for the propagation of the studying of the Word of God, so it was in America. The Pilgrim fathers fled Europe in order to find freedom of worship which was denied them. They risked their lives and suffered many hardships to make their pilgrimage across the Atlantic to New England in America.

The Pilgrims first fled England to Holland to escape the law of conformity to the Church of England. They soon found the laws of Holland were in opposition to their religious practices; thus they sailed for America.

The small group that came reported success, and soon groups came by the hundreds and thousands. Religious persecution had driven the Separatist, the Puritan, the Baptist, and the Quaker to find a place where they could worship God as they chose. Despite their differences in belief, they wanted to prove to the world that the Bible was their rule of living and that they could successfully live together.

The charters of the original thirteen colonies indicate that people came to America to find religious freedom. "The laws of the people were largely Bible laws, moral and social standards basically Christian." [8]

These early settlers believed that man was a sinner and needed to be saved, as taught in Romans 3:23, Jeremiah 17:9, and I John 1:9.

For all have sinned, and come short of the glory of God.

The heart is deceitful above all things, and desperately wicked: who can know it?

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The church and the government were separate organizations, but both were built upon Biblical principles.

Education was important to these early settlers. As early as 1647 schools were mandated in every village and town so that an education was provided for their youth. "Every town of 50

households required a teacher; towns of one hundred families required a grammar school. By 1671 all New England had a system of compulsory education." [9]

The Judeo-Christian philosophy of life was the view of the early colleges in America: Harvard, Princeton, and Yale. Harvard opened its doors in 1636 as a result of an English clergyman, John Harvard (1607-1638), a godly gentleman and lover of learning who gave to Harvard one-half of his estate and all of his library. Our early fathers knew that to train a child mentally and not morally was to train a menace to society. All the early schools were religious in nature, and most of them were operated by the church.

The administration of Harvard adopted the following rules in 1646. This listing is the first four:

(1) When any Scholar is able to read Tully or such like classical author ex tempore, and make and speak true Latin in verse and prose ... and decline perfectly the paradigms of nouns and verbs in the Greek tongue, then may he be admitted into the College, nor shall any claim admission before such qualifications.

(2) Every one shall consider the main end of his life and studies to know God and Jesus Christ which is eternal life.

(3) Seeing the Lord giveth wisdom, every one shall seriously by prayer in secret seek wisdom of Him.

(4) Every one shall so exercise himself in reading the Scriptures twice a day that they be ready to give an account of their proficiency therein, both in theoretical observations of language and logic, and in practical and spiritual truths... [10]

Yale University opened its doors in 1701, and Princeton had its beginning in 1746. Princeton University was originally called "the Log College," but its influence was broadened by Evangelist George Whitefield, one of the outstanding evangelists of The Great Awakening. He raised money for Princeton which helped the school financially. Many other schools were greatly influenced by Princeton.

The Bible and Webster's dictionary were essential books in every early American home. Thus, every child in every community had for his earliest training strong impressions and principles of truth, justice, religion, and patriotism. Though all were not Christians, yet the Judeo-Christian influence pervaded early American life. The one room schoolhouse was usually the church too, and often the minister was the teacher. Even after the schools became larger as the communities grew, all early education was influenced with Protestant teachers who believed in high morals and had Bibles on their desks.

The textbooks were important in the early schools. The New England Primer and McGuffey's Eclectic Reader were of high moral principle. The influence of the Bible in these early texts taught early American children Biblical morality. Paul A. Kienel says that these textbooks were widely used until 1900 and that about 120,000,000 copies were sold.

Mr. Kienel gives the following important information about early education, a quotation from Dr. John Blanchard:

During this period in American education ... the order of mathematics and the sciences was a reflection of God's divine order; the very existence of man was the result of the direct creative act of God; the record of history was interpreted in the light of divine providence in the affairs of men; the highest use of skills and knowledge was in the service of God and one's fellow man; and finally, all of life was a stewardship for which we must finally give account in accordance with certain eternal principles given to us by God. In brief, God had been the unifying, integrating, and permeating fact during the early years of American education. [11]

The fathers of the American republic honored education. Thomas Jefferson proposed a public school system in 1779, but it failed. Then in 1819 he set up the University of Virginia and made it true to his principles. He felt that schools should have moral and religious convictions, but that they should be free from religious and political dominion.

Many early Americans worked hard for an education. Abraham Lincoln studied by candle light in a log cabin. His eagerness for knowledge caused him to walk many miles to get a book; books were scarce in those days. Booker T. Washington worked in the coal mines at age twelve, but he studied and worked his way through Hampton Institute.

Early American leaders felt the Bible was important in colonial America. George Washington said, "It is impossible to rightly govern the world without God and the Bible." [12] Abraham Lincoln thought that the Bible is the best gift ever given to man.

* * * * *

CHAPTER III

A BRIEF HISTORY OF PUBLIC SCHOOL EDUCATION

A. Education by Taxation

Train up a child in the way he should go: and when he is old, he will not depart from it (Prov. 22:6).

And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way. and when thou liest down, and when thou risest up (Deut. 6:6-7).

"As goes the schools, so goes the nation" are the words of Dr. Donald Howard, whose burden for Christian schools has broadened from one in his local church to thousands of schools that use the curriculum that is provided by Accelerated Christian Education of which he is the founder and president. American education has been changing since the mid-eighteenth century

when public schools became tax supported. Prior to this time, almost all schools were church controlled and supported.

Before the Civil War only one out of ten children attended secular government-controlled schools.... By 1900, nine out of ten students were enrolled in secular schools (only one in ten in church schools)... By 1965, eleven out of twelve million high school graduates received diplomas from public, secular schools. [13]

Christian teachers in the secular schools have had an elevating and beneficial influence. Harvard, Yale, and Princeton trained most of the school teachers before World War I. These teachers, though many of them were not Christians themselves, were expected to inculcate Biblical principles into their students.

Columbia University soon became a college to prepare school teachers,

... until today most teachers' colleges have been influenced by graduates of Columbia. This, plus the humanistic influence of progressive education has taken over the public school until the Bible is now the only unwelcome book on the campuses it produced. In our bicentennial year the once great American school system has become a massive indoctrination center whose leaders seem bent on producing radical activists so dissatisfied with the American system that they would overthrow it by force and violence if they could. Today's schools are so godless, immoral, drug-ridden, unsafe, and in many cases sub-par educationally that they are no longer acceptable to many parents. Consequently the Christian schools that offer a thorough but Biblically-oriented education comprise the fastest growing movement in the country. [14]

Before discussing the problems of public education today, I would like to honor those faithful teachers who taught me at Martin Elementary School between World War I and World War II. My teachers read the Bible and prayed each day, and on Friday there was a chapel service when a religious assembly was conducted for all five rooms that comprised this school. The Ten Commandments in good readable print were posted conspicuously in each classroom. The students were taught both in the homes and at school that it was a sin to lie, cheat, steal, etc., and they also knew they would be punished at school for such sinful and unacceptable behavior.

My husband attended "The Little Red Schoolhouse" in the Midwest where all eight grades were in one room. He feels he had the advantage, not only of reciting his own lessons, but of hearing other class recitations. Those below his grade gave a good review in areas where he needed it; those above his level prepared him for advanced learning.

Our secular schools took a step backward when the McGuffey reader left the schoolroom and when the smaller schools consolidated to form large schools. As I remember it, the argument was that we would have better equipped schools with better teachers for less cost. However, the following information will show that consolidation did not make better schools; neither did it take less money. Besides that, taking the children away from their community gave the parents less supervision. The teachers in larger schools were not accountable to the parents and did not need to live good moral lives, much less teach Biblical principles. Taxes for education have soared since the days of consolidation of smaller schools. Busing plus more equipment and more teachers has in

no way reduced the education budget, and neither has a superior or quality education resulted from consolidated schools.

1. Horace Mann

Horace Mann (1796-1859) secularized the American education system. He was a lawyer, a Unitarian, who influenced the legislature in Massachusetts to make compulsory school attendance and support the schools by taxation. He felt that all children should have the opportunity for an education. He supported taxation and convinced the legislature to this effect by arguing that within a short period of time a good education for each individual would "empty all the jails and prisons in the country." [15] He argued that taxes would be reduced because the need for prisons and jails would be greatly reduced. Thus Massachusetts was the first state to support schools by taxation in 1852. At this time Horace Mann sold our country on the Prussian (German) system of education by State taxation.

Horace Mann believed in the universal goodness of man, although he was not atheistic. He thought the church and the home should teach faith, and the school should teach fact. He was not a believer in Jesus Christ but did advocate Bible reading and religious instruction for their effectiveness in building good citizens. He believed that the state (the beginning of Statism) should prepare its teachers in the "normal schools." Horace Mann is known today as the "Father of American education."

2. John Dewey

John Dewey (1859-1952) is said to be responsible for Progressive Education. He was head of the Department of Philosophy, Psychology, and Education at the University of Chicago from 1894-1904. From this position he went to Columbia University in New York City to become a Professor of Philosophy and head of the Teacher's College from 1904-1930. His influence and philosophy of Progressive Education at Columbia has been proclaimed not only from that school but has influenced the views of most other teacher training schools.

Notice that John Dewey was born the year that Horace Mann died. That same year Charles Darwin published his book, *Origin of Species*. Dewey was anti-God and anti-faith and held the philosophy of Pragmatism. He felt all thinking should be directed toward problem solving. Ideas are to be judged by whether they work, not as good or bad. The "cash value" of an idea was the most important thing to him: that is, the function of an idea. Did it work? Ideas that didn't deal with problem solving were not of value, and thinking about such ideas was wasted time.

Pragmatism teaches the view of problem solving and making practical application to problems. Dewey applies these ideas to education, using "Instrumentalism" as a term to point out his views of problem solving. Pragmatism ignores moral and spiritual values and deals only with material (cash-value) matters or fleshly matters of pleasure. Dewey felt that the educational system needed to be reshaped to teach the students to comply or adjust to the world about them so as to avoid any conflict or persecution for any religious belief. "Social adjustment became the new end of education. The three R's gave way to the three T's (typing, tap-dancing, and tomfoolery)." [16]

Since John Dewey was a Pragmatist and anti-God, he was open to evolution. He propagated the evolutionary theory in his Progressive Education. Since there was no God and man has no soul (in his thinking) and no authoritative directions, such as the Bible, he naturally drifted to humanism and toward its child, communism. John Dewey was a signer of the 1933 first Humanist Manifesto. This knowledge lets one see why he felt traditional religion was no longer needed.

The mental problems that have resulted from Progressive Education and its philosophies have greatly expanded the need for "mental health clinics" and their psychologists and psychiatrists. Any philosophy that leaves God and the Bible out of one's life has been totally unable to deal with the guilt complex implanted by God in man. Jesus is the "true light which lighteth every man that cometh into the world" (John 1:9). Nothing which ungodly people have done has enabled man to do away with his conscience. The bitter reaping of the breaking of God's law comes regardless of whether we acknowledge God or not, for God says, "And I will give unto every one of you according to your works" (Rev. 2:23).

As a result of no or little moral training in the schools since the time of John Dewey's philosophy, our society today is reaping its toll of pressures over which man has little control as reflected in these examples:

The upheaval in society's most basic values adds greatly to the general level of anxiety. Even our pleasures are often fretful. When Psychiatrist George Serban of New York University conducted a nationwide poll of 1,008 mostly married men and women aged 18 to 60, he found that their greatest source of stress was the changes in society's attitudes toward sex, including sexual permissiveness and "the new social roles of the sexes." While stress might have once taken the form of an occasional calamity, it is now "a chronic, relentless psychosocial situation," says Dr. Paul Rosch, director of the American Institute of Stress in Yonkers, New York....

.... At Johns Hopkins, Dr. Caroline Bedell Thomas has correlated psychological factors with the long-term health records of 1,337 medical students who graduated between 1948 and 1964. One of the strongest prognosticators of cancer, mental illness and suicide, she found, was "lack of closeness to parents" and a negative attitude toward one's family. [17]

B. The Change in the Philosophy in Secular Education

There are some educators who have a wrong philosophy but who want to build good citizens for our nation. They feel teachers must be neutral in the classroom on matters of religion but still teach the students to become good citizens.

But religious neutrality in the public schools is impossible. We can separate church and state, but we cannot separate religion and education. The ultimate end of education, the nature of persons educated, the nature of truth: all these are religious questions requiring religious answers. The answers may issue from the religion of secularism, humanism, or pragmatism, or they may issue from the religion of Christianity; but they will be religious answers. [18]

1. The Administration

Most schools do have a school board yet, but often the board is only a "figure head." The real power behind the public schools is the State Department of Education and the National Education Association and if accredited, the accreditation association. "In the last decade there has been a decline in public school boards throughout the country from 25,000 to 18,000." [19] The federal government has greatly increased dictating the policies of public schools, especially since the beginning of federal aid to education. If trends continue, even the states will lose control; then all schools will be controlled by the federal government, as it is under any totalitarian government.

a. Discipline

Some people feel that poor discipline is the greatest problem in the public schools. The discipline of a school is usually the responsibility of the teacher and/or the principal or his assistant, but the federal government has limited their powers to cope with the rebellious attitudes of many students. For more than one hundred years our beloved nation has had tax-supported schools and compulsory education for all children. Instead of Horace Mann's prediction of emptying the jails and less tax money needed, the opposite is true. Today (1978) there are 25,300 public high schools that have about nineteen million students, which cost the taxpayers of America more than \$144 billion annually. While dissatisfaction with the schools increases, the parents see their taxes also increase. "In the last ten years costs for education have risen by 152 %." [20] Horace Mann wanted upright citizens without religion, but that is impossible. A teacher's philosophy is a part of his teaching. A teacher cannot build citizenship without first building character, and character cannot be built without principles of uprightness, which are Biblical principles.

Good discipline is at an all time low. The courts since the 1960's have been in favor of rebellious students until administrators and teachers have had no power to control their classrooms and the schools. Tim LaHaye says that forty-three million (1982) public school children are exposed to humanism and John Dewey's philosophy every day. "Modern public education is the most dangerous single force in a child's life: religiously, sexually, economically, patriotically, and physically." [21]

The public school system is no longer a reputable place for our children. In 1972 the State Supreme Court in Pennsylvania ruled that a homosexual had the right to be certified to teach. Although drugs are a big problem in many schools, the schools of New York City have as their worst problem homosexuality. [22]

b. Vandalism

Violence is on the increase. Vandalism cost taxpayers as much as \$600 million a year. School property is not safe, even with the increase of guards. The prison camp environment is not a good atmosphere in which to learn, yet many high schools must hire many guards to protect both teachers and innocent students. In the larger cities, guards are placed in the cafeteria and in some classrooms besides the entrances and halls.

c. Drugs and Alcohol

Drugs and alcohol are responsible for much violence and vandalism. Some parents and others feel this is the most serious problem in the public schools today. Some students fear to enter the restrooms at school because of the potential violence there. These young drug addicts need much money to support their drug habit and often get it at knife point as the good students enter the rest rooms. [23]

By 1975 the U.S. Office of Health announced that 80 % of the nation's teens drink, the average child begins drinking at age ten, and that 16 % of the nation's teens already have a drinking problem.

The article in the U.S. News and World Report goes on to explain that during the 1970's the use of alcohol and marijuana by teenagers, and even preteens, is reaching epidemic proportions. The problem is not related to economics but is found in all cultural, racial, and economic groups. It is found from coast to coast in small towns and wealthy suburbs. The problem age is declining to the younger and younger. The National Institute of Drug Abuse reports that 14 and 15 year olds using marijuana more than doubled between 1972 and 1974. By 1975 more than one in five children that age smoked pot. [24]

2. Teachers

Some teachers in public schools will only work with hazardous duty pay because of the many assaults against them. The teachers cannot control the violence in their classrooms. Students do not respect those over them, including the teachers. One student from a school in Chicago told us how a teacher attempted to discipline a student. The student replied, "You have a nice car; do you want to keep it that way?" The teacher thought it would be wise not to discipline the student, as she knew the threat would be perpetrated. "During 1973 alone, more than 73,000 cases of assault and battery on teachers were reported." [25]

Some teachers are hostile to the Christian faith and try to embarrass Christian pupils by asking hard questions to them or by putting them on the "spot." Some even scoff at one who believes in the Bible or in Jesus Christ. The cynical, mocking attitudes against the Christian in the classroom makes the public schools an unfit place for children from Christian homes. Matthew 18:6 says, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

a. Change Agents

Teachers are often used as "change agents." A well documented book concerning these change agents is Change Agents in the Schools by Barbara Morris. Other valuable books are also available from The Barbara Morris Report, P. O. Box 412, Ellicott City, MD 21043. These teachers or change agents seek to change students socially rather than to teach them basic skills.

Some of the terms around teachers' colleges today that train teachers for their role in changing society are "self-awareness," "self-realization," "awareness," "in touch," "values

clarification," "with it," "self-actualization," "emotional skills," "tune in." These teachers are preparing their students for a "happy life." They "equate learning with happiness and education with adjustment."

A few things will quickly spot these teachers. First, they turn toward "social adjustment" and soon quit assigning homework. Second, they want the social adjustment curriculum and eliminate examinations. The answers to the questions discussed in their classes could be right or wrong, depending upon the student. The students are taught "situation ethics" and must learn to set their own values in life. The parents' religion must be eliminated. Third, soon grading changes, usually by the school system rather than only one teacher. These teachers feel grading is unfair and no child can be properly evaluated in this way. Sometimes the teacher uses an S (satisfactory) or U (unsatisfactory) and, of course, every child is satisfactory, unless he rebels against group therapy or insists upon holding to Biblical principles. That child is not socially adjusting to the new culture.

Another sign of this new curriculum is the much use of the audio-visual resources. Fun work is often used to educate these students, and many of the educational films used in the classrooms are slanted to teach sharing and fun rather than drilling the facts of a subject. The learner is entertained while adjusting and "tuning in" to his new role in society. [26]

This kind of teaching is wrong. God's Word says in Psalm 1:1-3:

Blessed (happy) is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

b. Low Academics

Much is said about low academic standards in some public schools. Paul A. Kienel quotes from Dr. John R. Miles, writing in the new quarterly edition of the Saturday Evening Post (spring 1972):

The nation's number one academic problem in education today is a reading problem. The U.S. Office of Education has estimated, "There are 24 million people 18 years old or older in the United States who are functionally illiterate.

"That means they cannot read, write, or count well enough to handle the day-by-day tasks demanded of them in modern society; they cannot read well enough to know what bus to take to get to work; they cannot count the streets or read the street signs well enough to know when to get off the bus and transfer to another. Yet it isn't because they haven't gone to school. There are only 6.4 million Americans 14 years old and over who haven't gone through at least the fifth grade. So the

inescapable conclusion is that the vast majority of those 24 million 'functionally illiterate' people went to school for at least five years but learned little except to hate school." [27]

There is a relaxation of standards until high school diplomas are not very meaningful to employers today. One thing an employer does take note of is the attendance record, including the number of tardies, of a possible employee. Absenteeism is a real problem in many schools, and principals and teachers do not seem to know how to successfully cope with the problem.

3. Textbooks

Textbooks have been drastically changed to indoctrinate the students in humanism, one-world government, situation ethics, values clarification, and most any other anti-Biblical philosophy. The days for Biblical oriented textbooks are gone in public schools, unless parents and leaders wake up to the seriousness of the textbook problem. The Mel Gablers of Longview, Texas have spent much money and time examining and exposing the contents of many textbooks. "Children are what they are taught," they believe. Textbooks must be changed or expect a "continuing decrease in honesty, decency, and morality and a continuing increase in illiteracy, crime, and violence." Listen to them as they tell us the textbook situation in the public schools:

It is important to realize that textbooks were about 97% Christian/moral when our nation was founded. Our forefathers intended the United States to become and to remain a Christian nation. An 1852-1853 study by the U.S. House of Representatives determined this, and it was verified in 1893 by a U.S. Supreme Court ruling.

However, the Christian/moral influence was gradually eliminated on the pretext that the State has no right or authority to teach religion. This vacuum has been filled with the philosophy/religion of humanism, faith in man rather in God. Today textbooks are nearly 100% amoral or humanistic. [28]

Are Textbooks Harming Your Children? by James C. Hefley is the serious story of what the Gablers have discovered in today's textbooks. Some of the chapter headings are "Big Government and 'Biased' Economics," "The 'Sexy' History Book," and "X-rated Textbooks." Every parent, teacher, and lover of American freedom who desire a safe, free, and happy nation should read this book.

