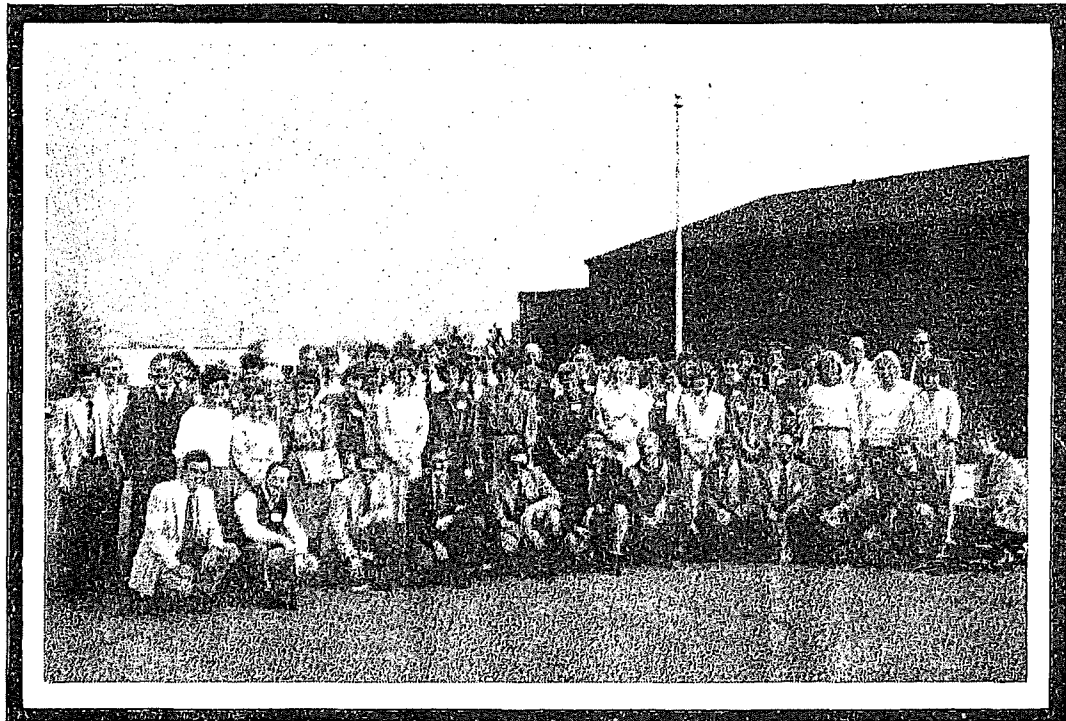
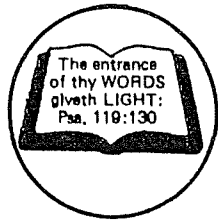


Perspectives

in Covenant Education



WINTER, 1987

TABLE OF CONTENTS

SPECIAL FOCUS	3
<i>Forty-one Years of Tuition</i>	4
FEATURE	6
<i>Out of the Mouth of Babes</i>	7 ✕
PARENTS' CORNER	10
<i>And They Taught Their Children</i>	11 ✕
VIEWPOINTS	16
<i>Preschool: YES</i>	17 ✕
<i>Preschool: NO</i>	18 ✕
CURRENT ISSUES	20
<i>Textbook Controversy Continues</i>	20
<i>Math Illiteracy</i>	22
BULLETIN BOARD	23
READERS' FORUM	27
FROM THE TEACHERS' LOUNGE	28
<i>When I Consider Thy Heavens</i>	29 ✕
BOOK REVIEW	32
<i>The Way Home</i>	

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STATEMENT OF PURPOSE:

Perspectives in Covenant Education is a journal regulated and published quarterly, in November, February, May, and August 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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To our readers,

Thank you!

Thanks for your support during the 1985-1986 volume year. We have been greatly encouraged by your moral support, in the many encouraging comments we've heard regarding our magazine; and we deeply appreciate the financial support, which has far exceeded our most optimistic projections. It's especially the latter that we wish to acknowledge at this time. When we open our mail for subscription renewals and payments we have come to expect a little extra in some of the envelopes, to help us get by on what has always been a shoe-string budget. But 700 dollars? Who would ever have looked for *that*, from a subscription list as short as ours? With the final tally at the end of the year, however, there it was! A genuine *surplus*! Augmented by an increase in revenue from a more than 30% growth in our subscription list during that same year, those gifts left the "Perspectives" staff with more money than was needed for publishing three issues of our journal in 1987.

So... what to do? Dinner at the Nineteen-Thirteen Room in the Grand Plaza for the "Perspectives" staff? That was defeated by a vote of 3 to 2. A week in the Bahamas for the editor-in-chief? ... 4 to 1 on that one. In the end, reason prevailed. Gifts that come from you to us, when they go beyond making provision for the maintenance of the status quo, will be used to improve the product that comes from us to you. In this case we have elected to give you *more* of the product — *four* issues per year instead of *three*, and for the same price.

The truth is that that's giving more than we're getting. We were therefore not a little apprehensive about committing ourselves to a 4th issue annually. Our mood however is upbeat. The Boards of several of our schools have graciously agreed to promote the reading of "Perspectives" by their buying a year's subscription for non-subscribing families in their respective schools. That is sure to help, and we thank them for it. Meanwhile, we are going to continue to try to produce a worthwhile magazine — that is, a magazine that addresses issues of interest in the Christian home and school community. (We plan soon, incidentally, to introduce a new rubric or two which we think you are sure to enjoy.) Not always are we as successful as we would *like* to be, or as serious about this as we *should* be, but we do insist that our purpose for publishing is, as we state on every issue's title page, to advance the cause of distinctively *Christian* education. Our aim in

A horizontal row of small square icons, each containing a different symbol or character.

In past issues of "Perspectives" we have focused on places and events. In this and in some future issues we intend to make people also the objects of our special focus. While we see this to be entirely proper, we do understand that it must be done carefully. The delightful couple we approached for this issue impressed that on our minds, too, when they expressed reservations first about being singled out at all, and then, more particularly, about being named. Their preference was to remain anonymous, in order that it might be clear beyond any shadow of doubt that the article was not a glorying in men. In their own hearts there was the firm conviction that all that they were, and all that they did, were by God's marvelous and free grace. Of credit for themselves, whether that be for being minded of spiritual things, or whatever, they wanted nothing. Only at our insistence did they at last agree to have their names appear — partly, perhaps, because they understood the ease with which anyone could, by the process of elimination, determine the identity of the family anyway, from the circumstances described. So, here they are — Dewey and Dena Engelsma. Much can be learned, we think, by a careful consideration of the difference between "their" day and ours. The things which we are so quick to see as necessities today were, not that many years ago, perceived to be the luxuries that they really are — luxuries to be enjoyed if and when the necessities of life (like school tuition) were provided for.

Winter, 1987

Forty-one Years of Tuition

By way of introduction, would you tell us a little about yourselves and your family?

Certainly. I would however like to begin by insisting that what has been accomplished in our life and family is due solely to the grace of God as He directed our lives. We have nothing in ourselves in which to boast. To God alone is all the glory.

But, to answer your question, we have been married now for close to fifty years. God blessed us with a large family. Our oldest child just passed his forty-seventh birthday and our youngest is twenty. For forty-one years we had children attending our Christian schools. Now, due to God's mercy, all of our grandchildren also attend Christian schools, for which we are deeply grateful to our covenant God.

For forty-one years in a row you paid Christian school tuition?

Yes, we did. The first year the tuition cost us \$112 a year. Forty-one years later we paid \$2,200 to send our youngest child through his last year at our Covenant Christian High School. Most of the years in between we had several children in school at the same time.

Forty-one years of tuition — that must have been an enormous amount of money!

