

PERSPECTIVES IN **COVENANT EDUCATION**

ARTICLES

Teaching the Children
Jehovah's Strength

The Whole Creation — A Classroom

Socio-Economic Environment
of the Last Days

Parents are Accountable Too

Social Science and the Faith

Death

The Agony and the Ecstasy
of My Teaching

WINTER
1983

PERSPECTIVES IN COVENANT EDUCATION

VOLUME VIII

WINTER, 1983

NUMBER 2

Published tri-annually in the fall,
winter, and spring by the Protestant
Reformed Teachers' Institute.

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STATEMENT OF PURPOSE:

Perspectives in Covenant Education is a journal regulated and published tri-annually, in September, January, and May by the Protestant Reformed Teachers' Institute. The purpose of this magazine, in most general terms, is to advance the cause of distinctively Christian education as it is conceived in the Protestant Reformed community. More specifically, the magazine is intended to serve as an encouragement and an inducement toward individual scholarship, and a medium for the development of distinctive principles and methods of teaching. The journal is meant to be a vehicle of communication: a vehicle of communication, not only within the profession, but within the Protestant Reformed community and within the Christian community in general.

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Third Class Postage paid at
Jenison, Michigan 49428

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BACKGROUND BRIEFS

by Agatha Lubbers

The Winter issue of the 1982-1983 publishing season brings us to the mid-point of our publishing year and for those of us who teach, it brings us to the close of one semester in this academic year.

One of the highlights for teachers during the first semester of the academic year is the annual teachers' convention that is sponsored by the Institute that is responsible for the publishing of *Perspectives in Covenant Education*. This year that convention was held at the South Holland, Illinois, Protestant Reformed Christian School.

The winter issue of the *Perspectives* usually publishes some of the presentations that are made at the meetings and sectionals of the convention.

The article entitled the "Socio-Economic Environment of the Last Days" by Mr. Rick Noorman was one of those that was presented at the convention. Several other presentations will have to wait until the Spring issue.

* * * * *

The keynote speaker of the 1981 Teachers' Convention held at Covenant Christian High School was Rev. Carl Haak. Rev. Haak is pastor of Southeast Protestant Reformed Church, Grand Rapids. His speech, "Teaching the Children Jehovah's Strength," introduces the series of articles published in this edition of *Perspectives*. His speech should be a source of inspiration to us as we begin the second semester of work.

* * * * *

Mr. John Kalsbeek, fourth grade teacher at Adams Street Christian School, has prepared an article about the value of field trips. His article will be a stimulus to us in our plans for teaching outside the walls of the classroom.

Permission to reprint the article "Parents Are Accountable Too" was granted by the author, Mrs. Joanne De Jong, and by the *Banner*. The article first appeared in *The School Bell* (April, 1981), a publication of the Chicago Southwest Christian School. In a condensed version it was reprinted in the *Banner*, September 7, 1981. It is printed now in its unedited form. It's an article intended for parents and for teachers.

* * * * *

Several years ago (longer than I care to admit) I received an article entitled "Social Science and the Faith" submitted by the Rev. C.F. Coleborn of Toowong, Queensland, Australia. Although this article is a copy of a paper prepared for the educational committee of the Goodna Christian School Association of Toowong, Australia, in November of 1978, the concerns of this paper are still current. It is our prayer that the arguments and the ideas presented by Rev. Coleborn will encourage others of us to think about this topic.

* * * * *

Occasionally we publish poetry. A poem was submitted by Rev. Robert C. Harbach entitled "Death." This poem Rev. Harbach says is written in Tolkienese. In the letter accompanying the poem Rev. Harbach stated that "the poem was inspired partly by reading former issues in your publication evaluating Tolkien, *et. al.*, and also partly, the result of the Lord's bringing me through a serious heart attack. This affliction He used to cause me to think anew of Death and to talk on the subject on my sickbed with my pastor and other of our ministers." Rev. Harbach is a retired Protestant Reformed minister. With gratitude we receive this contribution from the pen of Rev. Harbach. May it stimulate others to write creatively.

* * * * *

The article entitled "The Agony and the Ecstasy of My Teaching" by Nelle Vander Ark, is reprinted by the permission of the *Outlook*. This article appeared first in the Summer, 1981 *RBC Newsletter* and was reprinted in the December, 1981, *Outlook*. Miss Nelle Vander Ark is Associate Professor of Communications at the Reformed Bible College in Grand Rapids, Michigan.

* * * * *

The editors of *Perspectives* wish to all of its readers a blessed New Year.

With this wish we also remind our readers that *Perspectives in Covenant Education* operates on a financial shoestring. Your prompt response to the two-year mailing of bills helps us reduce postage expenses. We appreciate greatly the donations (small and large) that are sent.

Please let us know promptly if there is a change of address.

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The devil would have us forget his presence in the school environment. He would prefer that we perceive the school as neutral ground and the child as a non-combatant. But such deception is a key weapon in his arsenal. The conflict between the Truth and the father of lies is part of every school day. The choice of weapons may be the choice of textbooks or the choice of curricular experiences. Although the teacher may elect *Huck Finn* and intend it for edification, the crafty devil may readily concur and intend it for damnation. The athletic coach may choose for basketball and intend it for human cooperation, but the father of lies may use it for establishing pride. The medium of warfare, the tool of battle, may be the curriculum, but those who wish to redeem are not the only ones who desire to use it. Satan, using the myriad of human agents at his beck and call, seeks to turn and twist every curricular experience, every idea, and every action to his own rebellious end. He is even not averse to using saintly Christian teachers as his mouthpiece. The Apostle Peter (unsuspectingly used by Satan) had to experience Christ's rebuke: 'Get thee behind me, Satan: thou art an offence unto me' (Matt. 16:23). Unable to avoid his insidious and subtle doing, the Christian teacher rises in opposition, selecting, guiding and interpreting for the student.

Education in the Truth, pp. 76-77

Norman DeJong

Teaching the Children Jehovah's Strength

(Speech for the Teachers' Convention—November 6, 1981)

by Rev. Carl Haak

I would like to begin by personally encouraging you in the Lord and to thank you as a pastor for the work God performs through you in the Protestant Reformed Churches. Yours is a high calling and privilege. I know of no calling higher than to be used as an instrument in our Father's hand to train children in His fear and truth. In preparation for this speech I came across a quote from Martin Luther who expressed better than I the great task and privilege which is yours. Luther in a sermon on the Christian school railed against parents who cruelly attacked godly teachers and gave his opinion of the Christian school teacher.

I will simply say briefly that a diligent and upright schoolmaster or teacher, or anyone who faithfully trains and teaches boys, can never be adequately rewarded or repaid with any amount of money, as even the heathen Aristotle says. Nevertheless, this work is as shamefully despised among us as if it amounted to nothing at all. And still we call ourselves Christians! If I would leave the preaching office and my other duties, or had to do so, there is no other office that I would rather have than that of schoolmaster or teacher of boys; for I know that next to preaching, this is the best, greatest and most useful office there is. Indeed, I scarcely know which of the two is better. For it is hard to make old dogs obedient and old rascals pious; yet that is the work at which the preacher must labor, and often in vain. Young saplings are more easily bent and trained, even though some may break in the process. It sorely has to be one of the supreme virtues on earth faithfully to train other people's children; for there are very few people, in fact almost none, who will do this for their own.

Christ, who is your strength, esteems the teaching of children of great worth in the kingdom of Heaven.

A WORTHY SUBJECT

The subject of Jehovah's strength and committing that strength to the children of God's covenant is a worthy one. The subject gets at the glorious task that is yours; you are called by God to reveal His strength to the children. You are laborers in His vineyard and through you God makes His children pillars in the everlasting kingdom of our

God and of His Christ. You are engaged in a positive work, a work of strength, of might, of building. Through you God is pleased to build His kingdom and to prepare His children as princes and princesses in that kingdom.

We lose vision of that! In our pilgrimage as teachers, as we travel through the desert of the problems involved in our daily labor, we can come to the conclusion that we are engaged in anything but the imparting of strength. All around us we see much failure and weakness in children and school. Labor in behalf of the Christian school is and always will be one of toil, sweat and tears. There are problems with the students. There is at times too much opposition. There are discouragements which make us despair. We can easily grow weary and see only weakness, not strength. It is good to be reminded that God says: "It is a work of *strength*, of *power*; of My strength and My power which silences My enemies and builds My kingdom." In reality, you, as Israel in her pilgrimage, "go forward from strength to strength, everyone until they appear in Zion before God" (Ps. 84:7). God crowns your labors and your work shall follow you to your reward of grace in heaven.

A second reason why this subject is an important one is that not only do we see weakness around us but *in* us. It has to be your confession and the confession of every faithful Christian teacher that exactly in this work God reveals to us our weakness and inadequacy. When a godly man or woman stands consciously before the tremendous and difficult calling to train up children in the fear of God's name, then a feeling of weakness consumes him. The two are inseparable! It is not without reason that God reveals to us the hesitancy and fear of a Moses, Isaiah, Jeremiah, or Jonah. So it is and must be with the Christian teacher. Who is sufficient in himself or herself to teach the heritage of God? In that sense too, it is good to be reminded that Jehovah's strength must be our strength. The subject this morning is the key to self-confidence in the proper sense. The person who will tell Jehovah's strength to the children must be one who stands in the strength of God himself, who says "I am weak, but Thou art my strength and I trust in Thee."

