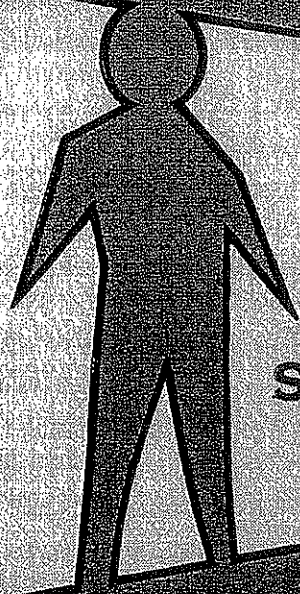


PERSPECTIVES

IN



SEPTEMBER, 1976

COVENANT EDUCATION

PERSPECTIVES IN COVENANT EDUCATION

VOLUME II

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STATEMENT OF PURPOSE:

Perspectives in Covenant Education is a journal regulated and published semi-annually, in September and March, 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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EDITORIAL COMMENTS

By Agatha Lubbers, editor-in-chief

Included in this issue of **Perspectives** is an article originally delivered as a sermon by the late Rev. Herman Hoeksema. Although the article is 60 years old, the message is up-to-date because it emphasizes the need for covenant and God-centered education.

We have also included several articles which were initially prepared for presentation at mini-courses sponsored by THE FEDERATION OF PROTESTANT REFORMED SCHOOL SOCIETIES. We believe that our readers will be interested in the kinds of topics that our teachers discuss at these meetings which are made possible through funds provided by the member societies of the **Federation**. An article discussing Creative Writing by Agatha Lubbers and an article concerning the End Product of Education by Jon Huiskens are included.

THE FEDERATION OF PROTESTANT REFORMED SCHOOL SOCIETIES

also sponsors various workshops. The workshops staffed by Protestant Reformed teachers conducted from 1970 until 1973 have produced manuals and study guides for the teacher in the fields of literature, the social sciences, the teaching of written expression, and music. The most recent manual is a teachers' guide for teaching Bible stories to students in grade one. It is a manual containing a set of one hundred twenty-five lessons covering the period from the creation through the death of king Saul.

We include in this issue of **Perspectives** an article which originally appeared in the **Music Curriculum Guide**. Mr. Gerald Kuiper writes about the Need for Curriculum Development in Music as an introductory essay in this music guide.

The editorial staff of **Perspectives** believes that the journal is what it ought to be; i.e., "a medium for the development of distinctive principles and methods of teaching." We also believe that our parents, who are the primary educators of

the children who attend the schools in which we teach, are interested in these distinctive principles and these methods of teaching. It is for this reason that the PROTESTANT REFORMED TEACHERS' INSTITUTE publishes the magazine.

The editorial staff, as representatives of the Institute, solicits both your comments and your support for this important cause. We are grateful for the generous responses from both individuals and from organizations.

We solicit your comments, both adverse and complimentary, because we wish to know whether you agree or disagree with us in our avowed purpose and the direction in which our magazine moves. We solicit your support, both prayers and material gifts, because we believe that this is an important work

which the Institute is doing.

The Managing Editor of the magazine hereby announces that your first year subscription has expired. All those desiring the magazine, who have paid their first year subscription, are receiving this third edition of *Perspectives* and are asked to send to the Subscription Office the annual subscription fee of \$2.00. We assume that unless you notify us to the contrary, you desire to continue to receive the magazine.

Do you have a friend or relative to whom you wish the magazine to be sent? If you will include the name and addresses of these and include the appropriate subscription fees the magazine will be sent to them.

THE COVENANT SPHERES OF INSTRUCTION

by Rev. Jason Kortering

Rev. Jason Kortering is the pastor of the Protestant Reformed Church of Hull, Iowa. "The Covenant Spheres of Instruction" is one of a series of newsletters published by the Hull Protestant Reformed Christian School Society.

Within the covenant, one must constantly be instructed. A person never outgrows that need. With effort we can learn more of God's wonderful dealings with His people. The more we study, the more we marvel at God's greatness manifest in Himself and His works. Instruction has specific meaning as it applies to our children. They must learn to resist evil, Psalm 51:5,6. They must also learn to be children of God, thoroughly furnished unto every good work, II Timothy 3:16. The unique thing about our early years is that they are given entirely

to learning. How important it is that we use them to the fullest.

1. God has designated three areas of instruction: church, home, and school. There is something special and peculiar to each of these areas. The church is the sphere of grace. God has given to us His infallible Word. This Word is the basis of the preaching of the gospel and sacraments. When the preaching and sacraments are according to the Word, they are indeed the Word of God. The preacher may rightly say, "Thus saith the Lord." By this word, we are delivered from sin and death and brought into a personal fellowship of friendship with God. We and our children are saved by this grace, Ephesians 2:8. The home is the sphere of practical religion. As covenant parents and their children live together in the home they are called upon by God to apply

the Word preached to their daily lives. A godly mother and father have a great influence upon their children. They give them life-long values. These parents demonstrate in their marriage the blessings of being one in the Lord. Children see this within the home. Both parents demonstrate their God-given roles within the home, and children learn by example what they must try to do in their lives. Prayer, spending money, attitude toward the church, gossiping or loving concern for others, all are taught in the home. This is living out the life of grace in Christ. The school is the sphere for learning a world and life view. By means of instruction in various disciplines, writing, reading, math, history, science, our children are taught that they are in this world and they must learn what their place is in this world. Parents realize that they lack time and ability to develop this area for their children, so they work together to provide a school in which a covenant teacher can do this with their cooperation.

2. Unity within these spheres is important. There is only one Word of God, the Bible, and each sphere is not sovereign by itself, but rather each sphere influences other spheres. This is a beautiful idea for covenant parents to understand. Through the preaching of the gospel, the Word of God, faith is implanted in our hearts. We believe in God and we believe His Word is truth. The Holy Spirit makes us alive by this Word, this living faith carries over into

our homes and schools. The guide for the home is the same Word of God, the Bible. As living saints, we realize that the Bible is given to us as a lamp unto our feet and a light upon our pathway. We must be hearers of the Word, but also doers, James 1:22. True piety is to learn to live according to the will of God every day. As parents we must teach this to our children by precept and example. Now apply this to the school. The same Word is given to us as a guide for our world and life view. The Bible has much to say to us concerning our place in this world. It is for the covenant Christian school to spell this out. The one thing that unifies all instruction is the one Word of God.

3. To do this most effectively, we need our own Protestant Reformed school. This is seen by many church communions different from our own. Roman Catholic, Lutheran, Seventh Day Adventist churches and Christian Reformed parents have schools that teach their views. The church has a great deal of influence on these schools. **History shows that as the churches go, so go also the schools.** Our distinctiveness as church certainly carries over into the areas of home and school. That which makes the difference is our interpretation of the Bible. Our children need to be shown the unity of the Word as it applies to all three spheres of life. The more we do this for them, the better they are able to reject sin and follow righteousness.

“Chronological problems are resolved when it is realized that all dates before about 3000 B.C. are based on radiocarbon or other indirect methods, not on actual historical records. The assumptions on which such methods are based are suspect because of their fundamental evolutionary and uniformitarian presuppositions. As discussed further in Chapter VIII, all such calculations are easily capable of reconciliation with the much more condensed Biblical version of human chronology.”

Henry M. Morris

The Remarkable Birth of Planet Earth, p. 46-47.

THE INDEPENDENT THINKER: **THE END-PRODUCT OF** **CHRISTIAN EDUCATION**

by Jon Huiskens

Mr. Jon Huiskens prepared this paper for a mini-course sponsored by the Federation of Protestant Reformed Christian Schools in the summer of 1974. Mr. Huiskens serves as the registrar of Hope College, Holland, Michigan.

The title of this paper as given in the course prospectus is to be "The Independent Thinker: The End-Product of Christian Education." It is apparent that I am being asked to speak about one of the central purposes, if not the most important objective, of Christian education. The title suggests that what we want out of our educational process are students who are able to make decisions and judgments by themselves. We want, in a word, responsible people making responsible decisions. And, let me state from the outset that I for one believe that this is an important—if not the most important—objective of our Protestant Reformed Christian schools. We need to impress upon our students that they need to be responsible Christians. They must be people of God who are able to make correct judgments and decisions on their own.

But, as I began to think and read in preparation for this paper the thought struck me: independent thinkers? responsible people making responsible decisions? isn't that the goal and purpose of practically every educational system extant? What is so distinctive and unique about having the production of independent thinkers as a central purpose of our educational system? This thought came home especially to me as I read a short essay produced by the National

Education Association entitled "The Central Purpose of American Education." There it was: The central purpose, the objective, of American public education was to produce people who could think for themselves.

It became obvious, then, that if the end-product of Christian education is to be independent thinkers—people who can make correct judgments and decisions by themselves—we had best carefully define what we mean by that concept of an independent thinker. Who is he? What are to be his characteristics? And, how do we get him to be what we want him to be? We had best carefully define our end-product and the means we use to produce him so that it is clear for all to see that both end and means are indeed distinctive and unique.

To show, then, that that is indeed the case—that our products and the means we use to produce those products—will be the burden of this paper. What we hope to show is that while we may agree with many, at first glance anyway, that the end-product of the school is people who think, people who are able to make decisions and judgments by themselves, we must nevertheless insist that our end-product is uniquely different from the end-product of any other educational system. The paper will be developed along three lines. First, we will attempt to define the person we call the independent thinker, next, we will consider what the means should be to reach the objective of producing such a product, and finally, we will consider what this all will require of us.

What do we mean, then, when we say that we want to produce independent thinkers? What does he look like to us in our mind's eye? What will be his characteristics? What will his profile be?