We didn't keep track of how much we spent in all, so we'll never know how much it was. But both of us feel it was one of the best investments we ever made. We see the fruit of this investment almost every day in the lives of our children and grandchildren. We have to be careful not to think of sending our children to a Christian school in terms of a sacrifice. It's better to think of it as a blessed privilege given to us by our covenant faithful God.

Was there ever a time when tuition payments became a financial burden?

Not just once but many times we had to struggle to meet our tuition obligations. A couple of times we even borrowed money to pay off our tuition. One time when the tuition rate topped \$1,000 for the first time, we thought it was going to be more than we could handle. For

years I'd been working eight hours a day, five days a week, and I knew I wouldn't be making enough to pay \$1,000 a year. Yet at this time God provided me with extra work on Saturday mornings. It was cleanup work in the painting department. It was the dirtiest work available. I had to get up at 5:00 in the morning and usually I worked until close to noon. But it was work, and it provided us the needed funds to pay the extra tuition.

You even went so far as to borrow money to pay your tuition?

Yes, we did. Usually we borrowed it from willing relatives. Paying one's tuition should be a family's number one priority. It should be on the top of one's list of expenses, never on the bottom of the list.

Early in our married life we never thought of vacations. When they first came out with a week's vacation with pay, we took the week's vacation pay to help pay the tuition and then worked the 40-hour week for our regular wages.



Dewey and Dena Engelsma

What do you consider to be the chief value of our Christian schools?

That they are God-centered. We saw this in the songs that the children were taught. We saw this in the Christian instruction given in all the subjects by the Christian teachers God gave us. We rejoiced with tears in our eyes in the all-school programs which have become an annual event in our schools. By the way, those all-school programs are worth all the effort the teachers and students put into them.

We are often inclined to take our schools for granted. But that we must never do. When this begins to happen we tend to become less thankful for them. Already in the home we have to emphasize with our children that our schools are a gift of God. It's important that parents pray for the school and its teachers openly and often in front of their children.

Do you have any advice for our parents today?

The best advice we can give them is to keep their priorities straight. First things first. They have to be able and ready to deny themselves for Christ's sake and the sake of their children. They have to guard against being overcome by a desire for the pleasures and luxuries of this world. These are greater temptations today than when we were younger.

Parents should take an active part in the schools. They should be willing members of the School Board and the Ladies' Circles. They should attend the P.T.A. meetings, the parent-teacher conferences, and the programs given for their benefit, and visit the school whenever an occasion arises.

Finally, parents should be supportive of their school and their teachers — especially the teachers. They need parental encouragement.



FEATURE

Coincidentally, our feature article for this issue is written by Monica Lanting, who calls Mr. and Mrs. Engelsma Grandpa and Grandma. She's the recently married daughter of Lamm and Mary Beth Lubbers, who in turn have figured importantly in the life of our school in South Holland, Illinois. Monica wrote what follows, not as a "Perspectives" article, but as a paper for a college English course a year ago. She was attending Trinity College in Chicago at the time, having spent two years prior to that at Calvin College in Grand Rapids. She wrote an interesting paper on language development, and we're glad for her willingness to make it available for our use on these pages. (The reference to "Austin Dane" in her opening sentence, by the way, is to Dewey and Dena's first great-grandchild.)

Out of the Mouth of Babes

Monica Lubbers Lanting

I was struck anew with the miracle of the birth of a child on August 28, 1985, for it was then that my first nephew, Austin Dane, was born. The wonder, however, did not end after he initially entered our lives. Every pound he gains, each second he holds his head up, and especially each and every sound he makes fills me with incredulous awe once again. At first I thought my admiration was due merely to prejudice, but as I researched the topic of language development in the very young child, I discovered that developmental psychologists, linguists, educators, and even reporters stand speechless at the linguistic achievements of a child.

Educational psychologist Ruth Inglis once wrote, "A baby is a helpless explorer in the unknown, more bewildered by stimuli and objects that he does not understand than any moon traveller." He arrives screaming from the womb into a world filled with mysterious sights and sounds. Developmental psychologists agree that in order for the infant to make sense of the new world in

which he has found himself, it is extremely important that he receive verbal stimulation already during the first months of life. The coos and gurgles which prove so endearing to parents and grandparents are essential to the child's future exploration of language. Joan Beck notes, "Linguists say that a baby makes all the basic units of sound in every language on earth during the first year of his life. But eventually, he will discard those which are not part of the language he hears in his home." Statements similar to this one aroused my interest, and during the past several weeks I took special care to babble back at my nephew. He was as delighted as I to imitate the "ohs" and "ahs" I directed to his attentive ears. But far more fascinating was the precision with which he responded. Qualities such as the volume, tone, and even pitch of my voice were echoed almost exactly from his infant lips.

By the time a baby is able to sit up he begins the important task of associating objects with names. Already between the ages

of 12-18 months, the great breakthrough so anxiously awaited by parents, occurs — the child speaks his first words. I suppose every parent and grandparent could rattle off impressive tales concerning the first words of their youngsters. But, what is really incredible is that in just twelve short months a babe has thoroughly organized the concepts of a language within his mind in such a way as to communicate effectively. Anyone who has ever tackled the challenge of learning a second language will appreciate the learning capacity of the developing infant.

Research has shown that the linguistic development of a child is not merely the result of imitation. Perhaps the strongest proof for the cognitive nature of a little one's speech ability is that children in all nations seem to learn their native languages in much the same way. Jerome Bruner writes, "Every language is learnable by children of pre-school age, and it is becoming apparent that little children have definite ideas about how language is structured and for what it can be used." In all cultures the child's first word is generally a noun or a proper noun. I found this interesting because, as we noted in class, when one culture first assimilates words from another culture the first words they usually take are also nouns. The second stage of the

child's linguistic development is characterized by his putting two words together to form rudimentary sentences. The two-word stage seems to be universal.

Children around the globe not only parallel one another's progress, but also appear to do so without being coached in any significant degree by their parents. David Thompson reports, "... coaching has little effect on the acquisition of language. Children from highly literate homes and children from illiterate homes alike seem to master the basic structure of their native tongues at about the same speed. Moreover, they achieve much the same fluency." This is not to say that parental correction, censure, and pronunciation of a child's vocabulary is unimportant. However, parents usually concentrate on teaching their children facts about their environment, and let the child learn the language on his own.

Once, however, the child has a firm grasp of the nouns and verbs, he begins to rely heavily upon parents and teachers for the more subtle components of the language. In his book, *School Can Wait*, Raymond Moore writes, "Early mother-child interaction is an essential factor in a young child's language development, and the quality and consistency of this interaction profoundly affects his communication competence."

Parents and teachers must both know that between the ages of three and six a child's vocabulary will grow explosively — and in imitation of what they hear. If a parent speaks English correctly, his child will also by the end of this period. By the same token, the child will pick up the swear words and pet expressions of his parents and teachers. Art Linkletter illustrates this in his popular compilation of amusing and horribly honest answers given by children during his interviews with them. He records numerous adorable quips in which they imitate and disclose secrets about their parents. One such interview proceeded as follows:

"Do you have any brothers or sisters?"

"No."

"Any plans for any?"

"We're going to have a baby brother."

"How do you know?"

"My dad told me."

"How about your mother?"

"He hasn't told her yet. We're keeping it a secret."

Joan Beck, in describing the method for raising a brighter child, feels that most homes withhold vital linguistic feedback which the fast-growing mind of the young child needs desperately. In an interview with kindergarten teacher and parent Mary Beth Lubbers (my mother), this theory was supported. She indicated

that the parent who serves as a language model and provides verbal stimuli for his child will usually produce children who are in her words, "...ready for school and able to comprehend and associate more difficult concepts than his classmate who has received a more limited vocabulary from his parents." She went on to relate that some parents are afraid to use words that their child will not understand. She remarked, "He'll absorb them gradually and decipher their meaning. After all, that's how he learned to talk originally."