Before closing the discussion about textbooks, an example from Paul A. Kienel's excellent book, *The Christian School: why it is right for your child*, will reveal the truth about some textbooks and the attitude of some schools that use such books. The junior high school social studies, *Promise of America*, published by Scott Foresman Company, are the books in question. Dr. Kienel met this incident in 1972 at St. Charles, Missouri. A lady of the church in which he had spoken about Christian education in helping this church to start a Christian school introduced him to this social studies series of textbooks. This lady had gone to her son's teacher and asked to see the social studies book he was studying. The teacher told her she would have to talk to the principal about that. She went to the principal, and he told her that he was sorry but that he didn't show those books to parents. This lady "borrowed" one copy of each series while the teacher was out of the room. The following explains about this series:

It soon became evident to the three of us [pastor was there also] why these books were withheld from the eyes of the parents. We were shocked at the open profanity and various forms of gutter language. The mother had marked several passages. The books advocated the legalization of abortion and marijuana. These were presented as projected "social accomplishments" in the year 2,000. The books promote public nudity, civil disobedience, socialism, draft dodging, and rebellion against parents. In the very first book the church was linked with some strangely worded early Puritan sermons and later on with the Klu Klux Klan. Needless to say, parents, the church, and God do not fare very well in the series. The mother who was showing the books told us she had learned that the Promise of America series had been introduced to 30,000 junior high school students in public schools the previous year!" [29]

4. Students

One factor influencing the behavior of students is the home influence. For example, many children enter school each day with the words of quarreling parents ringing in their ears. Many children also go to school without proper care and breakfast. Children who live in such an atmosphere take that attitude to school with them. Many children from homes of divorced and/or remarried parents are often unwanted. This creates a problem for the children, and their behavior is influenced by their home life. One student in high school asked my permission during a class to take a medication. She told me that her doctor had just increased her dosage of strong nerve medicine. Her parents were in divorce proceedings. Another student told me he was absent because he ran away from his foster home. He said that he wanted to see his real mother. This child and all other children suffer when parents do not make a happy place for their children to live. The following verse by R. Russel, which we had hanging in our home for several years, aptly describes the effect the home has on the children. Parents should take warning, yet find guidance from the message in the verse.

A child who lives with ridicule learns to be timid.

A child who lives with criticism learns to condemn.

A child who lives with distrust learns to be deceitful.

A child who lives with antagonism learns to be hostile.

A child who lives with affection learns to love.

A child who lives with encouragement learns confidence.

A child who lives with truth learns justice.

A child who lives with praise learns to appreciate.

A child who lives with sharing learns to be considerate.

A child who lives with knowledge learns wisdom.

A child who lives with patience learns to be tolerant.

A child who lives with happiness will find love and beauty [30]

The philosophy of the parents also influences the child. The child psychologists, who do not believe the Word of God but spread the humanistic teaching of behavioral psychology, have adversely influenced the lives of millions of parents and thus their siblings.

The behavioristic philosophy is as follows: (1) man is supreme (therefore there is no higher power); (2) man evolved from lower forms of life (therefore there was no act of creation); (3) man is an animal (therefore he does not have a soul); (4) man is inherently good (therefore is not in need of a Saviour); (5) common practice sets the standard (therefore there are no moral absolutes); (6) criminals are merely antisocial (therefore they are not sinners); (7) "maladjustment" explains all adverse human behavior (therefore there is no such thing as guilt); and (8) bad environment is to blame for all evil (therefore man is not responsible). [31]

The rebellious child must be brought under control by the parents or eventually by the law. Many child psychologists do not believe in the carnal nature that "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). Christian parents must train their children for God and His kingdom. The underlying principle for all children is obedience to parents and to God. "Children, obey your parents in the Lord: for this is right (Eph. 6:1).

A third influence on a child is his peers. Those who are in drugs, alcohol, promiscuity, homosexuality, gambling, or other sins will influence their peers to participate in the same things. The Bible says to "Abstain from all appearance of evil" (I Thes. 5:22). The sins of the flesh are to be refused; thus, the company the child keeps must be of good character. "But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:3-4).

C. The Philosophies in Tax-Supported Schools

The philosophy of the public schools today is basically humanistic, although this philosophy includes many variations under many names by many teachers. The teacher cannot long stand before his students without indoctrinating his students with his beliefs. In some cases he merely questions or in a "scholarly" way plants doubts into his students' thinking concerning their "antiquated" belief in the Bible as an authority for moral standards and all right and wrong. Dr. Henry Morris writes about "the one-ness of all the ancient religions and philosophies (comprising a common complex of pantheism, polytheism, astrology, idolatry, and demonism) and that all were founded on essentially the same evolutionary cosmogony." [32]

1. Evolution

Evolution is so common in textbooks today that authors almost take for granted that everyone believes in the gradual evolution of man. It is not only in the biological and natural sciences but is in history, literature, and other textbooks. Even elementary books are well indoctrinated with Darwinism or evolution.

When our children were small (now they are married and have children of their own), we found a "Little Golden Book" entitled, From Then to Now that pictured graphically how the simple one-cell evolved over the millions of years until finally man became an intelligent being and emerged from the cave, learned how to live in groups, wear clothes, make pottery, and farm with his crude tools.

This theory was that the simple protozoan forms of life passed on the same kind of life to simple metazoan forms, which in turn passed it on to simple fish forms, which in turn passed it on to simple reptiles, that the reptiles passed it on to birds, the birds passed it on to mammals, which latter animals passed the same life on to man, the climax and apex of transmutation. [33]

This theory has been presented by teachers to many millions of students in such seemingly scholarly ways that today it is the widely accepted belief. These "scholarly" ways include pictures of so-called transition forms or missing links which are complete in appearance even to facial expressions and hair-do. In a very unscientific way these textbooks and teachers never tell the truth that the entire model was made from only a very few fragments of bones, sometimes as few as four, in the case of the Java man (Pithecanthropus) and seven, in the case of the Piltdown man. The remainder of the models is made from imagination and plaster of Paris and scientifically prove nothing. In some cases there is no proof that the bones used in one model all came from one original skeleton, as in the Java man. [34] In the case of the Piltdown man, the jawbone came from an ape that had recently died in a London zoo. [35] The students are not told that the charts and illustrations showing the supposed forms in a certain order from the one cell to man are purely the product of the imagination with no proven scientific basis.

The truth reveals to us the foolishness of man's wisdom. God's Word says:

In the beginning God created the heaven and the earth Gen. 1:1.).

So God created man in his own image, in the image of God created he him; male and female created he them (Gen. 1:27).

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore God blessed the Sabbath day, and hallowed it (Exodus 20:11).

Outstanding scientists today, even though they are not Creationists, are pointing out the unscientific, untruthful, unproved theory of evolution. Stanton Evans, syndicated columnist, gives the following information about the theory of evolution in turmoil. "By a margin of nearly 5 to 1 (44 percent to 9 percent)," in an August 1982 Gallop Poll, people said that they believed in special Creation. "Another 38 percent adopted the middle-road opinion that man developed through natural causes, guided by the Creator." This writer said, "Though one would never guess it from the tone of the Darwinians, the case for evolution nowadays is in a shambles." He further

used in his article the book, *Evolution in Turmoil*, by Professor Henry M. Morris, a noted Creation scientist. The writer, Stanton Evans, pointed out that Darwinism cannot be true because: (1) In unaided nature the tendency is not toward higher and more complex forms as evolution teaches, but contrariwise, the Second Law of Thermo Dynamics demonstrates the natural tendency toward less organization. He further gives an example by Hoyle: "The chance that higher life forms have merged in this way is comparable with the chance that a tornado sweeping through a junk yard might assemble a Boeing 747 from the materials therein." (2) Evolution depends upon mutations for its theory to work, but the majority of mutations are unfavorable to affected organisms, making it less capable of survival. (3) There should be transitional species somewhere in the fossil record, but evolution has none in the intermediary stages; thus, says the author, "evolution is, indeed, in turmoil." [36]

George Cornell, AP religion writer, quotes from two eminent British astronomers who blast Darwinism, the ooze idea. Sir Fred Hoyle is an internationally recognized astronomer, while Chandra Wickramasinghe is a British scientist who is an authority on interstellar matters and heads the mathematics-astronomy department at University College in Cardiff, Wales.

In making their case, they array findings of microbiology, mathematics, computer technology and the fossil record against the Darwin theory, declaring that it has been undercut by new knowledge.

They say that paleontologists for years have recognized that "the slow evolutionary connections required by the theory did not happen...."

Darwinian evolution is most unlikely to get even one polypeptide [chain of essential life substances] [brackets added by the writer] right, let alone the thousands on which living cells depend for survival....

For some it may not "matter too much that belief in Darwinian is at variance with the truth," the authors say, but "it does matter that students of biology are taught the same incorrect history" of life's development....

Nevertheless, by the device of diagrams showing entirely conjectural and "presumed connections drawn in firm solid lines," the "scientific world has been bamboozled into believing that evolution has been proved," the authors say. "Nothing could be further from the truth...."

Darwinism is "not only inadequate to explain the evolutionary changes that have occurred, sometimes over quite short intervals for both plants and animals, it is woefully inadequate the authors say. [37]

Charles Hoffman, Jerusalem Post reporter, quoting from Professor Moshe Trop, a biochemist of Ben-Gurion University, said that the theory of evolution

... is usually presented incorrectly in the schools as a scientific fact or law of nature, when it is actually nothing more [than the unproved theories of] others to explain the origin of life.

Indeed, one can find scientific works that demonstrate its lack of plausibility and incompatibility with established natural laws. [38]

2. Rationalism

Rationalism teaches that the exercise of reason rather than the acceptance of empiricism, authority, or spiritual revelation, provides the only valid basis for action or belief. This theory became widespread during the Industrial Revolution and its popularity continued through the development of the "scientific method." Pure reason is man's highest attainment and a prime source of true knowledge. In brief, rationalism is accepting man's erroneous limited thinking or reasoning instead of accepting God's infinite wisdom and revelation. God describes this philosophy in Romans 1:21-22:

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools.

3. Progressive Education

Progressive Education resulted from John Dewey's philosophy of education. His propagation of evolution and pragmatism spread to all teachers' colleges in the United States. Dewey believed that the child should learn to solve his own problems, especially his social problems.

Progressive Education has taken from our American schools the basics, the three R's, of a good education and left the student largely unprepared for real life. Our inadequate public educational system is largely a result of his theory of education.

4. Pragmatism

Pragmatism is the judging of the right or wrong of an act by the immediate short sighted consequences, while completely ignoring the sinfulness of the actions involved and the present and eternal reaping for a life of sin. God amply describes pragmatism in I Corinthians 3:19-21:

For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

And again, The Lord knoweth the thoughts of the wise, that they are vain.

Therefore let no man glory in men....

5. Statism

Statism refers to the theory that the State owns the children instead of the parents and is responsible for their education. God always commanded the father or the parents to train the

children and not the State. Psalm 127:3 says, "Children are an heritage of the Lord." Children are given to parents to train, not to the State.

6. Values Education

Values Education was introduced into the schools as a substitute for the Bible and as a means of attacking Bible teaching, and especially its moral precepts. The manufacturers of values clarification designed the criteria, especially to attack any previous teaching by parents, church, or Bible. Mel Gabler states it this way.

Students are to clarify, that is, evaluate their values or beliefs by coming to their own conclusions based on the following seven criteria:

Choosing:

1. Must be freely chosen. (Anything taught is authoritarian imposition so cannot be a "true" value.)

2. Must be chosen from alternatives. (Variables must be considered with no indication from the teacher that any values are fixed or are of more importance than other values.)

3. Must be chosen after careful consideration of the consequences of each alternative. (How many children will know the consequences?)

Prizing:

4. Must be prized or cherished.

5. Must be publicly affirmed. (Makes it difficult to back down.)

Acting:

6. Must be acted upon. (Example: If the choice were that premarital sex is acceptable, find someone and practice it.)

7. Must be acted upon regularly. (To establish it firmly as the chosen behavior.)

To qualify as a "true" value, all seven criteria must be met.

Traditional values do not qualify if they have been taught, because students receive those beliefs through "authoritarian indoctrination." They were not chosen of the students' own free will. [39]

Values clarification or education is nothing more than pragmatism, relativism, or situation ethics. It undermines personal convictions and substitutes conformity to group ethics. It is in direct

opposition to the Judeo-Christian ethic. The Bible teaches us the Christian view in Romans 12:2 and Colossians 3:1-2.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affections on things above, not on things on the earth.

7. Situation Ethics

Situation ethics is the philosophy that each individual judges from the circumstances of the moment whether an action is right or wrong. There are no absolutes, according to this theory. The Ten Commandments or any of God's Word, the Authority, would be "out of date." Each person is his own god and can determine what is right, depending upon the situation. This position justifies immorality. It is used to try and whitewash the sins of the opposite sex living together without marriage or trial marriage and/or adultery. Providing conception does not occur, it is no sin, according to situation ethics. This ethic hardly considers conception a sin by inventing the cruel destruction of the helpless infant through abortion. The Bible clearly designates all these as sins in I Corinthians 6:9-11 and gives the destination of those who are guilty, unless these repent and turn from them.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

8. Sex Education

Sex education is a part of the new curriculum of many public schools. The elementary school education may include this emphasis upon adjustment rather subject matter.

Many schools subject students to sex education not as information about reproduction [or biology], but as an important means of bringing students to "self-actualization" or "self-awareness." Psycho-gimmicks such as role playing, group therapy, and sensitivity training are employed to move students toward what the new educators term the development of "emotional skills." Again, the term "emotional skills" is a slippery one with no precise meaning. What is perfectly clear, however, is that emotional skills do not have much to do with intellectual skills.

Sex education directed toward "self-actualization" or "self-awareness" offers students an introduction to homosexuality, masturbation, pre-marital sex problems, and birth control techniques. [40]

Many sex education textbooks picture every form of the sins of sex imaginable. Besides these books, "educational" slides and/or movies are often used to graphically portray these sins of sex being enacted. By this means Satan is able to "enlighten" the children with the knowledge and techniques he otherwise might never know, greatly multiplying the temptations of inquisitive youth. Sins of sex are some of the most enslaving habits from which few ever recover. Parents cannot be too protective of the education of their children in this area. Some suggestions for parents are given in chapter five. Incidentally, television rivals sex education in the public schools in its vivid and explicit scenes, suggesting all of these sins. Leviticus 18, after specifically naming all these things as sins says, in verses 26-28 that it is for these sins that God destroys nations.

Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

(For all these abominations have the men of the land done, which were before you, and the land is defiled;)

That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

9. Humanism

Secular humanism is the state religion in the American schools, according to Susan L. M. Huck, a graduate of Syracuse University, earned Master's at Michigan, a Doctorate from Clark University, and lecturer before distinguished academic audiences on four continents.

The established religion in the United States today is called Secular Humanism. I hate to dignify it with capital letters, because I don't consider any man-centered creed to be a religion. But, for tax-exemption purposes, the United States Supreme Court does (See *Torcaso vs. Watkins*, *United States vs. Seeger*, and *Washington Ethical Society vs. District of Columbia*), and most conscious Secular Humanists regard their collective opinions as a religion....

The missionaries of Humanism, you see, dub themselves as "change agents." Then they labor to indoctrinate every schoolteacher with the need to be a change agent -- without, of course, telling them that they are being converted into missionaries of the state religion....

The established religion in American schools is known as Secular Humanism. Its missionaries are working over your children every day. Based upon the Humanist Manifesto it denies the existence of a Creator, urges abolition of national sovereignty, and embraces sexual license, abortions, and even euthanasia. [41]

In this same article the author notes some facts concerning an established religion.

Characteristics of an established religion include a formally cozy relationship between temporal and spiritual authorities. The hierarchy of an established religion has access to the tax take, and need not rely upon the sometimes disappointing contributions of only its own adherents. Through the extortions of the tax-collector, the hierarchy of an established religion can live fatly upon the involuntary contributions of dissenters and unbelievers as well.

Another advantage for the established religion is first crack at the new generation. Tax-supported schools are run by its priesthood. Any other type of education is always on shaky ground; parents of dissenters and unbelievers, if they are permitted any separate educational facilities at all, must first pay taxes for the schools they don't want, and then, with whatever they can scratch up from the tax collector's leavings, pay for the schools they do want. [42]

Humanist Manifesto I was published in 1933 with thirty-four liberal signers, while Humanist Manifesto II was drafted forty years later, in 1973, with 114 signers and even a larger number of "additional signers." Many signers are professors, authors, psychologists, and even ministers. Some of the names commonly known are Lester Mondale, John Dewey, B.F. Skinner, and Sir Julian Huxley.

The preface of Humanist Manifesto I and II states:

This more extensive and comprehensive document addresses itself not only to the problems of religion and ethics, but to the pressing issues of civil liberties, equality, democracy [of a type], the survival of humankind, world economic growth, population and ecological control, war and peace, and the building of a world community [one world government]. [43]

The preface of Humanist Manifesto II contains the following statements:

As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival. [44]

There are more than twenty-three pages in the Humanist Manifesto I and II, but note a few short excerpts from each of the five topics, which are discussed in the form of their beliefs. Under "Religion" on pages sixteen and seventeen, we read:

We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity...

... But we can discover no divine purpose or providence for the human species; ... humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

... Modern science discredits such historic concepts as the "ghost in the machine" and the "separable soul." Rather, science affirms that the human species is an emergence from natural evolutionary forces.... There is no credible evidence that life survives the death of the body.

Under "Ethics" on pages seventeen and eighteen, we read:

We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human need and interest.... We strive for the good life, here and now.

Reason and intelligence are the most effective instruments that humankind possesses.

Under "The Individual" on page eighteen, we read:

We believe in maximum individual autonomy consonant with social responsibility.

In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religious and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized.... Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire.

Under "Democratic Society" on page nineteen, we read:

To enhance freedom and dignity the individual must experience a full range of civil liberties ... freedom of speech and the press, political democracy, the legal right of opposition to government policies, fair judicial process, religious liberty, freedom of association, and artistic, scientific, and cultural freedom. It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide.

Under "World Community" on page twenty-one, we read:

We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community.

... We believe in the peaceful adjudication of differences by international courts and by the development of the arts of negotiation and compromise. War is obsolete.

The Bible describes these false philosophies in Colossians 2:8 and II Corinthians 10:5.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Casting down imaginations [reasonings], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

10. Other Philosophies

Besides the philosophies discussed briefly, there are other false or damnable beliefs which have come into some schools since the Bible was ruled out by the Supreme Court in 1963. Some of these courses are taught as "mini courses," which usually run for a six or nine week period during a semester. An English teacher taught "Death" as a mini course in the same public school where I taught. Usually, this course attempts to remove the fear of death even though folk have no fear of God and presents suicide as an acceptable and a logical solution to many difficult situations in life. Many teenagers have used this solution in recent years. Other schools teach occult lore:

Witchcraft, voodoo, black magic, astrology, and even Satan worship have entered the public school curriculum.... In order to entice students to read some gothic literature of the nineteenth century, one teacher let Satan worshippers into the classroom to "share" their experiences.... Some high schools use the recently published The Satanic Bible as, collateral reading and require students to write book reports on it. [45]

The depth of the depravity of man is clearly manifested in our educational system when The Satanic Bible with its blasphemy of God, instructions for one to sell his soul to the devil, its description of liturgy for worshipping Satan, and a number of statements that approach, if they are not, the unforgivable blasphemy, and many other of the vilest of blasphemies, can be used; but God's Holy Word cannot.

Probably the most dangerous innovation in public education today is the practice of Transcendental Meditation....

It is held that Transcendental Meditation is a science, not a religion. However, the founder and head of the movement, Maharishi Mahesh Yogi, in his writings, makes it clear that the Transcendental Meditation advocated is religious -- a variant of Hinduism. [46]

D. Conclusion

Although there are no regulations prohibiting The Satanic Bible, the religion of Secular Humanism, or the religion of the Occult, yet the Supreme Court has banned the Holy Bible, the only true authority and the purest of all books. As a result of this type of censorship of the truth and the substitution of amoral teaching and the influences that have resulted from such teaching, Christian parents are seeking to fulfill their God-given responsibility to watch over the education of their children by beginning Christian schools. Although the philosophy of the textbooks in public schools is basically humanistic and evolutionary, there are still some conscientious, dedicated teachers in many public schools. However, their influence is usually more than canceled out by the environment around them.