First, let us consider that term **independent**. When we talk about independence and independent thinkers, we must conceive of someone and must produce someone who is independent in the sense of being on his own. We want, I believe, to produce people who can make decisions and judgments by themselves. And, we believe and strive for that for good reason. In the final analysis, the child of God as an **individual** is responsible for what he does. In the day of judgment we will be individually judged and individually sentenced. We will not be able to say to our Lord God that we are not responsible for the things of which we are accused because, really, I did not make those decisions and judgments at all; it was that other guy who did my thinking for me. Further, I think that we as teachers and educators realize that there is some lack here. We wonder sometimes whether we do, in fact, produce such people. We find many of the people in our community unable to do exactly that. They are far too reliant upon the minister or the teacher or the "leaders" to do their thinking for them. When confronted with problems, when confronted with decisions that must be made, they escape the responsibility (so they believe) of making those decisions by appealing to someone else. Now you must realize that I do not by any means suggest that ministers and elders and teachers and leaders should not be listened to, but, in the final analysis, what we hope to produce in our schools is people who are able to make decisions for themselves. We want responsible Christians. When it comes to the practical problems of life, when it comes to ideological considerations, we hope to produce people who can critically analyze what is before them and having done that,

reach the proper conclusions.

We must, however, add a word of caution here. We must be careful not to extend this concept of independence any further. Independence does not mean that we want the end-product of our schools to be subjectivistic and relativistic in their thinking; we do not want our students to be free thinkers disassociating themselves from our community and our theological bases. To be independent is not to be as one who is unattached to any theological apriori or propositions of faith. Rather, we ought to conclude that our end-products are not to be independent in that sense at all. They must certainly be dependent upon the Word of God, they must be dominated and always led by the mind of Christ.

I think it safe though to say that, understood as outlined above, we do want independent people, we want capable people, people who are able to make decisions and judgments by themselves. To be independent, then, in the sense of this paper, means to be able to do exactly that—by oneself.

We come now to the second part. What do we mean when we say that the end-product of Christian education ought to be a **thinker**? We ought to recognize immediately that while we do not intend in any way to belittle the need to develop the intellect, the rational power of man—we certainly do want our students to be able to think in the rational sense of that word—the concept of **thinker**, the concept of what it is to **think** must include much more than that. What we must see is that when one "thinks" and when we talk about producing independent "thinkers" the sense in which I view that concept—as alluded to above—is that of decision making and judgment making. Included in that process is man's entire being. Included must be the total process of making decisions and judgments, everything that is used to make decisions and judgments. We must include, therefore,

not only man's rational faculties—his mind, his intellect, his reasoning powers—but included as well must be the will and heart. Man's thinking, you see, is also directed by his heart. "Out of the heart," says the Scriptures, "are the issues of life" and, we take that to mean all the issues, including man's mind. And, I think that it is well to emphasize here that we can never escape that fact nor should we ever try to. Man's rational faculties, man's intellect must never be disassociated from his entire being. Always we must consider man as an organic whole. To dissect him and to elevate certain parts of him lands us squarely in the isms of the history of philosophy.

We must needs elaborate a bit more, however. To say that thinking, as understood in the sense of deciding and judging, involves man's whole being is to say quite a bit. Included in this concept, first of all, is the idea that one's decisions and judgments must have a basis and a foundation. That foundation we confess to be the Word of God. Our judgments and decisions are either good or bad insofar as they are made according to the objective standards of God's Word. The Word, we confess, with the Westminster Catechism, is the only guide to faith and life. So, too then, in our decisions and judgments.

Secondly, we must clearly understand that our judgments and decisions are always of a moral-ethical creature. Created as such by his Creator, Man can do nothing else. All of his decisions and judgments, try as he might to deny it, are of a moral-ethical, spiritual nature because of his very own nature. He is either for God or against God in everything that he does.

Furthermore, in the third place, this idea of "to think" includes the idea that we make decisions and judgments within a context, a framework of truth. The Word is our foundation not only, but the Word also gives us a basis upon which to form a perspective, a world-and-life view. We

have developed a perspective from which we view all of culture and all of history, and all of reality. When we come, then, to analyze a problem or a product or an historical event or a natural phenomenon, our subsequent judgments and decisions are made within the context of this perspective. We must have nothing to do with the relativistic and subjectivistic notions abounding in our day. Rather, we must approach our educational task as those who are predisposed to a theological point of view. We very definitely have a theological bias.

Implied necessarily also in this idea of "to think" is the idea of a value system, an ordering of priorities. This value system, too, as was our world-and-life view, must have its basis in the Word of God. When we do decide and when we do judge, we do so knowing where our values and priorities lie. But again, we must emphasize that our value system is based upon an absolute standard. There must be nothing relative about it.

Finally, certainly included in this idea of "to think" is the ability of one to use his rational faculties. Man is a rational creature, he has been given the powers to reason, and we must certainly include this in our definition.

I think it is now clear, however, that our end-products must be far more than finely honed, acutely tuned intellects. (That, by the way, is the avowed purpose of the American public schools according to the essay referred to above. The primary purpose of American public schools, according to this NEA statement, is to develop the rationality of each student. Rationality, to them, is the key that will unlock all the doors to this world's problems.) Finely honed and acutely tuned intellects they certainly must be—there is nothing wrong and everything right with developing sharp minds and the powers of reasoning—but when we state our objective to be the production of "thinkers," what we mean

to say is that we wish to produce people who are able, on the basis of the Word of God, to make good moral-ethical judgments and decisions. In the final analysis, we want to produce people who are profoundly spiritual. We wish to produce students who are able to use their rational faculties to the fullest extent possible. But, most importantly, we wish to produce students who clearly understand and, therefore, clearly demonstrate in their "thinking," that the simple exercise of their rational powers will not lead them to good moral-ethical judgments and decisions. Rather, these rational faculties must be subservient to the will of God, one's mind must be dominated by the regenerated heart. Faith seeking understanding, reason in the captivity of faith, is what we look for and what we strive for when we say that our goal is to produce a "thinker."

The independent thinker, then, as described above is to be our end-product. But, what we have given so far is a shell, a skeleton outline of his characteristics. That skeleton must, of course, be fleshed out. We have talked about values and perspectives and bases and foundations, but we have as yet not given content to them. Until we do, then, we still have not gained for our end-products any distinctiveness. But I must needs be brief especially since this is not at all the burden of this paper but could well be the subject of many papers and perhaps many books. But nonetheless, I must say something about this point—at least make it. That perspective and that value system, those principles of education all have one thing in common: they have as their basis the truth of God's Word as it has been developed in and is understood in the Protestant Reformed Churches. Our perspective, you see, is unique and distinctive because our theology is distinctive. That is to be the content, the flesh on the skeleton.

That brings us to the second main

part of this paper, viz, How do we get our students to be as we have described above? What processes do we use?

I would point out from the outset that if we want to produce people who are able to "think" for themselves, we certainly ought to give some attention in our curricula to courses that develop the reasoning powers of our students. In a sense, one could argue that all courses do that, but I have in mind particularly the development of one's ability to think logically, the ability to reason. Often we hear of our students' inability to think clearly and to write expositively. I am sure that all of us could use some work in this regard. But, I do believe that we need continued, if not stepped-up, emphasis here. To my knowledge, there is at present no logic taught at all and it seems that we continually get caught up in creative writing rather than expository writing. Perhaps we should consider teaching a logic course. Further, our students must be intellectually challenged. Our tendency is, I think, to accept mediocrity. We must insist upon excellence, we must insist that every student use and develop his rational gifts to the fullest.

But, while the developing of the intellect is a very important function of the school, I believe that if we wish to have as end-products students as those outlined above, it is equally important, if not more so, that we use as our primary method a deductive approach. We must train our students to move from the general to the particular. What we know—and I use that term now in its biblical, spiritual sense—must influence our conclusions and interpretations of what we perceive. Faith also interprets experience. To put it in philosophical language, the metaphysical must precede the empirical. It must be, as Calvin puts it, the viewing of the natural through the spectacles of the spiritual. "In thy light we see light." This is not to say that we may never use the inductive

approach but the point is that we must emphasize the deductive. We must be very careful how we present and how we use the so-called scientific method. A study of the natural scientists and the social scientists at work today using the scientific method will reveal and substantiate the dangers of this method. We wish, then, to be known as those who approach the entire field of education in a deductive way. We come with a priori propositions, statements of belief, principles of education, which we apply to our experience.

To say, however, that we wish to be deductive in our approach requires that we immediately state that such an approach necessitates our insistence that our entire educational process is a principled one. Our process, as stated above, begins with statements of belief, with a priori propositions. We begin, for example, with the proposition that God exists, with the proposition that God is sovereign, with the proposition that God created the world—we could state so many more, almost ad infinitum. We begin our educational process with this. We begin, in short, with our theology, with our theological principles, and work out from there. To do anything else would be catastrophic. The Belgic Confession puts it well in Article 2 that creation is a most elegant book but a book that can be read only through the eyes of faith.

To have as our primary objective the production of such students is quite an order for you teachers to carry out. You must develop students who are spiritually alert and spiritually sensitive, students who can make good judgments and decisions. That is quite an order, I say. That requires a lot of us all.

That requires, first of all, that teachers themselves be deeply spiritual. Teachers themselves must be able to demonstrate to their students that they, too, strive to make decisions and judgments in the same way that they are

training their students. We can theorize and conceptualize all we want about how it ought to be and we can tell our students how it ought to be with them, but the proof of our sincerity and commitment to such an approach lies in our own actions. That means that our thinking, too, must be principled and theologically founded. That means that we especially know our value systems and can articulate our world-and-life view. That means that if we wish our students to apply these principles of scripture to reality and culture and history, we must also be able to do the same. In short, the teachers must be examples to their students.