THE REQUIREMENTS

There are two requirements to telling our children Jehovah's strength. First, you must know that strength yourself; and second, you must have it in your heart. You cannot teach what you do not know. That simply is the rule of teaching, and the greater knowledge you have

and the more acquainted you are with a subject, the better you are able to teach. To show Jehovah's strength to the children and young people, you must know that strength yourself and how that strength is to be seen in every subject you teach. But, the knowledge we must have as educators is not only intellectual but pre-eminently spiritual. I refer to the knowledge of faith and conviction. You must yourself be strong in the Lord and in the power of His might. You must be able to repeat with David in Psalm 27: "Jehovah is the strength of my life."

The relationship between knowing God's strength and teaching God's strength is brought out in Psalm 28. In verse 7 David confesses, and the Christian teacher confesses with him, "The Lord is *my* strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiced and with my song I will praise him." And then in verse 8, regarding the children whom he calls God's inheritance, he says "the Lord is *their* strength, and He is the saving strength of His anointed." The Lord is "my strength" and the "Lord is their strength." The relationship is that only when we know Jehovah's strength experientially in faith will we be able to tell Jehovah's strength to others.

A GREAT GOD

One is tempted to ask, "Where do we begin in describing God's strength? How are we ever to have a true conception of it?" There is no more awesome truth which captivates our mind, no truth which so enlarges our hearts and consoles our souls than the truth of God's strength. He is the Almighty God. His is *all* power in heaven and on earth. He is able to do whatsoever He pleases "in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say to Him, What doest thou?" Daniel 4:35. Dogmatically, I could tell you that God's strength refers to that adorable virtue in our God which we call omnipotence, that virtue whereby He is able to do whatsoever He pleases. "But our God is in the heavens, he hath done whatsoever he hath pleased" Psalm 115:3. The entire Bible shouts of the strength, majesty, power, and might of Jehovah. His name is strength. In the Lord is everlasting strength. He is all-mighty in the absolute sense. "Great is the Lord and greatly to be praised." "The Lord is great and of great power." And we could go on and on.

This emphasis of God's strength is lacking today in Christianity and in the Christian schools, which is one reason why the faith of many is so feeble and flabby. The emphasis in the Christian schools across the land is that God is a personal God, but at the expense of His virtue of

of strength which is set aside and given lip service. Christian colleges and seminaries have small thoughts about God and when the teacher in the classroom uses the word, "God," seldom is the thought of divine strength and power. The impression is left that God is the same kind of person as we are, weak, inadequate, ineffective at times. God doesn't know things. He makes mistakes. He is to be patiently endured. This becomes most obvious in prayers. The entire tone rarely leaves the impression of God's sovereignty. God is brought down to be a person just like we are. We can argue with Him and even chastise Him.

But that is not the God of the Bible! God is personal and certainly we teach our children to pour out their heart to Him for He is a refuge for us; but God is also GREAT! He is too great for eyes to behold, the high and lofty One Who inhabits eternity! We must teach holy reverence for His supreme majesty.

HOW DO WE ARRIVE AT THE TRUE KNOWLEDGE OF JEHOVAH'S STRENGTH?

We must remove from our thoughts all that would limit Him. We can never escape from God. You can cut yourself off from your fellowman but you cannot hide from God. Let the inspired David teach us, "Thou hast beset me behind and before. . . . Whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell behold thou art there. The darkness hideth not from thee; the darkness and the light are both alike to thee" Psalm 139. Is that not awesome? Wonderful? And just as there are no limits to His presence with us, so there are no limits to His knowledge of us. Again we read in Psalm 139, "O Lord thou hast searched me and known me. . . thou understandest my thoughts afar off. . . thou art acquainted with all my ways." God knows all that goes on in our minds. He is acquainted with all our habits, quirks, plans, aims, and desires. We can hide our hearts, our plans, our past, ourselves from men; but not from God. A God Whose presence we could avoid and Whose eyes we could evade would be a puny God. But the true God, our God is great and glorious exactly because His eye is ever upon us and He knows us. How great is our knowledge of God's strength when we understand that He is with us and knows our deepest thoughts!

To have true knowledge of God's strength the Bible also calls us to compare Him with what we think are great things. An example of that is Isaiah 40. There God, through His prophet, reasons with His people who thought that the arm of the Lord was shortened so that it could not save. God asks them, "Who hath measured the waters in the hollow

of His hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Who can do that? Is anything too hard for the Lord? Consider the nations of the world. Today it is Russia and China and the United States with their nuclear arsenals which man fears. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance, he taketh up the isles as a very little thing." Imagine, the might of the nations to God is as the dust in the balance! God is greater than our thoughts. "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." And still more, God calls us to look up at the stars. There is nothing more awesome for man than to stand on a clear night and gaze at the stars. That, as nothing else, gives us a feeling of our littleness and insignificance. And God says, what is that to Me? "Lift up your eyes on high, and behold who has created these things, that bringeth out their host by number: he calleth them all by names by the greatness of His might, for that he is strong in power; not one faileth."

That is God's strength! Awesome! Unimaginable! "To whom will ye liken me or shall I be equal?" God really rebukes us with that question. "Hast thou not heard? Hast thou not known, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not neither is weary? There is no searching of His understanding."

It was Luther who said to Erasmus, "Your thoughts of God are too human." It is there that we too often go astray. Belief in God's strength means to believe that God is God, the alone Almighty One. Much more, it is to believe that, "this God is our God forever and ever."

TEACHING THIS TO THE CHILDREN

God's strength must be the steel girder which upholds all your instruction as well as all your dealings with the children. The goal of all Christian instruction must be that the children learn Jehovah's strength and put their trust in Him. How is this done?

In the first place, you must be strong in the Lord. The Lord's strength must be seen in you by the students. Psalm 78, from which the theme "Telling Jehovah's Strength to the Children" was taken, put this idea of an example on the forefront. "We will not hide them from their children, *showing* to the generation to come the praises of the Lord, His strength and His wonderful works which he has done." Jehovah's strength is not first of all something taught by words and talked about, but it is something to be *shown*. Strength can be seen,

it is visible! So Jehovah's strength in a man or woman must be shown in a godly example.

That means you are to lead a proper life with proper values. Children and young people, as you know, soon get to know you and your moral fiber. What impressions do they receive? Do your students say, "Jehovah is the strength of my teacher's life"? That consideration places us before the tremendous calling of a teacher. James writes in James 3:1 "My brethren, be not many masters, knowing that we shall receive the greater condemnation." And there are the words of Jesus, "Woe to the one who offends one of these little ones." The awesomeness of the calling of a Christian teacher is that he must say to his pupils: "Follow me! Look at me in my life and conduct and you will see Jehovah's strength." The apostle Paul takes this responsibility upon himself when he writes to Timothy in II Timothy 3, and warns him of the evil men and evil trends of his day. Paul puts before Timothy the example he must follow, "But thou hast fully known my doctrine, *manner of life.*"

In keeping with this idea, the Christian school teacher must strive to reveal a firmness, a spiritual firmness. There is nothing more frustrating to a child than a parent who wavers and is unpredictable. That parent provokes his children to wrath. So too there is nothing more frustrating to a student than a teacher who is not firm. I refer now to firmness in the truth of God's word and in all moral spiritual issues. Modern educators operate under the philosophy that education is to present options for the student. The teacher must not force any thing upon his pupils but give them options and information so that they can make an intelligent choice. That is *not* what a Christian teacher may do! Do not instill the weakness of indecision, but the strength of God's truth. Tell the student what is right and what is wrong and why, basing your instruction upon God's unwavering truth. There must be a firmness in your teaching to the truth of God's sovereignty as the love of your heart. No student is strong who wavers between two opinions on what is truth.

In a more concrete way, Jehovah's strength must be seen in the way the teacher handles his or her interpersonal relationships with the students. How do you handle sin in the classroom? Have you taught your students to cover up and make excuses for their sins by doing so yourself? Or have you taught them Jehovah's strength by revealing the Biblical principles of repentance and reconciliation when they have seen you acknowledge your sins committed against them? Have they learned the weakness of resentment by discovering that their teacher has a grudge for years against another teacher down the hall? The

simple question we face is: How are the children learning to live from our example — in Jehovah's strength or in the weakness of the flesh?

In the second place, Jehovah's strength is taught by having the Bible as the center of all instruction. In this way the instruction of the Christian teacher differs from all others. He teaches strength, Jehovah's strength! His teaching is a power in the life of his students because it is founded on the Bible. Our students will know Jehovah's strength only when they know that the Scriptures are the truth of life and that all things can be truly known only in the light of the Scriptures. When the teacher strives to convey the truth that the Bible is God's powerful, living Word and that there is no truth apart from it, then he is teaching God's strength.

This is done in two ways. First of all, it is done by the devotional role the Bible is to occupy in the school. The day should begin by the teacher reading the Bible and making a few applicatory remarks to the children or young people. This shows the children under what power the teacher and the student are to live and reminds the teacher and student that the day's work must be done in dependence upon God and His Word. In addition, the Holy Spirit will use the devotional reading of the Bible as a spiritual strengthening of both teacher and student. It sets the proper tone for the day. Secondly, the Bible is to be the light, foundation, and rule for every subject that is taught. The Bible is not a subject to be placed alongside of other subjects but it must be at the center of every subject of the curriculum so that they are taught in the light of the Word of God. This does not only mean that nothing is to be taught that is contrary to the Word of God, but it means that the truth of Scripture sets forth the truth of every subject, the real full truth of history, geography, arithmetic, and science. More, it means that the glory of God must be seen in all these subjects. Directly the teacher will apply the Scripture to what is taught. He will do that overtly, but also as the underlying principle. That is teaching Jehovah's strength, for in that way the Holy Spirit shows that God is the center of all truth, God is sovereign. To exclude the Bible from any subject is not only to teach the lie about that subject; it is to teach weakness, to teach knowledge that has no power or meaning to it. This is exactly the weakness of the public schools. They go about leaving God out and the result is that the instruction is weak, empty, and vain. Only when God's word is seen in every subject is true knowledge attained. And in that knowledge young men and women are strong.