In addition to enhancing a child's vocabulary, adult verbal stimuli have also proven to increase the level of understanding in a child. An important section of Joan Beck's chapter "How to Stimulate the Intellectual Growth of Your Child" revolves around the communication between a parent and his child. Mrs. Lubbers believes that the amount of verbal interaction a child is involved in can also increase the sense of humor of the child. She tells of the child who at the innocent age of two years was given a banana by her mother for the first time. The mother carefully pointed to the piece of fruit and slowly, emphasizing each syllable, said, "Ba-na-na." The little girl burst into a fit of giggles and cried, "I eat my 'na-na'!" The parent was puzzled for a moment

until she realized that the child had drawn a connection between her grandmother, whom she called “Nana,” and the banana.

And so researchers continue in their pursuit for a better understanding of the importance of language to the development of a child. But really this should come as no surprise to the Christian parent or to the Christian educator. He knows the words of the Scripture which read, "Train up a child in the way that he should go and when he is old he will not depart from it." Or, in other words,

speak often to a little child the vast mysteries of the goodness of God so that when he is old he will retain a child-like faith in his heavenly Father. Knowing that our words have such a real impact upon the language of children has impressed me with the duty we have to take the little ones of Christ upon our knees and tell them about the wonder of God — and someday they too will stand with the saints of God from every land and tongue, echoing words of praise to the One who created their lips.

PARENTS' CORNER

In our last issue we gave in this rubric the first part of Esther Kamps' "parable, whose subject is Christian parents teaching children." The story began, you will remember, with Nathaniel and Jerusha Faithful's being forced off the family farm by a dishonest, godless uncle. They taught their seven children in this instance by their willingness to suffer such a bitter blow with quiet submission to the will of God — even to the point of singing away their tears, in the words of a hymn like "I am a Stranger Here," as they passed the old familiar landmarks of that farm on their way to find a new home. They settled first near a town called Abatoir. They lived there in abject poverty, but were content nevertheless, till the town's only church apostatized to the point of no return. They therefore loaded their few possessions once more on the creaking, old cart and headed towards the mountains, hoping to find shelter in Bacca Valley, where, they had heard, there were still faithful people of God ("Beni") in these "Lastimes." After a long, grueling journey they arrived, in the providence of God, at the door of Isak and Harmony Fountain. There they found not only a place of shelter from the elements, but a spiritual home, in days when the

Mark of the Beast apparently already threatened the very survival of the "Beni." In Part II, Mrs. Kamps continues the story of the Faithful family and, in fact, carries the history of the Beni to the very end of the Lastimes.

And They Taught Their Children

Part II

Esther Kamps

Jerusha and Nathaniel Faithful and their growing family had found much more than physical refuge at the Stone House Farm. Harmony Fountain's brother, Isaiah Gladden, who had been one of the few to escape the persecution of '66 was one of the two Traveling Witnesses who made the circuit of Weeping Valley from farmhouse to farmhouse. Never since the old days had the Faithful family heard such preaching. Isaiah loved to preach from Hebrews of the Holy Book. How well they remembered that first Kirksprach, "Looking unto Jesus — the author and finisher of our Faith who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." When Isaiah Gladden spoke of the trials of the patriarchs, their hearts burned within them. How pertinent were the examples of those saints; how paltry their own recent wanderings seemed! How remorseful they felt for their weak prayers and their lack of faith. Most of all, how real their Savior's presence now seemed to them, and how glorious and certain the reward that He had set before them! In short, the Sprachword brought to them what they had long hungered for. It brought them the Comfort of the Gospel. As it always has.

As they spoke of these things earnestly with the older children, they were gratified to hear their insights. Even little Becky, in her forthright, impulsive way, showed that she was learning. Because of the preaching, the tribulations they had endured now had meaning.

It is tempting to close the story here. But, indeed, the last chapter of Time was but a short one. To follow it should be edifying.

The Faithfuls rebuilt for their family the gatehouse of Stone House Farm and were able to find a degree of comfort. The Faithful sons and daughters grew in knowledge and spirit. The years passed. Not without

sorrows. Jerusha's baby was stillborn. And Evensong Gladden, eldest daughter, whom they had always cherished, ran off with a visiting Peddler posing as a Preacher. It was a grief to all the Communion. Father Faithful's eyesight about this time began to fail, but his sons Matthew and Caleb, stepped into the harness, ably instructed as they had been from the cradle. So it was that sorrows and joys came together.

Overbalancing all grief was the story of Tamara, with which we end this chapter. She came at evening prayers, as the Faithful family had come those years ago. She came with the look of lostsouls to her. She came with her three fatherless brothers and sisters, the youngest carried in a sling on her thin shoulders. She was thirteen and already possessing a haunting beauty. They were all gaunt, silent, and sad-eyed. She had no Lastname, for in Lastimes the Pretenders had long since abolished the institute of marriage. All were astonished at her coming, wondering how it was that she knew of them. Perhaps some wandering Peddler had told. Whatever the cause, they marveled, for rare indeed was it that the destitute did not go to the Haux-Havens provided by the Pretenders for their poor. Hers was a pathetic tale of abuse, drink, and finally desertion by their mother, a notable courtesan in her day. The father, or fathers, long gone. No matter, her need was great, and she had come the way of reproach rather than the way of the Beast. Doubtless it was the angels who led her, some Seedword randomly dropped, bearing fruit almost too late in time. No one questioned; they simply took her in. Harmony and Isak made room for her in the big house. From then on she and her little tribe were part of the Family.

Slowly, oh so slowly, the haunted hungry look faded from the children's eyes. What grew instead was their appetite for the Holy Words. They devoured it much as they had the good soup and black bread Harmony placed before them when they first had come. Indeed they were a lesson to the whole family of children who dwelt at the Stone House Farm. This, of course, could only be explained as the work of the angels who had led them there.

Tamara was a special joy to Harmony, whose own daughter had lusted after perishable food, and left them. Both the mothers loved her with a special love. They taught her patiently the skills and habits her natural mother had neglected. For Tamara, it was a time of struggle. Abused or not, one yearns for one's mother. All she had learned from her had been the arts of seduction, and they were abomination here. Tamara was tormented by griefs and doubts almost too much for her frail little body. Then one day Harmony found her sobbing inconsolably.

ly in the weaving room where she had been secretly trying to learn by herself what the other daughters seemed past masters at. It was not the weaving however which had undone her, but her whole life, seemingly as unraveled as the fabric which had defeated her.

With the loving patience of a lifetime of mothering, Harmony heard her out, comforting her overburdened and remorseful heart with quiet words of the Good Shepherd and His rejoicing over the lost sheep. It was Tamara's day of Relinquishment and conversion. Satan had been tormenting her with doubts — if God is so good, why did He give you such cruel parents, and leave you with such burdens? Now Harmony showed her with the simple example of the loom, how God's threads were woven into His pictures at His good pleasure to produce the tapestry of the Ages, in which the colors of blue and gold filtered with scarlet shone glorious against the background of black. Incomprehensible as it would have been a year ago, Tamara now was able to understand. Later in Kirkhall, she was formally given the Lastname of all the Faithful, "Abraham."

The Parentschool of Stone House Farm was busy those years. Every person with whatever skill or wisdom was pressed into the teaching of the young. The daily example of Devotions, Song, and Thankswalk, of course, underlay all else. Father Faithful, whose failing eyesight hindered his active outdoors work, taught his youthful helpers the way with animals and growing things, as well as his way of fervent prayer. Isak Fountain taught skills of hand and craft so needed for the Beni to survive in this Final chapter of Lastdays, when buying and selling were forbidden. He also shared with them his gift of prophecy, showing them how to delve and search the Holy Book. This also did Isaiah Gladden and Mark BeauxPieds who instructed the children in Doctrine and Sacred History as they made their circuit between the Beni settlements in Bacca Valley.