But, there are more than teachers involved in this educational process. Parents, too, must be considered and requirements must be made of them, too. Parents must also exhibit to their children that their lives and their thinking are based upon the principles of God's Word. They must show to their children that the school is not the reflection of the teachers' philosophy of education but is a manifestation of their own. We often hear the sad commentary that parents do not understand what is happening in the school. Now, I can understand that a parent may not understand, to use a favorite example, modern mathematics but we ought never to hear that about the basic philosophy of education in the school. It is, in fact, not the duty of the teachers to articulate that philosophy but it is specifically the duty of the parents.

The church, too, fits here. The church gives the theological principles which are to be applied to the field of knowledge; the church guides the parent in his thinking and that thinking is then passed to the school. It can and must be no other way. The strength of the school, then, depends upon the strength of its parents, the parents must see to it that the teachers hired maintain the educational philosophy of the school, and the church, if the church does not keep its theology

pure, will do irreparable damage to both.

As we reflect upon our obligations, however, as we size ourselves up, both as parents and teachers, as to our ability to perform these tasks, we conclude that we are so inadequate. We deal with profound and serious matters, we deal, in our contact with students, with creations of God "wonderfully and fearfully made."

One thought comes back time and time again: God's grace underlies it all else it would all be a horrible flop and an exercise in futility. Thanks be to Him for His truth, for the rich heritage given us, and thanks be to Him for the ability and the desire to remain faithful, as covenant people, to that truth and heritage and the callings He has given us.

CHRISTIAN EDUCATION

by Rev. H. Hoeksema

This article by the late Rev. Herman Hoeksema is reprinted from the *Standard Bearer*, Volume 3, number 22.

In Sept., 1916, we delivered before the congregation of Holland Fourteenth St. which we were then serving, a sermon on the subject of the Christian Education of the children of God's covenant. As the time is again approaching, when Catechism-classes and schools are reopened; and as, moreover, the question of a covenant-education remains principally the same, only, perhaps, becoming more serious and urgent as the years go by, we thought it not unsuitable to publish the entire sermon, as we preached it at that time. It is on the text from Deut. 6:7: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The sermon here follows:

That education of the child is one of the most important subjects that can possibly demand our consideration, is a truth, that is clearly realized, not only by the Christian, but still more so by the children of the world. Especially is this true of our own age. Witness the many books that are published on the subject, the many magazines that see the light and

that are devoted particularly to educational problems, the large sums of money that are spent, the laws that are enacted, the edifices that are raised — all in the interest of education. On the importance of education in general, therefore, we are entirely agreed.

But there is more, and I may safely limit this statement. For I am entirely safe in saying that we also agree that our children ought to have a Christian education. There is no one that would deny this, apart now from the question as to the character this Christian education ought to assume. For as Christians we all agree that we are not satisfied to know that our children receive an education of the world and for this world, but we confess that we are pilgrims, and we are travelers to another city, and that, somehow, the education of our children must be related to that other city that is in heaven. I repeat, therefore, that as Christian parents we cannot be indifferent with regard to the religious instruction of our children. Religious instruction they certainly must have, and they must be brought up in the fear and admonition of the Lord, our covenant God in Christ Jesus.

Once more I will limit this statement and maintain, that as Reformed Christians we will also insist that our children must receive a religious education of a very

marked type. That we agree on this is evident from the confession we repeat every time we offer our children for Baptism. We promise to bring them up "in the aforesaid doctrine, or help or cause them to be instructed therein to the utmost of our power." Now this is very significant. For this doctrine is the Reformed doctrine. And one of the characteristic features of the Reformed faith is, that it confesses that all things exist for the glory of God, that even our salvation is not the ultimate end of all things, but that it is a means to an end. It is, for the Christian of the Reformed type, not sufficient to know that his sins and the sins of his children have been washed away in the blood of Christ Jesus, and that now he and they are marching heavenward. On the contrary, his covenant God did save him, in order that with His children he might be to the praise of His glory, here in the Church-militant and in the midst of the world, and presently in the glory of heavenly perfection. He must fight the good fight. He must walk in the precepts of His covenant God. He must reveal himself as a child of light in every sphere of life. Now, this conviction has a definite influence upon his conception of the task of education. Were it different, it might be an irrelevant matter to him, as to what sort of education the child might receive to help him through this world, as long as he is saved. But entirely different it becomes if also the salvation of your child is in your view only the means to the highest aim: the glorification of the Most High. Then you will aim in your education at the perfect man of God, knowing the will of his God for every sphere of life and for every step he takes upon the path of life, and you will take care that in his life he is well equipped with a clear and concise knowledge of all the precepts of the Most High. And since for the Reformed Christian the subject of the education of his children is so highly important, we thought it very appropriate

to devote our discussion to this topic this morning and in connection with the words from Deut. 6:7 to speak to you on:

THE LORD'S COMMAND REGARDING THE INSTRUCTION OF OUR CHILDREN

- I. IN RESPECT TO THE MATERIAL OF THAT INSTRUCTION.**
- II. IN REGARD TO THE TIME FOR THAT INSTRUCTION.**
- III. IN REGARD TO THE BASIS OF THAT INSTRUCTION.**

I. I think we will all agree if we define education, in the sense in which we are dealing with that subject this morning, as the impartation to the child of knowledge regarding his material and spiritual relation in the world. With this all education has to do. We bring children into the world. And when these children come to consciousness, that world is strange to them if they are not informed about their relation to the same. But to the Christian this is not enough. No, there is not only a world, but there is also a God. And the child must also learn to see his true relation to that God. In short, principally the education of the child must give him an answer to the question: Who am I? Who am I in relation to the world in which I live? Who am I in relation to my God? And thus education becomes the transmittance of such knowledge from generation to generation. But when our text says: "Thou shalt teach them unto thy children," it uses in the original a word for teaching that places the nature of education in a very peculiar light. The word really means in the first place "to sharpen," and is used for instance to denote the sharpening of a sword. From this basic idea it further derives the meaning "to sharpen the tongue," and further to use pointed speech, to express oneself definitely and concisely, and in this sense it is finally used to denote the idea of teaching. To teach according to

this idea is to sharpen in. *Inscherpen*, the Dutch would say. Education according to this conception must not be vague or indefinite, but sharp and concise. So definitely was this idea of conciseness conceived of as essential to education, that to the view of Scripture, to teach meant actually the same thing as to express something clearly and sharply to the understanding of the child.

The question, then, is, what must be taught according to the words of our text? What is the material of this instruction? And our text tells us: "Teach ~~them~~ unto they children." In the words immediately preceding our text the man of God says to the people: "And ~~these words~~ which I command thee this day shall be in thine heart." In our text he refers, therefore, once more to ~~these words~~, and he enjoins the children of his people that they shall also teach them to their children to the seed of the covenant. Nor is it difficult to find out what is really meant by "these words". They simply refer to the law of the covenant-God, as has been delivered unto Israel before, and as is now repeated by the man of God summarily, as they are about to enter the promised land, and as he is about to leave them. All the precepts of Jehovah the parent must teach definitely and concisely to his children. And these precepts are again expressed in principle in the fifth verse of our chapter where the prophet says to his people: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." In brief, Scripture, here as well as throughout, knows but of one kind of actual religion. It is the religion of obedience. And again the Word of God knows of but one kind of obedience, it is the obedience from love. Obedience and love are for that very reason often used promiscuously in Scripture, seeing that they may signify the very same thing, and the one without the other is inconceivable. For this reason, it is to the obedience of God's covenant-

people, that the man of God refers in the text. The natural man does not know the love of God, for his mind is enmity against God, and he walks in darkness. But God's people, the people the man of God is here addressing, have been saved and redeemed by the power of His grace. They are once more His covenant-people. God cleansed them and forgave all their iniquities. God delivered them and formed them to be a people unto Himself. He spread abroad in their hearts a new love, the love of God in Christ Jesus. In that love they must obey the Lord their God and keep His precepts. This obedience must be an obedience from the love of their whole heart, with all their mind and soul and strength. For mark you, Scripture knows of no division of our life, one part for the exercise of this obedience in covenant-love and another part entirely separated from that love. The Christian possesses but one life. And that whole life must be consecrated to the Lord his God, who redeemed and delivered him. In other words, all the time and everywhere in the midst of the world or in the Church, in the home or in society, he must reveal himself from the principle of the new life he received from his covenant-God by grace. Thus we promise and confess it in our Baptism-Form so beautifully and truly, when it says, that our part of the covenant is, that we love the Lord our God with all our mind and heart and soul and strength, and walk in new obedience before Him. To know, therefore, and to keep the precepts of the Lord our God and to acknowledge no other precepts than His, that is our covenant-religion. But if this is true, then it is also clear, that we must teach these precepts and none other to our children. For the Lord established His covenant with us and our children in the line of generations. With us and our seed the God of our salvation raises His blessed covenant. We and our children are His covenant-people. And, therefore, very logically the man of God comes to this

injunction: "And thou shalt teach them unto thy children." In all our life, at home or at large, in the Church or in the world, we have to do with the precepts of our God and we acknowledge but one Lord. These precepts are the rule of our thinking and willing, of the life of the soul and of the body, our guide according to which we desire by the grace of God to walk in every sphere of life. But then, it is evident, that also these precepts must constitute the subject-material of all our education, and that it is quite impossible to conceive of any sphere or branch of instruction from which these precepts of our God may or can be excluded. If, therefore, you ask What, according to Scripture, must be the material in which our covenant-children are instructed? We answer without hesitation: The precepts of the Lord our covenant-God with relation to every sphere of life.