This implies that students and parents and teachers have not been given to see Jehovah's strength when they say: "Well, the important

thing is that the pupil gets A's in Bible; but that he doesn't do as well in other subjects, that is not so serious." Such a student does not see that God's Word is the truth in every subject. He does not see God's strength. He limits God to Bible class.

It may also be stressed that the application of God's Word to every subject must be done explicitly, directly, and overtly. The Roman Catholic Church has a doctrine which they call "Implicit Faith." By this they teach that it is not necessary for an individual to know the specific doctrines of the church, but simply to believe that the church teaches them and says they are true. A member of the church does not need to know why the mass is necessary, he just has to take the church's word for it that it is necessary. The priest knows all the answers, that's good enough. That doctrine rubs off on students, who have an inborn aversion to using their minds at times, and who are willing to say, "Yes, God's word must be applied to every subject," but are at a loss to tell you how. There is no strength in such "implicit faith." There is no strength in a student who says "Yes, from God's word we understand all of history, but exactly what that means. . . I am not sure; my teacher knows, he said so." There is no strength in a student who says, "Yes, the Bible is the sole authority in our life, that's what this school is all about," but he cannot tell how the Bible is to be applied to all of life.

Teachers may also be tempted to use the doctrine of "Implicit Faith." Perhaps that happens when there is inadequate preparation or because of the rush of activities. Then we say to ourselves, "Well, somehow I know that the truth of the Scripture applies to this subject, but I haven't figured it out or searched the Bible diligently enough to be very concrete in my teaching." Then the instruction in the classroom is weak and we fail to teach Jehovah's strength. Worse is the attitude prevalent in many Christian schools that the Bible is God's Word but it is left to gather dust on the shelf while humanism is applied to the subjects. The way to show Jehovah's strength is to teach explicitly each subject in the light of the Word.

In the third place, the way to tell Jehovah's strength to the children is to exhort them to *trust* in Jehovah and *worship* him. Who is the man, woman, child, or young person who knows Jehovah's strength? They are the ones who trust and worship him. The virtues of trust and worship flow out of the true knowledge of God's greatness. When we know the Lord and see His greatness and majesty, then we will trust in Him. That is the Bible. "Jehovah is the strength of my life, *whom shall I fear?*" And we will also worship Him and praise His name. Trust

and worship are the two earmarks of the one who knows Jehovah's strength with a true spiritual knowledge. A Christian teacher who will show forth Jehovah's strength will say to his students, "Trust in Jehovah at all times, He is a refuge for us. Behold God is great, bow and worship."

Your calling is a spiritual one. God calls you to tell His children to put their trust in Him and worship Him as God alone. You are given opportunity to do that. A child's problems often become apparent at school in his conduct in the class or with his friends. And the teacher is involved. You cannot help but be involved, as you know better than I. The whole life of the child becomes your concern. The child or young person looks to you and often comes to you with his problems. Then God calls you to direct him to Jehovah and His unfailing strength. Counselling students is a major part of your work. You see their frustrations, worries, fears. In God's wisdom you are placed by God in those situations to tell and show the child that he must trust in God, that none of those that trust in Him shall ever be ashamed.

Call them to worship God! Exhort them to bow before His majesty and reverence Him. Exhort them to be humble. Rebuke their pride. In all things teacher and student must gaze upon God's strength revealed in the Word and then worship together. That is the goal of all Christian education. This is the prayer of the Christian teacher, "Oh may they see Thy greatness in all things, may they trust Thee as I do and may they worship Thee!"

THE POSSIBILITY

A profound belief in God's strength will make us say that this is possible only by God's grace and power, not by ourselves. In the way of dependence upon God you will find strength sufficient for your daily task. Believe that God is working through you to show His strength to the children. Believe that God is pleased to use even weak and frail men and women to accomplish an altogether glorious work, the making of His sons and daughters strong in the Lord. Although the way is filled with human weakness and failure, nevertheless God crowns your faithful labor with His blessing. What more do you want to know or have to know as teachers than that God uses you to reveal His matchless strength to His children? If one student grows up to confess, "Jehovah is my light and my salvation, whom shall I fear? the Lord is the STRENGTH OF MY LIFE; of whom shall I be afraid," then all your labors are not in vain.

The Whole Creation- A Classroom

(a case for frequent fieldtrips)

by John Kalsbeek

It's a cold blustery morning in late January. The fourth and fifth graders are warmly dressed in their winter coats. They each carry a suitcase in their hand and anxiously await the announcement allowing them to board flight 283, bound for San Francisco, CA; Honolulu, Hawaii; and Sydney, Australia. For many of them it's their first flight. Most of them have never been away from home for more than two or three days and this trip will last two weeks. Their anticipation is therefore mingled with just a little bit of anxiety. Twenty-seven ten and eleven year olds, two teachers with their spouses and three sets of parents — thirty-seven in all, hear the announcement to board and hurriedly say final good-bys before embarking on this grand adventure—this once in a lifetime excursion.

The Boeing 747 lumbers down the runway with a surge of power, does the necessary wheely, familiar to all fourth and fifth graders who ride bikes, and is suddenly airborne.

The flight from Chicago takes four hours, but when they arrive in San Francisco they notice that it's only ten o'clock. Those who have watches see that their watches show twelve o'clock instead of ten o'clock. A similiar discrepancy occurs when they drop down in Hawaii for a much needed night of sleep. What's happening anyway? And, oh! how warm and sunny it is! "Why did we take our winter coats along anyway?" is on everyone's mind. Where is all the snow and ice?

Breakfast the next morning with bowls of sweet mouthwatering pineapple and fruit is enjoyed by all. Seven o'clock Hawaii time but twelve o'clock noon, Grand Rapids time, they again become airborne.

Once in the air, the loud speaker suddenly introduces Captain Joseph McClendon with the announcement that the plane is now flying over the International Date Line. Those who sit by the windows look down and see nothing but the blue Pacific Ocean. With questions in their eyes they look up again to their teacher or one of the parents.

Finally after tedious hours of monotonous sitting, the announcement is heard to "Please fasten your seatbelts, we are approaching

Kingsford Smith International Airport; Sydney, Australia." Within minutes land is sighted and the beautiful city of Sydney is spread out below. The plane suddenly banks to the right, levels off and lands smoothly on the two and a half mile-long runway. At last — Sydney, Australia. It's summer and it's unbelievably warm.

The itinerary included trips to Brisbane, Melbourne, Sydney, and Canberra, the capital.

In Brisbane, the children learned that it was one of Australia's chief ports for the exporting of wheat, wool, and dairy products. A visit to the wharves and a special tour of a large ocean ship were the highlight of the day.

Melbourne was a city of beautiful parks and flowers. Here they toured the State Library of Victoria and an automobile plant.

The capital city of Australia is Canberra. Here they visited the Parliament house and were told in a simple presentation how the Australian government works.

In Sydney, the world travelers were given a guided tour of the Sydney Opera House built on a piece of land jutting out into the harbor and a trip to the top of Australia's tallest building found here in Sydney — the Australia Square Tower. Here also a few hours were spent in the Royal Botanic Gardens in order to learn about Australia's beautiful variety of plants.

They were also treated to a visit of a large sheep ranch in New South Wales and a trip to a zoo.

With their days filled with exciting tours, the time passed all too swiftly and the two weeks were over seemingly before they even started. Even the most timid were amazed that the time had passed so swiftly. They had been too busy even to be homesick.

The uneventful return trip finds them all happily reunited with their families at O'Hare Field in Chicago. Many are the experiences and sights to tell to envious brothers and sisters and to interested parents.

An unrealistic dream trip, an impossibility financially? Certainly, I readily concede.

Yet the educational benefits of such an excursion would be immeasurable. To compare the learning accomplishments and experiences of a two-week field trip with a two-week classroom unit on Australia surely demonstrates graphically the value of the field trip.

The whole earth is the Lord's, the cattle on a thousand hills, the ants of the field, the coney in the rocks, the mountains, the valleys, the rivers, and the oceans, the way of the eagle in the air, all is the work of His hand. All reveal the glory of the Lord. In all of His creation we

see His handiwork. He displays before our feeble, often non-seeing eyes the beauty of His holiness. We see His wisdom and glory revealed even in the works of man — in his inventions, in the cities he builds, in the institutions he sets up. Although these are often set up as monuments to glorify man, yet God gives to man the intellect and ability to do seemingly wondrous and even miraculous things.

The whole creation is God's classroom. An important means of gaining knowledge that helps us learn about our Creator is to study His creation. Undoubtedly, much valuable knowledge can be imparted to students in the confines of the four walls of the classroom. Yet how much more beneficial is firsthand, on-the-spot, observation and experience.

A good thoroughly planned field trip can accomplish this important objective more effectively and often more meaningfully than a book or a dedicated teacher can do in the classroom.

A field trip is an educational endeavor. It is not and must never become just a "skip day" of school activity for students and teachers. Field trips must always be learning experiences for the student.

One of the best, most effective and interesting ways to learn about insects is to take a class of children into the outdoors to look for and identify the insect life that exists and is found in the field.