* * * * *

CHAPTER IV

THE REBIRTH OF CHRISTIAN DAY SCHOOLS

A. Why the Change

The homes and churches were mostly responsible for the education of the children and youth in the early development of America. After the different states provided free education, but with the majority of teachers being exemplary of the Protestant/Puritan ethic as their value system, the church schools decreased in number, except for Catholic schools. However, in recent years the Catholic schools have also decreased in number due to financial problems and the changing philosophy in public schools being more acceptable to them. The conservative Protestant influence is not predominant today in public schools.

The Christian day schools are the fastest growing movement in America today because parents are protesting the quality of education, the philosophy of education, the lack of discipline, the soaring taxes for poor education (which is plaguing the property owner now), the humanistic textbooks, and other things in the tax-supported schools.

B. Kinds of Schools

Elmer L. Towns divides the Protestant private schools into four groups. (1) The parochial school indicates "one's own," or a parish school, such as a Catholic or Adventist school. (2) The parent society school, which is controlled by the parents who elect the administration. They believe the Scriptures teach it is their responsibility to educate their children. (3) The interdenominational schools are made of many denominations who cooperate to form a Christian school for their children. They all share in expenses to make the school possible and stress quality education with character development and high standards. (4) The local church sponsored schools provide quality education not only for its members but usually other interested people in the community. These churches believe as in Acts 5:42, "And daily in the temple... they cease not to teach and preach Jesus Christ." They believe in a Monday school, Tuesday school, Wednesday school, Thursday school, and Friday school, as well as a Sunday school to train their children. [47]

C. The Biblical Philosophies in Christian Education

The Christian school rejects secular humanism and evolution, or any other false philosophy.

In the daily operation of the schools, the clearest demarcation between the Christian and non-Christian classroom can be seen in the choice of objectives and the relative values assigned to each. The child must not only be taught to read and to write, but, more importantly, he must learn to obey, to discern between truth and falsehood, to love his neighbor, and to talk with his God in meaningful prayer. An hour's visit to the classroom of a vibrant Christian teacher will readily reveal the difference of values and objectives, even though there are many common ends, shared jointly by all. [48]

1. Christian World View of Education

The Christian World View of education is based on the Bible.

We believe that God created all things good and perfect.

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else (Isa. 45:18).

And God saw every thing that he had made, and, behold, it was very good (Gen. 1:31).

He upholds all things by His power.

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high (Heb. 1:3).

He will judge all things.

... for we shall all stand before the judgment seat of Christ.

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

So then every one of us shall give account of himself to God (Rom. 14:10-12).

God is the source of all truth.

Sanctify them through thy truth: thy word is truth (John 17:17).

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me (John 14:6).

God is eternal.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God (Psalm 90:2).

I am Alpha and Omega, the beginning and the end, the first and the last (Rev. 22:13).

God is omnipotent (all powerful).

Behold, I am the Lord, the God of all flesh: is there anything too hard for me (Jer. 32:27)?

God is omniscient (all knowing: past, present, and future).

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me.

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (Isa. 46:9-10).

God is omnipresent (everywhere).

Whither shall I go from thy spirit? or whither shall I flee from thy presence?

If I ascend up to heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me (Psalm 139:7-10).

As the designer and builder of an automobile includes a manual in order that the owner may get the most enjoyment and have the least trouble with the vehicle, so God's Word is designed to show man the best way for his own good and happiness. Deuteronomy 10:12-13 teaches us:

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul,

To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?

Any disobedience of God's Word brings guilt, suffering, and, if persisted in, damnation, as Galatians 6:7-8 teaches us:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting.

We believe that God created man on the sixth (twenty-four hour) day of creation. He was created perfect and in the image of God.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them (Gen. 1:26-27).

The image of God in man is spirit, as John 4:24 tells us, "God is a Spirit: and they that worship him must worship him in spirit and in truth." As spirit, he is immortal. "For he is not a God of the dead, but of the living: for all live unto him" (Luke 20:38).

The account of the rich man and Lazarus in Luke 16:19-31 also teaches the immortality of the spirit of man. Since man is immortal, his education should prepare him for eternity as well as for this brief life.

Through free choice man sinned in the garden of Eden and fell, as recorded in Genesis 3:6-7.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

All his offspring are born with a fallen nature. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18).

God in his love provided redemption through his only begotten Son for all who will believe, as told in John 3:16: "For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life."

We believe in the resurrection of all men.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John 5: 28-29).

We believe in the judgment of all at the end of the world. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (II Cor. 5:10). The righteous will spend eternity in heaven. John 14:2-3 records this:

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And the unrighteous will exist forever in hell, as recorded in Revelation 14:11: "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Since it is the duty of Christian parents to train their children for time and eternity, it is all important that parents choose a Christian school that teaches the Bible as the authority in all matters of time and eternity. If the humanist philosophy were right, Bible believers have nothing to lose; but if they are wrong (and they are), they have everything to lose. Christian education with the Theistic World View must reject Secular Humanism and all other false philosophies. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments [elements] of the world, and not after Christ" (Col. 2:8).

The late Dr. Mark Fakkema, in the foreword of his Christian Philosophy lecture series, said: "Truth is not necessarily truth because it is regarded as such by contemporary scholarship. By way of verifying His statements, our Lord did not appeal to the recognized leadership of His day. Our Lord constantly quoted Scripture as His authority. God's Word is the test of all truth. All teaching that is expressive of God's Word is the test of all truth. All teaching that is expressive of God's Word is true. Teaching that is not expository of the Word is falsehood." [49] His world view is seeing all things through the eyes of Christ.

The Christian world-and-life view is imparted first by seeing all things through the eyes of Christ; in the laws of mathematics to see the wisdom of God in Christ that established these laws; in the study of nature to see revealed the wisdom, power, and goodness of God; in history to see the unfolding of God's purposes in the world. [50]

2. Creation

Every teacher in a Christian school should be able to integrate Biblical creation with his teaching, in both elementary and high school, in all subjects where it may be discussed: natural sciences, social sciences, humanities, Bible or any other subject. Evolution in any form must be rejected in the Christian school, as well as humanism and other false philosophies. Every student should be taught not only that creation is the true answer to man's origin, but why it is the correct one. Students should be taught how to refute the false philosophy of evolution from the Biblical viewpoint.

Genesis chapters 1 and 2 are the basic passages of creation. God completed His creation in six days, man being created on the sixth day. God ended all creation at the close of the sixth day as He noted that everything He had created was very good. Genesis 2:1-2 also states creation was completed in six days:

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

The creation days were clearly defined by God as "the evening and morning"; that is, one period of darkness and one period of light made a day (Gen. 1:5,8,13,19,23, 31). God purposely defined the length of every day of creation, one through six, so that no one could mistakenly think that the days were long periods of time, such as, a thousand years or ages. God also created the vegetation the day before He made the sun to sustain it; thus, it could not possibly be a long period of time. God further stated when He made the sun, moon, and stars on the fourth day that they would be "for seasons, and for days, and years," thus setting the length of each one at creation, and this has not changed. The earth's traveling around the sun makes the seasons and measures the years. If the earth were to travel faster around the sun, it would have to draw nearer to the sun, and it would be too hot for life to exist. If the earth took longer to go around the sun, it would be further away from the sun; and all life would freeze. Thus we know that the length of the years have always been the same. A day is determined by one revolution of the earth on its axis. If it rotated faster, the summer days would not get warm enough to produce vegetation; if it rotated slower, the long days of summer would destroy the crops, and the winter days would become exceedingly cold. The days had to be as they are now to support life. Any deviation would destroy all life on the earth. Thus, the creation days had to be the same as our days.

Men did live many years longer just after creation because they were much more perfect physically than they are today. This substantiates the opposite of evolution. The whole creation is actually degenerating instead of evolving.

God also told us in Exodus 20:8,9,11 that the creation days were the same length as our work days:

Remember the sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

The Bible specifically says that God created each "after his kind" or species (Gen. 1:11, 12, 21, 24, 25). Although many have tried to deny this clear demarcation, the facts are that it still stands. Any crossing of species produces sterile hybrids. Mendel's laws of heredity explain all variations and the boundary beyond which they can not go.

Man was a special creation, distinctly different from the animal kingdom. He was created in the image of God (Gen. 1:27). He is still the only creation that can communicate in detail, write, read, invent, and understand the realities of the judgment, heaven, and hell and their relationship to his behavior in this life. God communicated only to man at creation the choice of right and wrong and its consequences, because only man could understand and be held responsible. It remains the same until this day.

God gave man the rule over the animal kingdom and put the fear of man into the entire animal kingdom. Man has built a cage and placed within it every type of animal. No animal has ever built a cage for a man.

The Bible chronology places the present creation at approximately 4000 B.C. Although many ingenious devices have been used, none have ever proved this wrong. The oldest written records that we have today are the Ebla tablets dated from about 2300 B.C. We should be very hesitant to question any of the Bible or leave a question about any of the Bible in a child's mind, including the chronology.

3. Moral and Ethical Code

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction (Prov. 1:7).

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding (Prov. 9:10).

My son, if thou wilt receive my words, and hide my commandments with thee;

So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

If thou seekest her as silver, and searchest for her as for hid treasures;

Then shalt thou understand the fear of the Lord, and find the knowledge of God.

For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding (Proverbs 2: 1-6).

Knowledge is the information one receives; understanding is the ability to evaluate the facts or information, while wisdom is the ability to make judgments in the light of the facts or information one receives.

All people of all tribes, nations, or countries have always lived by a moral and ethical code, either written or unwritten. Many such rules of living or moral codes were handed down from father to son among those who do not have the Bible. For those who have the Scriptures, the Bible is the ethical code. The Ten Commandments in Exodus 20 are the simplest and most basic of all moral codes. Jesus upheld these and clarified the meanings of some of them in Matthew 5. These basic rules for living which God gave us in the Old Testament may be divided into three general divisions. The first four commandments give man's relationship to God (Ex. 20:3-11). Since these are generally known, I am giving only the short form.

1. Thou shalt have no other gods before me
2. Thou shalt not make unto me any graven image
3. Thou shalt not take the name of the Lord thy God in vain

4. Remember the sabbath day, to keep it holy

The next three commandments give family relationships (Ex. 20:12-14).

5. Honor thy father and thy mother

6. Thou shalt not kill (abortion is the greatest killer today)

7. Thou shalt not commit adultery

The last three commandments are man's relationship to each other (Ex. 20,15-17).

8. Thou shalt not steal

9. Thou shalt not bear false witness against thy neighbor

10. Thou shalt not covet

Besides Jesus' teachings concerning these commandments of Exodus 20, one key rule that was often heard when I was a child in grade school was called, "The Golden Rule," found in Matthew 7:12 and Luke 6:31. "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31). This golden rule was printed on the twelve inch ruler that most children had on their desk in the public school where I attended.

With situation ethics, sex education, and other false philosophies so well known and taught today, the students need to understand God's Word and what is taught concerning such false philosophies.

Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God (Gal. 5:19-21).

Real happiness comes to students, teachers, parents, and administrators when all know and follow the precepts of God's Word. There are also rewards of good behavior, even in this life.

Happy is the man that findeth wisdom, and the man that getteth understanding (Prov. 3:13).

For the upright shall dwell in the land, and the perfect shall remain in it (Prov. 2:21).

My son, forget not my law; but let thine heart keep my commandments:

For length of days, and long life, and peace, shall they add to thee (Prov. 3:1-2).

4. Preference or Conviction

In the early 1970's a number of parents found themselves in court for sending their children to Christian schools. In most cases the state alleged a violation of the compulsory attendance laws of that state which usually required attendance in accredited or state approved schools. Many pastors and school principals felt that their Christian school was a part of the church ministry and that the state had no right to regulate it. They believed that any interference by the government of their Christian school was a violation of the Constitutional right on the free exercise of religion without government interference. Amendment I of the United States Constitution states; "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..."

In the court case, *The State of Wisconsin vs. Yoder*, reviewed by the Supreme Court of the United States in 1972, the Supreme Court ruled in favor of Yoder, that he would not have to send his children to public school because it violated his faith.

According to the Court, Yoder's beliefs were "convictions," not "preferences." In the decision the justices determined that matters of conviction must be respected by the state. [51]

Yoder had refused to send his children to public school because the schools would teach his children things that would violate his faith. The state officials told Yoder that "The Compulsory Education Law" demanded that his children go to school. Yoder was further informed that if he did not send his children to school, the state would take him to court and fine him.

Yoder insisted that he could not send his children to the public school because God would not be pleased with him. The state threatened him with imprisonment; Yoder still refused to send them, although he was unhappy with such a decision.

Finally, the Supreme Court decided that Yoder's beliefs were a "conviction," since he remained unmoved under all the stresses the state placed upon him. The court respected the "conviction" of Yoder concerning his children's education. A "preference" as defined by the court is a matter of strong belief, while a "conviction" remains unmoved under all adversity or pressure.

The Bible gives a good example of a "conviction" in Daniel 3: 13-30. Shadrach, Meshach, and Abednego had a "conviction."

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up (Daniel 3:17-18).

5. The Whole Man

The Christian school with a Biblical philosophy trains the whole individual. The Bible teaches that man is composed of three parts: body, soul, and spirit. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thes. 5:23). The depraved humanist philosophy denies the existence of the spirit, commonly called the soul. However, the term soul is applied to animals in the Bible as well as to man because the soul is the life of the flesh in both man and animals "... one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep" (Nu. 31:28). The spirit is the immortal part of man not shared by the animal kingdom. Humanism denies the existence of anything that is not material, whether it be God, angels, or the human spirit. This philosophy reduces man to the level of an animal, while the Bible teaches man is both physical and spiritual. Since Christian parents know that we human beings are immortal spirits destined to live forever in heaven or hell determined by our choices and actions in this life, they cannot educate their children in schools that deny this truth and allow their children to be brainwashed by teachings that are contrary to their faith. (See the philosophy of humanism discussed in chapter III). Humanism provides only for satisfying the lusts of the flesh, the lust of the eyes, and the pride of life. (See I John 2: 16-17) Any one of these will keep the spirit of a person out of heaven. Parents who love their children and their God cannot turn their children's education over to schools and teachers where teachings and the activities are only for the flesh without regard to the spirit. In addition, the Bible morality and common decency are often ridiculed by textbooks, teachers, and peers.

6. Patriotism

God, who saw the evils and rebellion against Him of a one world government, confounded man's language so that the people had to separate into language groups called nations. "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations" (Gen. 10:5). The humanist philosophy is trying to reverse God's order by making a "world community" or one world government in rebellion to God's setting up of nations.

In order to accomplish this, it is necessary to destroy all loyalty to any individual nation. This teaching is reflected by the students' burning and trampling on our venerable and revered American flag. It results in draft dodgers who refuse to fight to keep our nation from being destroyed and enslaved by its enemies. It is reflected in the defaming of our patriots and founding fathers by magnifying any presumed muck historians could presume to have found concerning them.

The Bible teaches us to pray for our leaders.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour" (I Tim. 2:1-3).

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1).

Humanism encourages rebellion toward any good leader in order to destroy free governments. This is the purpose for demonstrations and protests against free governments.

Another ploy of the humanists in our public school education is to further the one world government by many sly references that we must become citizens of the world instead of just one nation. Such persons as would be patriotic to our country are reflected upon as not being progressive. In the modern textbooks there can seldom be found an example or an encouragement of real loyalty to our nation as a virtue or as something desirable.

The United Nations (UN) is pictured as a glorious organization for world peace to which our nation should turn over its sovereignty. Never are the students told that the UN Charter is fashioned after the Communist Constitution of Russia. As in the Russian Constitution the actions of the Congress of Soviets can be completely nullified by the Politburo, so in the UN every member nation has one vote in the General Assembly. This sounds like democracy, but then the UN Charter says that the General Assembly can only make recommendations which any one member of the five in the Security Council can veto, thus destroying the votes of every nation in the world by one nation using the veto. Hence, this organization is the most vicious dictatorship this world has ever this known. [52]

One reason that America is great is the freedom of private enterprise without undue government control. Most sociology textbooks paint the glories of a government planner and government ownership rather than the free market and private ownership. The one world planners dislike private ownership and free enterprise and favor a one world socialistic government.

In order for a nation to be strong, her police must be respected and efficient. The tendency is to stress police brutality, while many restrictions are being placed on them. The subject of police brutality is a favorite theme while the "civil rights" of a criminal are carefully protected. Respect and honor for those who risk their lives to keep our nation a safe and happy place is seldom found.

God's Word requires the death penalty for those who take life, which is to be administered by the government, as God's minister.

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil (Romans 13:4).

The modern textbooks picture the criminal as one to be rehabilitated or even turned over to a psychiatrist instead of life paying for life, and shortly the criminal is turned loose to kill other innocent, helpless individuals, thus helping to destroy the nation from within.

Our nation became great while our criminal code was built on the Bible; but today under humanistic influence, no one's life or property is safe. In our larger cities one is not safe on the

streets at night. "From 1969 to 1974 crimes against property rose by 37% and crimes of violence by 47%." [53]

Patriotism is a part of Bible-centered Christian schools. In many of them the opening exercises of the day include the reciting of the pledge to the American flag, the pledge to the Christian flag, and the pledge to the Bible. These Christian teachers integrate the Bible and Biblical principles in social studies or humanities with the founding of our nation. To the contrary, some public schoolteachers are not permitted to thus educate their students. A teacher in California was asked not to make reference to the Bible when she was only using a plaque on her desk called "Great Thoughts" with quotations by George Washington, Andrew Jackson, Abraham Lincoln, or others. She had purchased them from National Educators Fellowship but had on three occasions been asked to remove them.

Abraham Lincoln made reference to the Bible in one of these sayings: "Take all of this Book upon reason that you can, and the balance on faith, and you will live and die a happier man." This teacher became a teacher in a Christian school. [54]

Patriotic songs are also a vital part of the music in Christian schools. These songs, some of them written during times of stress in our nation, educate our students to appreciate those who have bravely fought for our freedom. They learn to love and appreciate our wonderful nation and to feel the heart beat of our forefathers.

7. Respect

The Bible teaches one to respect and obey those who are in authority over him. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). This would first include respect for parents who in turn teach the child to respect God, the schoolteachers, the policemen, the rights of his peers, and the property rights of others.

The humanistic philosophy, especially noted in values clarification, specializes in teaching the child to question the teachings of his parents and their authority, especially in moral values and religion. He is even taught how to report his parents to the law for disciplining him according to the Bible. Children's Rights are stressed to the destruction of parental authority. Many examples could be given here, but this one we know personally. A teen-age boy went to the authorities and reported that his parents were chastising him (because of his rebellion and actions). He was taken away from his Christian parents and placed in the custody of a public schoolteacher. God shortly vindicated his parents who had followed Bible principles. This rebellious boy broke into the public school one night and turned on all the fire fighting water hoses and flooded every floor of an almost new public school building, which caused great damage. There was no school for several days. He also let the air out of all the school bus tires. Since he had been legally taken away from his parents, they could not be held responsible in any way, financial or otherwise, for his vandalism.

Respect is a basic quality for a free society to exist. Young people must treat their elders with deference and esteem, honor their parents, give regard to all those in authority, and be

considerate of their peers. They should appreciate those who have given them the freedoms of knowledge, instruction, and all the benefits of a free people.

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CHAPTER V

THE RESPONSIBILITY OF PARENTS IN THEIR CHILDREN'S EDUCATION

A. God's Instructions for Setting up a Home

1. His Covenant with Adam

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Gen. 1:27-28).

Thus God ordained the first home and commanded the first pair to multiply and fill (replenish) the earth. Man was given authority over the animal kingdom to subdue it. God further commanded Adam concerning setting up a home, even though this first pair had no members of their family until children were born. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). God made this mandate, as He knows man and that each new family needs a new home all of its own. How many family problems would never be, if each young couple would follow God's command and have their own home.

Adam was given the responsibility to have dominion over and to subdue the creation upon the earth. Certainly this would include Adam's ruling and instructing his own family.

The first parents failed because they were disobedient to God's command. Adam was given greater punishment for his sin in the garden, as he was deliberate in his sinning. The children were influenced by the sin of their parents. One son obeyed God, and one was rebellious against God. God accepted Abel's offering, while Cain refused to take the "sin offering" from beside the door.

2. His Covenant with Noah

After a few generations man became very wicked.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually (Gen. 6:5).

But Noah found grace in the eyes of the Lord (Gen. 6:8).