II. That such is actually the conception of the words of our text is evident. Let us ask the question: How much time must be devoted to this instruction in the law of the Lord? A few hours, say, every day? Or must this instruction in the precepts of Jehovah perhaps be limited to the Sabbath-day? Shall we transfer the burden of this injunction to the preaching in the church and to the Sunday-school? And is it sufficient, if in addition to all this the children receive an hour's instruction in the precepts of the Lord in catechism during the week? Listen. The text says: "thou shalt talk of them (these precepts) when thou sittest in thine house and when thou walkest by the way, and when thou risest up and when thou liest down." Now, this is expressing the thing figuratively, but, very concisely and unambiguously. It simply tells us that we must instruct our children in the precepts of the Lord all the time and everywhere, in the home and outside of the home, and that there is no education that has nothing to do with the law of the Lord. That is simply all. Always, in the home and out of the

home, from morning till evening, Israel must instruct his seed in these precepts of Jehovah. There was nothing else for the young covenant-child to learn outside of that law of God. Nothing else might the parent-teacher have in his mind but to instruct the child in that law. And, therefore, it is perfectly clear, that our text deems the instruction in that law all-sufficient. That does not mean that the young Israelite might learn nothing but the law of the ten commandments, learn nothing but how to sing the songs of the fathers, how to celebrate the solemn feasts, and how to bring his sacrifices and tithes. No, the Jew of old did not know of such a narrow conception of religion and of the law of God. But it meant that the Israelite, always and everywhere, had to live according to the will of God, and that for every sphere of life he had to teach his children those same precepts.

Notice, in the second place that all this time, the parent is held responsible for the training of his children. Moses does not at all address the congregation of the people of God in general, but emphatically he speaks in the singular. He addresses the individual parent. Thou shalt teach them unto thy children. Thou shalt talk of them, etc. Education is therefore, the duty of the parent and of no one else. And this stands to reason. In the first place there is no one that has more right, more God-given right to the child than the parent. Education determines to a large extent what the child shall be in the future. How it shall think and act. And surely there is no one that has more right to determine this than the parent. But especially is this so with the covenant-parents. They are the believers, and they are the ones that are held responsible, and that express the promise before God and His congregation time and again that they shall see to it that the children are educated according to the doctrine of the covenant. They, therefore, have the duty to educate their children, and no one else

has that obligation as they have. The parent according to the words of our text must educate his children always and everywhere, in the home and outside, from morning till evening, in the commands of the Most High. It is, therefore, not true at all that the parent can educate his children at home in the precepts of the Lord, and that he can excuse himself for the rest and say that he can do no more, that he has fulfilled his duty, and lived up to his promise. No, that does not at all finish his task. The parent must also educate his children outside of the home. In the catechism and in the school, on the street and in every other place, it is the parent whose duty it is to educate his children. He may perhaps perform that duty through someone else, that is his servant, but that does not make any difference. Not the teacher, private or public, has any duty regarding your children, the duty to educate them is yours, and it can only become the duty of the teacher, by your employing him.

And from this follows in the second place that you are responsible for all that your child is taught. It is not thus, that you are responsible for what it learns directly in the home, and someone else for what it learns in the school, and again someone else for what it learns in the catechism and in the Sunday-school, but you are responsible always and everywhere. Not as if these other persons that teach your children have no responsibility. Surely they do. But their responsibility is entirely different from yours. You are responsible for all that your child is taught, responsible before God. Of course, we realize that this was far easier in the time of Moses and the children of Israel than in our modern times. Life was so much more simple. The parent was not so busy from morning till night, that he could find no time to personally instruct his children in the precepts of God. And life was not so complicated, not so exacting, the child did not have to learn so much, all

things were more simple that they are today. And for that reason the education in the home was either the only or the main education the child received. And the parent could realize directly his responsibility for the instruction of his children. But this is now entirely different. The parent, at least the father, is not at home from the time that he rises up till the time that he lies down, the mother is too busy or at least often makes herself too busy if she is not, and time for direct instruction by the parent is actually insufficient. Besides, if the parent did have just as much time as the Israelite of old, he would not be able to instruct his children in all the necessary branches of education. And the result is that we have now the school, the catechism, the Sunday-school, where one person systematically instructs many of our children at the same time. Especially in the school the child receives the lion-share of his education. The school it is that trains the child, that practically shapes him, and the words of the teacher have more authority for him than any other. And the result is that we begin to feel and to act more and more as if we were not responsible for that part of the education of our children. And that is a mistake. All these institutions are merely extensions of the home, the teacher is merely the servant of the parent, and even as the boss always remains responsible for the job his servants perform, so the parent is absolutely responsible for the education of his children by the teacher. The parent, also now, must instruct his children in the precepts of the Most High, always and everywhere, for those precepts control our entire life. And if the teacher, the parent employs, cannot reasonably be expected to do this, it is the parent that is and remains responsible for that instruction. And thus it is with the entire system in which the child lives. From morning till night the parent is responsible. The literature the child reads, the places he

visits, the friends he associates with, the recreation he enjoys, in a word, the entire sphere of his life, must be dominated by the law of the Lord, and the parent is responsible that in that sphere the child is trained and very definitely instructed in the commands of the Lord.

Let us apply this for a moment. How is our instruction in comparison with this injunction? How is it in our homes? Are we obedient in this respect? Are we talking about the precepts of the Lord, when we rise and when we lie down, so that our children hear them? No, that does not mean, that we do as a certain doctor told us not long ago, his father always did, who said nothing to his boy but: "Johnnie, Johnnie, think of that never ending eternity!" from morning till night. No, that is sickly. Surely, it is good also that we early impress our children with the truth that time is short, and that eternity is coming, but the fear of eternity must not become the principle of their religion, for that is absolutely wrong. No, but do we speak of the precepts of the Lord in the good and healthy way, so that our children learn from us definitely, how they must walk in the way of the covenant? Do we ever talk with them about their baptism? Ever speak to them about the joy of the assurance that they are covenant-children, but also of the heavy responsibility that because of that covenant rests upon them, to walk in the way of the covenant? In a word, do your children receive the impression in your homes that the precepts of the Lord are dominating there? Or are material things predominating, perhaps the one thing that receives attention? Do you, when you are with your children, perhaps leave them alone and read the newspaper? Or talk about parties and picnics and outings and automobile rides, and nice dresses, or about the homely face of the new neighbor-lady, about the new hats you saw in church, and the faults of brother so and so. In a word: what is the sphere in

which your children live in the home? What is the literature you allow them to read? Is also that literature based upon and permeated by the precepts of the Lord? Where are your children when they are not at home? Who are their friends? Is this entire sphere such, nay, I will not say that they gradually drift away from Christianity in general, but yet such that they become alienated from their own church circle? Remember, it is you that are responsible as parents, from morning till night, responsible that your children are instructed and brought up in the precepts of the Most High.

And how is it when you walk by the way? In other words, how is the education of your children outside of your home life? Do they come to catechism regularly? And when they come are they well prepared? Are you co-operating with us also in this respect? Especially in respect to our young people, and still more especially in respect to our young men, I would urge you: See to it that they are educated in the precepts of the Most High. And to some of you directly, I would come and remind you of the fact that Catechism again starts. Some of you, alas, already are old enough to assume your own responsibilities, and still you have not confessed your God as your personal Lord. Remember, we expect you in the class. Do not withdraw yourselves from the influences of the precepts of God. And finally, parents, how is the education of your children in the school? Oh, I hear many of you say, as you have also told me when we visited you in your homes, the education in our public schools is good enough! According to what standard do you call it so, my brother and sister? According to the standard of the Word of God? God tells us that in the home, and without, the children must be instructed in the precepts of the Lord. And that no one but you is responsible for this education. That this education in the commands of the Lord must not be vague, but must be pointed and definite. I ask

you this morning to go to your God and honestly tell Him, that you are living up to this precept in this respect, and that your child is educated, not once in a while, but from morning till evening, and everywhere, in the precepts of the Lord. No, we need not talk about our public schools. But you know as well as I do, that they receive no covenant-education, that they cannot receive a covenant-education in those schools. And, your children must have a covenant-education and nothing less. For this is the injunction in the words of our text, that in the home and without, from morning till evening the children must be brought up in the precepts of the Lord for every sphere of life.

III. But, I hear someone remark, this command was given to Israel of old and not to the people of the New Testament. Many laws and commands are given in the Old Testament that are obsolete, that are not at all applicable to the days of the new dispensation, and this is one of them. And we, of course, frankly admit that the first statement is true. There are, indeed, many laws given in the O.T. that have no direct value, no binding force for our day. But it is not true, that commands as we have discussed one this morning also belong to that category. This temporal and passing character of the O.T. laws is true only of those that applied to the particular dispensation of Israel, in their religious and civic life. There were laws regarding their religious life, laws regarding sacrifices and feasts, that have passed away with the coming of Christ, that have lost their binding force, when the Lamb of God was sacrificed on Golgotha, and the veil rent in twain. There were also laws that applied to the particular civic life of the theocracy of Israel, and also they have lost their particular force with the passing away of Israel as a nation. But this is not true of those laws that dealt with general subjects, that gave precepts in regard to life in general. And such a subject is the subject of education. The education of our

children is not something that applied to Israel alone but that is general in its character. And what is more, the basis of this command is not found in something that is applicable to Israel alone, but that holds as well for the people of God of all ages.

In the first place, we find that this command is based upon and brought into direct connection with the covenant-relationship of the people of God. God has established a covenant with Israel as a nation, thus the man of God has told them in the chapter preceding ours. In that covenant God had promised to bless them and to give them Canaan for an everlasting possession. But He also had His demands. The people had received blessings from their covenant-God. He had delivered them from the house of bondage, and He would give them the land of promise, but there was also another side. The people were in duty bound to walk in the way of the covenant and to love the Lord their God with all their heart, and with all their mind, and with all their strength. And from this same covenant obligation follows also their duty to educate their children, always, in the fear of the Lord, so that also they may know His precepts, understand their covenant-relation, and learn to walk in the way of that covenant that God has established with them.