A good way, if you live in California, to learn about the desert, the ocean and/or the mountains is to spend a day with the class looking for the variety of animal and plant life that lives in each niche in God's creation. Then the things that were talked about in class come alive and become real.

In the classroom, basically two and only two senses are used in learning and those, of course, are seeing and hearing. And in the classroom the effectiveness of using even these two senses is severely limited. The student may hear a teacher or record tell about a particular natural habitat but he cannot actually hear the sounds made by the animals living in that particular locale. The same is true in regard to seeing.

When the children are taken on a field trip all of their senses come into use. They can see the actual land forms, the variety of plants and hopefully some of the animal life. They can hear the sound of the wind, the songs of the birds, the rustle in the leaves made by the squirrel scampering to his hideout. They can smell the pungent odors of the various plants and taste ripe berries in season. They can feel the textures of the bark of different trees and the softness of loose feathers. Thus God in His creation is seen, heard, smelled, tasted, and touched. God, the Creator — God, the all-wise sustainer of all His creatures — is forced into the minds and consciences of His little children.

Field trips are an indispensable part of a student's education. They can fall into a number of different categories or subject areas.

Field trips that can be taken in connection with science studies would include those mentioned earlier. Others could be a trip to the zoo, the museum, an arboretum, an aquarium, a planetarium, a boat ride to see whales. (This one, of course, is possible only along the east or west coast. We did this with the Redlands' school children and we were all thrilled to see spouting whales and a host of other marine animals which included seals, porpoises, a shark, pelicans, and sea gulls.)

Field trips can and should be taken in connection with social studies. These trips could be taken to a chicken farm, a milking parlor, a restaurant, a post office, a hospital, an animal hospital, a newspaper publishing firm, an airport, to name just a few.

Field trips to listen to symphony orchestras in concert or to an art museum might just fit in with a music or an art course.

The possibilities for field trips are endless. Your only real limitation is the region in which you live. Most business places welcome tour groups and have a staff of experts prepared to conduct groups so as to show them and explain to them the interesting aspects of their business.

Sometimes field trips can be expensive. The trip we took last year in Redlands to the San Diego Wild Animal Park cost \$8.00 per student. It was one of the best field trips I've even been on and well worth the expense. It was a trip that took us behind the scenes where ordinary visitors just are not allowed. We had a special guide who took us into the animals' kitchen where the food was prepared, into the lion's bedroom, to the barns where the food was stored, etc. She told us about the future plans for the park and about the behavior of many of the different animals. I had been there with my family twice before but this trip was by far the most educational and the most interesting. I'm convinced that field trips that involve a little bit of expense should not quickly be ruled out and passed by. Most of the time the value exceeds the expense.

Christian education is a God-centered education based upon His revelation as He gave it to us in the inspired Scriptures. Scripture must be the basis for all instruction. It is the light that enables us to see, the key that opens our understanding, the infallible guide that leads us as we consider the creation around about us.

Not only does God reveal Himself in all His perfections in Scripture but He also reveals many of His attributes and virtues to us in creation, in history, in music and even in the works of man. When man builds a magnificent cathedral or composes a beautiful symphony, he unwittingly reveals God's glory in the form and the music.

When Samuel Morse carefully tapped out a message on his new invention, the telegraph, on May 24, 1844, in Washington, D.C., the instant response quickly tapped back by the receiver in Baltimore was "What Hath God Wrought!" That must always be our response when we consider the works of God in creation. Not man, but God must receive the praise and glory.

Our Christian schools have been organized with this important goal in mind: We, the parents, want our children to receive a God-centered education. We hire teachers to help us fulfill this high calling to train up our children in the way they should go. God, as our faithful covenant God, gives us the motivation of love for Him and the means to carry out this responsibility and obligation.

Part of this education should include the use of field trips, because the whole creation is the Lord's and can be a classroom.

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A Fair and Glorious Gift

I wish to see all arts, principally music, in the service of Him who gave and created them. Music is a fair and glorious gift of God. I would not for the world forego my humble share of music. Singers are never sorrowful, but are merry, and smile through their troubles in song. Music makes people kinder, gentler, more staid and reasonable. I am strongly persuaded that after theology there is no art that can be placed on a level with music; for besides theology, music is the only art capable of affording peace and joy of the heart. . . the devil flees before the sound of music almost as much as before the Word of God.

— Martin Luther

Socio-Economic Environment of the Last Days

by Rick Noorman

In the study of the last days it is very important to consider the first days and the purpose for which God made all things. God created a world in order that He might be glorified by that world. The world was created perfect. It was a very complex world in that only God could truly understand it; yet it was so simple in that everything revolved around God and was in harmony with Him. He, as authority, was the head of the institutions of state, of the church, and of society in general. There was really no economic system in that man was always satisfied and he could not, through any transactions, become better off, even though he was persuaded that this was possible.

This very world which God had created soon tore itself loose from Him and refused to submit to the simple harmony which God had instituted. Man fell and began to develop that world without God. Even though man has rejected God, God still allows him to reign over the creation and develop it to its full extent. As this development occurs we see with it the signs of the second coming of Christ. It is these signs that we are interested in today, especially as they occur in the social and economic environments of history.

I would like to divide this paper into four parts. First, I would like to look at three pertinent passages of scripture. Second, we will look at the social goal of the Antichrist. Third, we should look at the economic goal of the Antichrist. Fourth, we will discuss the implications of these things for the teaching of God's children.

THREE PERTINENT PASSAGES OF SCRIPTURE

The first passage we can refer to is Revelation 6:5, 6: "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Another passage from Revelation that we will refer to is 13:11-18: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all

the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.”

We will refer especially to the mark of the beast and the privileges that go along with that mark.

Finally we will refer to Matthew 24:4-11: “And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many.”

It is not my purpose today to dwell on the idea of exactly who or what the Antichrist is going to be. I hope to look closer at what the antichristian power will try to accomplish.

THE SOCIAL GOAL OF ANTICHRIST

Let’s first look at the social goal. We mentioned already that God in creation had set up a society. There was: man, woman, and God who all lived in harmony with each other in the realms of the state, the church and society. After the fall these institutions remained, although, like everything else, they were tainted with sin. These institutions were

necessary in order to maintain the possibility of orderly life and for the development of God's plan with respect to the establishment of His kingdom. Gradually throughout the course of history these institutions are being taken over by Satan and employed to bring about the kingdom of Antichrist.

The ultimate goal of the Antichrist will be to unify all the people of the world under his control. He wants a social uniformity and a political unity, and he wants a religious unity with all men bowing the knee to the image of the beast. It is his goal to heal the wounds of Babel. It is only when he can achieve this uniformity that there will be a black and white distinction between the children of God and the children of the devil.

Today we can easily hide in the world. God's people are a very small and insignificant part of this world. No one seems to give much notice to us, for good or for bad. This is because God's people are just another religious group in this world which harbors thousands of different groups. However, Satan will sway the world, by showing signs and wonders, to the one religion: the religion of the worship of the image of the beast.

Many attempts are being made in our times to unite the church world. Each year brings out another group working at an ecumenical movement. Churches are encouraged to break down the creedal and doctrinal barriers that prevent them from joining with other Christians to establish a religion where everyone can confess to believing the same thing. Revelation tells us that this will happen. Universally, men will worship the beast.

Politically, the Antichrist will rule over all nations. We read in Revelation 13 about the beast rising out of the sea. The beast has a deadly wound which is healed and this allows him to bring all nations into the fold. Many throughout history have tried to unite the world by the use of force but this unification will likely come about in peace with all willingly subjecting themselves to the Antichrist. We see signs of this in the world in the work of the United Nations and just recently the acknowledgement of Israel's right to exist by the Arab nations.

We live today in what is becoming more and more a global community. Nations are no longer isolated from each other, with each one being able to handle its own domestic problems as it pleases. The nations of the world are becoming closely intertwined, with the actions of one nation having a profound effect on the others. Consider, for example, the effect throughout the world of the nationalization of the Mexican banks and the devaluation of the peso. Banks and industry

throughout the world are also worrying about rumors of bank failures in many South American countries and the near certainty of the default of loans to Communist Bloc countries such as Poland. Modern telecommunications bring news, pictures, and ideas around the world instantly. Modern aviation can shuttle people back and forth across the continents bringing messages from both friends and foes, more and more able to speak the same language.

In society the Antichrist will bring together all the factions and make them as one. We see many examples of progress toward this goal of equality for everyone today. There is the feminist movement working for the passing of the Equal Rights Amendment. It has failed for now but it will come back. Men and women will be equal with one another, in the home, in the state, and in the church. Throughout the world the race barriers are breaking down bringing uniformity and leading to intermarriage and the mixing of races. Gay rights movements are marching forward. Society doesn't feel that a person with homosexual tendencies should be set apart but should be treated with equality.

The whole idea is to bring about a uniformity in life. There will be a new religion that will embrace all things and lay down the law for every sphere of life. Once this takes place there can only be one distinction or separation left. It will be as clear as black and white. There will be the disciples of Christ and the worshippers of the beast.

THE ECONOMIC GOAL OF THE ANTICHRIST

We find a very close connection between the social goals and the economic goals of the Antichrist. We can examine this in connection with the work of the black horse and rider. The purpose of the black horse and rider is generally considered to be the prevention of the premature coming of the Antichrist. They work to maintain a contrast between poverty and riches. On the one hand there are people who spend a day's wages on a day's subsistence, continually living hand to mouth. On the other hand the oil and the wine, symbols of luxury, are not hurt. It is the cause of feasting and riotous living on the one hand and dissatisfaction, rebellion, and revolution on the other hand. They create a class system of a rich minority or a poor majority.