Thus it was that Lastimes was swift drawing to a close. There were two weddings. Ruth Faithful wed Isak the Fountain's youngest brother Worth. And Caleb Faithful, Nathaniel Faithful's eldest son, so like his father in nature — not eloquent, but ardently devout — married Tamara "Abraham." He had watched the sorrowing Tamara grow from an empty-eyed lost child to pious and generous-hearted womanhood. He had seen her patience with the children and her quick willingness to help the older women, learning their many tasks with eagerness. Tamara had loved Caleb almost from the first day she saw him. She saw in him not only the beauty and strength of young manhood as he labored with the oxen or pitched the hay in the harvests. She saw

beyond that manliness the strength of heart and a godliness it seemed she had hungered for all her life. He was a refuge from the Wastelands from whence she had come. So theirs was a real love match.

We come now to the last months of Time. It was indeed terrible. But it was also wondrous. Whereas in previous years, the Pretender governments had stamped out the Beni by default, simply turning a deaf ear to the rampages of the Marauders; now a new ruler had come into power, with all the cunning of computer and telecommunication at his disposal. Omnipotent and omnipresent he almost seemed. His method was twofold: Deceit coupled with Brutal Force. He offered such blandishments of food and shelter, medical aid, and entertainment in his Haux-Havens as to lure the wearying Psalmen Soldats into an easy Compromise. This was bad enough, but his arm of enforcement was also terrible. He launched a Marque Campaign (or Marque Muster, as his music called it). Not only did he offer tempting rewards for taking the BeastMark, publishing these in every quarter and especially in the fallen Kirkhalls; but also plans were put into action, to ensnare the unwilling Beni holdouts. The penalty for those caught was starvation.

That this was a time of intensive and constant warning to the children on the part of the Beni parents stands without saying. The Great Pretender was writhing with such paroxysmal force now that any and all caught by his far-reaching tentacles — even the very Beni themselves — would, humanly speaking, perish. The Storm Isak had warned of had broken upon them at last, and it seemed that none could remain standing under its pounding force. Every day, word of another Stone House fallen would reach their ears. In this dark time, the Benis' faces took on an inward glow, their eyes having that Horizon Look. The Book was ever at hand. Now there was no need to warn one another to Watch. Every child awoke each morning wondering if this would be Lastday. Every child had learned to pray such prayers as made the angels rejoice.

It was November when Tamara, expecting her first child, became suddenly very ill. Harmony, skilled in herb knowledge and possessing years of wise midwifery, took one look at Tamara's flushed face and swallowed hard. It was a dangerous complication of pregnancy, curable only by surgery, the sooner the better. She ran her hand gently over Tamara's brow, trying not to convey her own fear for the young woman. There were hushed conversations in the hall. Such cases usually worsened with alarming speed. Something must be done.

Everyone, save Harmony and Tamara, assembled in the Kirkhall for

prayer. All the children heard and understood. If Tamara were taken to the hospital, the Marque Muster might discover that she had no Mark and dire consequences could follow. Bacca Valley might be invaded. The Stone House, the last known to be standing, could fall.

At that point, all heard Tamara beginning to scream in agony. What they did then was the only thing they could do.

I will not burden you with the details of that last journey, the aid of a passing Peddler being employed at great cost, or the horrific labor agony of Tamara in her journey. Nor can I expect you even to imagine what Caleb suffered as he watched his beloved wife wheeled from him down those cold, sterile halls while he stood, hat in hand under the aegis of the staff and serpent, giving name, medical histories, address, while a gum-chewing woman typed it into a vast computer system. (Having denounced the Omniscient One, the Pretender Kingdom had attempted to imitate Omniscience by means of their Machines.) Caleb waited while the young woman punched keys and transcript pages flipped sibilantly into the box on her orderly desk.

An ignorant observer might have thought Caleb was in a state of culture shock. Seeing this Techniworld for the first time, there he stood, a tall, plain-dressed anachronism, seemingly numbed by, swallowed up by the rolling tide of events. But this was not so. Dismayed by what he saw, his mind was racing.

"Take this transcript down the grey hallway to room 666. Your 'wife' (the woman smirked, at the quaint term) is there. You sign here (she indicated an X), and your wife signs here."

Tamara was waiting. Together they read the document. It was a Marque Form. A simple Marque Form. Tamara shuddered, reading it. A spasm of pain ripped through her body, rising to almost the intolerable intensity. The woman at the desk interrupted impatiently, "Will you sign the paper now? I have to process it; then you can go on up to surgery."

Here was relief from agony. Easy. Immediate. Caleb groaned in his spirit, hesitating, nearly undone by pity. Tamara took a deep breath as the stabbing pain receded. Then in a voice strong with conviction, "Caleb, take me from this place. Now, while we still have the strength!" She reached up, her eyes so full of trust that Caleb could not but pick her up. He carried her away from the abyss of Aesculapius, escaping with his beloved from this most deadly temptation, bouyed up by angels. As the Beni always are in their hour of need. Even as the Fathers have always taught.

Down the narrow trail through Bacca Valley in the rude Peddler's

VIEWPOINTS

Cart they returned. The pain came and went and with it Tamara's strength. Tamara's child was born at dawn. Caleb had stopped the wagon to give what aid he could. Premature, tiny, perfectly formed, the little boy, was the child of Lastdawn.

This child was the last Beni ever to be born in Time. This was also the Firstdawn. Tamara lay a-dying, cradled in Caleb's arms, the babe clasped to her breast. Her eyes were hollow and dark with the battle she was now fighting with her last Enemy. Caleb was singing to her, one of the Oldsongs from before Lastimes.

This is where they were when Time came to an End. Giving thanks while the world ended, their child in their arms, praying for deliverance. They watched as He Who made all things came to gather His sheep, the Son of Man. This was one story of a handful of His many children.

I bid you take heed.



VIEWPOINTS

It used to be that most parents did not begin thinking about formal training for their child till he neared his fifth September, when it would be time to start kindergarten. Nowadays, with preschool having become a common phenomenon, many parents wonder, when a child reaches the ripe old age of 4, whether they would be doing him a disservice to deprive him of the opportunity for some kind of schooling before he starts regular school. Were they to ask for advice in the matter, they'd almost surely hear as many and as apparently cogent arguments for it as against it. Part of the reason for that, probably, is that what is good for one child might be a waste of time for another. In the end, therefore, it's the parents themselves who must decide what is best for their particular child. We thought, however, that a presentation of the more general pro's and con's might be of some assistance in deciding what's best in individual situations. We asked Marilyn Schipper and Elaine Faber therefore to share their views with us in this space. Mrs. Faber, second grade teacher at Heritage in Hudsonville, contends that a limited preschool experience can indeed make for a smoother and happier transition from home to school. Mrs. Schipper, who teaches kindergarten at Hope School in Grand Rapids, argues that, rather than hurrying our children off to school at the earliest possible age,

we should prefer instead to keep them home as long as possible, giving them up only for the formal education which requires special expertise. Here they are.

Preschool: YES

Elaine Faber

Attending preschool is an excellent way for young children to become acquainted with the school routine which will be a major part of their life for many years to come. Leaving the home environment, interacting with other children, and the doing of activities related to learning are not always easy for those who have not had some prior experience with a school-like setting.

An experience in preschool can help make the transition from the home to the school a smooth and gradual one because the preschool program is similar to kindergarten in many ways, yet on a more limited scale. The child leaves the home to be with other children to be instructed by a teacher. With preschool the hours are shorter, perhaps two mornings per week. The groups are smaller, usually about ten children. There are no textbooks. Academics are not taught as such. The program is less structured, yet organized and directed toward the furthering of child development in the skills related to readiness.