If Noah had not found grace before the Lord, all mankind would have been destroyed. Noah and his wife must have been tremendous parents to save their sons in such a vile, scornful, and wicked generation. He had even trained them so that they married companions who were saved from the Deluge. After the flood God made a covenant with Noah in Genesis 9:1-18. Some of this covenant is similar to the one God gave Adam, but this covenant is more detailed because of sin upon the earth. Some of Noah's covenant follows:

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands they are delivered (Gen. 9:1-2).

In this covenant God told Noah what to eat and not eat. Then in verse 6 God gives him the principle for the authority of government: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." God then spoke to Noah and his sons concerning this important covenant and promised never to destroy the earth again by a flood, giving the bow in the cloud as a token.

3. Job's Family

The next important family lived about four hundred years before Abraham. [55] Job had a real concern for his wife and ten children whom God had given this God-fearing man. As a father he watched over them and prayed for them. There is no record of misconduct on their part. Mr. and Mrs. Job did a wonderful job training their children.

4. His Covenant with Abraham

In Genesis 17:1-14, 21 God gave Abraham a covenant to be established with his promised son, Isaac. "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Gen. 17:7). Abraham was a good father and taught his children as God instructed him. God said of Abraham:

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him (Gen. 18:19).

It was Abraham's responsibility to teach his children and household. Isaac's conduct when the Philistines contended with him about the wells he had dug showed a truly godly example.

5. His Covenant with Isaac

God established his covenant with Isaac in Genesis 26:2-5. This was established by God because of Abraham's obedience. "Because that Abraham obeyed my voice, and kept my charge,

my commandments, and my statutes, and my laws" (Gen. 26:5). Isaac and Rebecca made a great mistake in showing favoritism to one child above the other. Parents must stand together in the training and disciplining of their siblings, if the children are to be trained for God. If there is ever a difference of opinion between the parents, especially in disciplining a child, the child should never know there is a disagreement. The parents must stand together on all issues, even the giving of permissions. The child may seek his desire with the other parent when one of them has refused a permission. If parents stand united before their children, very soon the children know their parents stand together on all issues of training.

God established the family unit from the beginning. The family has faced many cultural, historical, and economic changes. It is under attack today, but Tim LaHaye says:

As dangerous as these trends seem, we shall discover that they are only well-orchestrated fads that because of the heartache, confusion and futility they cause, will eventually be discarded. Marriage and family are still the favorite lifestyle of the overwhelming majority. If the divorce rate is really 44 percent, that still means 56 percent of the married couples remain married to one person. But even that is only part of the story, for a U.S. News & World Report study of marriage and divorce indicates that 94 percent of those who divorce marry again! It is safe to say that 88 percent or more of our population will choose marriage over the single life. [56]

B. To Whom Does the Child Belong

1. The State's Humanistic Viewpoint

It seemingly never occurred to man that children did not belong to their parents until more recent years. The Comprehensive Child Development Act of 1971 and The Child and Family Service Act of 1975 have already been passed. These take away the parents' responsibility and give it to the government. The 1975 Act says in part:

According to the Congressional Record, "The intent of this bill is for the government to be responsible... for the nutritional and for the psychological interests of your child.... If, in the judgment of those who are in charge of such a program, parents are not doing a good job, the advocate (a specialist appointed by the government) would enter the home and direct the education, even within the home. If the parents should object, the authority of the home would, De Facto, be transferred to those advocated....

"... As a matter of the child's right, the government shall exert control over the family because we have recognized that the child is not the care of the parents but the care of the state. We recognize further that not parental but communal forms of upbringing have an unquestionable superiority over all other forms. Furthermore, there is a serious question that maybe we cannot trust the family to prepare young children in this country for this new kind of world which is emerging. [57]

Since this time many states have passed laws stating that the child belongs to the state and not to the parents.

Christians must become aware of the elected officials, both state and national, who vote for such bills and work to get them out of office. The Child and Family Service Act of 1975 was introduced in Congress by Walter F. Mondale of Minnesota, a Democrat. This bill clearly pictures the goal of the humanist philosophy.

The Day Care Centers are also another big government project to gain control of the minds of the children very early. The licensing and control of these centers are jealously guarded by the state. The state has considerable finance invested in these projects.

The ERA is also an advocate of these day centers to give the mothers' freedom. These Day Care Centers train the children which keep the mother from training and influencing the child.

2. The Biblical Viewpoint

According to God's Word, the Authority for all ages, children belong to the Lord, but God gives them to the parents, not to the state.

Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are children of the youth (Ps. 127:3-4).

The Bible specifically states to whom children belong in Psalm 128:3,6:

Thy wife shall be a fruitful vine by the sides of thine house: thy children [not the state's] like olive plants round thy table.

Yea, thou shalt see thy [not the state's] children's children, and peace upon Israel.

Children do not belong to the state, even though too many Americans have been asleep while their elected Congressmen have made laws with which most parents disagree.

Since the family is the divine institution of God, parents need to realize their responsibilities. Many parents christen or dedicate their children while they are quite young. During this ceremony, they promise to watch over the education of their children. Samuel was dedicated to God. Hannah, in turn, said she had prayed for a son, and God answered her prayer. Hannah then said she had lent him to the Lord, "As long as he liveth he shall be lent to the Lord" (I Sam. 1:28).

C. The Parents' Relationship with Their Children

1. The Importance of the Early Years

The responsibilities of the parents to the child begin before birth. Samson's mother and father felt this obligation greatly as soon as God promised them a son. Manoah's prayer to God at this time would be a good prayer for any expectant parents to earnestly pray. It is recorded in Judges 13:8,12.

Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him?

Parents must realize that the teaching-and-learning experience begins at home. A baby learns as rapidly as he grows! All mothers remember how quickly that tiny bundle in the blanket was taken home from the hospital in clothes that were much too big, but very quickly those once large, darling baby clothes had to be laid aside for larger ones, and soon after that the same experience happened again. Many parents take for granted these early learning experiences and do not realize how very important they are. The parents are the first teachers for each child born into their home. Their reactions, their traits, the environment of the home is shaping this little life.

In order to substantiate the importance of these very young years, Dr. Paul A. Kienel points out some facts. He quotes from Dr. Benjamin S. Bloom of the University of Chicago who did research sponsored by the United States Office of Education. He surveyed over one thousand individuals who were observed and measured from early childhood to adulthood. He concluded:

Half of the intellectual capacity of an adult has been developed by the age of four, and 80 percent by age eight. After that, regardless of schooling and environment, mental abilities can be altered only by 20 percent. After 17, grade 12, intellectual or organized thinking patterns grow at a slow pace. [58]

Another quote by Dr. Kienel was from the writing of Dr. Bernice T. Cory, cofounder, with her husband, of Scripture Press.

Educators and scientists are affirming that a child's learning and remembering abilities are greater during preschool years than they will ever be again. According to these specialists, the first five or six years of a child's life are his most sensitive, receptive, and crucial period of development -- in fact, the optimum learning period of his entire life! These years are the most critical in which to develop his will to learn, his creativity, and his ability to perform. They affect all his subsequent learning.

She listed the following headlines [in Christian Education Monographs]:

FIRST FIVE YEARS SHAPE ALL OF LIFE

EARLY LEARNING FOUND VITAL

BEHAVIOR IS SET BY AGE FIVE

TRAIN CITIZENS IN THE CRADLE

DON'T WAIT FOR THE SCHOOL BELL

AGE FIVE IS OLD PSYCHOLOGICALLY

CHILDREN UNDER SIX ARE APT LEARNERS [59]

Dr. Arnold Gesell (1880-1961). American psychologist and pediatrician, in his article, "The First Five Years of Life," said, "From birth to five or six years, one's life moves at a furious pace, never to be equaled in a like period." [60]

2. Teaching the Children

Since the preschool years are immensely important, we need to consider what God's Word teaches concerning parents' responsibility. God commanded the parents:

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart (Deut.. 6:5-6).

Parents must have their hearts prepared by being filled with the love of God in order to be a good teacher in the home. They need to obey God in His command to them in Deuteronomy 6:7:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

a. By Example

Parents teach their children by example more than any other method. Even a small child knows when his parents spend time reading their Bibles and having private prayer. Family worship is a must for each home. "The family that prays together, stays together" is not a trite saying; it is true. From birth the child knows only God's representatives who are his parents, especially his mother who has the daily care of the child and instills the basic principles of righteousness.

b. From the Word of God

It is the duty of the parents to bring the child to God and teach him the Bible stories, basic right and wrong, and how to pray. It is a privilege for the parents to read the Bible stories, the Bible, and other good reading to their child. Early the child wants to learn to read, if the example is set before him.

It was at this very early age that the mothers of Moses and Samuel were able to instill into their sons the principles that held them true to God through the wicked king's court and the wickedness of Eli's home.

The early years are years to teach the Scriptures to children. The parents must not neglect the memorization of passages of the Bible in the home. This is one of the best methods to plant the principles of righteousness into their thinking.

c. Obedience and Discipline

When a child is very young, he must learn obedience to his parents. A parent that only talks (some even yell), but does not enforce obedience is training his child for the devil. Parents must learn to say nothing unless they intend to enforce their instructions. Teaching obedience begins in the cradle. No matter how "cute" the performance may be for the toddler, never laugh at his disobedience or accept it. Some parents make the mistake of telling these "cute" disobediences to others in the presence of the child.

The common statement that a child must be conquered carries a great truth but also a possibility of misunderstanding. It is not breaking his will but redirecting his will that is needed. He will need a strong will to always resist evil and always do the right. The following will help clarify:

When in the New Testament -- in Ephesians 6:1, and Colossians 3:20 -- children are instructed to obey their parents, the word translated "obey" includes two main ideas. It means "to do the bidding of" and "to hearken submissively." ... The obedient child is living as God wishes him to live, and he can therefore share in the deep sense of rightness and harmony which such knowledge always provides. [61]

Conquering the will of the child is not usually an easy task. It is easier when the child is very young, within the first two years of his life. The first time the child adamantly refuses to be obedient, everything being normal, is the point at which the parents begin to win or lose the battle. This is perhaps the most crucial time in the child's life. The older the child becomes before the parents conquer him, the more impossible it becomes. Very few are conquered after seven years of age. I've known parents who worked for two to four hours to teach the child to comply with the directions that were given to him, but that toddler learned to obey! Susanna Wesley, the successful mother of seventeen children, said, "The child that does not learn to obey his parents in the home will not obey God or man out of the home." [62] Children need to be properly instructed, but they also need correction, when they demonstrate rebellion.

The Scriptures give parents the basics of discipline for their children, as they are taught to imitate God in Hebrews 12:5-6:

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The principles here are that everyone of his children receives chastening from the Lord and that God chastens his sons because He loves them. The motive back of all chastening is love. Just as God never chastens his sons through anger, so parents dare not chasten their children when

angry or strongly provoked. There should always be a "cooling off" time, if the circumstances are extremely exasperating. The parents should always explain to the child why he is being chastened, why God is displeased with his actions, and what those actions will lead to in time and also in eternity. The punishment should always be in direct proportion to the seriousness of the wrong. Punishment should be done in private and of brief duration, such as the proper use of the rod as instructed in Proverbs 13:24. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

In order to properly train children, disciplining is always necessary. God does give warning to parents in Ephesians 6:4: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." One common practice by parents in provoking their children to wrath is to humiliate them before their peers or anyone outside the family circle. A child has a high sense of honor; parents must protect this. When a child loses this respect before others, he feels disgraced and inferior and becomes discouraged in trying to maintain a good image. An illustration of provoking a child to wrath through chastisement is the common practice of "grounding" a child.

By "grounding" we mean to take away some privilege from him for an extended period of time. By denying the child the use of his bicycle for one week because of some wrong use of it, the discipline produces the following results: (1) There is no way the child can keep his punishment secret from the other children who will ask him why he is not riding his bicycle; thus he loses face before his peers. The child naturally will give a slanted report to his friends concerning his actions, making him appear better than he acted and his parents appear in a bad light. (2) He hears the other children's comments on how cruel his parents are which starts a division in his thinking between him and them. (3) The longer the inconvenience lasts, the more sullen and irritated the child becomes. (4) The Bible nowhere tells to "ground" a child; it teaches us to chastise a child with the rod. All chastisement is not necessarily corporal punishment, but it must be punishment he can keep secret from others, unless his disobedience was very open and knowledgeable before others.

To bring up a child in the nurture and admonition of the Lord is to tenderly teach him the right way, setting bounds so the child clearly understands his limits.

Parents must never forget that to obtain the best results with their children, they must compliment them for a job well done and/or reward them at proper times and in proper ways for their help and excellent behavior. In Luke 11:13, Jesus noted that even "evil" parents gave good gifts unto their children.

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Just as God notes that a godly mother and wife should be praised, "Her children arise up, and call her blessed; her husband also, and he praiseth her" (Prov. 31:28), should not the children who are even more sensitive be praised at appropriate times by their parents? Even Jesus had to correct his disciples for wanting to drive the children away instead of blessing them. Jesus rebuked his disciples and picked up the children in his arms and blessed them.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

And he took them up in his arms, put his hands upon them, and blessed them (Mark 10:13-14,16).

A final thought on discipline is that many discipline problems will never arise, if parents watch the company of their children. It is the duty of the mother to always know where the child is, with whom he is associating, and what he is doing. In my own experience, I found that some Christian mothers were careless concerning the supervision of their children; thus our children and their playmates were usually at our house so that we could direct their activities when it became necessary.

Loving, firm, consistent discipline with both parents agreeing on discipline is the road to successful discipline in a home. However, even loving, well meaning parents may make a mistake or misjudgment of a situation. Parents must be honest and truthful with their children in all situations. Make an apology to the child or children, if that is needed. Children know when they are treated fairly, and such an apology will be respected and appreciated.

d. Responsibility

The parents teach their children responsibility by providing them with chores to do in the home. Perhaps the first task a child learns is to put away his toys, to pick up his blocks from the floor and put them in the toy box or place provided. A child learns orderliness and work from his mother who patiently shows him what to do and guides him in the task she assigns him. As the child grows older, he learns to share the work of the home, as caring for his room and helping the father and mother with their work. How better can a girl learn to be a homemaker than working with her mother who teaches all the needful things to make a happy, orderly home? What better way can a son learn to maintain and make repairs about the home than working with his father? There is always maintenance of the car, lawn mower, bicycle, garden tractor, or other equipment. The parents should make the home a place of loving, learning, and living. They should train their children through their example. The boys will copy their father's example when they set up a home, to their joy or sorrow; and the girls will copy the mother's example when they set up a home, to their joy or sorrow. Parents have the privilege of demonstrating to their children how a husband and wife can have a happy home.

e. Instructions -- Answering Their Questions

The Bible gives instructions concerning fathers teaching their children and children hearing the instructions of their fathers. Charles Haddon Spurgeon said:

School masters [sic] are well enough; but godly fathers are, both by order of nature and grace, the best instructors of their sons. Nor can they delegate that sacred duty. When fathers are tongue-tied religiously, need they wonder if their children's hearts remain sin-tied? [63]

The book of Proverbs is rich with such teaching, as Proverbs 4:1: "Hear, ye children, the instruction of a father, and attend to know understanding." This can only happen when there is a good parent-child relationship. The child must have the confidence of his parents, and the parents must keep a warm relationship with their child. This good association can be properly developed by the parents properly answering the questions asked by their child. The principle here is to never refuse to answer any question a child asks but answer him on his level of understanding. When a small child asks his mother where he came from or concerning his body, she should tell him the truth, but on his level of comprehension. The truth is important, and answering him is important. Keep the communication channel open at all ages.

As the child becomes curious about his sex, his father or mother must answer him discretely: then sex education would never be needed in the schools. It is the duty of the home to have a comradeship with the children so that all questions may be discussed at proper times and in proper ways.

The parents' instruction to their children concerning sex should not open up their knowledge to do things they do not know but should tell them what behaviors they should not permit themselves nor permit others to do to them. The Bible gives a basic principle which will prevent about every sin of sex known to man. "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman" (I Cor. 7:1). All sins of sex, even homosexuality, begins with the fondling or petting of the other person. Children should be strongly warned against permitting anyone of the opposite sex or of their own sex to fondle or pet any part of their body or for them to do it to others. When this command of God is obeyed, it is a preventative of entering into sins of sex at all ages and of all such sins.

Abigail Van Buren in her column "Dear Abby" gives some excellent advice:

Parents, keep a sharp eye on your little ones. They are never too young to be told that they must not allow anyone to touch their private parts, or to involve them in any "secret" game-playing. Stress the importance of reporting such incidents immediately, particularly if the older person makes the child promise not to tell anybody.

Studies show that most children are sexually abused by a trusted family member or friend -- rarely a stranger. [64]

3. Love and Security a Necessity

No one can replace parental love to the child -- not even the State. Telling the child he is loved is not enough. The parents must show their love for the child by letting him know they enjoy having him near them. Even if only for a short time, the parents need a "family time" each day when the children and parents play together. The preschoolers love to have their parents get on the floor with them and play with them. Parents should not miss these happy times with their children.

As much as possible, keep the family together, including social events. The child frequently left with the baby-sitter soon feels he is not wanted. The Day Care Center is not the place for a child, only in cases of real necessity. The parents who carry their children to church in their arms usually have no problem with their accompanying them to church in later years. A family that prays together, plays together, and plans their activities together is a happy family. What better time can a family enjoy each other than at a vacation time? Usually children from homes that work together have healthy, good, and proper attitudes toward life. The authority of the father, or the mother, is usually not a problem in a family where God is the center and the Bible is the guide in all aspects of living.

The children feel the security they need when they know they are loved and appreciated by their parents. Money is thought of as a good security for a family, but it cannot replace the love the parents must give to their children.

4. A Gift From God

Children are truly a gift from God, and parents should cherish the privilege of training and enjoying them. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Training takes much time and patience, but love is the bond that makes the home a place to teach and enjoy the children which God gives to parents.

The following tract illustrates what the Scriptures teach about a Biblical father-son relationship. It is entitled "What Should I Have Done Differently?"

"If your children were small again, what would you do?" These words burst from the heart of a father sitting across from me who felt he had failed.

They are not the words of just one father. In them are the questions which are uppermost in the minds of many fathers (and mothers) if they take parenthood seriously. I've pondered these questions and a few suggestions have surfaced.

First, if I were starting my family again, I would love the mother of my children more. That is, I would be more free to let children see that I love her.

I would seek to be faithful in doing little loving things for her -- opening the car door, placing her chair at the table, giving her little gifts on special occasions, and writing her love letters when I'm gone from home. I would take her hand as we stroll in the park. I would praise her in the presence of my children.

A child who knows his parents love each other has a security and stability about life which is gained in no other way. (See Ephesians 5:25) [sic]

Second, I would listen more. Most fathers find it hard to listen. We are busy with the burdens of work: at the end of the day we are tired.

I would listen when my child shares his little hurts and complaints, and what he is excited about. And I would try to refrain from words of impatience at the interruption. Such times can be the best times to show love and kindness.

One evening a small boy tried to show his father a scratch on his finger. Finally, after repeated attempts to gain his father's attention, the father stopped reading the newspaper and said impatiently, "Well, I can't do anything about it, can I?" "Yes, Daddy," his small son said, "You could have said 'Oh.'"

I would try to understand what my child says because I now believe that the father who listens to his child when he is small, will find that he will have a child who cares what his father says later in life.

In listening, I would pay more careful attention to my child's questions. It is estimated that the average child asks 500,000 questions by the age of 15. What a privilege for every parent -- unlimited opportunities to share something about the meaning of life and about your own dependence on God! (See Deuteronomy 6:6-7)

Third, I would seek more opportunities to give my child a feeling of belonging. When a child feels he belongs in his family and is of real worth there, it is not a big step to also feel accepted, loved, and of worth to others and in God's sight.

A child feels he belongs when he is involved in the responsibility and work of the family. Celebration of birthdays, when the person rather than the gifts is central, creates a sense of belonging. That same sense is built into the child when he hears prayers prayed on his behalf. No part of child guidance is more important than assuring the child by action and word that he is important and that he has a place in the affections of the family. (See Psalm 127:3)

Fourth, I would express words of appreciation and praise more. Many children seldom hear words of commendation and encouragement when they do a job well or exhibit good behavior.

Will Sessions, discussing the topic "If I Had A Teenager" says, "I would bestow praise. If the youngster blew a horn I would try to find at least one note that sounded good to my ear, and I would say a sincere good word about it. If the school theme was to my liking, I would say so, hoping that it would get a good grade when it was turned in ... it would be vocal."