We live in a society bent on the pursuit of material goods. Wealth, luxury, and a life of ease have been made a god over all. Yet wealth is a very elusive goal for many for they find that the more they make in wages the more they have to pay for the things that they need. Inflation is a marvelous tool of the black horse and rider. Where do we find

the steepest rise in prices but in the very necessities of life. The lower one's income, the harder one is hurt with inflation.

Soon these things will change. When the Antichrist rises up he will hold the key to riches for all men and he will be heralded as the savior of all mankind. There will no longer be dissatisfaction and squabbling over money and wealth. There will be equality for all.

Just as social equality means distinction for God's people, so does economic equality. We read in Revelation 13:17 that no man might buy or sell save he that has the mark of the beast or the name of the beast or the number of his name. I'm not really concerned with what this mark will be but the distinction made will be evident to all.

The very necessities of life will be in the power of the beast. He can prevent buying or selling according to his good pleasure. He will control who buys and sells and also what they buy and sell.

Many people in government have this type of attitude right now. There are those who feel that people who do not go along with the government should not share in the benefits of the government either. I use an example that I don't necessarily feel is right but shows the type of conformist thinking that will be very evident in the kingdom of Antichrist. The example is a law that was introduced into congress that would not allow young people over 18 who have not registered for the draft to take part in any government program such as student loan or F.H.A. financing of a home. The message is clear and will become more and more clear. Conform. Bow the knee. Receive the mark of the beast.

IMPLICATIONS FOR THE TEACHING OF GOD'S CHILDREN

What are the implications of these things for the teaching of God's children?

The message of Matthew 24 is "Watch and be ready." Could there be anything better to teach than this? Matthew Henry says in his commentary, "It is the great duty and interest of all disciples to watch, to be awake, and keep awake. This implies not only believing that Christ will come but earnestly desiring his coming." If we are to watch and be ready, we must by all means know and see the signs of the times. Are you conscious of what is happening in the world? Can you show to the children you teach, whether in kindergarten or high school, how the events of history and the news today is a sign of the times? How are they leading to the building of the false kingdom of Antichrist?

We must educate our children to try the spirits to see whether they

are of God. Matthew 24 warns us to beware of false prophets. These false prophets will show many great signs and wonders. They will deceive many people. Will our children know the word of God well enough to be able to try the spirits? Biblical instruction in the home and school as well as the church can not be minimized. Only through prayerful study of God's word can we be strengthened for these last days.

We should encourage our children each day to stand fast in the truths that they are taught, without wavering and without compromise. This will be an important attribute of the child of God. There will be many temptations to bow the knee to the image of the beast. No one likes to be a social outcast. It will be very difficult to turn down the mark of the beast which will enable us to participate in the great society. Disciples of Christ will have to suffer many hardships in those days: imprisonments, persecution, killings, and hatred of all nations for the sake of Christ's name. Many who were thought to be faithful will turn apostate when confronted with the extreme costs of discipleship. Some of these people will turn their services over to the other side and betray fellow church members. As God's people we must not be afraid of being distinctive in our walk. This is difficult for adults, to say nothing of children. It seems we are so quick to conform to the world now without much pressure on us. We don't want to be different. It surely will not be easier to stand up for what we believe when we are threatened with our lives or the lives of the ones we love. I think it is important to confront our older children with these situations and questions and above all be examples of the way we should live.

Another important factor in these times will be the necessity of a unity of believers; the ability to live and work together in a Christian community. It seems that we often have different factions in our churches striving for different goals. There will be no room in a persecuted church for those who can not work together in defending the truth of God's word and the walk of those who believe it. We should encourage a oneness of faith and walk in our students with the common goal of the glorification of God's name.

Finally, we should point our students toward the reward which awaits the faithful followers of Jesus Christ; a continual reminder that *all* things, wars, persecutions, famines, pestilence, and death, work together for good to them that love God who are called according to His purpose. If we can by faith cling to God, we will not be harmed by the troubles of this present time. Just as there will be a sharp contrast

between darkness and light, so will there be a contrast between this present life and the glory that awaits us in heaven. I'd like to close with these words of Rev. Hoeksema from *Behold, He Cometh*. "Be not afraid, therefore, ye people of the kingdom! All these things must needs come to pass. In times of war and trouble, famine and pestilence, when the red horse drives through the earth and the black horse appears in your streets, or the pale horse enters into your homes, let your hearts rest in the power of our Lord Jesus Christ, who holds the book with the seven seals and controls all things in heaven and on earth unto the ultimate completion of His glorious kingdom!"

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The secular and Christian philosophies of life cannot be harmonized; both in their starting point and in their conclusions, they are irreconcilable. The one starts with man and the universe, and ends with man and the universe misunderstood; the other starts with the God of the Bible, and attains a genuine insight into the true meaning of reality. There is no area of life in which the difference between the regenerate and the unregenerate does not count. The three great doctrines of God, Creation and Providence must be accepted as the major premise of all study by the regenerate; these doctrines are rejected or regarded as irrelevant by the unregenerate.

What is Christian Education?

J.G. Vos

Parents are Accountable Too

by Joanne De Jong

Quite recently a Chicago principal was run out of her job by a mob of angry parents who blamed her for their children's low test scores. The principal, Mrs. Dorothy A. Stevens, stated in her defense that the students' lack of achievement was the result of their poor conduct and their families' disinterest in education matters. "Accountability," a concept bandied about in education journals of the '70s, holds teachers responsible for the students' mastery of subject matter. The teacher has been hired to teach, they said. If the children do not learn, the fault lies with the teacher who is obviously not getting the job done.

But what about parents? Educators like Mrs. Stevens are saying that they too are accountable. There is no question that every parent hopes his child will be happy and successful at school. But, tempting as it might be to lay the responsibility for such harmony completely on the teacher, the truth is that by the time a child *enters* school he is either *handicapped* or *fortified* by the attitudes, values, and skills he has caught or been taught at home.

As teachers watch students passing through their school systems, they come to know which ones are benefiting most from the program. They know that there are certain values and skills which students must have to make them ready to be educated. They know too that these are largely formed by parents in the home. A child enters kindergarten with a set of these and they are usually reinforced as home influence continues during his growing years. For these parents are responsible and accountable. What then must Christian parents do to help develop those values and skills which will make for successful, happy school years? Here are a few suggestions:

PARENTS MUST TEACH RESPECT FOR AUTHORITY

Children must be taught at home to understand and respect authority. God, as creator and sustainer of the universe, constitutes the ultimate authority, and parents and teachers, though sinful and imperfect, have been chosen by Him to exercise authority over children. Even though children may resent or disagree with their superiors, they must realize that God is pleased to rule them through these persons who must be respected and obeyed because of the position or *office* they hold. Given this frame of reference, a child will be open to

guidance and instruction. Without it a child will benefit from a particular teacher's efforts *only to the degree that he likes or agrees with that teacher*. His negative subjective evaluation (That teacher's a bore, a pain) can entirely obliterate the teacher's effectiveness. Having thus categorized the teacher, the child can write him off as someone to be tolerated, ignored, or carefully watched for any infractions. If, on the other hand, a child is taught that the teacher in our Christian schools is there in the place of parents whom God has entrusted with his training, the child will be open to instruction and guidance.

Example:

Son: (Bursting into the family room after his return from school)

Do you know what happened today? Miss A. said that since none of us had done our homework we'd have to do an extra assignment before tomorrow, and if we don't finish it we'll have to stay in until it's done! That's not fair. Her assignments are so long. And we had a game last night!

Parent's Possible Responses:

A. Oh, she was probably in a bad mood. Maybe she had a fight with her boyfriend. They say she's really a crabby person. Why, Mrs. B. was telling me. . . (now follows an expanded anecdote to document teacher's irritability). Don't worry, I'll help you finish the assignment. It shouldn't take too long.

. . . Child hears: I don't have to take teacher seriously. I'll just have to work around her bad moods until I'm through with her. (Hereafter this teacher will have little positive effect on this child.)

B. Well, the school does encourage attendance at games. You got home at 7 and by the time supper was over you were pretty tired. I suggest you and several classmates talk to Miss A. and explain how you feel. I'm sure she'll realize her demands were unreasonable at this point.

. . . Child hears: I have a right to evaluate and change things at school. My ideas are as valid as my teacher's. School is a democracy where majority rules.

C. As parents we are pleased that your teacher is trying to teach you to meet deadlines. Getting things done on time is important if you are to become a responsible adult. Training you to do that is hard for your teacher. Do you think she enjoys having you all angry at her? Or giving up her recesses to supervise you as you work? It would be lots easier for her to forget the whole thing.

But she knows she wouldn't be doing what we parents expect of her if she did.

...Child hears: My parents and teacher are united in trying to educate me. Teacher's strict ways will be good for me in the end.

Now supposing the parent really feels a teacher's action has been unfair, unreasonable, and unwise? Must the child become a martyr to the RESPECT FOR AUTHORITY ideal? Of course not. Help is as near as your telephone. Tell the teacher how you feel. Understanding and cooperation for the sake of the child is almost always the result.

PARENTS MUST MAINTAIN A SINGLE STANDARD

Ours is a Christian school. In order to enroll their children parents must subscribe to certain fundamental beliefs. These same principles will be explained and applied in course work, in methods of discipline used, and in social situations. Honesty, Christian charity, loyalty to God, country, and church will be upheld; materialism, profanity, cheating, violence, and unkindness will be condemned.