We have all heard much about readiness and know that it is

important for success in school. There is another term used now. It is pre-reading competency. For the mastery of any given task, there are pre-requisite skills to be learned. So to with school. Children must be able to sit still and attentively, they must be able to follow a sequence of directions, and they must be able to manipulate materials with a minimum of frustration to become competent in school. When these readiness goals are learned in preschool, it makes the job of the kindergarten teacher easier, and it is also more pleasant for the child.

Preschool also provides many experiences that further growth in language development. The use of language is an ingredient crucial for communication in oral and written instruction in and out of the classroom. The Bible lessons, songs, stories, fingerplays, books, Show-and-Tell time, and field trips are all opportunities that can motivate and stimulate the use of new words and ideas. Activities are used which appeal to the five senses, again helping to establish a foundation on which to build further learning.

A preschool program that concentrates on the goals of furthering child development is to be preferred to that of keeping the child in the home where things are much the same from day to day. While there are many situations and materials in the home which mothers could use, they are often busy and have many interruptions and distractions. The preschool program is planned for and can focus on the needs of the children for an extended period of time. When mothers have children in preschool they often become quite involved and learn from the preschool and continue the concepts taught there.

The preschool setting also makes it possible for children to interact with other children on a regular basis. Those who are shy can gradually get to know others. In preschool the groups are small and children are not so quickly threatened by the larger group that they would meet if thrust into a kindergarten. All are encouraged to share and respect the rights of others.

Lagging development in one or more areas is not always recognized by the parents. Preschools can help point out the areas of

concern. When this is not recognized until kindergarten, it can cause frustration in both children and parents, for it is often viewed as failure. A second year in kindergarten, even though it shouldn't, leaves many with a negative feeling. A preschool can catch some of these difficulties; and with a variety of activities and materials, it can further readiness with an emphasis on continual growth according to each child's own rate with a minimum of concern about whether he will pass or fail. A second year in preschool does not bear the same stigma.

While not all children need readiness programs, I would say that all those who go would certainly benefit for the added dimensions it gives to learning. It can be an enriching and worthwhile experience that gives children confidence upon entering kindergarten.

Not just any preschool should be chosen. It must be one with values, attitudes, and beliefs consistent with our Reformed view of covenant child-rearing. Only then can we be assured that our young children are being trained in the fear of the Lord. □■□

Preschool: NO

Marilyn Schipper

In order to discuss preschool at all we should begin with a definition. The only definition I can come up with is this: *pre* means

before in time, and *school* means the process of being educated. The *Webster New World Dictionary* of 1964 does not have a

definition for the noun preschool. This tells us that preschool is a relatively new term. In times past, this nursery school was for young children whose parents worked or for the very rich who could not be bothered with children around during the day.

My first argument against preschool comes from this lack of definition. A preschool can be anything that comes before kindergarten and therefore is poorly defined. As the word is poorly defined, so is the purpose. Why do we have preschool? Is it to get some formal education to prepare our child for kindergarten? Is it to be sure our child is at the head of the class when he gets to kindergarten? Is it a nursery school to babysit our children? Is it a status symbol for parents showing how concerned they are for their child's education? Is it a bridge to build between home and school?

Because preschool is not well defined there can be a variety of things taught. Some teach only social behavior; some teach letters and numbers; and some emphasize motor skills. Each preschool has its own set of standards, developed by the parents and the leader involved in it. Many times the father doesn't even become involved but leaves the duties of running the preschool to the mother.

The fact that some preschools

teach the numbers and letters can hurt the kindergarten. When a concept is formally taught too many times, a young child will think, "I had that before. Kindergarten is nothing new. I don't have to apply myself." Poor study habits are then formed. Yes, many children know numbers and letters before they start school, even without preschool, but the formal presentation always seems exciting to a child the first time. They have never really thought through those letters before. I do not think our children have to be taught subject matter at an earlier age; in fact I believe we push our children too fast already. Children have a definite potential and when they reach this peak they level off anyway. Why push?

The task of educating children belongs to the parents, and it should be given to others only when it is beyond the realm of the home. Motor skills and most social behavior *can* be taught in the home by the parents, especially day to day by the mother. Children don't have to be sent to preschool to do messy projects; but mother will have to take some extra time and patience for these experiences. Mothers can also "trade" children for a part of a day to expose children to other children and other situations. This is also extra work, but parents should be willing to give

ism equal instruction time with evolution in public classrooms.”

As expected, reactions to the decision of the Tennessee judge vary. The decisions which will be made in the other cases will also provide ample material for debate and appeal.

What is surprising is that the fundamentalists and the civil libertarians do agree on one important point. Both groups are dissatisfied with text publishers since religion is being given less and less space in books. People for the American Way and Americans United for Separation of Church and State, civil liberties groups, criticize this lack. Paul Vitz, who wrote the report of the Education Department report for the Tennessee case, says of the contested books, “The great religious character and energy of U.S. society were somehow overlooked.”

There is no middle ground, however, when a solution is sought. While fundamentalists prefer that textbooks be rewritten to stress Christian values, civil liberties groups say such a move is simply censorship of what is actually the majority point of view. One civil liberties group counted 130 cases of what is regarded to be censorship. This dispute over any possible solution has also left book publishers in the dark as to the books they will print.

Some educators claim that the Tennessee judge’s decision is the first note of the dirge for public education. What changes could be made to satisfy the disparate religious backgrounds in America? How can public school teachers ever plan class activities if students are allowed to study alternate material or be taught at home (which is the least that fundamentalists want) when anything controversial is to be discussed or read?

While most fundamentalists rejoice over the judge’s decision, might there also be a threat here to Christian education? Many Christian schools have been established in recent years. Witness the emergence of many Baptist schools in the Grand Rapids area. Many of these schools began because people were unhappy with the educational fare provided in public schools. If public schools somehow are successful in making their educational offerings more religiously palatable, might not that cause a reverse movement to public schools? After all, tuition payments are not becoming any easier to pay and may not be worth the sacrifice if something acceptable is available for no extra charge. Would any be tempted not to heed the command to “Buy the truth, and sell it not”?

□■□

Math Illiteracy

Sheldon L. Glashow, Higgins professor of physics at Harvard University, has written an essay titled, "Math Is Greek to Too Many U.S. Students." He writes:

- Recent studies establish beyond doubt the relative mathematical illiteracy of American versus foreign schoolchildren from first grade onward. The Feb. 14 issue of Science magazine reports on a comparison of 2,300 pupils from Taiwan, Japan and Minneapolis. As early as first grade, our students have fallen behind their Asian counterparts, and by fifth grade the difference is unmistakable.

A more ambitious study, sponsored by the U.S. Department of Education and involving 6,648 American children as well as students from many other nations, shows that the malaise progresses relentlessly with age.

Our eighth graders ranked 13th among the 17 countries studied. Our very best students, in the senior year at high school, are no better (in math) than average students from Finland and are quite inferior to randomly chosen Japanese.

Gerald Elliott, writing in the September 11, 1986 issue of the

Grand Rapids Press, says: "A recent federal study that cost \$1.8 million revealed that one-third of young adults with degrees from two- or four-year colleges failed to answer correctly this question: If you purchase a sandwich at \$1.95 and a bowl of soup for 60 cents, how much change will you get from \$3?"

Glashow cites two reasons for this failure in math. He says that parents are at fault because many of them are not able to see that there is a problem in the math curriculum, so they bring no complaints to school boards. Parents who are deficient in math cannot tell that their children are following them down the same path.