Probably no other thing encourages a child to love life, to seek accomplishment and to gain confidence more than proper, sincere praise -- not flattery, but honest compliments when he does well. (See Matthew 18:10)

Fifth, I would spend more time together. A group of 300 seventh and eighth grade boys kept accurate records of how much time their fathers actually spent with them over a two-week period. Most saw their father only at the dinner table. A number never saw their father for days at a time. The average time a father and son were alone together for an entire week was 7 1/2 minutes! (See Ephesians 5:16)

Sixth, if I were to start my family again, I would laugh more. That's right!

I remember when I laughed with my children -- at the humorous plays they put on for the family, at the funny stories shared from school, at the times I fell for their tricks and catch questions. I recall the squeals of delight when I laughed with them and shared in their stunts on the lawn or living room floor. I know when I laughed with my children our love was enlarged, and the door was open for doing many things together. (See Proverbs 17: 22)

Somehow we manage enough muscle to handle the big things of life but forget that life is largely made up of little things. A father's faithfulness in the small things determines the happiness of his children ... and, not just that, it strongly influences their spiritual direction.

The best father is the one who knows God as his heavenly Father. Only Jesus Christ can provide that relationship. Only He can say, "I am the way and the truth and the life. No one comes to the father but by me." John 14:6. [Not K.J.V.] When we place our childlike trust in Christ, when we believe that only His death and resurrection can bring forgiveness, then we become a part of God's family. At that time we receive a new potential for fathering, for we have gained access to God's unlimited resources. [65]

5. Providing for the Children

It is the responsibility of parents to provide food, clothing, and shelter for their siblings. In I Timothy 5:8 God gives the principle for fathers: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Paul also instructs us in Romans 12:11, "Not slothful in business; fervent In spirit; serving the Lord." A family that works together gardening, sewing, doing maintenance or similar projects, helps the family budget besides learning many useful skills.

Parents should provide for their children a Bible-centered education. It takes a Bible-believing church and a good Christian school to augment the training of the home.

Parents should provide each child some help and direction in the hobby of the child's interest to best use his spare time.

D. The Parent-Church Relationship

Parents who have taken their children to church from infancy have made a wise choice in the training of their children. However, there are temptations to resist, even after a family has carried out the injunction in Hebrews 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is." If the pastor is to have the love and respect of the children in the family, the parents will need to avoid all criticism of his appearance, his sermons, or his family.

The Bible has much to say about the tongue and how it should controlled.

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man (Col. 4-6).

To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men (Titus 3:2).

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile (I Peter 3:10).

The parents that are wise will refrain from wrong conversation about the church, the pastor, and fellow members. Children need to see the love and oneness or unity of the church. If something needs to be corrected, it should be done according to the Scriptures as given in Matthew 18:15-17.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

The home is a refuge for children, not a place to sour and embitter them concerning the church.

Parents are instructed in Paul's writing in I Thessalonians 5:12-13 to appreciate the pastor and leaders in the church.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

E. The Home-School Relationship

What has been written about the parent-church relationship can also be applied to the home-school relationship.

The parents are the first and, no doubt, the most important teachers a child will have. However, most parents cannot teach their children throughout all the years of their training. The school soon becomes a part of the life of every child. There are some important principles every parent should remember in order to have a good relationship with the school.

Parents must support the school by being interested in the child's education. Parents who encourage their child and have a good attitude toward his education are giving the child the proper attitude. They should listen to his learning adventures. Ask him what he learned that day. Listen to

him talk about his classes, his playmates, the games he played, and all his activities. This brings a close relationship with the child, his teacher, and the school. It can all be done in pleasant conversation each evening during family activities.

Parents should support the social activities of the school. The children enjoy having their parents see them perform at special programs or other school events. Both parents, not just the mother, must attend the parent-teacher activities, including conferences. The head of the family must make time for all important events in which the children are involved. Parents can be a real encouragement to administrators or teachers by assisting in work days or special days of preparing the school for opening or closing activities. Such good cooperation from the home creates a good influence upon the children of the home.

Parents should support the school financially. All Christian schools depend upon contributions of friends and parents to help lift the heavy expenses of operating a good school.

Parents must support the discipline of the school. This includes understanding the dress code and complying with it. No school can properly educate and discipline its students without the full cooperation of all the parents. Many parents have wisely followed the policy, "punishment at school means punishment when you get home." This policy was proved effective by my parents as well as the following generation.

Parents must not listen to the often slanted news concerning a particular problem. If the administrator has not discussed the misconduct of the child with his parents before the child arrives home, the parents should take the responsibility to get the correct view of the problem. If the child has cheated, the parents must punish him and support the teacher and school. Parents should realize the seriousness of cheating, lying, stealing, and all forms of common sins among school age children. If a teacher finds a child doing any of these, parents must correct this behavior in their child. Parents who refuse to believe the child's wrong doing or defend the child's wrong behavior and refuse to permit the school to punish the child, should not keep their child in a Christian school. The parents' attitude toward the punishment of the child determines the result of the punishment. The school and the home must work together in harmony and cooperation in order to prepare the child for time and eternity.

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CHAPTER VI

THE RESPONSIBILITY OF THE GOVERNMENT TO ITS PEOPLE

A. Government Ordained by God

Government is ordained by God and must be respected by Christians and all citizens of a country. The Scriptures clearly define the place of government for its people in Romans 13:1-7.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

Still further the Bible gives added instructions to all men in I Peter 2:13-17.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

Honor all men. Love the brotherhood. Fear God. Honor the king.

Along with showing respect and honor to government, we are to pray for our men in government.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (I Tim. 2:1-2).

B. Qualifications for Those in Government

In order to have quality government over a people, the guide-lines are given in Exodus 18:21-22.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee [Moses], but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

Four qualities should be in government leaders: (1) men who are able or competent and capable, (2) men who fear God, (3) men who are truthful and love truth, and (4) men who hate covetousness or who are not greedy after other men's property. God ordained different levels of government over thousands, hundreds, fifties, and tens. God's appointed leader was over these, which was Moses at this time. Later it was the judges.

C. Duties of Good Government

Good government is essential for a happy, prosperous nation. Dr. Donald Howard has aptly defined the God-given responsibilities of government.

The Bible also defines the responsibilities God gave to government: protection of life and property, judgment in civil matters, punishment of evil doers; but there is not one passage in the Bible that even implies that God gave government the responsibility for training children. [66]

Our own American government is formed in three branches: executive branch or the administrative leader whose duty it is to execute or administer the nation's laws; legislative branch, or the body that makes the laws; and the judicial branch, or the ones who administer justice through the courts. This is a check and balance system to give the nation a healthy government by separating the powers of each branch, thus protecting the people from tyranny.

The United States Constitution provides for a republican form of government by elected representatives rather than government by emotional mass participation as in a pure democracy. The more limited the government, the more freedom the people enjoy; the more government bureaucracy, the more taxation and less freedom the people endure.

It is the duty of the government to preserve the freedoms that are guaranteed in our Constitution. The First Amendment guarantees freedom of religion, freedom of speech, freedom of the press, freedom of assembly, and freedom to petition the government for grievances.

The Second Amendment guarantees freedom to bear arms. The Fourth Amendment guarantees freedom from illegal search of persons, houses, papers, or effects. The Fifth Amendment guarantees freedom from prosecution without due process of law (also the Fourteenth Amendment), freedom from multiple prosecutions for the same offense, and freedom from testifying against one's self.

The Sixth Amendment guarantees freedom from imprisonment without a speedy and public trial. The Eighth Amendment guarantees freedom from excessive bail, excessive fines or cruel and unusual punishments. The Thirteenth Amendment, which was added in 1865, guarantees freedom from slavery or involuntary servitude. The Fifteenth Amendment added in 1870 and the Nineteenth Amendment added in 1920, guarantees freedom to vote regardless of race or sex. [67]

Besides these, Americans have enjoyed the freedom of living without fear, owning property, and being creative. He has had the freedom to develop his abilities, including the freedom to develop a business: freedom to try, freedom to sell, freedom to buy, and freedom to fail. [68]

It is the responsibility of the government to cause every individual to hear, read, or know the contents of the Bible, which is not a sectarian Book, but the Authoritative Word of God.

And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

And that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it (Deut. 31:10-13).

In Nehemiah 8:1-8, Nehemiah, a civil leader sent by the king of Persia, carried out these duties as a leader. Unless moral principles are taught and upheld by a government, that people cannot long maintain good government nor the freedoms of good government.

Philip May, a British writer, discusses the morality and education of a people from experience in the schools of Britain.

Both the Old Testament and the New reveal that private conduct has social repercussions and that we are all intimately bound up with one another. Consequently the training of character is the most vital part of any child's upbringing.

... History has repeatedly shown that moral health is crucial to a country's success in all its activities. The fall of many great nations has been hastened, and often set in motion in the first place, by growing moral degeneracy. Biblical teaching repeatedly claims to offer the wholesome preservative needed by all peoples....

... For Christian ethics have the ultimate authority which is lacking in every man-made, speculative ethical system. This authority both undergirds and explains man's obligation to obey....

No aspect of our life is morally neutral.... It is equally essential that Christian moral principles permeate the whole educational system, guiding educational thinking and practice at every level. Their influence will, however, be felt with force only if Christians in education, as everywhere else, proclaim them, apply them, and in their own lives exemplify them. For in the end if men are truly to live, they must obey the law of God and walk in His way. Man is so created that to choose the alternative is fatal. [69]

D. Areas in Which Government Should Not Interfere

1. The Family

The family was the first institution set up by God. God blessed Adam and Eve and gave them the responsibility "to subdue" the earth and "to replenish" the earth. The family is a place for teaching human relationships and thus preparing the children to live in society. It is a day by day training class to train the siblings obedience, love, and all true moral values. The children learn to be individuals, as well as live as a family group and enjoy family relationships.

The father is instructed to teach and train his children, as the passage in Deuteronomy 6:7:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

The home is responsible to train their children, not the government. There is no place in the Bible that the government is responsible to train or teach the children in the home. The father must accept the mandate to guide, train or teach his children the principles of the Bible as our Authority in meeting life's problems.

An example of the government invading the home was when the Pharaoh decided to destroy the male babies of Egypt and tell the people what the home could or could not do. God had to eventually destroy that government after many warnings.

It is not the government's business to interfere with the children's education in any home, although in recent years laws have been passed to make the children subjects of the state.

2. The Church

A government that will invade the home will also invade the church. Pharaoh also wanted to tell Israel how, when and where the people could worship. In most totalitarian governments a church is permitted, but it is a state church and there are really no or few freedoms.

Our Constitution, Amendment I, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...." gives our people the freedom of religion.

The church should not run the government; neither should the government interfere with the church, but the Bible is the rule of conduct for both of them. Our Constitution prohibits the government from making any one denomination the national church, but it provided for all to know the teachings of the Bible. Thus separation of church and state has been confused in the minds of the people because the humanists have tried to equate Bible teaching without comment as the establishment of a religion; whereas, in turn, they have established humanism with much comment as the state religion.

The separation of church and state does not mean that morality should not be taught. Neither does it mean that Christian citizens are prohibited from taking an active part in the electoral process.

3. Education

It was not the duty of the federal government to form a Department of Education with a forty billion dollar budget as was done in 1979. Since the inception of this department, taxes for education have soared and the educational system has been taken over by humanism, which is now declared officially to be a religion.

But that changed in 1979, for during that year, under the guidance of a well-publicized born-again president, the federal government established a Department of Education with a \$40 billion budget. Since the educational system has been taken over by humanism, and since humanism is an officially declared religion, we find the government establishing a religion and giving the high priest a position in the president's cabinet. [70]

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CHAPTER VII

THE RESPONSIBILITY OF THE CHURCH IN CHRISTIAN EDUCATION

A. Introduction

The family was the first institution set up by God, and the church was the second unit or institution formed by God. After leaving Egypt as a group of slaves, God held the children of Israel at Mt. Sinai for about a year until an effective church was established. Their place of worship was the tabernacle. The law was God's instructions to the church, and the church leaders were selected by God from the tribe of Levi. All the sons of Levi had a part in the tabernacle worship and later in the temple worship.

It was a duty of the church to teach all the children of Israel the truth and to keep them informed of God's teachings through His Word so that all might know what to do in this life and how to prepare for eternity. In the third year of the reign of Jehoshaphat, "... he sent to his princes... to teach in the cities of Judah" (II Chron. 17:7). King Jehoshaphat also sent Levites and priests, "And they taught in Judah, and had the book of the law of the Lord with them, and went

about throughout all the cities of Judah, and taught the people" (II Chron. 17:9). The king ordered the education of the people through the church. This was a Biblical education.

B. The Minister

The minister is a man of great influence in his church, community, and area. Tim LaHaye gives some thought provoking truths concerning ministers in early American history.

One of the least known but easily substantiated facts of American history is the profound influence of ministers on the framing of our country, not only in early colonizations such as Rhode Island by Reverend Roger Williams, for religious freedom purposes, or in the revival known as The Great Awakening, but in the rallying of people to oppose England prior to the Revolutionary War.

It is difficult for us moderns to picture the days before television, radio, weekly news magazines, and daily papers when communication presented a serious problem. During such a time churchgoers comprised a much higher percentage of the population than they do today, and thus the pulpit provided a powerful influence on the masses of people.

Many ministers throughout the Colonies used their preaching services to educate the people in the field of political theory. They also interpreted special news events in the light of Bible teaching. From these ministers the lay people began to understand the Scriptural teachings regarding government which was of divine origin and for the good of man. Their emphasis on the freedom of the individual, the natural quality of all men, the power of the people as a collective body, the right to own and protect one's own property, the responsibility to provide for and protect one's own family, and the separation of church and state carried the ring of divine authority because these Bible-believing ministers used the Scriptures to verify their teachings. It is no wonder that such concepts ultimately found their way into the Constitution and the Bill of Rights. [71]

Many of these early ministers were graduates of Harvard, Princeton, or Yale and were qualified to write articles, books, and tracts against England in the days prior to the war. The early ministers had great influence on many events in early America, as the Boston Massacre, the Continental Congress, opposition to slavery, and many other humanitarian enterprises, as well as serving as chaplains in the Revolutionary War. "Even today ministers comprise the group at the forefront of Christian education and the establishment of Christian schools." [72]

Jesus trained his disciples for three years before his final commission to them in Matthew 28:18-20:

... All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

Jesus emphasized how extremely important it was for the disciples to teach the people. This same commission is for His followers today, especially those who minister to the people. Paul emphasized to Timothy in I Timothy 3:2 that one of the qualities of a good minister is "apt to teach."

Many ministers today feel the Scriptures clearly teach that the church must provide a Christian education for its children. They feel that the Christian school is a part of their ministry. Dr. Donald Howard, a Christian educator whose vision for Christian schools resulted in Accelerated Christian Education, says:

The church is under attack today such as it has never been in the two hundred years since the founding of our great country. The school is not an arm of the church, [sic] it is the church in action. When the school is attacked, the church is under attack. If we lose the right to operate a free school, we have lost the right to operate a free church, because the school is the ministry of the church. [73]

The pastor is the leader of his people. He is a watchman and must be faithful and earnest to keep his people informed of the dangers about them, especially the false philosophies of the secular schools. (See Chapter III.) As their shepherd he must answer to God for what he teaches them. God told Jeremiah that if the shepherds had been true to God's Word, He would have spared the nation.

I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings (Jeremiah 23:21-22).

God had told the people through the prophet in Jeremiah 10:2, "Learn not the way of the heathen." The pastor must influence the people in the training and teaching of the children in the right way, and this takes a Christian school, training them "daily in the temple" (Acts 5:42).

Jesus, the Master Teacher, trained his disciples and sent them to teach others. Included in these who were to be taught were the children. Jesus knew that training the mind with moral teaching is the thing that builds character and develops a godly generation to follow. Pastors must capture this same urgency and train the children through Christian schools. Unless he has a vision of such a need, there will be no Christian school, little or no Bible training for the children, and most of the generation will be lost to the church. Pastors must be awake and lead their people.

C. The Congregation

The people of the church are very important to the success of a Christian school ministry. Not only should the parents be interested and send their children, but there is a part for all to do.

Many Christian day schools are sponsored by the church, which means that the congregation is responsible for the training of its children.

The people may help lift the financial burden of the school. This may be done by donations of money or by donations of their time to help cut expenses. One expert carpenter, who was retired, built most of the furniture, the students' offices or desks and bookcases for our library. Another man in the church assembled the laboratory table and set up the laboratory equipment. Another helped with setting up playground equipment. Some ladies helped with reading and scanning books to be sure they would be good reading for the students, while others helped with playground monitoring. Some adults were trained as monitors in the classroom to relieve the teachers or supervisors of certain duties. Some volunteered to help supervise during field trips.

By the members of the congregation finding a place of service in the school ministry, the financial load is not only lightened, but the students have a good example set before them of love and cooperation in the church. A concern for the children and young people, as well as the workers, is a real asset to all involved.

Such help from the church may help to develop the talents of the students. To help in the development of the special abilities of the children is to help train and develop the church of tomorrow. Those who had training and ability in the fields of music and art were helpful in our church.

The congregation's sharing in the school is a public witness to the community that the church and school are one and that the adults feel the necessity of imparting truth to their children. If truth is important to the pastor and adults, it will be important to the children.

John gives us the result of the pastor and church working in harmony with the training of their children. "I have no greater joy than to hear that my children walk in truth" (III John 4). To see the truth taught and experience the joy of obedience in realizing the ministry of Christian education are truly great rewards for a people. The generations that follow will realize the blessing of God for fulfilling the command, "teaching them all things, whatsoever I have commanded you" (Matthew 28:20).

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CHAPTER VIII

THE PUPIL IN THE CHRISTIAN DAY SCHOOL

A. Introduction

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The purpose of the Christian school is to prepare people for two worlds. D. Bruce Lockerbie uses some thought provoking words attributed to Abraham Lincoln:

A child is a person who is going to carry on what you have started. He is going to sit where you are sitting, and when you are gone, attend to those things which you think are important. You may adopt all the policies you please, but how they are carried out depends on him. He will assume control of your cities, states, and nations. He is going to move in and take over your churches, schools, universities, and corporations.... The fate of humanity is in his hands. [74]

One must never forget the marvelous creation God made when He created the child.

To see one's students as... believers, that is to catch a glimpse of their real worth and importance. Created in the image of God, the child is more than a rational animal and a product of his environment. He is the crown of God's creation, fearfully and wonderfully made, and so beautifully complex as to enliven the thoughts of even the most brilliant teacher as he seeks to understand him. [75]

Jesus loved children. He used a child to teach humility in Matthew 18:2-6:

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

On another occasion in Mark 10:14-16 Jesus was displeased when his disciples rebuked those who brought young children to Him, that Jesus should touch them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Then he took them up in his arms, put his hands upon them, and blessed them.

B. Characteristics of the Pupil

In order to understand little people, the teacher should be aware of some of the general characteristics of the various age groups. This grouping may vary somewhat with various authors, but I have chosen to use the groupings by Clarence H. Benson, who has contributed much to the

cause of Christian education. He has included the child study periods for both the day school and the Sunday school.

Ages	School Grade	Sunday School
Infancy..... 0-3.....		Cradle Roll
Early Childhood..... 4-5...	Kindergarten.....	Beginners
Middle Childhood.... 6-8...	Grades 1,2,3.....	Primary
Later Childhood..... 9-11...	Grades 4,5,6.....	Junior
Early Adolescence... 12-14..	Junior High.....	Intermediate
Middle Adolescence.. 15-17..	Senior High.....	Senior
Later Adolescence... 18-24..	College.....	Young People [76]

1. Early Childhood (Ages 4-5)

We will consider only the age groups of the Christian day school, including kindergarten.

Playing is an important activity for the kindergartner, as he is developing his muscles. His world is the playground where he develops physically, socially, and mentally. He enjoys action, and change is the key to his active life.

Most little people of this age group are quite imaginative. They express freely their love, their joys, and may have imaginative fears.

The kindergartner's world becomes larger as he associates with those outside his family, and he may be self-assertive at first, but he must learn teamwork. Playing games with other children helps him develop this trait. He must learn to share with others instead of being selfish and self-assertive.

This is the age of questions. "Why, Daddy?" or "How, Mommy?" are constant words in his communication with people. Parents (and teachers) must appreciate these questions and always answer. Do not ignore or push this questioner aside, but encourage him to learn in this way. Always make him feel wanted and welcome.