In the second place, the general character of this covenant-education is based upon a general principle also. It might be remarked, as we have heard it so often that instruction in the law of the Lord is sufficient if it is given in the home and in the catechism, in the home and in the church, but that school education has nothing to do with it. And again upon the basis of Scripture this must be denied. The principle of such a statement is wrong. God told His people of old that they should educate their children from morning till night and everywhere in the precepts of the Lord And why? Because

in the immediate context we read that the Lord our God is one Lord. He is Lord, Lord over all. Lord over every sphere of life. His precepts cannot be excluded from any sphere. Therefore, Israel had to educate his children only in His precepts. Not in one part of life the precepts of the Lord, and in another part these precepts excluded, but in all life, these precepts acknowledged. And thus also with our preparation for that life. Not the precepts of the Lord in one part of the education and another part nothing to do with this law of God. But all our education permeated with the precepts of the Lord. And this holds true today as well as in the time of Israel. Because the Lord our God is one Lord.

Also we are a covenant people. Every time when we come with our babies before God and His congregation, we confess that we have an eternal covenant of grace with God. We confess, that in that covenant God gives to us and to our children all the blessings of salvation, we confess that also our children are really in that covenant of grace, that they are partakers of grace, that they are sanctified in Christ, that they are members of His body, that they are children of God, heirs of the kingdom and of the covenant. And every time we confess that it is our side of the covenant to walk in new obedience from true love of that covenant-God that has so richly blessed us. And every time you, therefore, promise that you will to the utmost of your power, teach your children the way of the covenant, and that you will help and cause them to be instructed therein. You see, that same basis still exists, the basis of the covenant, for we are a covenant-people. And upon that same basis we come to you with the same word of God and say: Ye shall teach them unto your children and talk of them in your home and outside of your home and everywhere. And since conditions are such that undoubtedly you will have to entrust a large part of your education to

others, there we again come to you and say: Send them there where you know that they receive a covenant-education, an education in the precepts of the Lord. Send them to our catechism regularly and do not neglect it, send them also to our Christian schools, where you know that they receive the education they must have.

And finally, also today, the Lord our God is one Lord. Also today He is Lord over all. Lord not only in the church, but Lord also in the state, Lord also in social life, Lord in our home life, Lord in the life of our education. And for that very reason, also today His precepts are valid for every sphere of that life. But if this is so, then it is also clear, that the child must learn to see and honor those precepts, for all those spheres. And that those precepts must form the very basis of education. Religion must not be something that is added to our life, but it must be the heart of our life. Religion must not be something that is added to our education, but it must be the heart of our education, the precepts of the Lord must be the basis from which our entire education must proceed. And, therefore, we come once more to you upon the basis that the Lord our God is one and only Lord over all, we come to you as your pastor, anxious about your spiritual welfare, anxious that also your children shall be educated in the fear of the Lord, and enjoin you to be faithful, in the home and to talk of the precepts of the Lord to the children God has given unto you, from morning till night, definitely and sharply, to be faithful in regard to the catechism classes that are presently to begin again for the coming season, faithful in regard to the education the child receives in the school, and to send them to that school, of which you are certain that they will receive a covenant-education. Then we have hope, also for the future. For then we have the promises of God for His faithful covenant-people that He will continue to bless us and our children, as

His people, and we shall walk before Him in childlike obedience, subjects of His kingdom, in the home, in the church, in

society, and in the great land in which God has given us a place, acknowledging His one and only Lordship.

CREATIVITY AND THE REFORMED CHRISTIAN TEACHER

by Agatha Lubbers

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Preponderant sections of the professional literature written to stimulate teachers and to influence their thinking discuss and advocate either creative teaching or the teaching of creativity. I remember one of my college professors in the education department of Calvin College who insisted that every teacher must be an artist, and that an essential task of each teacher is to develop unique teaching procedures and original teaching materials. This undoubtedly can be considered a vital form of creativity.

The task of this paper is as follows:

1. To present a Biblical definition of creativity.
2. To present some ideas that will assist in the understanding of the cultivation of the creative mind.
3. To discuss some of the implications for teaching creatively so that creativity and imagination will be stimulated in the student.

I. The Biblical Definition

The Scriptures begin in Genesis 1:1 with the explicit and simple statement: "In the beginning God created the heaven and the earth." In order to present the Scriptural teaching concerning creativity

and the fundamental idea of creation it will be necessary for us to examine briefly this universal concept and this Scriptural truth.

There is a difference of opinion among Reformed scholars on one of the fundamental questions posed by the basic truth of creativity. There are those scholars within the Reformed and Christian academic community who insist that man's ability to think and to develop ideas and material objects is rooted in his being created in the image of God.

Although this idea has some appeal because man is different from the animals, it is my opinion that such thinking is not correct. Such thinking is rooted in a concept which speaks of the image of God in man in a wider and a narrower sense. The Reformed Confessions and the Word of God do not refer to the image of God in man as being represented by man's rationality and his intellect. Man, as an **image-bearer**, thinks and wills but the Scriptures and the Confessions denominate the image of God as consisting in "true righteousness and holiness" so that man "might rightly know God his Creator, heartily love him and live with him in eternal happiness to glorify and praise him." From that righteousness and holiness man fell and became instead an **image-bearer** of the Devil. It is from that depravity that the first Adam and all the elect had to be saved. In the sending of the second Adam, the Lord from heaven, our Immanuel, God with us, we are saved and have received

again the image of God. Only through the grace of God in Christ is this image restored in the elect. Paul says in Ephesians 4:23-24:

And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

A more detailed study of this problem by this writer can be found in the syllabus, *A Writing Program for the Covenant Child*, Federation of Protestant Reformed Christian Schools, 1972, pages 72-79.

The terms which need to be understood are "creative" and "creativity". These terms infer productivity and the ability to originate. Someone who is uncreative is likewise unproductive. The terms also imply something new or original rather than something imitated.

"In the beginning God created." God, by the word of His power in Triunity, gave to everything its form and content. The very form of the creature expressed the content of the creature. Adam, who was the king of Creation under God, had the prophetic power and knowledgeability so that he could understand immediately without specific instructions the creatures he was called to name. Adam could read the symbolics of creation and could express it "creatively". He was not imitating other men. He knew the names of the creatures. This was the Logos a Sarkos, (Word without Flesh in Creation prior to the Incarnation) of John 1:1-10. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men..." Adam saw the Word of God in all creation even though he did not yet see the Logos en Sarki (the Word made Flesh that came to dwell among us, i.e. the Incarnation) of John 1:14-18, and I John 1:1. This was the Word that was first promised to Adam and

to Eve in Paradise (Genesis 3:15).

Natural man does not see the Word in all things. He does not see Logos a Sarkos; i.e., he does not see the Word of God in creation. (Cf. Romans 1:18 ff. and John 1:10.) He holds the truth, but holds it in unrighteousness. As a result of his unrighteousness, "he changes the glory of uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." (Cf. Romans 1:22.)

The basic Scriptural term for creation in the Hebrew language is Bara, which means "to create", "to form", "to fashion", or "to prepare". Hebrews 11:3 says "...the worlds were framed (made thoroughly fit) by the word of God so that things which are seen were not made of things which do appear." Rev. H. Hoeksema in *Reformed Dogmatics* gives the following as a basic working definition to understand creation. "Creation is that act of the almighty will of God whereby he gave to the things that were eternally in His counsel existence in distinction from Himself." (Cf. page 171.)

There is another word in the Hebrew which is Asah. This word permits greater variety of application and is perhaps the word for the Reformed Christian to use when he speaks of the "creative" acts of men. Man as a rational, thinking, imaginative person is not like a bird who always makes the same kind of nest, or like the mole who always bores the same kind of channel through the earth, or like the beaver who can be identified by the dams which he builds. Man has the ability to structure things differently. He does not operate according to a set of instincts. The Hebrew word Asah teaches this because it contains the idea of cultivating, dressing, trimming and culturing.

There are, therefore, Scriptural directives for the Reformed Christian thinker to follow. Likewise it is obvious that the creative thinking, the creative working, and the creative writing of man

is not of the same kind of forming and fashioning that God did in the beginning and which He continues to do in His providential control of all things. God is the Creator and man is a creature with limited "creative" powers. Man does have God-ordained responsibilities and God-given abilities which cause him to till and culture the earth; i.e., to be busy in all the arts and sciences, but man is not The CREATOR of all things."

This means that as an image-bearer of God who has been recreated in Christ Jesus, (cf. II Cor. 5:17ff.) redeemed man has the calling to work creatively and imaginatively in the cosmos of God. He does not sit down and wait until the New Jerusalem and all of its culture appears nor does he attempt to establish by his own efforts that New Jerusalem here and now. He works with the imaginative and creative powers God has given to him as a recreated and reborn image-bearer in this present creation. He does this to the glory and praise of God's sovereign grace.

II. The Cultivation of the Creative Mind

I begin to hear rumblings. These disturbances indicate to me that you are perhaps saying, "This all sounds very good in theory but how does one put these Scriptural principles into practice?" I am being urged, therefore, to climb down from my "ivory tower" and propose ideas on the actual cultivation, the stimulation, and the development of the creative mind.

Implied is the thought that the creative mind can be cultivated and developed, or that man's mind can be cultivated and stimulated to become creative. Robert F. DeHaan, chairman of the department of psychology, Hope College, Holland, Michigan, and Havinghurst, professor in the department of education, University of Chicago, write the following in the book *Educating Gifted Children*, p. 166.

Creativity is something that can be taught. It is also something that

can be discouraged and allowed to atrophy. Since creativity can be taught, it is important for educators to put their minds to the task of developing it in every child but in particular in the gifted child.

Several years ago I discovered J.N. Hook's book entitled *Writing Creatively*. In the course of reading his discussion of the subject I discovered that Hook believes that; 1. all writing is creative, 2. no writing is creative, and 3. some writing is creative. These seemingly contradictory statements when elaborated will possibly have more clarity.