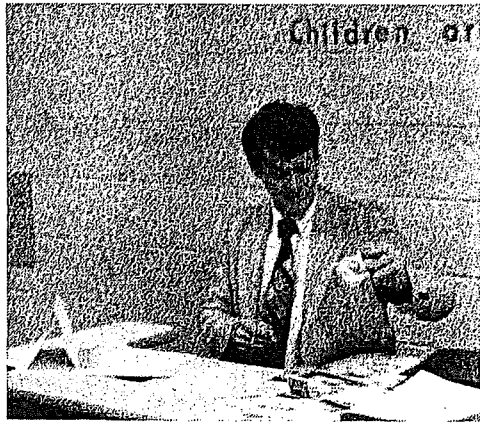
Glashow also states that teachers are at fault. Teachers do not understand the math they are supposed to teach. Glashow says that it is evident that teachers do not understand math because if they did understand it, they could, and would, earn more money in industry.

Requiring students to do more homework is what Glashow considers to be one step to remedy the problem. He asks, "Is there an American child who spends as much time on homework as he or she does glued to the boob-tube? Not likely."

Clearly, religion has much to do with learning and instruction. We should appreciate the rich blessing that Jehovah has given to us of being able to instruct our children in the Reformed heritage He has graciously given to us.



Winter, 1987



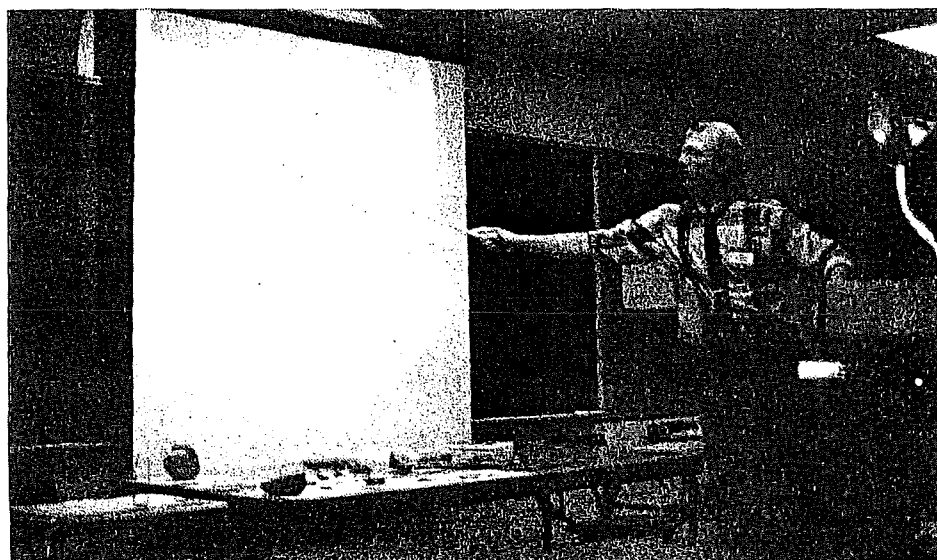
Cal Kalsbeek takes our money



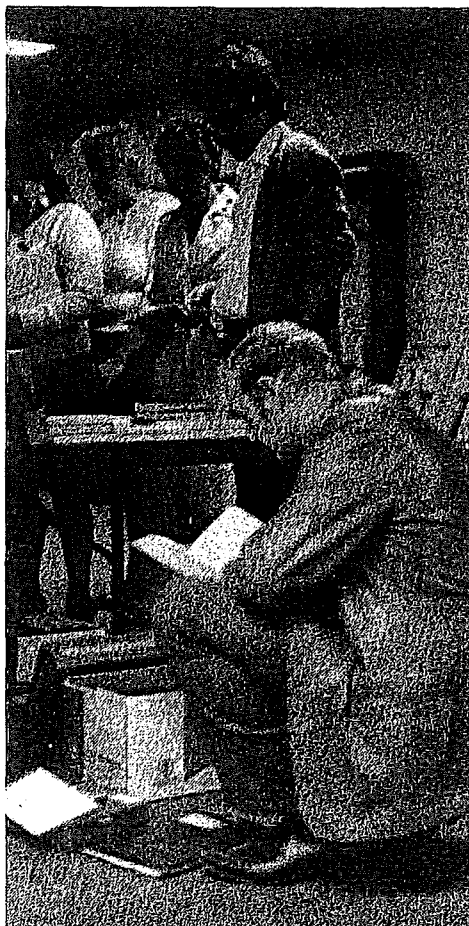
Gerald Kuiper leads in singing



Jim Huizinga chairs the Convention



Gary Lanning makes his point



Building libraries



Coffee break



Bifocals

For the Loveland staff, just getting to the Convention this year was an adventure. Due to budget airline's demand for their scheduling, we found ourselves with far too much time to be spent in the Chicago area. Being curious teachers, we opted for a downtown adventure. With the kind assistance of Rev. Van Overloop and Mr. Lamm Lubbers, we were able to take in sights of Chicago from the *Sears Tower* and enjoyed a visit to the *Museum of Science and Industry* (suitcases in hand). We explored almost every area of transportation on our adventure. We flew in airplanes and rode in shuttle buses, taxis, vans, and even a train.

Is it worth it? Can travel half

Ron Koole
way across the U.S. be justified for a two-day Protestant Reformed Teachers' Convention? Not only are there school calendar adjustments to be made, but there are the added expenses to already tight budgets. School Boards and teachers of our western schools face that question year in, year out.

This year's Convention, held in the spacious new halls of Heritage Christian, once again convinced me of the tremendous value of these gatherings. These conventions provide for me motivation to be a better teacher. It's inspiring to hear sectionals and speeches which stress the need for academic excellence in teaching and learning. The sectionals I

attended provided new ideas and methods for motivational teaching in the areas of science, geography, and writing. However, if this was the only value of our conventions, then there surely could be questions about expenses versus value.

But it's the stress on academic excellence given and accompanied by distinctive Protestant Reformed instruction that makes for the value of our conventions. I think especially of the excellent speech by Mr. Langerak dealing with the gifted



other teachers is also a delight. Because the teaching staffs of our western schools are so small, its especially enjoyable for us to chat and discuss with other teachers who have mutual concerns and struggles. We are thankful for the warm kindness shown by the teachers and the Institute in the East who encourage us verbally and financially to attend these conventions.

conventions.



In our last issue we encouraged our readers to help make of this rubric a truly open forum for ideas. We were delighted to hear subsequently from Mr. Frank VanBaren, of Loveland, Colorado. In reading our recent articles on competitive sports he was convinced that an important argument in favor of such activities had been given inadequate attention. Taking pen in hand therefore he developed that aspect of the issue at hand, from the perspective of a businessman. It's that difference in perspective which makes of his comments a worthwhile addition to a debate which had already been worked over in these pages by educators. We thank Mr. VanBaren for sharing his ideas with us, and we extend again an invitation to all of our readers to do the same.

competitive events that I believe are profound. In addition to the responsibility to care for the body, as Mr. Tim Heemstra has outlined, there is the responsibility to develop a Christian attitude in all of our life. That refers to church activities, work activities, all secular activities. This objective must be clearly

This objective must be clearly

This objective must be clearly

Perhaps I, not that informed of the circumstances in your area in particular and not associated in the training of youth, but a struggling businessman, view things somewhat differently. When you seek a good dependable employee, you seldom look at the amount of knowledge of an individual. What is most important are such characteristics as honesty, dependability, cheerfulness, zeal, enthusiasm, diligence, energy, ambition, loyalty. These are all expressions of attitude. As a student obtains knowledge it is the desire of everyone that the student obtain a good attitude and thereby lead a more productive life as a Christian. For that is the Christian's responsibility.

Organized sports require first a good attitude which leads to the obtaining of knowledge. Many of the requirements of a good sport are also needed in success

It appears to me the biggest problem is with parents' involvement. Because someone may become obese, you don't condemn all food and put the blame on the abundant supply of food. Until a Christian perspective of sports and its value is understood, it's impossible to reprove parents or other Christians for acting foolishly. Through good school spirit and the development of Christian character, organized sports can be a very good factor. For even Scripture refers us to the race and prize which the Christian must run and pursue.