Children of this age have great faith and enjoy going to church and school. A parent or teacher must always be truthful with these little people as they are earnest believers. They may have a time when they exaggerate, but they must be taught to be truthful. Children love to sing, pray, and give. Systematic giving should start during early childhood. It is surprising how much children of this age can memorize and remember.

Discipline is a part of training this group, but this age can and must learn obedience and respect for his parents, teachers, and peers.

2. Middle Childhood (Ages 6-8)

The child moves into new experiences as he passes "from home to school, play to work, instinct to will, and imagination to reason." [77] During these years, his circle of friends broadens and he assumes more responsibility.

There is a rapid growth during this period of development. The child needs activity for proper development of his body.

Boys like rough games or building kites, boats, or other things, while girls like dolls, miniature furniture, and the "play house." This is a period when children need parents to work with them to teach them to make things. The observant father should use this opportunity to teach his son to build his own wagon, sled, or cart, while the mother should teach her daughter how to make a doll dress, help with the cleaning, or do some cooking.

This is the age at which the child likes to be a "helper" at home and school. The patient, resourceful parent or teacher will be rewarded in seeing the development of the industrious child during this period of development. This social development of the child builds confidence and lays a good foundation for future creativity.

Teaching the child to work is of real moral value. Clarence H. Benson says: "A factory or a farm is not merely a place for making money but a place for making men." [78] The child needs parents who teach him to work as the Bible teaches in Genesis 3:19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground...." The Biblical principle in II Thessalonians 3:10, "... if any would not work, neither should he eat," must be taught from childhood. It is an honor to work, and it is also dishonorable to expect the government to feed an able-bodied person.

During these ages, the child is quite observant but needs to be taught with understanding. He likes to splash in the water or the rain and walk through the mud or snow. He is developing his senses and learning to reason.

During this period of life, the child is very curious about himself and things about him. The parents need to be aware of this curious nature and teach him properly about his own body, his home, his church, and right living.

This child is anxious to learn; thus the home, church, and school must work together to train him, not only for this life but for eternity. Religious training is of great benefit, and all his discriminating questions must be answered. Regular habits, order, and discipline are established before and/or during this period of development.

Consistency and understanding are necessary qualities to win the confidence of a child during this period of growth. Many children are won to the Lord during these years, and the adult's attitude toward the child greatly influences the child's responses.

3. Later Childhood (Ages 9-11)

These interesting ages are characterized "as energetic and independent, with verbal memory at its height and an enlightened faith which presents the greatest evangelistic opportunity." [79]

This is a period of hardihood and love for the out-of-doors. Parents and teachers might like a good recipe to help preserve the children.

Take

1 large grassy field

1/2 dozen children

2 or 3 small dogs

A pinch of brook and pebbles

Mix children and dogs well together and put them in a field, stirring constantly. Pour brook over pebbles; sprinkle field with flowers; spread over a deep blue sky and bake in the sun. When brown, remove and set to cool in a bathtub. [80]

The child of this age becomes more self-reliant and finds the answers to some of his own questions. He likes to collect things: stamps, stones, picture cards, coins, dolls, or many kinds of trinkets.

Boys like things mechanical and often take apart watches, radios, or even an engine to see how it works. Though some may feel the child is destructive, he may become constructive and learn many things. The observant parent must direct these energies into useful learning.

This is a period of reading. Boys read more in history and action, while girls like stories of emotion. This is a good age to remember and thus a good time to memorize. It is a good time to learn many Scripture verses, good stories and poems.

This is a period of dislike of the opposite sex. Boys are more loud and boisterous, while girls are quieter and dislike the boisterousness of the boys. Many boys and girls of this age belong to organizations. The church and Christian school should utilize this spirit of sociability and turn such desires into spiritual development.

By the age of eleven many children have yielded their lives to Christ. Every effort should be made by the parents, minister, and teacher, including the Sunday School teacher to win this age group for Christ.

4. Early Adolescence (Ages 12-14)

Adolescence is a period of transition. There is accelerated growth early in this period with change in the physical characteristics. Girls develop faster than boys during this time of growth and give evidence of their becoming young ladies. Boys are now less boisterous and become quieter and reserved, as well as physically awkward.

This age group becomes conscious of a different world.

He wants to believe like a child but be treated like a gentleman. Being neither a child nor a man, but having a mixture of the traits of childhood and manhood, he is a complex of contradictions. It is not strange that boys and girls of this age are misunderstood. Still less can we expect them to understand themselves. Until we realize that complexities and self-contradictory traits are the natural order of early youth, we are not prepared to deal intelligently and charitably with its eccentricities. [81]

Adolescence not only effects a physical change but a change in ideals, in pursuits, and in disposition. Patience and understanding are needed by parents and teachers to guide this age group as they try to develop a feeling of independence. Parents must not permit a wall to separate them from the ever-changing adolescent.

The critical attitudes of this age group must be directed wisely, as they develop their abilities to think. For this reason, the adolescent needs a wide variety of subjects at school. This is a good age to learn to play an instrument or learn some other skill.

It is of vital importance to keep open the channel of communication. Youth of this age are quite self-conscious. Peer pressure is great among this group. The home, church, and Christian school must provide social life and understandingly guide these youth.

Religious training is vital. This is the age when many drop out of Sunday school, even day school. Every effort must be made to keep this questioning age group in the love of God.

5. Middle Adolescence (Ages 15-17)

During the high school days adolescent characteristics may prevail somewhat, but near the end of high school some more mature traits develop. Peer pressure is still a characteristic of this group. The foremost social characteristic is companionship. Parents must be understanding and wise counselors, as well as companions of their own teenagers. The complexities of growing up must be shared by wise fathers and mothers. Youth at this age will be easily led but refuse to be driven. There must be discipline but wise and understanding decisions must be made. Young people can learn to live intelligently by parents who teach them the foundations of living at home and give them an opportunity to develop leadership in family life.

This is the age when young people desire the companionship with the opposite sex. Parents should encourage them to participate in group social activities during these ages and wait for serious courting until they are prepared to serve the Lord in the place of His calling. Paul advised Timothy: "...keep thyself pure" (I Tim. 5:22).

Young people need to be informed by their parents of the dangers of divorce, many times due to marriage too young. In 1981 there were 2,438,000 marriages and 1,219,000 divorces.

Children of divorce constitute one of the fastest-growing segments of the American population. Since 1972 more than a million additional children annually have had their homes

disrupted by divorce. One third of the nation's children will undergo this experience by the time they are 18, according to a widely used estimate. [82]

The high school record is considered the most accurate record of the individual's characteristics, habits, and abilities, and the best key concerning his future performances by most businesses, colleges, and universities.

The church must be an integral part of the family. The thinking of this group is easily swayed, and a wise pastor and strong church should help form the thinking of youth on a solid, Biblical foundation.

C. Responsibilities of the Pupil

While it is basically the responsibility of the parents to educate the child, yet each child must learn to be a responsible person. Some of that responsibility comes to the pupil as he is in a Christian school. He must first learn to obey the rules of the school. The wise man, in Proverbs, tells us: "Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20:11). A child wants firm, loving discipline and will respond to fairness and firmness when the teacher really cares. Sometimes firm discipline is needed, and the child knows this also, even though he may not want to acknowledge it at the moment he needs it. "Foolishness is bound in the heart of the child; but the rod of correction shall drive it far from him" (Prov. 22:15).

A student must learn to study. The Scripture says in Paul's writings: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). The student who is diligent and industrious in school will carry these same traits into his career; while the lazy, sloppy student will likely take these bad traits with him throughout his life.

The pupil must learn to respect first his parents, then his teachers and those who are over him, then his peers. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). Honor and respect must be given to the teachers. Respect and love are traits of an obedient pupil. Students must learn to respect their classmates. As students love and appreciate each other, the atmosphere in the classroom and school is that of a real Christian school.

As students participate in the group activities provided for them, the school becomes a real part of their lives. Through the band, choir, the volleyball games, softball games, or other group activities, the student learns cooperation, teamwork, and how to befriend fellow students. Through the various competitive games or activities, they learn how to win or how to lose gracefully. Good school spirit is learned through these group activities.

Loyalty to the school is also learned through group activities and through the example of teachers, parents, or other adults who are about the students.

One of the important lessons for the student to learn is cooperation in the daily routine of school life. This often involves self-discipline, but students will have many happy memories of school days when the school is really Christian in its atmosphere in the classrooms, extracurricular activities, spiritual life, and all events.

The spiritual life is the most important influence of school days. Through group activities of services in homes for the elderly, jail services, etc., students may grow spiritually and develop their talents for the Lord. Each student may witness by passing out tracts, reading the Bible to shut-ins, or witnessing in some other way. The chapel services daily, or as scheduled, give spiritual food and at times afford opportunity for students to participate. The high school student may find more ways for spiritual activity than the elementary student, but little people may also be helpful and use every talent for Jesus. Personal soul winning should be a vital part of the spiritual life of a Christian day school.

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CHAPTER IX

THE TEACHER IN THE CHRISTIAN DAY SCHOOL

A. Spiritual Qualifications

Teaching is not merely a profession for the Christian teacher; it is a calling. No teacher should consider teaching in a Christian day school until he/she is called of God for such a position. He will not be called of God until he is born again and filled with the Holy Spirit. Jay E. Adams says that the school teacher must not only know his subject but must be the right kind of person.

Holiness of life must be a prime qualification.... School teachers must not consider themselves qualified merely on the basis of professional training. Instead, they ought to say, "My qualifications must extend beyond an academic degree. Qualifications must extend to my quality of life. I must become the right kind of person before I am qualified to teach. When I am right in God's sight, then I shall be right to stand before His children. I must consider the kind of influence that I shall exert upon my students." [83]

A call is not necessarily an audible voice or vision but may be like that of the Apostle Paul's call to teach. The Damascus road experience was over fifteen years in the past when Barnabas made a trip to Tarsus and invited Paul to Antioch where he immediately began teaching. No mention is made of a vision or supernatural call to teach but only a desperate need that Barnabas sought to fill under the Lord's directions.

Then departed Barnabas to Tarsus, for to seek Saul:

And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch (Acts 11:25-26).

The Apostle Paul was the greatest teacher in the New Testament, except the Master Teacher, Jesus Christ.

After Pentecost the apostles were teachers. They had been trained by Jesus, the Master Teacher, for three years. An angel of the Lord opened the prison doors for the apostles, and they were in the temple "early in the morning, and taught" (Acts 5:21). In Acts 5:25 the apostles were found "in the temple and teaching the people." Again in Acts 5:42 the apostles were teaching and preaching Jesus Christ. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Teaching is a gift of God:

Or ministry, let us wait on our ministering: or he that teacheth, on teaching (Rom. 12:7).

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.

Are all apostles? are all prophets? are all teachers? are all workers of miracles (I Cor. 12:28-29)?

In Ephesians 4:11, Paul again lists the gifts or callings in the church: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Paul, a great teacher himself, felt the need to have pastors/teachers in the churches. The Christian teacher must see the need for Christian education and answer the call to fulfill the ministry of teaching in the Christian school.

Dr. John Sanderson, Jr., a Christian educator, said that teachers in a Christian school have a more difficult task than teachers with no Christian commitment.

To be a Christian school teacher... requires many more hours than might be expected of others in similar positions. Perhaps I can best state what I am trying to say by putting it this way: we cannot really have a Christian school until first of all we realize that humanly speaking it is impossible.

... It is impossible apart from the grace of God. [84]

The Christian school teacher must develop his talents for the glory of God. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20). The Christian teacher must search the scriptures and live in obedience to God's Word. He will teach the truth in purity and fullness. He will teach and train his students with love and wisdom.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph. 4:12-13).

The Christian teacher has an advantage over the non-Christian teacher because of his positive attitudes which have been renewed by the power of the Holy Ghost and the indwelling Holy Spirit. The Bible is an unparalleled source of information, and the Christian lives in God's love and absolute truth.

The Christian teacher must practice self-discipline in his life. His spiritual life will not develop and unfold before his students unless he takes time to be holy. However important his daily engagements and activities are, he must not neglect to spend time with God each day. Only God can direct him during the busy day concerning how he responds to life's situations, how he handles his problems, his mistakes, his heartaches and cares, even those who are a real trial to him. The students are learning every day from his reactions. His attitudes must be the same commitment that Jesus told his disciples in Matthew 16:24-25:

If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Dr. Henry Morris says concerning spiritual qualifications:

The essential spiritual qualifications may be recognized as very similar to those for the "bishops" or "pastors" or "elders" (all of which terms are used essentially synonymously in the Scriptures), keeping in mind the fact that a true Christian teacher has essentially the same type of ministry and responsibility as a pastor. [85]

The list of qualifications in I Timothy 3:2-6 is quite heart searching.

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

One that ruleth well his own house, having his children in subjection with all gravity;

(For if a man know not how to rule his own house, how shall he take care of the church of God?)

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

B. Educational Qualifications

1. Training

The Christian teacher must receive the best preparation possible to equip him for the important calling of training the minds of children and youth. He needs at least a bachelor's degree with a major in the field of his interest, plus a thorough preparation in Bible. He must know his Bible in order to integrate Biblical teaching with the teaching of his major field, whether it be science, history, or any other discipline. The important thing for a teacher to realize is that he must constantly and always be a student in order to be a good teacher. He must keep studying.

There are many colleges and universities for teacher training, but a degree from a Bible college better prepares the teacher for a Christian day school. His Christian teachers during his college training should integrate the Bible with all subjects, showing the prospective teacher how to use the Bible in his future career. The Bible college or Christian college selected by the student must be carefully chosen. It should reflect the beliefs of the student and should be a school that teaches the Bible as the authoritative Word of God.

In studying for a graduate degree, the teacher or student must be very wise in his selection of a school as there are very few Bible-centered graduate schools. Often teachers from secular schools must be reeducated before they are prepared to teach in a Christian day school. My husband and I told our children we preferred they not have a college education rather than to have the wrong college education. They attended a Bible college for the first two years of preparation, even though the field of their calling was another discipline. This preparation enabled them to identify and evade the unbelief they met in further education, even though the schools they attended were church related schools.

2. Accreditation

The myth of accreditation needs to be properly understood by Christian educators and parents. We would all be made to believe that an accredited school is a school qualified to train students in their respective fields. Many or most public schools now are accredited, or at least approved by the state; and all teachers must be certified by the state. Time, October 9, 1978, says:

Test results have shown that one-third of the freshmen at state colleges in New Jersey are almost illiterate. So the state senate passed a bill requiring all public high school students to demonstrate at least a ninth-grade level of proficiency in reading, writing and arithmetic before qualifying for a state-approved diploma.

Many other states have passed similar bills for the students as well as made testing mandatory for teachers.

In a mimeographed leaflet circulated in behalf of Christian schools, I found a statement by John Blanchard, editor of Christian Schools Today, concerning certification.

Qualified means far more than certified. A person is qualified to teach in a Christian school by a love for God that is expressed in loving service to children and young people. A smiling countenance, a quiet voice and a pleasant manner are important qualifications for any teacher. A teacher may be qualified by travel, broad experience, or specialized knowledge that certification procedures are unable to evaluate. Qualified includes academic training and

professional competence, neither of which is guaranteed by the rigid processes of teacher certification by the state.

Fortunate indeed are those discerning parents who are able to look beyond certified and see qualified persons teaching their children. Fortunate is the Christian school administrator, who can employ teachers who are not only certified but also (and more important) qualified.

Rousas John Rushdoony, in an article, "The meaning of Accreditation," in Chalcedon Report (P. O. Box 168, Vallecito, California), which I received in leaflet form at a meeting on Christian education, clarifies the issue of accreditation for the Christian parents and schools.

A growing and central issue of our time is accreditation. The central area of conflict is with schools; in the background lurks another issue, the accreditation of churches (by welfare agencies, because of their nurseries; by councils of churches for their legitimacy, etc.).

Accreditation is an act of faith. We express our faith in someone when we go to them for accreditation, for approval. Paul speaks of accreditation when he tells Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

The root meaning of accreditation is credo, I believe. When a school goes to an accreditation council, it declares, I believe in you and in your word, and I present myself as one who seeks to be approved by you. If you approve of me, then I need not be ashamed, for then I teach the word of truth and respectability.

Again and again, we have seen seminaries established in order to reform the church. The new seminary wants to teach the true word, it claims, but one of its first steps is to seek accreditation. Very quickly, the new seminary begins to resemble the old, and, in all its ways, it seeks the approval of the very world of humanistic scholarship it abandoned. As a result, the new reform begins to resemble more and more the old sin.

This is no less true of Christian schools. Parents rebel against the corruptions produced by the humanistic state schools. Christian Schools are started and flourish, but soon evil voices begin to promote the need for accreditation, and they seek the approval of the same corrupt system they abandoned. Such men are no different than the Israelites in the wilderness journey who said, "Let us make us a captain, and let us return to Egypt" (Numbers 14:4). Such men are governed by the principle of reprobation.

Whose approval do you seek? Where your faith is, there too is your source of accreditation. Those who seek accreditation from humanistic agencies carry within their heart the principle of captivity and sin. They feel naked if they stand in terms of the Lord and His word, and they demand of the enemy, come and clothe us with the rags of your accreditation.

Accreditation is the humanistic form of circumcision or baptism. It summons the faithful humanists to show the marks of their faith and to witness to it. Accreditation councils simply require the faithful to stand up and be counted in terms of their faith in humanism and its agencies.

The real cause for the persecution of the Christian Church by Rome was the refusal of the church to submit to licensure and taxation by Rome, i.e., to submit to state approval and accreditation. Rome promised to leave the church more or less alone if only Christian leaders would offer a little incense before Caesar's image and say, "Caesar is lord." They would then be licensed or accredited and free to go their way. Instead, Christians confessed, "Jesus is Lord" and resisted; the apostates were accredited. The same issue is with us today, and, again, the apostates cry is, what harm is there in licensure, in accreditation? The harm is still the same: another lord is confessed, and another creed is affirmed, and another faith is put into practice.

The issue in accreditation is also one of faith, and faith reveals lordship. He who governs my total life, and whose approval or accreditation I seek, is my Lord, "Study to shew thyself approved unto God." R.J.R. [86]

C. Characteristics of A Good Teacher

"A teacher affects eternity," wrote Henry Adams, "he can never tell where his influence stops." [87]

The first characteristic of a good teacher is that he is spiritual -- Spirit filled. This has been discussed under spiritual qualifications.

The good teacher works with the parents.

It's not my right as a teacher to usurp the parents' authority, to interfere in family relationships, or try to mold the child to my own standards. Rather, it's a teacher's duty to be a source of encouragement to both parents and children, supporting all that is worthwhile in the home and indicating the wealth of life's treasures that still remain to be claimed. As such, a teacher ought to be the parents' best friend. And from what I know of being a parent, most of us can use all the support we can find! [88]

The teacher and parents must work together. The teacher stands in the position of loco parentis, thus sharing the training of the children with the parents.

The good teacher cooperates with the pastor, the administration, and all other teachers of the school. He works with the team. He shares the burdens and carries his share of the work.

The good teacher loves his students and encourages them daily. He is aware of their burdens and problems and has empathy for each individual.

The good teacher builds character into his students. This should be a major goal in his work -- to educate them intellectually and to lead them spiritually. This can only be done by living Biblical principles and instilling Biblical principles into each student by integrating all subjects with the Bible.

The excellent teacher knows how to properly discipline his students and maintain good rapport with each one. The students work for a teacher who has firm, consistent discipline in the classroom; they like an orderly, quiet place in which to work.

Ralph Rice, a Christian educator who works with Accelerated Christian Education, has an excellent tape, "The Super Teacher," which every teacher should have. He gives twenty characteristics of the teacher. The first seven were from his students, while the last thirteen were suggested by pastors and principals: (1) He cares. (2) He loves the Lord and lives the Bible. (3) He enjoys teaching. (4) He makes the lesson clear and understandable. (5) He knows what he is teaching. (6) He maintains good discipline. (7) He demands my best. (8) He is called by God. (9) He wins souls. (10) He builds loyalty to Christ, the Word of God, the pastor, the principal, the parents, and his own family. (11) He promotes the team and works with the home, the church, the school. (12) He works with parents. (13) He walks with God. (14) He maintains a positive atmosphere or environment of trust, love, and preparedness. (15) He motivates the students. (16) He builds Christian character. (17) He sets a good example in deference and self-discipline. (18) He relates teaching to life and makes it practical. (19) He grows under the load. (20) He demonstrates a servant's heart.