Hook suggests in the first place that every kind of writing is creative because something comes into existence which did not previously exist. Hook further states that no writing is really creative or originative because there is nothing new under the sun. No new matter is created and none is destroyed. Any piece of writing is only a collection of old thoughts, old emotions, old images, old words, old grammatical forms. Hook finally asserts that some writing is creative in the sense that it is more creative than is other creative writing.

The ideas and opinions of DeHaan, Havinghurst, and Hook intrigue me. I do not mean to suggest that I agree in every sense of the word with these men but I appreciate some of their emphases. Nor do I mean to infer that the teacher must worry or become frantic if everything that he or child does is not original. In most cases this is impossible. I do believe, however, that the teacher has the responsibility to stimulate and not to stymie the creative and imaginative genius which resides in the child.

I submit that when one believes that people are creative this means that there resides in the child some latent talent which needs stimulation and encouragement. The creative writer is one with the talent for affectively using words. The creative mathematician thinks originally and perhaps originatively in the world of

mathematical ideas; he has a logical and inventive mind. The creative scientist has mastered a body of scientific ideas and is able with these ideas to create and develop previously unknown scientific concepts.

Not everyone has the talent to be creative in the same way. Some are creative in the plastic arts, others are creative with the brush and the pallet, still others are creative with the pen and pencil, and there are those who are creative with the camera and other photographic equipment. In a certain sense of the word this talent for creativity is hereditary. More properly, of course, it is God-given but one's environment can certainly stimulate or can stymie the development of these hereditary God-given gifts.

These gifts we say come from God. God is the great artist. He is the great writer. He puts his thoughts into Words. The created works of God are His Words. His creative Word is the cosmos, the wonderfully created whole of heaven and earth. (cf. Heidelberg Catechism, question 26-27.) Man can write and man can paint and man can sculpture. Man can put this creation into human word and into human form. But the words and the forms are God's creation which man discovers or perhaps uncovers. Man is in the workshop of God and selects from God's infinite store of thoughts and forms a few of his own fashions and frames. Adam did this relatively well according to the Logos in Creation and the Logos in his mind before the fall.

But man fell. Fallen man does not read the Logos in all creation. This truth needs emphasis and repetition. He keeps the truth down in unrighteousness. He suppresses the truth. (Cf. Romans 1:18 ff.) Man changes the truth into a lie, Romans 1:25. The light that is in fallen man, as he is by nature is darkness. (Cf. Matt. 6:22-23.) The **Canons of Dordt**, Heads III and IV, article 4, teaches that

there "remain in man since the fall only glimmerings of natural light, whereby he retains some knowledge of God, of natural things, and of the difference between good and evil, and discovers some regard for virtue, good order in society, and for maintaining orderly external deportment. But so far is this light of nature from being sufficient to bring him to a saving knowledge of God, and to true conversion, that he is incapable of using it aright even in things natural and civil."

Fallen, natural man is a depraved sinner and commits the sins which originate with his spiritual father, the Devil. Satan is the father of the lie. Jesus speaking to the depraved Pharisees says: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. John 8:44"

Fallen and totally depraved natural man does the works and speaks the lies of Beelzebub, whose image he bears. Fallen man does this also in all of his creative and imaginative working. Many passages of Scripture declare this. "Genesis 6:5; And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "Genesis 8:21: ...for the imagination of man's heart is evil from his youth...." Fallen man fashions the forms and seeks in the hope that he might feel after God and find him. (Cf. Acts 17:27 ff.) All he accomplishes, however, is the acknowledgement that he is a creature dependent upon God and existing because there is a God. In Ecclesiastes 3:11 we read that God has "...set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." Even the pagan poets of Paul's day said: "In him we live and move and have our being." (Acts 7:28.) This is not the

knowledge of love in Christ. It is not the certain knowledge and hearty confidence of faith. It is that formal knowledge which every natural man has so that he is inexcusable before God. (Cf. Romans 1:20.)

The creative and imaginative qualities in man have caused men of every age to produce their artists. Soon after the fall men had become skillful in music and were artificers in brass and in iron. Men wrote their poems and praised themselves rather than the God who made them. Solomon, the inspired writer of Ecclesiastes writes that it is vanity because it contains nothing but the deep aspirations and ideals of humanism. Men served the creature and not the Creator. (Cf. Genesis 6:19 ff. and Romans 1:25.) God was not in all their thoughts. Although they employ His forms and His symbolics, they cannot know Him, and they cannot will to know Him. Natural man is like the rebellious child who sits in His father's lap and slaps the very father, who holds him and sustains him, in His face. This describes the fundamental spiritual content of the creativity of all those who do not possess the mind of Christ.

Christian creativity also presupposes a creative mind. The Christian creative writer, creative mathematician, or artisan is described essentially in question 32 of the **Heidelberg Catechism**. The Christian is radically different because he is a new man. The writers of the Catechism echo the Scriptures when they say that the Christian is one who is a partaker of Christ's anointing. The Christian has been changed into the image of his Lord Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. II Corinthians 3:18." The Christian has been recreated and therefore his creativity is characterized by a basic attitude which is not carnal, sensual or devilish. Paul in II Corinthians 10:5 writes that he is busy

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

Nonetheless creaturely creativity remains a natural talent and requires a creative mind. Not every Christian has the same talents and skills and will not be equally successful in his ability to produce new concepts and new forms. He will not be equally successful in formulating original sentences and unique thoughts. The natural talents must exist. They are the prerequisites but these talents given by God must be developed by the individuals to whom they are given. It is the "capital" wherewith a Christian is able to labor and fulfill his calling in this creation. Solomon says in Ecclesiastes 3:22, "Wherefore I perceive that there is nothing better, than that a man shall rejoice in his own works; for that is his portion...."

The creativity of the Christian is sanctified. This means therefore that the Christian writer is a sanctified writer. He writes words "seasoned with salt." (Cf. Colossians 4:6.) In Ephesians 4:29 Paul says "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

This is not only a directive for the new man in his conversation, but it also refers to what flows from his pen, or is struck from his typewriter. In all the forms of literature and in all the forms of the other kinds of creative arts, it must be for edification; i.e. to build up in the knowledge of God. It must not be the "peeping and muttering of wizards" referred to in Isaiah 8:19, and Isaiah 10:14. The Christian, who creates, is one who is the light of world, the salt of the earth, a city on a hill top. Man must read and study the good words and works of Reformed Christian artists, and authors, who glorify their Father in heaven.

Creative activity for the creature is not easy. The creation of a poem, a novel, or the painting of a picture does not spontaneously and automatically happen. Creativity when viewed formally therefore for both the Christian and the infidel is hard work. Thomas Edison correctly said that "Genius is one per cent inspiration and ninety-nine per cent perspiration." A person must be willing to think; he must be willing to exert himself; he must be willing to sweat. Creativity likewise implies questioning. The creative person, especially the writer, asks the question why? Creativity furthermore demands that one see relationships among all events of his life and the tangible objects he contacts. He must be willing and able, therefore, to assemble, to reassemble, to add, to arrange and to rearrange. Creativity sees the end in every beginning and the beginning in every ending. To work and think creatively one must possess the largeness of soul that is stimulated by a sensitivity to the values and the events of life. For the Christian this is a God-fearing sensitivity and not merely a humanistic or moralistic kind of sensitivity. This psychical comprehensiveness is stimulated by having the windows of one's soul swung wide open to the varieties of experience. The creative person breathes deeply in the invigorating breezes of a fertile environment. The creative person feels free to vent his reactions and express his responses to the varieties of experience and the multitudes of stimuli that affect his soul.

It is at this point that the importance of the Reformed Christian teacher comes into focus. A teacher conscious of his responsibility before God to his students will attempt to understand the creative process, will attempt to understand and refine his own performance, and will attempt to develop his own abilities so that he can stimulate such creativity in his students.

III. The Implications For Teaching Creatively So that Creativity and Imagination will be Stimulated in the Student.

I am convinced that the Reformed Christian teacher has the calling before God to teach creatively and imaginatively so that the Christian student will be stimulated to be creative and imaginative. The teacher may not stymie creativity although he will not let this creativity run rampant. The problem of sin remains. The regenerated Christian student is dead to sin but even within the covenant student sin is not dead. Sin has become exceedingly sinful. In Romans 7:9, we read, "I died but sin revives." The sinner must be retrained. There is a proper and healthy tension which the Reformed Christian teacher must recognize and must utilize. (Much more could be said about this important topic but this is a subject that demands a separate paper because the topic is basically "Censorship and Its Proper Role.")

In order that the teacher may stimulate creativity and so that he can influence the imaginative process, he must understand the creative process. Harold Rugg, a professor in the Columbia School of Education, in the book *Imagination*, 1963, and DeHaan and Havinghurst in *Educating Gifted Children*, discuss the creative process. Both of these sources state that there are fundamentally four stages in the creative process.

1. **The first is the period of preparation.** This is a period of baffled struggle during which time the person struggles with a concept or idea. It is during this time that the artist has experiences which can be compared to those described by Stephen Spender, 20th century British poet. He says concerning the making of a poem, that it all begins with "a dim cloud of an idea which I feel must be condensed into a shower of words."

2. **The second period or stage is that called the interlude or period of incubation.** During this time the worker appar-

ently gives up, pushes the problem back, down, or even "out of the mind". Here it is left for the subconscious to work upon it. Elizabeth Goudge in *The Dean's Watch* has Isaac Peabody, the watchmaker, say, "...Like all creators, he knew well that strange feeling of movement within the spirit, comparable only to the first movement of the child within the womb, which causes the victim to say perhaps with excitement, perhaps with exasperation, or exhaustion, 'There is a new poem, a new picture, a new symphony coming....' "

3. The third stage is one referred to by many writers as the time of a sudden unexpected "flash of insight." I think we have all experienced this in some limited degree. Ideas or concepts sometimes won't come into existence. A problem has been thoroughly analyzed but concepts and ideas cannot be synthesized. One goes to bed for the night and the next morning the problem is clarified or possibly better yet the problem is solved. What happens, however, in this third stage rarely happens unless there has been as the French mathematician Hadamard suggested, "a tenacious continuity of attention." This "tenacious continuity of attention" happens both consciously and subconsciously. Newton, when asked how he came to his discovery of the law of universal attraction, replied, "By constantly thinking it over." Whitehead said in describing the "flash of insight" which came after a long and disheartening period of confusion, "There is a state of imaginative muddled suspense which precedes successful inductive generalization."