Frank VanBaren
Loveland, Colorado



ton. Peter Brummel was the administrator there at the time, and he wrote the article we'd like to borrow for this issue. This year Mr. Brummel is in Hull, Iowa, having assumed the position left vacant by Ron Koole, who is now in our school in Loveland, Colorado, serving there as teacher/administrator. The latter came about as the result of a decision by John Hilton to sign a contract with Covenant Christian School in Lynden, Washington, and a subsequent decision by Tom DeVries, Loveland's administrator, to move into Mr. Hilton's classroom. It's quite remarkable how a chain reaction can be effected by a single decision. It all started with the opening created in Lynden as a result of Peter Adams' intention to serve only as a one-year interim administrator in our school there. And it ended with Lim Kok Eng's move to Edgerton to take Pete Brummel's place.

But... enough of that. Mr. Brummel, in that "Northern Lights" article which we mentioned a moment ago, reflected briefly on the spiritual dimension involved in the study of astronomy. No subject matter is studied by the child of God merely to gain knowledge of bare facts. The question is always, what does this tell us of our God? That's most emphatically true of a discipline like astronomy, in which the data studied must stagger the imagination of mere men, and, when viewed through the spectacles of Scripture, lead the child of God to exclaim, "My God, how great Thou art!"

That Mr. Brummel's students are gaining also in this kind of spiritual perception is evident from "excerpts from an assigned composition on the ways we can be reminded of God in the created world," which excerpts were appended to Mr. Brummel's lead article. We will include a few of them in this space.

When I Consider Thy Heavens

Pete Brummel

As we delve into the various areas of knowledge available to us, we are amazed how much more we learn to appreciate how great our God is. We can see more of

His power, wisdom, majesty, and greatness in whatever we study as long as we are studying to praise and glorify God.

In our science class, we are

studying astronomy, the study of the heavenly bodies. As we go through this area of knowledge, we can only stand in awe before the Almighty Creator of the universe. When we gaze up at the heavens and see the hosts of heaven, many of the truths of Jehovah are so very clear to us that we cannot help but have a greater appreciation of Him.

As we look into the starry sky and consider the size of the universe, we think of God's infinity. The universe is so large that our minds cannot comprehend it. To get some idea of the size of the heavens we could use this example. Imagine that the sun and all the planets (the solar system) could fit on your kitchen table. If we did this, one inch would equal one hundred million miles and the sun would be the size of a period. If we use this scale, the nearest star would be four miles away. The edge of the Milky Way (our galaxy) would be fifty thousand miles away. The constellation Andromeda would be ten times the distance of the moon to the earth away from the center of the table. The farthest galaxy would be sixty times the actual distance of the sun to the earth from the center of the table.

We cannot imagine the vastness of space. Our terms of distance used to express the largeness of the universe are really meaningless to our finite minds. We can only

think of the infinity of God. We know that we have a God Who is not limited by infinite dimensions and boundless space.

We can see the orderliness of God when we look at the stars in the sky. The heavenly bodies move in orderly, predictable paths. Their motions are all governed by the laws that were established by God. We need not study the stars and the planets and the constellations. They move across the sky in their perfect and orderly courses. They appear and disappear at the appointed time every year without ceasing. Day by day, night by night, season by season, and year by year the motion of the universe continues and will continue until the end of time. Only the Hand of Almighty God could have created such a wonder of orderliness. The god of chance of the evolutionists becomes extremely silly indeed when we study the movement of the heavenly bodies.

We see the providence of God when we consider the universe and its great number of stars. It has been said that if everyone on this earth could see all the stars, each person could count more than fifty million of them without the same star being counted more than once. Tucked away in this immensity of space is our insignificant little planet. But this planet which contains God's

chosen people is the center of God's love and attention. His people are the apple of His eye. We are not lost in the vastness of space. The universe exists and continues to exist only because of God's children and for His glory.

The universe also reveals to us in a wonderful truth the glory of God. Psalm 19:1 says: "The heavens declare the glory of God; and the firmament sheweth his handywork." Let me quote the great English preacher, Charles H. Spurgeon, on this verse:

Any part of creation has more instruction in it than human mind will ever exhaust, but the celestial realm is peculiarly rich in spiritual lore. The heavens declare, or are declaring, for the continuance of their testimony is intended by the participles employed: every moment God's existence, power, wisdom, and goodness, are being sounded abroad by the heavenly heralds which shine on us from above.

... It is not merely glory that the heavens declare, but the "glory of God," for they deliver to us such unanswerable arguments for a conscious, intelligent, planning, controlling and presiding Creator, that no unprejudiced person can

be unconvinced by them.

As you can see, when we consider the heavens, we can but stand in awe before the wonder and glory of God. We can only say with the Psalmist David:

"O Lord our Lord, How excellent is Thy Name in all the Earth! Who hast set Thy glory above the Heavens.

"When I consider Thy Heavens, the work of Thy Fingers, the moon and the stars, which Thou hast ordained:

"What is man, that Thou art mindful of him? And the son of man, that Thou visitest him?

"O Lord our Lord, How excellent is Thy name in all the Earth!" Psalm 8:1, 3, 4, 9

Excerpts

"... When I see the sun, I think of the Son of God Who died on the cross for our sin. When I see the sun I know we should let our light shine and not be afraid to talk about Jesus Christ."

"... How snow is made is wonderful. It is wonderful how God makes them and how He can get so much beauty into one small thing."

"... The size of the mountains is the beauty of God and the power of God by making it. The greatness of a volcano is like the voice of God talking to the wicked people."

"... The raging clear blue waters of a river is as God's

righteous anger. The snow makes pure whiteness and is clear as Jesus Who was pure and without sin. The snow does not have a spot on it. This is just like Jesus."

"... The farmers will cultivate the rows to pluck out the weeds as God will pluck out the wicked from His elect. . . . Then in the fall the farmers will harvest their

crops as God will harvest His elect in due season."

"... A garden of vegetables reminds me of God. People plant it and feed it with water. God has us born and feeds us with His Word through our years. The garden grows slowly. We grow slowly in the Word of the Lord."



Book Review

"The aged women likewise, that they be in behaviour as becometh holiness,

*not false accusers,
not given to much wine,
teachers of good things;*

That they may teach the young women

*to be sober,
to love their husbands,
to love their children,
to be discreet,
chaste,
keepers at home,
good,
obedient to their own husbands,*

that the Word of God be not blasphemed. Titus 2:3-5

THE WAY HOME, by Mary Pride; Crossway Books; Westchester, Illinois 60153, 1985, 234 pages.
(Reviewed by Carol Brands)

We live in an age when it is highly difficult to be a consis-

tent Biblical Christian woman. We are so surrounded with the godless, self-centered, unBiblical thinking of feminism and this thinking has so affected the church world also that Biblical views about the woman and her role are practically non-existent.

In this situation, a new book copyrighted in 1985 comes as a blast of fresh air. The author, Mary Pride, was herself a radical feminist, which shows in her schooling: she earned a B.S. in Electronic Engineering, a Master's degree in Computer Systems, and then studied theology at Covenant Seminary. But in 1977 she was converted and became a real Christian. . . and real Christians try to live by the Bible. This caused her to study the Bible passages on femininity, to reject feminism, but also to gain clear insight into problems facing women today and into the insidious ef-

fects that feminism has had on true Christian women.

And so Mrs. Pride wrote *The Way Home* with the goal of exposing feminism for what it really is and of motivating Christian women to be *homeworkers*. . . not merely “keepers at home” in idleness but, as the original word suggests, being *workers at home*. Her book bubbles with enthusiasm for the woman’s basic roles as mother and wife, working at home for husband and children. . . an enthusiasm we sorely need today.