Another source of helpful information comes from *The Torch*, June-July, 1980, an article written by Connie Palm, principal of Hobe Sound Bible Academy. The article entitled, "A Teacher Is Many Things," supplies us with some interesting material. Her fifth grade class answered the question "What is a teacher?" Their answers were:

Someone who gives you understanding when things like grades don't go so well.

A teacher is someone who gives you how much work you need and not how much you want.

A teacher is one who looks you in the eye and tells you to work!

A teacher is someone who makes you go places when you don't want to go -- like to the principal's office.

A teacher is someone who gets headaches over you.

A teacher is someone who doesn't let you get by with anything. Yet you still do.

A teacher is one of the nicest persons in the world.

Mrs. Palm further writes concerning a teacher:

...A teacher is an accountant. She must give account for character, example, influence, and workmanship.

A teacher is an architect, a builder of character, conscience, and comprehension. She has no control over the native material with which she works, but must skillfully design, shape,

structure and plan every day, every class, every activity until, when all are placed on a solid foundation of prayer, there arises a structure that is both beautiful and useful, solid and sound....

A teacher, too, is an artist. She works one small brush stroke at a time -- a smile, an explanation, an encouragement, her work complementing that of the home and the church until there emerges a pattern of happy, confident Christian living.

She is a seer.... Despite the freckles, which are outnumbered only by his mischievous ideas; and despite the pranks, which are outweighed only by the teacher's patience, she sees in that boy in the second seat, third row, a potential of greatness. A teacher must have more than ordinary optimism. She must see beyond the present to what can be, by God's help, in the future....

A teacher is an author, writing with indelible ink. Someone has said, "If you write upon paper, a careless hand may destroy it. If you write upon parchment, the dust of centuries may gather over it. If you write on marble, the moss may cover it and the elements erase it. So write on the heart of a child. There engrave your thoughts and they shall endure, for that child's heart is immortal and your words there shall live through all eternity."

A teacher is a student, a janitor, a policeman, a doctor....

A teacher is a zoo-keeper, a judge, a second mother or father, an evangelist who leads children to Christ, a pastor who nurtures them in the grace they discover.

The teacher makes a tremendous impact on the lives of his students. What is taught is important, because the curriculum is largely the teacher; but what is "caught" is of far greater importance. The philosophy of the teacher may determine the eternal destiny of the student. The teacher or teachers are influencing the students during the prime hours, about six hours each day, for five days each week of the nine or more months of the school years from the time the child is five through about eighteen. What kind of teacher do you want to teach your child?

Many more qualifications for a teacher could be listed but note the ones given by Herman Harrell Horne, who gave them as follows:

I. Physical.

1. Health.
2. Good presence.
3. A speaking eye.
4. An effective voice.

II. Intellectual.

1. Common sense.
2. Intelligence.
3. Happy use of language.
4. Idealism.

III. Emotional.

1. Cheerfulness.
2. Sympathy.
3. Disinterestedness.
4. Honor.
5. Enthusiasm.
6. Culture.
7. Courtesy.

IV. Volitional.

1. Executive ability.
2. Willingness to work.
3. Ambition.
4. Patience.
5. Humility.

V. General.

1. An avocation.
2. Sense of the greatness of his work.
3. Personality. [89]

Mr. Horne also gives a personality test by Professor G. H. Palmer for helping teachers and supervisors analyze their own personality. Only the main points are given here, but the test allows them to rate themselves from excellent to poor or similar ratings, by checking each item which best describes the teacher.

I. Appearance of room: order, decoration, windows, air, blackboards, number of pupils.

II. Teacher's voice pleasing, clear, low.

III. Teacher's physical appearance: vigorous, healthy, well poised, at ease, correct or erect posture, neat.

IV. Personality characteristics of teacher: pleasing, courteous, cheerful, industrious, sympathetic, enthusiastic, dignified, "well bred" or polite, tactful, stimulating, humorous, encouraging, scholarly, resourceful, systematic in thought, strict, wins cooperation, self-controlled, ambitious professionally, teachable. [90]

Jesus is the Master Teacher. He possessed all the good characteristics to make a successful teacher, including

... the five essential qualifications of a world-teacher -- namely, a world-view, knowledge of his subject-matter, knowledge of his pupils, aptness at teaching, and a character worthy of imitation in all respects. He lived what he taught. [91]

D. Methods of Teaching

1. Teaching Methods of Jesus

A method emphasizes procedures according to a detailed, logical, orderly plan. In order for a teacher to communicate information to students, he must use a method or plan to effectively give that information to his students.

Jesus is the Master Teacher of the world. He took advantage of every situation possible, at unusual times, under all circumstances, favorable or unfavorable. Jesus loved all mankind and knew how to meet every individual or any group. How did He successfully teach?

He knew how to make a contact by beginning a conversation, by asking a question, by answering a question, by His keen observation, or by His insight and understanding of people.

He knew how to secure the attention of His audience or of the individual. Sometimes it was the word or words He used in addressing the person or people, or it may have been His outstanding love that drew them.

His methods of teaching after the contact and getting the attention of the person or persons varied. He often used the art of conversation as He did with Nicodemus by night or the woman of Samaria at the well. Some of His characteristics as a teacher and soul winner appear in His talk with the woman at the well:

Some striking characteristics of Jesus as a teacher appear in this incident, such as his disregard of current conventionality in talking with a Samaritan and a woman and a sinner; the absence of false modesty; intimate knowledge of his pupil (how did Jesus know the woman had five husbands?); profoundest knowledge of his subject -- the nature of God as spiritual; the demonstrated ability to teach; prophecy -- "the hour cometh"; and self-assertion: "I that speak unto thee am he." [92]

Jesus often used the lecture method, as the sermon on the mount in Matthew 5-7. In this method and all His methods He frequently quoted Scripture or made reference to them. His lectures or teachings are always teaching the principles of right living .

Jesus often taught by parables. His interesting stories comparing familiar facts with spiritual truths always struck at a real problem for the person or persons involved. Jesus used parables to diplomatically rebuke those who opposed His ministry to the needy, the down-trodden, the publicans and sinners. This is illustrated by the parable of the vineyard in Mark 12:1-12. The parable of the good Samaritan in Luke 10:25-37 rebukes the hypocrisy of the religious leaders and their heartlessness toward the needy and unfortunate people, though He is answering the question of one of their number, a lawyer.

The parables are unique.

Among the elements of beauty in the parable are economy of expression, not a word too many; an appeal to the imagination, giving us something to see with the mind's eye, or hear with the mind's ear. Thus emotions of awe and sublimity are awakened, as we envisage that house on the

sand wrecked by the storm. There are simplicity and ease of understanding in the familiar part of the parable, and there are profundity and suggestiveness in its recondite meaning. There are harmony between the parts, proportion, and grace, the whole being of unity composed of related parts. There are appropriateness to the occasion and adaptation to the needs of men. The parable is a neat tool, whether it is revealing truth to friends or concealing truth from enemies. It has the beauty of truth -- truth to nature and to human nature in its divine aspects. [93]

Jesus often taught by asking a question when answering the questions asked Him, as in Matthew 22:15-22. Often the people, especially the Pharisees, marveled at His answers. Jesus knew how to frame good questions in His answers, which caused His opponents to reveal their hearts in their answer or even in their refusal to answer, as in Matthew 22:46.

2. Methods Commonly Used Today

Some of the most important factors for successful teaching are the teacher's preparation, his understanding and familiarity with the content of his material, his understanding of his students and their needs, and his goals or objectives in teaching a particular class or a unit of material.

The method used will be determined by the age of the students and their level of comprehension, the nature of the subject, the size of the group, the time given for the class, and the resources available.

The teacher who wishes to be really effective will be sure that his teaching is characterized by variety. In developing variety the teacher must become acquainted with various methods. He must try these and analyze them in use over a period of time. This implies that he must use lesson plans and keep records that enable him to compare various teaching strategies. The teacher's own attitude toward his ministry is very important.... The conscientious teacher can learn new methods by reading helpful literature, observing effective teachers, and attending workshops and conferences. [94]

The preschool and/or kindergarten class will use methods different from those of older students. The very short attention span of these age groups requires a great variety of activities, as memorization, short periods of teaching the basics -- A B C's, counting or simple games to teach words or mathematics -- story time, handwork, music, etc. The teacher for these early ages must realize the great potential for learning at this young age and begin the development of routine learning habits, such as listening, sitting quietly, and following instructions.

Learning to read may begin in kindergarten, but in some schools this is a first grade activity. The teacher who has the responsibility of teaching children to read is giving the basics for their entire education. One of the best methods to teach reading is by using phonetics and teaching the word families, as the ing, tion, ight, ink, etc. The short attention span of first graders requires an alert teacher that has well planned activities to demand the best from this age group.

There are basically two kinds of schools for those who are able to read: the conventional classroom and individualized education or the learning center.

a. Conventional Schools

In the conventional classroom the teacher is very much involved in giving instructions to the group then answering their questions, as they all are given work to do in the various subjects. The pupils work as a group and are limited to the progress of the entire group. Little or no provision is made for the individual to achieve beyond the group activity.

In the high school level the question and answer method is the most common one used, perhaps. The subject taught, the number of students, and other factors determine the best method. Again good lesson plans each day with thorough preparation for each class, as well as a variety of methods, keeps the pupils interested and challenged in their work. A few possible methods are the discussion, lecture (seldom used on this level), panel discussion, research and reports, debates, special projects, creative writing, drama, or field trips. Regular testing should be an integral part of class work.

In many Christian day schools the classes are smaller than most public school classes, which is a real advantage for the student.

b. Individualized Education

In individualized education the student is placed on his level of learning, which is determined after a battery of tests; his background and skills are analyzed. He is motivated toward self-instruction. Accelerated Christian Education (A.C.E.) has an excellent curriculum of programmed instruction. This system of education requires a minimum of adult supervision, but each student is checked each day to insure advancement and academic achievement. The students are taught to share in planning of their work and may advance at their own speed, but they must make progress each day.

Students in A.C.E. use paces with twelve paces per year per subject for the average student. Each student works step by step through each pace, using the supplementary materials with the supervisor or teacher giving a pace test at the end of each pace. The high academic standards of the program must be met before a student can go to the next pace. Since each student works at his own speed and level, the accelerated students are not bound by the average or slow student, and the slow student gets the needed help from his supervisor or teacher to help him achieve. No student ever skips any material at the end of the year. His progress card shows the paces completed and the score for each pace; thus, there are no learning gaps.

An exciting and rewarding part of the A.C.E. program are the effective motivational factors -- "controlled progress motivational learning." The supervisor (teacher) is trained to stimulate, to correct, to discipline, and to reward the students. The reading machine helps develop the reading ability, for every student: his speed, vocabulary, self-confidence, and perceptual motor coordination. Goal charts are planned by students, and the teacher, if needed, and posted so that the student's daily progress is checked.

Self-discipline is an integral part of this program. The keeping of the goal charts, the class rules of discipline, the system of earned privileges, the respect for authority and the school, the

daily devotional, daily opportunities for memorization of scripture or making a speech before a group are all factors which make for minimal discipline problems.

The content of all paces is Biblical based, a truly Christian curriculum.

The A.C.E. program majors on working with the parents. The program is built as a part of a church ministry with the parents, church, and teachers all working together to train the children for God and His kingdom.

E. Teacher-Pupil Relationship

The pupil is to respect the teacher, and the teacher is to appreciate and work with all students impartially. To show favoritism is to destroy the teacher's influence. The teacher who loves teaching will find his students challenging. They will challenge his ability to be a good teacher, to have firm discipline, to have a good attitude under all circumstances, and to be a real Christian and leader of his class.

In conclusion, one might have a feeling of hopelessness, but by God's help a teacher who is called of God can become a good teacher. This does not exactly illustrate the commitment of a teacher, but it has a point.

A hen and a pig strolled down the avenue. The hen looked up at a huge billboard advertising ham and eggs. "Look at those magnificent fried eggs with the orange yellow yolks," said the hen.

"Look at the fried ham steak," said the pig.

They thought for a moment; then the pig spoke, "For you those eggs were a contribution, but for me the ham was total commitment."

* * * * *

CHAPTER X

THE CHRISTIAN DAY SCHOOL

"And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52). Jesus set the example for parents to train their children in these ways: in wisdom or intellectually, in stature or physically, in favor with God and man or spiritually and socially. This involves teaching the whole man, not just the intellect. Only a Christian day school is equipped to render such valuable service for the parents, as the Supreme Court of the United States forbids the teaching of the Bible and praying in the government schools, both of which are essential in the training of the whole man.

A. Some Misconceptions About Christian Day Schools

1. Christian Day Schools Not A Reformatory

A Christian day school is not a reformatory to handle children that cannot be managed by their parents, though a Christian school will seek to bring all its students to full surrender to Christ. The Christian day school is not a substitute for the home or church. It cannot carry out the spiritual program of the school effectively without the home and church being consistent and in harmony with the standards and philosophy of the school.

The Christian day school is not perfect, only as perfect as the students the parents send. The Christian day school does seek to provide a Biblical-centered education for the whole man (child). It does seek to provide an opportunity for every student to make a total commitment to Christ.

2. "Hothouse" Theory

Some Christian parents, grandparents, and church people seem to feel that a child who attends a Christian day school will be brought up in a Christian "cocoon" and cannot adjust to the real world. However, it is the duty of the parents to train, nourish, and protect the child mentally as well as physically.

The question concerning this theory was asked Dr. Tim LaHaye in an interview for a radio program.

"Is it fair for Christian parents to pull their children from the public school system? Won't that remove the Christian witness from a place where it is desperately needed?" Dr. LaHaye gave an excellent answer:

I'm so glad you asked me that question! ... That's one of my pet peeves because it is 180 degrees in opposition to what I think is good, sound judgment.

I have asked pastors, good men of God, "Why do you make a different policy for children than you do for adults?" For example: If we want to send a missionary out to work among the uneducated Hottentots who cannot read or write, what do we do? We send them to a Christian college, to a seminary, on deputation, and after about nine years of preparation, we send him out to be a missionary.

But when it comes to our 16-year-old children, we send them into public schools, untrained, unprepared, unequipped, and expect them to be missionaries. That is ridiculous! Jesus spent three years training men to be missionaries. How can we expect a kid of 15 or 16 to be a match for some mind-bender, some biology professor who has been "over the road" and knows all the questions and the answers to make fools of our kids, and then surround them with drugs, dope, sex, etc. I think that is unwise and very shallow thinking. [95]

The Rev. Paul B. Smith who pastors The Peoples Church in Toronto, Canada, writes a good answer concerning this "hothouse" theory. It is a reprint from Child Evangelism Magazine,

copyright 1971, in a pamphlet entitled, "Why Christian Schools?" and published by Child Evangelism Fellowship, Inc.

It would appear that most of the objections to Christian schools come from born-again Christian people who feel that such a system simply builds a "hot house" around their children and that some day they will have to face the realities of the world.

The answer to this argument should be twofold. First, the purpose of a hot house is to protect a plant until it is strong enough to withstand the rigors of the outside elements. The hot house is not designed to be a permanent dwelling place for the plant but only a shelter where it can develop sufficient strength to realize its greatest potential on the outside.

Second, even the Christian school is not a complete "hot house." There are still hours that are not spent in school during every day and the months in the outside world during vacations and weekends, and there is no sense in which we can say that because a child attends a Christian grade school he is not adequately exposed to the world.

Dr. Roy Zuck, who once felt that a child was sheltered in a Christian school and would be out of touch with reality in today's world, wrote:

I reasoned that Christians should seek to influence the public school system and not withdraw to cloistered schools. After all, I thought, how could a child learn to live for God in a secular world if he is confined only to a Christian environment? When would he learn to adjust to today's world? Wouldn't it be harmful for him to be sheltered in a "hot-house" environment?

Then I realized a serious mistake in my logic. A hothouse is beneficial, not harmful, to young tender plants! They need protection, care, and nurture in their early days. This helps them become strong and sturdy. Likewise, children need the protection, care, and nurture of a Christian environment. [96]

Again, from the same source, Dr. Mark Fakkema is quoted:

We do not put young plants in hothouses to make them weak. We put them there because they are weak -- too weak for outdoor exposure ... to train our children in the Christian home and then expose them to non-Christian training in a secular school is as nonsensical as to keep a house plant in the proper temperature in the house for part of the time and then to expose it to freezing temperatures outside the house for the rest of the time! [97]

Dr. Roy Lowrie wrote an article, "Students Sheltered from the Real World in the Public School System."

Over a period of years, many parents have talked to me about enrolling their children in the Delaware County Christian School, where I have served as headmaster. They are concerned about the education of their children and raise perceptive questions. The question asked more than any other is this, "Will I be sheltering my children if I send them to the Christian school?" Perhaps that

question can be answered in a new manner by looking at some ways in which students are sheltered in the public school system, none of which is true in the Christian school.

Students in the public school are sheltered from the real world. An introduction to the real world begins with an introduction to God. God is, and He can be known. But public school children are not taught this, and they miss the real world in their education.

Another part of the real world is understood when a student learns that God made the universe. The Bible is explicit about this. The teaching of evolution shelters public school students from the real answers about the origin of the universe. Science teachers who are not creationists are sheltering students from reality.

Sheltering occurs when public school students are not taught that man is made by God. God made Adam out of the dust of the ground; then He made Eve out of Adam. And, every baby from Cain until today is just as much the creation of God as Adam and Eve. It is sheltering to teach that man is an animal.

Public school students are sheltered when they are taught that man is basically good. The real world shows that man is basically evil; something is inherently wrong and is not changed by education or environment. The front page of today's newspaper will depict the human heart and reveal its depravity. Students do not see this real problem when there is no teaching about sin.

When the Gospel is not taught, students are sheltered from real life in the real world as God wants them to experience it. The Gospel is not taught in the public school classroom. As a result, students are sheltered from the reality of salvation through Jesus, and do not know that God will give them a new heart, with forgiveness of their sins.

Saving faith in Jesus comes from learning the Bible. Public school students are sheltered from this book, apart from excerpts studied as literature. The words of life are kept from them. The Bible gives the answers to the questions and to the problems of the real world but instead of God's Word, students are taught false answers derived from numerous philosophies. Because of these philosophies, they try various lifestyles to face the real world. Sadly, those lifestyles sometimes spoil their lives beyond repair.

Public schools shelter students from two important elements for good citizenship. First, prayer for government leaders. God rules today in the kingdoms of men and He tells us to pray for government leaders. Second, respect for civil authority because government is ordained by God. These are high concepts of citizenship and patriotism.

In public schools where the Bible is not taught, students are sheltered from the moral standards required in the real world. They are not taught any moral absolutes, but are taught to make decisions according to that particular situation. God's standards are the best for life in the real world. To live by His moral absolutes is to be free, not bound. It simply is not true that living by God's standards is to miss out on life.

Public school students are sheltered from the reality of divine guidance. God is not considered in establishing relationships with the family, within the class, within the school, within the community. Neither is God's leading sought in the important choices of marriage and career. Guidance is on the humanistic level only.

The best education to prepare a child for the real world is an education in which Jesus Christ is central. The Christian understands the real world and wants to prepare his child for it. Enrolling your children in the Christian school does not mean you are a crusader against the public school system. It means that you want an education for your child that cannot be given by the public school. Parents send their children to the Christian school because they do not want them sheltered from the real world. [98]

Paul Harvey, A B C News Commentator, wrote concerning the children that are "sheltered" in the Foreword of *The Christian School* by Paul A. Kienel.

Years ago it was argued that students maturing in a "sheltered environment" would, like hothouse plants, be unprepared for the cold outside world.

Now more and more Americans are realizing that it is in fact the public or state-school student who is "overprotected". He is "sheltered" from religious instruction and exposed to all forms of non-Christian philosophy and behavior.

... Parents seeking out Christian schools for their youngsters are looking for a learning environment that is more disciplined, that promotes patriotism, and where the Bible is not the most dreaded book of the classroom. [99]

3. Christian Day Schools Inferior, Not Accredited?

Christian day schools differ widely in their curricula, teachers, and equipment, but all of them are concerned about preparing their children for the real world. There may be some Christian schools that need to improve their techniques, but because a few need better quality does not mean that they all do. The same criticism may be made of public schools. However, as a general rule, the Christian day school gives a better education than the large public school in the community, even a superior education to the largest percent of its students. This is a generally accepted fact, as noted in the following quotation by Paul Harvey.

I don't know if you know, but Dr. Ernest Boyer -- our nation's commissioner of education -- sent his own son to a private school.

And that's not all.

Among all the parents who send their children to Christian schools, the largest single professional group is from public education.