Imagine the confusion of the child who is subjected to one set of standards at school and a different set at home. Children are black and white thinkers. Something to them is either wrong or right. They don't understand the grey area yet. Ideally they should see their Christian schools as institutions which are extensions of their homes, holding the same set of values which are based squarely on God's word.

PARENTS MUST TEACH ACCEPTABLE BEHAVIOR

The human infant comes into the world with an instinct for getting his way. He knows that his basic needs will be met if he cries. So he cries when he's hungry, cold, bored, wet, uncomfortable, or lonely. His cries propel his caretaker into action to determine and meet his need. It works like magic. This new baby-king condescendingly rewards his slavish caretaker with a few gurgles of approval. As the child grows older he discovers more sophisticated methods of getting his way such as whining, arguing, annoying his siblings, or striking out at his playmates. None of these are acceptable ways of gaining desired ends on an adult level. Left to grow "like Topsy" a child will never learn to function acceptably in society. As he begins to emerge from his kingdom of self he will have to learn to consider others and the effects of his behavior on them. Love of neighbor, seeking the good of another — these are not native to the sinful human heart. Wordsworth was in error when he said, "Trailing clouds of glory do they come." Once sin entered the world the first brother became the first murderer

and later on God concluded that "every imagination of the thoughts of his (man's) heart was only evil continually." So our beautiful children, whom we adore because they are part of us, will not grow automatically into happy, well-adjusted adults. Rather, they must be guided, trained, and disciplined. Parents should take advantage of the books, films, and lectures which are available to help them in this most demanding and significant task. Because, unfortunately for the child, if he is not disciplined in the home, society will take up the slack. The pesky, boisterous, selfish, rebellious, or overly aggressive child often receives shocking comeuppance from his peers after he starts school. And the sad fact is that the fault lies with his parents who did not dare or care to discipline.

PARENTS MUST HELP CHILDREN DEVELOP A SENSE OF RESPONSIBILITY FOR THEIR BEHAVIOR

Because parents love their children so much they often run interference for them. Unacceptable behavior is excused because the child is tired, hungry, over stimulated, etc. While this may have been true when he was an infant, as a child matures he must learn to lay the cause for his bad behavior not on some external factor, but where it belongs, usually on himself. Children need lots of guidance with this. In fact, most adults never achieve total honesty with themselves. They too pass the buck. It's one of the oldest failings.

Adam, when confronted by God immediately after he had sinned, blamed Eve, and, by implication, God, for his guilt. "The woman whom thou gavest to be with me, she gave me the fruit of the tree," not "I chose to believe Satan rather than you, God," which actually was his sin.

If teachers ask any group of junior high students why their work is not finished they seldom get the real answer which probably is, "Because I felt like watching TV last night." Rather they hear:

We had to go away.

My mother made me go to bed early.

I had to go to Cadets/Calvinettes (This one certainly will be accepted in a Christian school!)

To the question "Why did your grades go down this term?" the answers may be:

Kids make too much noise when I'm trying to study.

I have too much to do.

Teachers pick on me.

Some of these answers may be partially true, but a child needs to

learn to reason back to causes and to learn to accept responsibility for his own behavior.

I'm overweight because I eat too much.

I got an F because I didn't study. I often don't listen in class.

I don't have many friends because I'm too bossy.

Such honesty with self leads a child to the next step, that of accepting himself with all his talents and limitations as a unique creature of God. He starts to find out who he is and tries to discover God's plan for his life. There is a saying which encapsulates this whole matter of self-awareness and responsibility for the development of God-given talents which goes as follows:

What you are is God's gift to you.

What you make of yourself is your gift to God.

PARENTS MUST TEACH CHILDREN TO ORGANIZE AND COMPLETE WORK

Even though IQ tests actually measure a child's potential for success in the academic environment, a high IQ score does not guarantee success at school. A child may have a lot of native ability but be so impatient, disorganized, restless, and indifferent about results that his achievement never matches his potential. His report card is frequently checked, "Not working up to ability," or "Can do better."

Parents, as the child's earliest and most effective teachers, should early on have their children carry out tasks commensurate with their age and experience. They should insist that these tasks be completed and the child should receive praise for a job well done. Qualities of neatness, organization, perseverance, responsibility, and satisfaction with a job well done, though stressed at school, are essentially taught and practiced at home. Parents must not be satisfied with sending a child out to do a chore. Usually he dislikes working alone. Rather parents should work along with him in a relaxed, friendly fashion. As he brings homework from school, parents must show interest, provide a quiet well-lit place to study and some basic reference tools. However, doing his homework for him will encourage dishonesty because he will present it at school as his own work. He will learn to depend on his parents for help, and tend to become lazy.

PARENTS MUST BE ALWAYS TEACHING

When you think of it, the classroom is an artificial community, removed from the mainstream of life. There a child learns the facts of math, science, language, etc., but he must be allowed to see how these

actually function in the real world before they have great meaning for him. Parents must capitalize on every opportunity to teach. Let the young child count spoons for table setting to understand one-to-one relationship. Observe with him the melting snow as the thermometer rises. Notice which birds stay and which migrate. Read signs. Look at different kinds of trees and leaves. Turn off the car radio on long commutes. Then talk together about pollution standards, car makes and models, highway courtesy, season changes. The topics are endless! Observe, prod, encourage, stimulate. Get him to think, articulate. Parents, you are your child's first and most important teacher. Never miss an opportunity. You will find that rediscovering childhood wonders, seeing the world once more through the eyes of a child is one of the sheer joys of parenting. Have fun doing it.

PARENTS MUST AIM AT PERFECT ATTENDANCE

A child cannot learn his lessons as well if he's not in school. Obviously. It's very hard to make up missed work at home. True. Some of the missed work can never be made up. Right. How can one make up a Bible discussion, a history lecture, or a science demonstration at home? Certainly not by answering the questions at the end of the chapter! This may help, but when a child misses a day of school he misses a lot. When he returns he will flounder for a few days to regain his bearings.

Some absences cannot be avoided. Sick children should not be in school. "School sickness" is another matter again. A child may conjure up symptoms to avoid something he dreads such as a test. He is usually symptom-free on the day of the game or the school play. Wise parents find ways of dealing with school sickness and try to uncover its cause.

In recent years families increasingly take vacations during school time. Perhaps it is the only time Dad's work allows him to leave. Administration and faculty have resisted this trend with little success. Kids are missing more and more school days to go on vacations. I suspect that the greatest damage to the child's development may be not so much in the gaps in his learning, but in the subtle attitude which he is forming towards school. That may be that school is really not very important. It can be skipped if there is something more enjoyable to do.

PARENTS MUST SEND CHILDREN TO SCHOOL WITH HIGH EXPECTATIONS

Many of our immigrant parents and grandparents had something

close to reverence for education. For them it was the key to success in their adopted country. They marveled at the opportunities they found in this land. If the streets were not actually paved with gold, at least here was the country where anyone could get ahead if he tried hard enough. But he would have to learn — the language, a skill, a trade. He needed education.

Such forces do not drive today's children. Somewhere along the line they decide that school is a bore, a drag, too much work. Somewhat mesmerized by the dulling effects of TV watching, school becomes an interruption to their pleasure. And since no classroom is as entertaining as "Happy Days" or "Little House," hours in school are dull and plodding.

Parents must swing this attitude around. First of all, TV watching must be seriously curtailed and monitored. As teachers we are often shocked at the programs our students are allowed to watch, and the sinful TV lifestyles that amuse them. We find it impossible to counter TV's influence by stating what the Bible says about violence, greed, adultery, disrespect, etc. Compared to TV's message, ours is pale, preachy, and ineffective.

Somehow we must convey to our children the idea that they will discover in school the secrets which God has placed in His marvelous universe. In school the whole world of books will be opened to them. There they will find many new friends, learn games, skills. There teachers will be kind and helpful and will try to guide them. There will be movies, filmstrips, gymnastics, sports, playground fun, birthday treats, art and science projects.

But most of all the child must realize that this is his work, his God-given task and opportunity at this time of his life. God expects him to do his best. It is as important for him to try his best at school as it is for Dad and Mom to do their best at their jobs. The privilege of school brings with it a responsibility. School is exciting but serious business.

PARENTS MUST TRY TO RAISE CHILDREN IN AN EMOTIONALLY SECURE ENVIRONMENT

For the first time I inject the word "try" because I know it's not always possible. The 60s and 70s were decades of vast sociological change in the Western world. Adults seek personal fulfillment in jobs and marriage. Mothers juggle the demanding dual roles of housewife and career person. Often if marriages run into difficulty the question is not What is my duty before God? but What am I getting out of this? Is life passing me by as I load the dishwasher or drive my semi? There

has been a rising divorce rate with many kids caught in the middle.

Unfortunately, parents cannot control events to insure their children an idyllic childhood. Moving to another environment, death of a close relative, illness, financial reverses — these stressful eventualities will strike some families. Parents are encouraged to deal with them prayerfully and intelligently. There are many books with good advice for parents facing these crises.

During the 70s many juvenile novels were written on themes such as alcoholism, divorce, death, etc. They were called “coping” books and were designed to help kids understand some of these adult problems as a sort of practice run for the time when it might happen in their lives. Not a bad idea. But through it all children should be allowed to be children.

We cannot discuss this at great length here. I wish only to emphasize the fact that children cannot perform well in school if they are not emotionally secure and at ease. If they are preoccupied with the conflict and distress of their homes they will not at that time be able to appreciate and enjoy school.

Parenting is hard work. It often demands total selflessness. The rewards may be few and deferred. But God holds parents accountable for training His covenant children. He will give strength and wisdom to parents who ask in faith.