The book begins by stating that its purpose is to exposit Titus 2:3-5, which Mrs. Pride calls “the most important text in the Bible on married women’s roles.” Actually, the book is neither an exegesis nor an exposition, although exegesis of some parts occur and are basically good. Rather, it is an intelligent, documented, and very practical application of these verses to us in today’s setting. I don’t agree with every point she makes but the overall thrust of her book is nonetheless highly Biblical and encouraging.

Here is a chapter-by-chapter resume of the book’s contents.

PART ONE: Back to Wifeliness (“to love their husbands”)

1. The Great Con Game
2. Beyond the “Me” Marriage
3. The Joy of Unkinky Sex

Chapter 1 illustrates the essential character of feminism as a religion with the goddess being women. Chapter 2 shows how this has affected the conception of marriage and attempts to give a Biblical view of marriage (this part is somewhat weak but she is correct in her analysis that children are an integral part of the marriage scene). Chapter 3 dethrones sexual excitement as the epitome of marriage and puts it into its place as legitimate only in relation to its natural results, being maritally fruitful as God commanded, bearing children.

PART TWO: Back to Babies (“to love. . . their children”)

4. God’s Least-Wanted Blessing
5. Who’s Afraid of the Big Bad Baby?
6. Family Banning and Planned Barrenhood

Chapter 4 presents the Bible’s view that children are a real blessing. Chapter 5 outlines the fears that make many Christian women succumb to family planning. Chapter 6 reveals the incredible facts about the current abortion scene, analyzing its causes and its antidote, as she sees it.

PART THREE: Back to Mothering (“to. . . love. . . their children”)

7. Who Owns Our Kids?
8. Beyond “No-Fault” Child-Rearing

9. Raising Kids Without Confusion

10. Home as a Greenhouse for Young Plants

Chapter 7 argues that only parents — not government, not any schools, not day-care centers for sure — have the ability and the God-given responsibility to raise their own children. Chapter 8 argues that God promises blessings on proper child upbringing and so children who turn out wicked are not brought up in a proper godly manner. Chapter 9 argues against believing the experts, each one's opinion is only that, one opinion, while arguing for listening to and learning from older godly women instead. Chapter 10 answers the objection that many pose to these last three chapters that this whole concept is "smother-mothering" by using the analogy of plants in a greenhouse: cared for carefully, they are stronger and tougher when transplanted than those grown out in the elements.

PART FOUR: Back to Homeworking ("to... be busy at home")

11. Would You, Could You, in the Home?

12. The Good, the Bad, and the Irrelevant: Scriptural Examples of Working Wives

13. Business at Home

14. Art and the New Renaissance Woman

15. The Times, They Are A-Changing

Chapter 11 refutes the idea that because women *can* work out they therefore *should* work out, showing instead that GOD HAS GIVEN THEM A ROLE AS HOME-WORKERS. Chapter 12 refutes some arguments for careerism based on spurious uses of Deborah, Priscilla, Lydia, Hannah, Sarah, and the Ideal Wife of Proverbs 31. Chapter 13 looks at homeworking from the economic viewpoint, showing that a wife is the *manager* of the home, not a mere maid, so that she ingeniously stretches the dollar and can, from the home, also aid her husband in producing the dollar when advisable. This chapter also warns how feminists are coercing government regulations jeopardizing homeworking. Chapter 14 shows how homeworking frees a woman to develop in endless ways that are prevented by careerism. Chapter 15 explores the common excuse, "But our technological age is too complex," showing that technology controls us only as far as we allow it to (we don't have to buy things and can always pull the plug) and that, in fact, technology can rather *aid* us in homeworking effectively.

PART FIVE: Forward to Ministry ("to be kind... subject to husbands")

16. Charity Belongs at Home

17. The Church in Your Home

Chapter 16 explores wifely

charity as (1) bringing up children in a healthy atmosphere; (2) showing hospitality to fellow-believers and anyone in need; (3) doing menial tasks willingly in order that others may have an effective ministry; (4) taking care of needy relatives; and (5) aiding anyone in need in any effective way she can. Chapter 17 develops the analogy of the Christ-church relationship to the husband-wife relationship, showing that sound doctrine combined with proper home relationships form a team that can be used for great ministry; she uses Francis and Edith Schaeffer as her model.

PART SIX: Conclusion ("that the Word of God be not blasphemed")

18. Homeworking or Home-leaving: the Consequences

This brief chapter makes the good point that disobedience to God by careerism brings blasphemy to God's Name in various ways and challenges us to obedience...but, here her mistake, for the wrong motive of aiding world revival and social godliness.

Although the book contains a great deal of valuable reading, certain ideas must be warned against. There are especially seven ideas in the book which we must counter-act.

WRONG IDEA 1 A key thrust of Pride's book is that through

a return to proper Biblical femininity — which includes submission to husbands and homeworking — the community of Christian women can influence society to revival and a return to true Christianity. Accordingly, she believes the anti-abortion movement has so far failed because Christians have failed to see their own root sin of not valuing children as blessings and of not repenting and confessing this sin, and she believes a proper response will succeed in revoking current abortion laws because God has so promised. Now, we must agree that we *are* responsible for each sin, including the sin of feminism, and that we *must* obey God in being godly wives and mothers, but we nonetheless must also recognize that there is little hope of a wicked society turning to God in the end days; this is Millennial deception.

WRONG IDEA 2 Her rejection of feminism and sexism makes Mrs. Pride rightly esteem the value of conception and children within marriage but this leads her to an erroneous view of marriage when she says, "the Biblical reason for marriage is to produce fruit for God," meaning "children" by "fruit." This as a definition confuses the institution of marriage with the institution of the family.

WRONG IDEA 3 She is very confused in her reference to the image of God in man: "What else

besides our biological differences could God have had in mind when He said that His image in man is male and female — especially since the word for 'female' comes from the same Greek word as 'to breastfeed?'" (page 41).

WRONG IDEA 4 Evangelism as a goal of homeworking. Related to the error of point 1, this point is limited to reproduction as a means of evangelism. She believes that as feminists decrease their offspring while godly women increase theirs, by sheer numbers (combined with godly training) Christians will multiply to outnumber and override the ungodly in this world. The Bible refutes this idea, showing that in the end times the godly will decrease to the point where at last, though only for a brief time, each individual member of the godly remnant will stand *totally alone*.

WRONG IDEA 5 She also errs in believing that only imperfect training results in unbelieving children. While we acknowledge that parents (ALL parents) do sin and God surely does hold us accountable for our sins, and while we further acknowledge that our sins do also grow in our generations so that we are warned to hate them, yet we must also acknowledge that God brings forth from us a twofold seed of both the elect and reprobate according to His will and not due just to our training.

WRONG IDEA 6 I don't

totally disagree with her view that homemaking may at times include also the academic training of our children, but I do disagree that it is preferable to proper school training. Where God provides proper covenant schools we should be deeply thankful for them and consider their tuition *cheap*. Any mother with a number of children would be hard-pressed to succeed in academically training her children well at home, and where God provides good schools, we should use them gratefully. But Mrs. Pride is still right here, that the responsibility for training is ultimately still the parents' so that we must always be aware of what is being taught our children and must exercise wise supervision over it.

WRONG IDEA 7 She also makes both a correct and an incorrect point in evaluating the school's calling. True, the school's calling is to teach academics. Wrong, academics cannot be divorced from spiritual values. Every course *must* be undergirded with Biblical thought-patterns! Otherwise we cannot send our children to that school.

Despite these erroneous ideas, the book as a whole is a good antidote to the feminism and careerism which is also such a growing threat in our own churches. It is highly recommended as a warning against our own sinful feminist tendencies. You will read it with profit. □■□

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