WHAT this says is that public-school teachers and principals -- more than anybody -- don't want their children in public schools.

In the beginning of our nation, all our schools were church schools. Public education is a comparatively recent innovation.

Now we are rediscovering that private schools provide better education at less cost.

COST: The National Center for Educational Statistics reports the cost to taxpayers for educating a public school student grades one through 12 is \$21,000.

Tuition for 12 years of Christian-school education averages \$9,838. And this figure includes \$1,200 for registration fees and books.

QUALITY: There is no longer any challenge to the claim that Christian schools are academically superior to public schools. Achievement-test scores (the so-called Stanford test) show that Christian-school students are "seven to 13 months ahead of the national norm in reading."

Dr. Willard Wirtz, former commissioner of labor, established that public-school norms have been dropping steadily since 1963.

The Scholastic Aptitude Test taken every year by more than a million high-school students shows a decline of 49 points in verbal skills, a decline of 31 points in mathematical skills.

Parents were once sold the notion that a student in a religion related educational environment was too protected and would be unprepared for life's realities.

Now we see that it is the secular-school student who is over-protected. He is protected from the basic facts of right and wrong. He then confronts the slings and arrows of the real world -- naked. [100]

B. Where to Begin

1. Inform the Church

The pastor is the key person in keeping his people informed concerning the trends and evils of the day in public education, or any other issue. He should take appropriate opportunities to bring messages on Christian education and the parents' responsibility to educate their children with the church and/or parents providing such a ministry. He may take some interested parents or members to observe Christian schools in action, both conventional and individualized education. He should include in his church library a good selection of books on the subject and remind the parents that such books are available. By keeping the church informed, the people will have the opportunity to see and understand the values of Christian education.

Along with the above suggestions, he may have special speakers who are experienced in the field of Christian education. With proper information, especially teaching what the Bible says

about education of the children, parents should seriously consider the influences that surround their children and realize they should be in a Christ-centered school.

Parents must consider whether they desire to limit the Christian school to their own church or include other churches and/or denominations. Usually, there are fewer problems with a church project rather than including other churches or denominations.

2. By Whose Authority

Children belong to God, but God gives the parents the responsibility to train them for Him. God has invested the authority in the parents, and they must work with the pastor in establishing and operating a Christian school as a part of the church ministry.

C. Call an Organizational Meeting

1. The Administrator

After the pastor has faithfully and prayerfully presented Christian education to his people, he must be alert to the responses of his people and work with them. Now it is time to seek definite directions from God and begin. Often the pastor may be the elected administrator, especially in a small church.

2. Board Members

It may be necessary to elect board members, or the church may decide to elect the church board members to also act as the ones for the school, making the school and church one -- just adding a Monday school, Tuesday school, etc., as well as a Sunday school.

D. Duties of the Pastor and Board

1. Objectives of the Christian Day School

Each pastor and board will need to establish their objectives or aims for a Christian school. Perhaps the following suggestions will be helpful:

1. To integrate the Bible into all subjects
2. To lead each student to a personal knowledge of Jesus Christ and to help him develop strong Christian character
3. To give the best moral and ethical training possible, based on the Bible
4. To show the way to a happy, well-adjusted life
5. To warn against error or false teachings

6. To develop esthetic appreciation in music and art
7. To develop strong bodies and clean minds
8. To teach skills in all basics: reading, writing, and arithmetic
9. To give a superior preparation in a Christian atmosphere
10. To teach how to adjust socially to people in competition and in cooperation
11. To enforce Biblical principles of discipline
12. To teach good government and patriotism
13. To give basic training for Christian leadership in organizations and group meetings

2. Textbooks and Supplementary Materials

The curriculum of the school is of great importance. Since Christian day schools have had rapid growth in the past ten years, there has also been much work done in the field of Christian textbooks.

Individualized education has a tried and proven program that has now helped over five thousand churches start schools. It is an educational program that gives step-by-step directions for beginning a school. The curriculum is Biblical in every discipline, even science, history, English, and mathematics. A.C.E. produces and makes available all materials needed for a good Christian day school, including a reading machine and other necessities for a successful school.

Schools that choose to use the traditional or conventional method of education have the greater problem of finding textbooks appropriate for their schools, although there are some companies that offer help to Christian schools. One such company with excellent books in science and one series in history and English is Creation-Life Publishers, P. O. Box 15666, San Diego, CA 92115. Another excellent publisher, especially in elementary books is Rod and Staff Publishers, Inc., Crockett, KY 41413. You may find others to add to this list.

When schools use textbooks that are not written by Christian authors, they must make wise choices and select books that do not subtly undermine parents, attack the church, or destroy the faith of the students in God's Word or in our political and economic system. Religious books must also be checked for correct doctrine.

No doubt there are other Christian publishers of textbooks or systems of study which I do not know at present.

3. Hiring Teachers and Workers

The pastor and board must make one of the most important decisions in having a successful and real Christian school, the hiring of teachers. Two qualities are of immense value to a school, the educational qualifications and the spiritual experience. Though a teacher has excelled educationally, if he is not rooted and grounded in the Word of God, he is not prepared to teach in Christian education. A thorough preparation for the area of teaching is necessary, however.

The Dayton Christian Schools have made a unique teacher application in which they give seven hypothetical situations that a teacher might meet. The board uses the responses to determine whether the teacher has a Biblical approach to life. No one is expected to score one hundred percent. One of the situations is given followed by some of the questions:

For instance, the applicant is asked what his response would be if another teacher came to his room and began to criticize the principal. And what if a student came to him and said something derogatory about another teacher? ...

Tell about your family background, your upbringing.

What do you feel your response should be to authority?

What do you think are your strengths as a teacher?

Your weaknesses?

What do you like about yourself? Dislike?

What have you learned recently from your personal study of the Word of God?

Is Christian education a conviction or just a preference for you?

Are you in debt?

If the applicant is single, we ask: How does your family feel about your working here?
How does your father feel?

What do you think about marriage?

Are you willing to live a single life if God calls you to do that?

If the candidate is married, we insist on interviewing the partner. This practice helps minimize later conflicts that may arise if the husband or wife does not understand the requirements of working at our school. It also helps get the marriage partner "on our team" because he/she knows we consider him/her to be important. [101]

This school board knows the importance of hiring the teacher to build a strong school. His attitudes must harmonize with their school. If they seriously consider an applicant, the applicant receives an invitation to spend an evening socially with a board member.

All workers -- the administrator, the librarian, the dietitian, the office workers, the janitor, or any others -- must have a common goal and work in love and harmony with each other.

4. Finance

The financial outlay for the operating of a Christian day school is great. The board needs to decide on a financial policy concerning tuition and how to meet the operating expenses. Providing a building may be necessary, though many churches use the same building as the Sunday school or the educational building.

Some churches meet all obligations through the church, and all church children are given the privilege of attending the Christian day school by meeting "daily in the temple" (Acts 5:42). However, most church schools do charge tuition with consideration usually given to large families and children of Christian workers and ministers.

Finding a good, dedicated person to work in the field of finance may not be easy, but God provides for all needs as He leads in the building of such a church ministry.

Best policy seems to indicate that all business functions should be centralized in one office, that of the business manager who is under the general supervision of the President [administrator]. The functions of this office include purchasing, collections, accounting, bookkeeping, giving budget assistance, payment of bills, supervision of student finances, operation and maintenance. In the handling of monies Christian ethics demands the strictest adherence to the requirements of honesty and integrity. Christian schools should not overlook the training values in the demands of Christian stewardship and payment of school costs on the part of the students. Wherever possible the Good Samaritan principle should be exercised, but not at the expense of student initiative and character. All staff members should be treated on the basis of the Golden Rule (Matthew 7:12).
[102]

5. Extracurricular Activities

The purpose of the Christian school is to train Christian citizens, while it is preparing the student for time and eternity. Through the activities of the school, young people should be taught leadership, how to organize and direct an organization. However, all activities should be kept spiritual. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). The leaders for all organizations and activities should be chosen on the basis of spiritual life, not just high academics or just personality.

E. Discipline

Discipline has been discussed in Chapter V. Just as obedience and discipline are a needed and necessary part of every home, so discipline and obedience are an integral part of every Christian school. The teacher is sharing in the training of the children with the parents. There cannot be efficient teaching without good discipline in the classroom, which means that the teachers are the main or key disciplinarians in a school. Even though the administrator supports the

discipline of all teachers, no principal can do the discipline of a teacher. However, there are sometimes difficult situations in which the principal may need to counsel and/or enter into an existing problem. In such cases, the administrator must have the support of the home. Any student who has received punitive correction at school should not be the first one to inform his parents. The student's often slanted story must come to the parents after they have been informed by the proper authority from the school. It is imperative that parents work with the school in order for the child to submit to the authority of the school. Disciplinary action is not the enjoyable part of an administrator's work, but it takes a firm hand, a fair mind, and a heart of love and understanding to build character into an erring student.

In Easley (South Carolina) Christian School, now in its thirteenth year of operation (1978) with Rev. Bob Coffee as pastor and 275 Students, and Landmark Christian Academy, now in its fifth year of operation with Rev. Dave Price as pastor and 126 students, discipline is not a problem.

Coffee and Price readily declare that the concept of discipline and authority in the classroom immediately sets their schools apart from the public schools. Coffee with some 275 students in his Easley Christian School this year, says, "We have no discipline problems."

Price says, "Poor discipline in the public schools lead to low standards and morals. The teachers lack control because of amoral conditions, and lack of discipline...."

"Pastor Price says the school is growing, "because we promote the principle that the parent, and not the state, has the final authority in the education of a child."... "The Bible says God gave children to parents, and made them responsible...."

Pastor Coffee says great emphasis is put on reading in the lower grades at Easley Christian School. "First graders," he says, "read about 200 books between January and June as the result of our phonics program." He says the record, according to one child's parents, was 500 books read during that period of time by a first grader! [103]

F. Dress Code

Jim Clark, writer of the article, "Christian Schools Offer 'Different Philosophy,'" makes the following observations on the dress code and discipline in Easley Christian School and Landmark Christian Academy.

Both schools have firm codes of discipline, ranging from dress codes to penalties for arriving late to class or chapel. At both Landmark and Easley Christian, "modesty" is the keyword in the dress code. Short hair for boys, dresses to the knees for all young ladies, and promptness and courtesy are reflected in the codes of conduct functioning in both schools. The standards are enforced through demerits, conferences -- and, the ultimate discipline measure: expulsion (parents agree to this in writing before their children are accepted!). [104]

Christian schools usually suspend a student for certain days as a warning before an expulsion, unless the offense is serious.

The dress code is an essential part of every successful school. Slovenly dressed students usually portray lax and lazy attitudes in their school work. One experienced educator aptly states his much experience concerning the dress code: "I know of no Christian school administrator who sits in his office and gleefully whistles a happy tune as he writes out the school dress code. And it is even less enjoyable to enforce one." [105]

The dress code should reflect the standards which the church upholds. However, the Bible gives rules of conduct upon which the church is founded. Since the public schools no longer uphold dress codes nor Biblical teachings, it is imperative that parents find a time and place to enforce standards at home and in a Christian school.

Styles come and go. Youth are usually very sensitive to changing fashions, especially in a society where the media keeps such styles constantly before them, or in a public school where such fashions are prominent. Thus, the church and Christian school need to support the home to properly train the students to reflect Christian conduct through a knowledge of the Bible.

Some Christian schools require the students to wear a neat, modest uniform. This minimizes some of the dress code problems and gives a good atmosphere for the students.

The Bible does not specify what clothes to wear, but it does state that Christian young people should "be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Timothy 4:12).

It is the duty of the Christian girl to dress attractively but modestly. This should be taught by example of the mothers and teachers in the church and school as is given in I Timothy 2:9-10.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

But (which becometh women professing godliness) with good works.

A similar passage is also found in I Peter 3:4-5.

Most Christian school leaders feel that Deuteronomy 22:5 should be applied to both sexes: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Another controversial topic today is the hair style, but again the Word of God gives the answer for both boys and girls in I Corinthians 11:14-15: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her..."

Christian school leaders have the responsibility of interpreting and enforcing these scriptures and/or the dress code. However, most young people are reasonable and will accept God's Word as the authority. The difficulty comes when the parents do not set the right example. It is essential that parents cooperate and build Christian character into their children rather than make life confusing for them by living a double standard.

Dr. Paul A. Kienel gives the following from the dress code at Whittier Christian High School in California. It was written by the school's distinguished principal, Eugene Birdsall:

A Christian institution has a unique responsibility in this area. Since we are judged largely by our appearance, we dare not be blind to the changing styles of the day and become so far "behind the times" and hopelessly "dated" that we repel the very ones who should be attracted by our Christian testimony. Nor do we dare offend by adopting styles and fads which are purposely suggestive and vulgar in their appeal or which are the unique trademark of segments of society decidedly ungodly in their influence. Our appearance then must be conservative so that we are not offensive, and in good taste so as to "adorn the Gospel" by our attractiveness. [106]

G. Some Values of Christian Day Schools

A list of objectives is found in Chapter X, but now let us consider some values of the Christian day school. Some for consideration are below, but the list could be enlarged.

1. The students learn Biblical moral and ethical standards to guide them in life's decisions
2. They become acquainted with many good missionaries, ministers, and teachers through the chapel services and classes and learn much through their ministry and godly example
3. They develop a free, happy disposition instead of constantly fighting the environment as in a public school
4. They are exposed to many possibilities for Christian service
5. They learn patriotism and good government and make good citizens of our nation
6. They have every opportunity to prepare for this life and for the real world -- eternity
7. The social life is congenial and is such that the students can participate in the activities without demoralizing effects or without embarrassment
8. They learn positive attitudes as they work day by day in a positive Christian environment but learn to "fight the good fight of faith"
9. They learn to detect false philosophies and how to use God's Word against such teachings
10. They meet other Christians and form many strong Christian friendships, some of them for life
11. Peer pressure has a good influence on them

12. They store the Word of God in their hearts by memorization, Bible study, and group sessions

13. They are taught to honor God, their parents, teachers, and all who are in authority over them, as well as to appreciate their country and the freedoms they enjoy.

* * * * *

CHAPTER XI

THE FUTURE FOR CHRISTIAN DAY SCHOOLS

A. Introduction

Today Christian day schools are growing rapidly. It is difficult to give definite numbers or totals for all Christian schools, but the following material will show the phenomenal growth of the Christian school movement in recent years.

The quality of Christian education has excited parents until they are willing to cut the family budget for many things in order to provide quality education for their children.

Dr. Tim LaHaye says:

The Christian school may not be the final solution to the educational problems of our country, but it is definitely the answer to your children's needs today. When our church founded the first Christian high school in San Diego, back in 1965, there were 50 million public-school students and less than 500,000 students in Christian schools. Today Christian schools total almost 5.5 million, while the public schools have dropped to 43 million. That suggests one major change: Parents are dissatisfied with public-school influence on their children. Since parents are already taxpayers, they pay for public education, yet millions are willing to add thousands of educational dollars annually to their budgets, to keep their children from being brainwashed by humanism. Be sure of this: Public education is not free! Today it will probably cost the most valuable asset in your family: your children's minds. [107]

B. Christian School Organizations

The following information was obtained by contacting each of the five Christian school organizations of which I am aware, or from publications related to them. The information, names, and addresses, follow. The full name is also given, if it is known.

1. AACCS Address; Box 587, Normal , IL 61761 Organized. 1972 Number of schools (1982-83): 1138 Number of students (1982-83), 175,000

2. A.C.E. (Accelerated Christian Education)

Address: P. O. Box 1438, 2600 ACE lane, Lewisville, TX 75067

Organized: 1970
Number of schools (June 1983): 5,000
Number of students, estimated, (1983): 360,000
Number of graduates (1983): 10,400
Graduates attend 386 colleges/universities

Dr. Donald Howard writes some helpful information concerning the current Christian day school movement and concerning A.C.E.

In 1970, there were less than 1,000 Christian schools from coast to coast; by the end of the decade there were estimated at well over 12,000 schools and a Christian school was opening every 7 hours. These schools represent an army of young people estimated by 1979 at between 1/2 and 1 million youth. [108]

Over the past nine years, since 1970, 200-plus A.C.E. staff and hundreds of representatives have traveled more than 4,900,000 miles, and invested more than 2,000,000 hours (not to mention immeasurable prayer and energy) in the development of Christian educational tools and the promotion of the Christian school movement in 4,000 public rallies, all over the world. A.C.E. staff have trained more than 20,000 pastors, principals and teachers in more than 550 one-week training seminars; have conducted 8,000 on-location professional school evaluation visits; have held 250 regional and state workshops and conventions for 95,000 participants; have assisted 140 state and regional student conventions for more than 25,000 student participants and conducted 7 major national conventions hosting 12,500 winners of the state and regional meets; and have serviced thousands of Christian schools with curriculum and supplies in every state of the Union and 36 foreign countries. History is being made. [109]

3. ACSI (Association of Christian Schools International) Address: P. O. Box 4097, Whittier, CA 90607 Organized: 1950 Number of schools (1982-83): 1,933 Number of students (1982-83): 337,554

The following "ACSI History and Statistics" gives, interesting facts; it recently came from ACSI office.

The Christian school movement is currently growing at a rate of three new schools a day in the United States. Our Christian schools are the fastest growing educational movement in America. The Association of Christian Schools International (ACSI) is the largest association of Bible-believing Christian schools in the world.

In the 1950's, 91% of all children in America attended tax supported public schools. Today, only 74% of the nation's children are still enrolled in public schools. The rest are in private schools. Even more important, the fastest growing segment of private school enrollment is among evangelical Christians. As the Association of Christian Schools International has about one in every six Christian schools in its membership and our student enrollment is 337,554 students for the 1982-83 school year, Dr. Paul Kienel, Executive Director of ACSI, estimates that there are over one million children in the United States who are currently attending Christian day schools.

There are approximately 10,000 of these evangelical Christian schools in the United States at this time.

ACSI has expanded its territory three times. It was founded in 1950 as the California Association of Christian Schools and was incorporated on January 30, 1964. Then in 1976, CACS became the Western Association of Christian Schools (encompassing 19 western states) and the incorporation date was March 5, 1976. On July 1, 1978, the Association of Christian Schools International was founded and the incorporation date was July 10, 1978. ACSI is the result of a merger of three Christian school organizations across the United States. The organizations that merged together were the Western Association of Christian Schools, the Ohio Association of Christian Schools and the National Christian School Education Association. To our knowledge, this was the first time that any Christian school organizations have merged.

Between 1966 and 1970, our association grew from 68 schools and 11,380 students to 162 schools and 29,426 students. From 1970 to 1980, this ministry grew from 162 schools to 1,294 schools and our student growth increased from 29,000 to 220,001 students. Our official ACSI membership count for the 1982-83 school year is 1,933 member schools with a combined student enrollment of 337,554 students.

4. CEA (Christian Education Association) Address: 177 Street, Cedd Avenue,
Pensacola, FL 32503

This is a fellowship organization which does not keep any statistics concerning the number of schools or students.

5. CSI (Christian Schools International)

Address: P. O. Box 8709, 3350 East Paris Avenue, S. E., Grand Rapids, MI 49508

Due to an incorrect address for this organization, my correspondence did not reach them. It was too late to make a further contact for this chapter after receiving the correct address. Postscript: On September 29, 1983, I received a wonderful response from CSI. The following information will give the work of this organization.

Organized: 1920

Number of schools (1982-83): 400

Number of students (1982-83): 72.443

CSI is divided into twelve geographic areas throughout Canada and the United States. These schools are denominationally independent, owned and governed by voluntary associations of Christians committed to common ideals for the education of their young. In the past most of the enrollment and financial support for these schools primarily came from members of the Christian Reformed church, but this is changing in recent years. One-third to one-half of the school population in some schools is comprised of non-Reformed children.

CSI is organized to unite, strengthen, promote, and serve Christian education. CSI joins individual schools in common purpose, doing together that which is difficult alone. For example, CSI provides:

- * Christian curriculum materials; all subjects
- * consultants, workshops, seminars, and research studies
- * a full range of school services for pupils, teachers, and board members
- * an influential, unified voice at all levels of government
- * school employee benefit plans
- * promotional materials, including Christian Home and School magazine
- * a film library; a testing service
- * teacher placement services salary studies, and handbooks for boards and administrators.

[110]

CSI publications are developed in the context of the Bible as God's authoritative Word. The plans and products of each discipline reflect commitments to the advancement of Christian education.

A free catalog and price list of all CSI publications are available by writing to the CSI address.

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