Rugg in summarizing the "flash of insight" says, "I say, therefore, that the 'flash' will not occur unless the mind, conscious and unconscious, has been stored with a rich body of percepts, images, motor adjustments, and concepts that are pertinent to the new concept struggling to be born."

We do not merely apprehend the conditions and premises of a problem, drop it conveniently into the well of the subconscious, go to bed, sleep, and wake up the next morning with the problem solved. It is not that easy. It takes work and struggle. Then the "flash of insight" may come.

Brewster Ghiselin in *The Creative Process*, p. 6, 1952, quotes Anton Chekhov who confirms the importance of concentrated thought as follows: "...to deny that artistic creation involves problems and purposes would be to admit that an artist creates without premeditation, without design, under a spell. Therefore if an artist boasted to me of having written a story without a previously settled design, but by inspiration, I shall call him a lunatic."

4. Finally there is the period of verification during which the flash of insight is critically tested and reconstructed. It is during this period that the artist comes to a conviction of certitude. It is during this time that a mere event or happening becomes a recognizable experience. Dorothy Sayers writing in the essay "Towards a Christian Aesthetic" says, "He (the poet, or artist, A.L.) puts the experience into words in his own mind, and in so doing recognizes the experience for what it is. To the extent that we can do that, we are all poets. A 'poet' so-called is simply a man like ourselves with an exceptional power of revealing his experience by expressing it, so that not only he, but we ourselves, recognize that experience as our own."

For the Christian the period of testing and reconstruction of the experience would be marked by searching the Word of God. He would submit these ideas and constructions to the real touchstone.

We pause to note that for the Reformed Christian teacher the importance of the creative process means several things. In general the teacher is called to utilize the materials and methods

that will assist the student in storing the mind with events and percepts so that the student can image forth ideas from this stockpile during his creative moments. This is especially important for the teacher to remember as he selects reading and study materials for the student.

Furthermore the teacher should remember that if he is going to stimulate and promote creativity, he cannot be cruelly impatient. The artist must have time to work. Nagging won't help but genuine encouragement will be the best kind of assistance the teacher can give. This is difficult for all, and can be more difficult for some because it means that the teacher must "side-track" some of his own notions so that he can genuinely help and influence the thinking of his students.

The crowning results of this strenuous activity is revealed in the finished product of the artist. For each type of creativity this is unique. For the scientist there is the refined statement of the hypothesis. For the art of disciplined conversation the right question is asked. For the logician the crowning effort is evident when the correct premise is drawn. For the poet and writer the definitive word or phrase that was long sought has been discovered. For the painter or sculptor the inevitably exact proportion has been found. For the problem-solver the recognition or statement of the problem has been uncovered.

The teacher must therefore provide the environment and the opportunities so that creative thinking, creative writing, and other types of creative artistry will be advanced. DeHaan and Havinghurst indicate that the teacher can do this in a variety of ways. The following are some of these methods:

1. Brainstorming. Brainstorming can

"While a curriculum is a very important matter, I should never equate its importance with that of the faculty. A good faculty can squeeze a lot out of a poor curriculum, but no curriculum will rescue a mediocre faculty."

John H. Timmerman
Promises to Keep, p. 39.

be done easily in class. The purpose is to obtain as many ideas as possible on a particular problem in a short time. Quantity and not quality is the goal. Combination and improvement are also sought during the session.

2. Sensitivity to problems. In trips taken by the class students may be asked to list questions that occurred to them as a result of their observations. Another possibility is to use the "what would happen if..." lead for classroom exercises. What would happen if we had only three fingers? What would happen if the ocean dried up? What would happen if the air all over the world would become radioactive?

3. Ideational fluency. In addition to brainstorming some of the following assignments may be used to help students increase their flow of ideas.

a. List on a piece of paper all the uses you can think of for a brick. You will have five minutes.

b. If you were exposed to extreme cold, what things might bring you comfort? You may use an adjective along with the noun but do not use verbs. You may write for four minutes.

c. In how many ways can water be made to work for you?

It is relatively easy to analyze the creative process. It is more difficult to create the situation which will stimulate such creativity. The challenge for each teacher is to promote an atmosphere in which students will be stimulated to be creative.

A genuine concern for the development of creativity in the Christian can have important and lasting results in the Christian school; on the individuals in the school, and for the total Christian community.

THE NEED FOR CURRICULUM DEVELOPMENT IN MUSIC

by Mr. Gerald Kulper

Mr. Gerald Kulper is principal and teacher in the Protestant Reformed Christian School of Loveland, Colorado. He was the director of the workshop sponsored by THE FEDERATION OF PROTESTANT REFORMED CHRISTIAN SCHOOLS, which produced the Music Curriculum Guide in 1973. The article by Mr. Kulper served as the introductory essay in the Music Guide.

The main purpose of this paper is to point out the very real need for a sequential music program in our schools. In this paper I will attempt to arrive at a definition of music for the Christian by examining certain existing attitudes toward music, and by discussing what we at the summer workshop believe are basic requirements of music in the life of the pilgrim. The second part of this paper will concern itself with the need for a well-defined place for music in our curriculum.

What is music?

To answer the question "What is music?" is indeed very difficult. This is true for several reasons. In the first place, music is understood by some only in terms of what they hear on their radios and phonographs. Others look at music as a form of self-expression, or as a medium used to convey ideas to those about them. Still others go beyond the compositions and songs available and speak of the rippling of a brook, or the roaring of a jet airplane, as music. Others say that music is primarily a means for the Christian to glorify God.

Music, according to Webster, is the "art and science of combining vocal or

instrumental sounds or tones in varying melody, harmony, rhythm, and timbre, especially so as to form structurally complete and emotionally expressive compositions." Music in this sense includes that which we hear daily on our home and auto radios, at concerts, on phonographs, and through loudspeakers at work or in shopping centers. All types of music, rock music, classical music, jazz, and church music would fit into the above definition.

But the very existence of tones and the combination of them to produce what we know as music had its beginning with God. God created all things, and in His creatures He created the ability to make sounds which have come to be known as music. Man was given by God the unique ability to express ideas through music and the words which sometimes accompany it. The Bible speaks in many places not only of man praising God through music, but also of praise by all God's creatures. As with all the other gifts man has been given, he is to use the music in praise to God, thus glorifying Him.

The fall of Adam did not take away man's ability to express ideas through music, but instead made it impossible for fallen man to use this gift for its intended purpose. He has instead molded this gift to his own purpose, so that music more than any other art form is everywhere about us. The one-year old child can respond to the sounds of music, and all men, no matter what their intellectual abilities may be, react strongly to the music which they hear. Man has made music a powerful tool through which he can express tenderness and roughness, peace and conflict, or sadness and joy. Every phase of man's life and activity has

music as a part of it. He has written compositions for entertainment, work songs, play songs, fight songs, love songs, and devotional songs. He has exploited this part of God's creation to serve his every need and purpose.

But yet the child of God is in the world and he has this special gift to use. So special is this gift, that we are told in Scripture that there will be music in heaven. The church, beginning officially with the sons of Korah, has been a singing church. King David went through great pains to establish a place for music and musicians in battle, in tabernacle worship, and in his Psalms he often wrote words for the chief musicians that were to be part of the music used in the worship of God. The Israelites had their own harps which they hung on willow trees rather than obey their captor's demands that they sing for them a song. Jesus and His disciples sang a hymn in His last days on earth. The church-controlled medieval universities placed great value on the cantor who was to teach the church music liturgy. The cantor was, in fact, often second in importance only to the university head. During the time of the reformation emphasis was placed on the singing by all the congregation of the Psalms and hymns. And the church of today has a great heritage of music produced in the past for church use.

There are three basic requirements for music that is to be used by the Christian. Music must first of all be to the glorification of God. Secondly, music must be a means of speaking messages of comfort, courage, and exhortation to one's self. And finally, music must be a medium of teaching and admonishing one another.

Regarding the first requirement of music, that it must be to God's glory, there are many places in the Bible which point out this fact. Psalm 100:2 says, "Serve the Lord with gladness: come before his presence with singing." Also in Psalm 95:1-3 we read the following:

O come let us sing unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with Psalms. For the Lord is a great God, and a great King above all gods.

The last Psalm summarizes the idea of much of the book when we read in verse 6, "Let everything that hath breath praise the Lord. Praise ye the Lord." This music must then reflect God's attributes—His orderliness, His power, His majesty, mercy, and loving kindness. God is so great that we cannot know Him in all His power and majesty, but we are to praise him, and play of His might on the trumpet and cymbals, and of his beauty and lovingkindness on the harp. The use of music will not make God greater, but will serve as a medium or means through which the child of God can render glory to God by his singing and playing on instruments of music.

The second requirement of music is that it must be a medium of adoration, praise, thanksgiving, worship, and supplication, a medium of speaking to one's self messages of comfort, courage, and exhortation. In James 5:13 we read, "Is any among you afflicted? let him pray. Is any merry? let him sing Psalms." Psalms 13:1 and 2, and verses 5 and 6 also show that music was intended for this purpose:

How long wilt Thou forget me, O Lord? for ever? How long wilt Thou hide Thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemies be exalted over me? But I have trusted in Thy mercy; my heart shall rejoice in Thy salvation. I will sing unto the Lord, because He hath dealt bountifully with me.