§ § § § §

...Unfortunately, there are students who think a show of piety will substitute for conscientious study. It is important for students to understand that disciplined and responsible learning may witness to the reality of their faith, that achievement in school may demonstrate spiritual growth as effectively as participation in extra-curricular religious activities.

Christian Educators Journal,

October/November, 1981

“What Has Humanistic Education Done to the Schools”

by Ruth Armstrong

Social Science and the Faith

*(Paper on Social Science, spoken before the
Educational Committee of the Goodna Christian School Association
on the 11th of November, 1978.)*

by C.F. Coleborn

It is not possible to present an exhaustive examination of Social Science in a paper of this nature. However, the vitals of Social Science can and must be examined and criticized in the light of Scriptural principles. I believe that the following points touch on the vitals of this subject, and any discussion of Social Science from a Christian perspective, must involve these points.

1. The presuppositions by which we must examine and judge Social Science, its aims, structure, and presentation, are the truths of the living God as they are revealed in the face of Jesus Christ in Scripture (Ps. 36:9; John 14:5-6; I Cor. 1:30-31; Col. 2:2b-4). Our rule of faith and life then, is the Scriptures of the Old and New Testaments.

For us, as members and teachers of the Association and School, we acknowledge the Scriptures to be purely summarized in the doctrinal standards of the School's Constitution, namely the Triple Forms of Unity and the Westminster Confession of Faith.

2. There IS a need to clarify what we mean by Social Science. What are we talking about? One observes a tremendous diversity of understanding as to what Social Science is. For the purposes of this paper, we will presume that Social Science is commonly understood to be: "The consideration of man, his environment, and his relationship to his environment, so that he may become a better adjusted person in that environment." The source of truth and knowledge for life and happiness is thus commonly held to be in man and creation.

One observes that Social Science in the academic/educational world is influenced by, and connected to Sociology, Psychology and the Behavioural sciences generally. At present, these areas of research and study are deeply committed to, and have as their presuppositions, humanistic philosophy. This deep commitment flows into Social

Science as taught in primary and secondary schools. Any consideration of Social Science of necessity therefore means we are to deal face to face with the philosophy of humanism.

3. In all areas of knowledge it is not possible to be completely objective. Rather, every area of our life and learning is coloured by religious-philosophical presuppositions, and these presuppositions colour our whole being, and are presuppositional to all our existence. We see these presuppositions in all mankind, for essentially man is a religious creature. By creation he is essentially led and governed by what is in his heart (Matt. 4:4 and Prov. 23:7).

Because of man's sin and depravity, we know that not only is the heart of man not interested in loving and serving His Creator, but he is positively against Him, and constructs reality and the world around him against the Lord and truth (Gen. 6:5; Ps. 51:5; Prov. 21:4b; Jer. 17:9; Rom. 1:21-23, 25; Rom. 3:10-12, 18; II Tim. 3:1-7; Titus 1:15; etc.).

Thus man is by nature a "humanist," and as Paul says in Romans 1:25, is constantly exchanging the glory of the incorruptible God, into the likeness of the creature. We can never expect to receive from the hands of secular "experts" a true construction of man or his world. We may only expect to receive a humanistic construction and interpretation of them and their relationship to one another.

4. We cannot escape from the observable fact that the whole trend in education at present is towards the humanities, and thus the emphasis in primary and secondary education on Social Science as a medium in which to cast the child's total world and life view and education.

Because we are "children of our age," in education as well as life generally, we too in our education and teacher training, are influenced by this trend, and construction of man and the world.

The Humanists have historically been the ones who have both pioneered and encouraged the use of Social Science as a medium in which other subjects are taught. We cannot deny that the Humanists actively and in a most effective way, propagate their life and world view in Social Science, and use it as a tool to advance their essentially anti-Christian cause. I say anti-Christian, because they make the whole ultimacy of life in this world at least, to be found in man and his physical world. Any reference to the Almighty and to Jesus Christ is purely as an existential belief, and His claims of authority and rule over the whole spectrum of life in this world are ignored or positively rejected.

If we become involved in teaching Social Science, we thus take up, I believe, a subject whose whole background and development makes it an integrated system in which the presuppositions and purposes are pure Humanism. To bring this subject under the Lordship of Christ would mean, I suggest, completely dismantling the whole system bit by bit, examining and reforming where necessary each presupposition and its practical consequences by the Word of God. One wonders whether we would be able to call the rebuilt system "Social Science," for the rebuilt subject should be vastly different from the Humanists' course of studies.

5. There are very important questions involved in Social Science. Our whole world and faith and life view is involved in them. They are vital questions, and in fact touch on the very basics of our faith as Christians. The following questions are raised in Social Science and, mind you, the expected answers are very much in favour of Humanism.

- a. What is man — his nature as a psychological, spiritual and physical being? What are man's abilities? Origins and development? Purpose in the world? Authority (that is, his rule of faith and life)? Relationship to the world around him?
- b. What is Society? Is it essentially one or many? What are its powers? The relationship of the individual to his possessions? The institutions of Society? Their role and limits? The purpose of society?
- c. What is the World around us? Its origin? Its development? Its relationship to mankind? Its relationship to our God?
- d. What is History? of man? of society? of the world? Its purpose and interpretation?

I would see the cause of Christ Jesus and His Word as deeply involved in these vital and practical questions, and that Christ Jesus has much to say on these questions. And we know that the Lord has spoken absolutely on these matters in His Word. So, when we come to Social Science as the Humanists have handed it to us, we must be aware that these questions are involved, and have been answered with the interpretation of the Humanists. We must remove their construction of these subjects, and replace them with a Christ-honouring and Biblical construction of them.

What are some of the issues of Biblical revelation, issues of true life and death, that are involved in Social Science? I would suggest the following to be some:

- a. The ultimacy of life, which is to glorify and enjoy God forever.

- b. Depravity and Sin, and its effects on our being and world.
- c. The antithesis. That is, the recognition that there are two groups of people in the world, two ways, and these two are deeply and profoundly opposed to one another.
- d. Authority. That is our rule for Faith *and* Life.
- e. Creation of the World and Mankind.
- f. Providence.
- g. Redemption.
- h. The Covenant.
- i. The institutions of life. That is, the family, the state and the church, and their different departments.
- j. Morality and the commandments of God.

Now any answers we give to the questions raised in Social Science must, I believe, of necessity involve the above issues, and the Biblical construction of them. There are of course other questions and issues raised in Social Science, but the above are some of the more important, I would believe.

Two brief examples can be given on how and where Humanism and Biblical Christianity conflict. Firstly, there is a conflict over the psychological make-up and development of a person's mind and character. The reality and objectiveness of man as a sinner, what caused this sin, its remedy, etc. is practically denied by Social Science, and its Humanistic philosophy.

Secondly, history is seen as revolving around man and society by the Humanists, but around the eternal plan and purposes of the Lord by Scripture.

6. Because of the known history of Social Science, how it developed, and how it is presently used as a vehicle for Humanism, I believe the wiser and more Biblical course of action to adopt would be to disassociate ourselves from the structure and aims of Social Science, and return to teaching History, Geography, and Civics, (and Anthropology, Archaeology and Psychology!), as separate subjects, rather than trying to "Christianize" Social Science.

It is not enough, I would suggest, to believe we can adopt Social Science as Christians, and cut off the "Humanistic fruit" from it. The fact is, that not only the fruit needs changing, but the twigs, the branches, the trunk, and the very roots!

7. We need to remember as teachers that in all subjects taught in our school, and especially in those subjects which have a heavy emphasis

upon, and commitment to, faith concepts and presuppositions, we are committed to Biblical concepts which are embodied in the doctrinal part of our constitution. Practically, this would mean we exceed our mandate as teachers if we develop any subject not in theoretical and practical harmony with this doctrinal position. We usurp the duty and calling of the parents and church when we develop a subject upon any religio/philosophical presuppositions other than commonly agreed to by the parents, the church and the school association.

I believe that we must be very careful we do not imitate the state schools, and take to ourselves an authority that is not ours. The *primary* calling of instructing children in religio/philosophical concepts and application belongs to the home and church, and not, I would suggest, to the school. Scripture does not portray the school as a divine institution. The family and the church *are* portrayed as divine institutions.

CONCLUSION

One must acknowledge the importance of having an understanding of the topics raised in Social Science, and it is important to know how Humanists think and live. However, it is vital for our eternal good and God's glory, that we rightly understand these topics in their relationship to the Creator and Sustainer of all things (Romans 11:36).

We must realize, those of us who are involved in the instruction of the seed of Christ's church and covenant, that we are in the forefront of the great battle of the ages. We wrestle not against flesh and blood. We wrestle against both the flagrant as well as the most insidious and subtle assaults of the evil one against the faith and world view whereby we totally own the Mediator between God and mankind, Christ Jesus, as our Sovereign King and Saviour.

There is the dire need of a careful and prayerful and Scriptural examination of all that we do in relation to instructing covenant children, least we be found in some way, ever so small, where we aid and abet our eternal and mortal enemy.

May we see the all-encompassing truth of Ephesians 6:12-18, not only for our "spiritual" welfare, but for our intellectual and total world and life existence.

Death

(in Tolkienese)

By Rev. Robert C. Harbach

The Last Enemy stole into the world with the Fall of Melkor, King of
Light,
Becoming Morgoth, Dark Enemy, head of the Morquendi, Dark
Beings.
Transformed in guise noble and beautiful, deceiving all but the most
wary:
A Liar, Prince of the Balrogs, Mighty Demons, who with them bred
a hideous race,—
Upon which the dread of Light was new and strong, —
To multiply like flies, bringing on the Black Years of the World.
Black Foe of the Universe, from light made he darkness with power to
pierce and deaden
The eye, the heart, the mind, to strangle the very will in Stygian
gloom.
Boldly forth went he whither he would, achieving vengeance. Great
was his triumph,
For men took the lives of men in Niagaras of blood to drown
millions in the black tide of Abortion.
Orcs and werewolves, the Sixteen Million hordes of the Gay Crowd,
freely abound
In public life — men to lay buried under falling hells — Revelation
Six —
Inprisoned in the Caves of the Forgotten until the Last Battle and the
Day of Doom.
Yet he oft dismayed sent forth great reek and dark cloud to hide
his nether realm
From the Light of the Daystar.
Morgoth, with Grond, the Hammer of the Underworld, smashed the
Earth
With crash of thunder, to split it with a mighty crack from pole
to pole —
Death and the Grave.
Gothmog, too, his name, Lord of Balrogs, Filthy Demons.

King he is of Angband, the Hell of Iron, his great dungeon-fortress.
 Wields he Mormegil, the Black Sword of the King of Terrors,
 Weapon which cannot be broken, save by an arrow from afar,
 From the supra-mundane Sphere.
 Mormegil spawns the children of Nienor, suicides, Judases, Ahithophels;
 Himself suicide at the Leap of Dreadful Doom, he drove Turin, like
 Saul,
 To madness, falling on his own sword; and Hurin, father of Turin,
 a mighty warrior,
 But weak against temptation to self-murder, cast himself into the
 Western Sea,
 When no more could he find purpose or conquest in life.
 Naedhros, a Zimri, cast himself into a gaping chasm of fire and flame.
 On these dupes Death wreaks all his rage.
 Ar-Pharazon, the apostate king, turned back from the worship of the
 One, He That Alone Is,
 To the Tartarean worship of Morgoth, Lord of the Dark.
 A great host followed him, secretly at first, then openly.
 Yet still there remained a remnant of the Faithful
 On the Straight Road illumined with the Light of the Valar, the
 Angels.
 That Way Everlasting is for those given to find it by a certain grace
 or favor.
 Before they die, they look on the dreadful and beautiful White
 Mountain,
 Their Everlasting Habitation, the abode of Yaweh, of the Angels
 and glorified men.

The Agony and the Ecstasy of My Teaching

*(Miss Nelle Vander Ark is Associate Professor of
 Communications at the Reformed Bible College in Grand Rapids, MI)*

by Nelle Vander Ark

Often when I am asked about my work and I say, "I teach English,"
 my questioner flinches a bit and backs off. I sense I am someone to be
 feared. I teach a dreadful subject...one that many have failed and
 fear failing again.

Why does the study of one's native language cause so much anxiety? One reason lies in some unnecessarily fearful experiences students have had in schools where English was taught for its own sake and no effort was made to show how one's appreciation and use of language could improve the quality of life. Another reason — not unrelated to the first — is the lack of conviction in North American, English-speaking homes and communities, even among Christians, about the need for attractiveness and effectiveness in both oral and written communication. Disregard for proper grammar and usage, slovenliness in speaking and writing is the accepted, sometimes the preferred, way of life. Anyone who tries to turn the tide is fighting what Ed Newman calls "a lonely crusade." Certainly such a person will produce tension. It is hard work to change attitudes of careless disregard for language to careful concern for the subject and genuine enthusiasm for learning English well.

But for just "such a time as this" I teach English at RBC and thrive on the challenge. I feel I am dealing with "the heart of the matter" in Christian education every day in teaching both composition and speech to those who want to communicate the Word of the King. I take the position that one's language is a gift of God and, therefore, one must treasure it and polish it. I attempt to show that a good understanding of grammar serves to unravel meaning. I demonstrate how grammar study improves understanding of Scripture and of many songs. In teaching proper usage, I emphasize that a representative of God and a messenger of God's truth and beauty may not be slovenly and cannot afford to be anything but attractive in the use of language. In composition I work for clarity of thought and total effectiveness in expression. (Such teaching requires that there must be some substance — something to say. This substance is found in learning to read God's Word and to observe God's work and God's world. This, too, is part of my teaching.) In speech, I seek to develop students who use language appropriately and speak persuasively in keeping with the Great Commission.

My overall objective in teaching English (both written and spoken) is:

*to develop mature, free Christians
who have command of a vital language
to the delight and honor of God,
to the benefits of others, and*

to the enrichment and enjoyment of one's own life.

And, isn't that, after all, a big part of the goal of Christian Education?

BOOK REVIEWS

by G. VanDer Schaaf

Religions of the World by Earl Schipper; Baker Book House, 1982; 147 pp., \$3.45 (paper).

This little book presents the basic tenets and practices of Hinduism, Buddhism, Judaism, and Islam. Each religion is given one-chapter treatment: the chapters themselves are divided into sections on historical development, belief and doctrines, and lifestyles and practices. In addition, each chapter includes questions for further study, a list of further readings, and a list of films dealing with the religion under consideration.

This book can serve as a very helpful introduction to each religion. Each religion is reduced to its very simplest terms, and the information is related in a straightforward, easy-to-understand manner. Such an overview as this book provides can give a solid foundation for further study.

The book is prefaced by remarks concerning the importance of studying world religions. These remarks include an examination of what the author considers to be two points-of-view that many Christians bring to world religions.

The first viewpoint is that which considers "all non-Christian religions as totally bereft of truth and virtue, without any awareness of God or His demands, and thus completely immersed in the blackness of total depravity." The second viewpoint is that of "cultural relativism," whereby all religions are equally valid, being just different paths to the same ultimate good.

The second view Schipper rightly denounces as a denial of the truth that salvation is in Christ alone. The first view, however, Schipper sees as a denial of the common grace which is operative in every man's heart, so that while Romans 1:18-25 is certainly true, religions which deny the headship of Christ can still occasionally contain basically "Christian" doctrines and practices from which the Christian can derive benefit.

The Protestant Reformed reader will reject this view, of course. Still, I consider *Religions of the World* to be a worthwhile little book, as long as it sticks to the facts. With this reservation, I recommend it for school and personal libraries. ■



Markings on a Long Journey: Writings of John J. Timmerman, edited by Rodney J. Mulder and John H. Timmerman; Baker Book House, 1982; 290 pp., \$9.95 (p).

This volume is a collection of essays, meditations, and reminiscences authored by Dr. John J. Timmerman. Dr. Timmerman taught in the English Department of Calvin College in Grand Rapids, Michigan for thirty years. During that time, many future Protestant Reformed teachers and perhaps many present *Perspectives* readers were privileged to be members of his classes. This reviewer was one of those so privileged.

Dr. Timmerman possessed the three most important qualities a Christian teacher can have. First of all, he knew his stuff. With all due respect to the many fine men and women who have had to endure me in their classrooms, I have never met a man with such complete and wide command of his subject matter. Secondly, he knew his faith, and this deep, personal knowledge and love of the Reformed heritage was everywhere and always in evidence. Thirdly, he knew his calling. Every Christian teacher knows how difficult it is to attain and promote truly Christian education. It is so easy to let Christian implication and application become merely tag-ons or sugar-coating on what remains secular

instruction. Such was not the case in Dr. Timmerman's classes. He achieved more than the much touted "integration of faith and learning." What he had was more a permeation of faith and belief with learning. This unity provided the foundation, the content, and the animating energy of his instruction. His standards of literary excellence, his criteria of critical judgment were as unbending and outspoken as the Scriptures that provided their ultimate framework. And while it was not always possible for the Protestant Reformed student to agree with Dr. Timmerman, one always knew exactly where the man stood, and why.

These same qualities of faith, purpose, and broad learning distinguish the pieces found in *Markings on a Long Journey*. The book has something for everyone: essays on baseball, black neighbors, and John Bunyan, meditations on Sunday sermons and sabbath sacrilege, even satires on American "Literature" and the licentious American Way of life. Timmerman's style is impeccable, his wit is lively and amusing and his insights, observations, and exhortations are instructive and edifying.

I enjoyed most a series of essays titled "'Fixing Our Eyes on Jesus': Sundays and Sermons," in which Timmerman again and again insists on the supremacy of

The following is a list of the manuals for teachers that have been produced by teachers at summer workshops and through personal study. These educational helps have been funded in part or totally by the Federation of Protestant Reformed Christian Schools. Copies of these are available:

Biblical Perspectives in the Social Sciences (1971)

A Writing Program for the Covenant Child (1972)

Suffer Little Children (Bible manuals 1, 2, & 3), at cost

Workbooks for *Suffer Little Children*, at cost

Teachers' Manual for Ancient World History (1977)

History Units on Medieval World History (1979) on the following topics:

Unit I. The Barbarian Migrations

Unit II. The Eastern or Byzantine Empire

Unit III. The Rise and Spread of Islam

Unit IV. England and the Middle Ages

Unit V. France in the Middle Ages

Unit VI. The Crusades

Unit VII. Feudalism and the Manor

Reformed Education by Rev. D. Engelsma. (Orders should be sent to Reformed Education, 4190 Burton S.E., Grand Rapids, MI 49506. Send \$1.50 plus \$.60 for postage and handling.)

* * * * *

Freeborn Sons of Sarah, An Exposition of Galatians, by Rev. George C. Lubbers, \$5.00

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Published tri-annually in the fall,
winter, and spring by the Protestant
Reformed Teachers' Institute.