By listening to and participating in the making of music, the child of God can have a new and better awareness of the presence of God and of all His great works. Scripture commands us to sing to God the provider in Psalms 13:6, 108:3 and 4, and in Psalm 147:7 and 8. We are to sing to God who does marvelous things according to Psalms 57:9, 98:1, and Isaiah

12:5. In Psalms 18:48 and 49, 27:6, 30:1, 59:16 and 17, and 144:9 we are commanded to praise God our Deliverer. These examples show that the child of God can find in Scripture material for any need he has or for expression of praise to God and His many works.

The third requirement of music is that it must be a means of teaching and admonishing one another. Colossians 3:16 states, "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." We also read in Ephesians 5:18 and 19, "and be not drunk with wine wherein is excess, but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Singing must create a bond among believers. This is done first of all in the congregational singing. Hebrews 2:12 speaks of this: "I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee." In connection with this, David appointed chief singers to prophesy in song (see I Chronicles 25:1 and 2, and Nehemiah 12). Singing of the law and of God the righteous judge in church certainly follows the commands quoted above from Colossians and Ephesians. Ministers often will choose songs for that very purpose, especially those songs following the reading of the law and the sermon. In another connection, think of the use of Christian carols as an expression of joy, or think of the comfort which can be derived by singing Psalms and hymns in times of sorrow.

Based on the above requirements we can say that music is a gift of God intended for His glorification, and consists of an active response of thanksgiving to God, and an active expression of praise by the believer. The focal point of all music is the glory of God and the edification of His

people here on earth. On the other hand, for worldly man, music is a response to man and his greatness, and thereby an expression of rebellion towards the creator and ruler of the universe. Music which the Christian selects will fit the above requirements, but worldly man does not concern himself with these.

There is, however, a place in the Christian's life for music written and performed by non-Christians. Think for example of Handel's "Messiah". The composer may or may not have intended the oratorio as God-glorifying, but this piece of music has comforted, strengthened, and encouraged thousands of Christians since it was composed. Think also of the power and majesty of "Finlandia" by Sibelius or the beauty of expression in the "Grand Canyon Suite". These are a few examples of music written and performed by non-Christians which can serve the Christian both in individual and collective worship and through which he can better glorify God. Most of the world's music, however, must be rejected by the child of God. The evil lyrics of rock music and of country music make clear the allegiance to the devil which is paid by performer and composer. But even the bulk of instrumental music of today is admittedly intended to arouse evil emotions, and to express the disjointed futility which exists in the world today.

The need for music in the curriculum

It would seem that based on what has been said in this paper about music in the Christian's life, instruction in music would have a prominent place in our curriculums. This, however, is not the case. The duty of the Christian school concerns the equipping of the covenant child for his life on earth as a pilgrim, being in the world but not of it. The school is working with children who have in them the inclination toward music and its various elements, and have the mechanics, ability, and the desire to produce music. All creatures

have this created in them, but man as image bearer has a special duty, not only to make sounds, but also to communicate by words the truth that God is great. Psalm 96 speaks of the "trees of the wood rejoicing." Isaiah 44:23 speaks of the lower parts of the earth praising God, and in Isaiah 55:12 we read of praise proceeding from the mountains and the hills. To these texts can be added what we find in Psalm 150:6; "Let everything that hath breath praise the Lord." Man's possession of breath naturally holds him answerable to God's command that He be praised. In Psalm 51:10-15, the Psalmist prays that God will create in him a clean heart and renew his spirit, so that his lips may be opened to sing of the joy of his salvation. And finally, in Psalm 104:33 we read, "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being."

The schools must do more than offer an opportunity for students to sing in the choir and play in the band; the school must do all it can to see to it that all the students are equipped to follow God's command in Psalm 150, namely that they are to sing and play upon instruments in praise to God. This must be done, as with the other subjects, with the constant teaching and reteaching of the elements of music, throughout all the grades. Only if this is carefully done will the student be able, by the grace of God, to direct his inborn love for music into a knowledgeable love for good music that is edifying for him and for his fellows. One reason that we teach math and reading is that the students will have to use these again and again in their later lives. Most children of God will have perhaps more association with music which they hear and have opportunity to sing than with any other things they may have learned in their school years. As has been pointed out earlier, music is all about us. If it is still said that there is no room in our curriculum for another extra "fringe"

subject, consider the following thoughts.

In the first place, man is given a spiritual mandate to praise the Lord in song through singing and upon instruments. God doesn't accept intentional sloppy singing, nor does He desire ignorant participation in music done in a careless manner, but this praise must be proper praise. The proper means and modes of praise, and education regarding selection of these means, is the responsibility of the church, home, and therefore of the school.

In the second place, as we have already said, God has equipped the covenant child with the talents and abilities for making music to His glory. The school must develop these talents, not just because they exist, but because they involve man's chief means of praise and adoration to God.

Thirdly, since music is an integral part of the devotional life of the children, and will continue to be so, the school affords an excellent place for group work in vocal and instrumental music. In the school, the students will be taught that all music must be to God's glory, and will learn that music does indeed give answer to many needs which arise in the life of a saint.

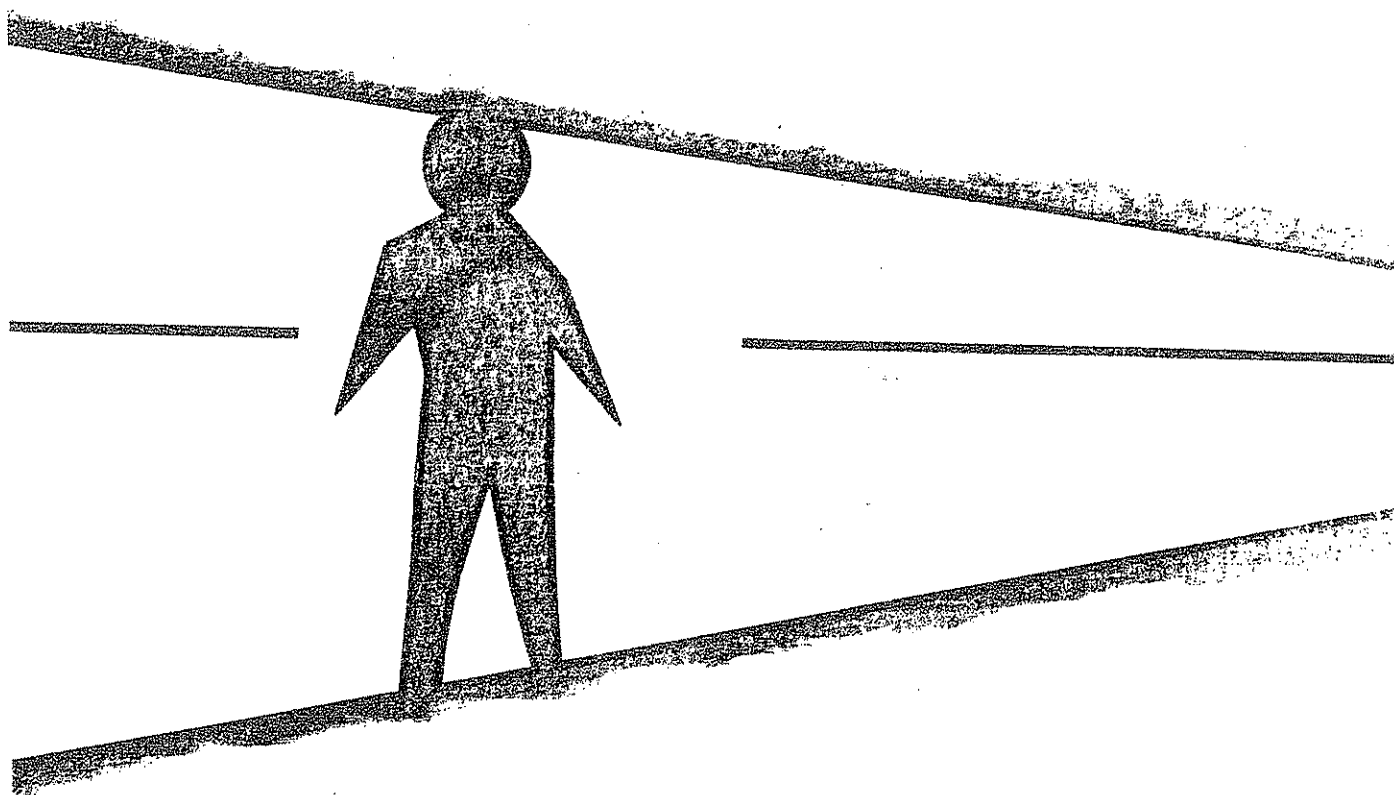
Fourthly, since music is all about us in the world today, the school affords an excellent place for group work in listening to a variety of music, thus enabling the students to become more discriminating in their choice of music. The student will most often enjoy the music which he hears and understands. The home and the school, therefore, must provide direction in the selection of a positive alternative for the music of the world to which our children are constantly exposed.

And finally, the church today has a great heritage of music. Much of this music is good music and fits the requirements stated earlier, but may be difficult for the average person to understand without some training in

school. In addition to this, much of modern hymnology, especially Romantic hymnology and what followed, should have no place on our radios, stereos, or pianos. Before the individual Christian can realize this, however, he must understand what music is, what music is proper for various occasions, what rules govern the composing of music, and especially he must understand that the music must be music that serves to better bring out the meaning of the lyrics. The student must learn to appreciate the good church music which we have. Our heritage includes many songs actually sung by the church

fathers in time of strife, joy, and uncertainty. It also includes songs which were added at the insistence of John Calvin and Martin Luther, who both prescribed definite time periods for music instruction in their schools.

It is our belief that the acceptance by school boards and faculties of the proposed curriculum outlined in the rest of this booklet, with review and revision, will better equip the covenant child to fulfill the mandate God gives him in Psalm 150, and to say with the Psalmist, "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being."



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