

# PERSPECTIVES IN COVENANT EDUCATION



The Lack of Motivation

Rev. C. Hanko

Changes in Mathematics Curriculum

Mr. John Bulter

The Crisis in Music

Mr. Gerald Kulper

Report on the Bible Curriculum

Mrs. Gertrude Hoeksema

Career Education: A Legitimate Emphasis

Mr. Don Doezeema

Christian Business Education

Mr. Rick Noorman

Impressions and Thoughts on Visiting  
Protestant Reformed Schools

Miss Marjorie Martin

ARTICLES

FALL  
1978

# PERSPECTIVES IN COVENANT EDUCATION

VOLUME IV

FALL, 1978

NUMBER 1

Published semi-annually in September  
and March by the Protestant Reformed  
Teachers' Institute.

## EDITORIAL STAFF

Miss Agatha Lubbers, Editor-in-chief  
Mr. James Huizinga  
Mr. Calvin Kalsbeek  
Dr. Roderick Kreuzer  
Mr. Cornelius Pastoor  
Miss Winifred Kooie, Business Manager

## 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.

## EDITORIAL OFFICE

MISS AGATHA LUBBERS  
7227 COCONUT DRIVE  
JENISON, MICHIGAN 49428  
Forms 3579 should be returned to

## SUBSCRIPTION OFFICE

PROT. REF. TEACHERS' INSTIT.  
C/O COVENANT CHRISTIAN H. S.  
1401 FERNDAL AVENUE S.W.  
GRAND RAPIDS, MICHIGAN 49504

Third Class Postage paid at  
Jenison, Michigan 49428

## EDITORIAL POLICY:

**Perspectives in Covenant Education** exists for the purpose of furthering the cause of Protestant Reformed Christian education. This principle therefore regulates the entire contents of the journal. **Perspectives in Covenant Education** will publish any article written by a teacher, parent, or friend of Protestant Reformed education, provided the article is in harmony with the stated purpose of the magazine. The journal will publish articles whether theoretical or practical. All manuscripts must be signed and all authors are solely responsible for the contents of their articles.

## SUBSCRIPTION POLICY:

Subscription price, \$2.00 per year. Unless a definite request for discontinuance is received, it is assumed that the subscriber wishes the subscription to continue without the formality of a renewal order, and he will be billed for renewal. If you have a change of address, please notify the Subscription Office as early as possible in order to avoid the inconvenience of delayed delivery. Include your Zip Code.

## REPRINT POLICY:

Permission is hereby granted for the reprinting of articles in our magazine by other publications, provided: a) that such reprinted articles are reproduced in full; b) that proper acknowledgement is made; c) that a copy of the periodical in which such reprint appears is sent to our editorial office.

# TABLE OF CONTENTS

Editorial Comments - Miss Agatha Lubbers .....	1
The Lack of Motivation - Rev. C. Hanko .....	6
Changes in Mathematics Curriculum - Mr. John Buiter .....	15
The Crisis in Music - Mr. Gerald Kuiper .....	18
Report on the Bible Curriculum - Mrs. Gertrude Hoeksema .....	27
Career Education: A Legitimate Emphasis? - Mr. Don Doezeema .....	32
Christian Business Education - Mr. Rick Noorman .....	38
Impressions and Thoughts on Visiting Protestant Reformed Schools - Miss Marjorie Martin .....	42

---

## EDITORIAL COMMENTS

Agatha Lubbers, editor-in-chief

You noticed undoubtedly that the format of the *Perspectives* has changed. This change occurred when the March, 1978, issue was published. Comments of the complimentary kind have been made about the format and content of that issue. We are using the same format for the fall, 1978 issue.

We have also instituted another change for Volume IV of *Perspectives*. We refer to the present issue as the fall, 1978, issue and the issue that will be published D.V. in March, 1979, as the spring issue.

It is that time of the year when many of you will be receiving notices that your subscription is due. The subscription fee does not pay for the total cost of producing *Perspectives*. Although we have not increased the subscription cost, we urge that you remember this important cause by adding a gift to your subscription payment so that this can be used to help in defraying the cost for postage and other added expenses.

It is also that time of the year when societies and other organizations in the church and school are resuming activities and meetings. May we solicit your prayers and also your support as you decide to give gifts to worthy causes? We believe that the cause of disseminating the truth concerning covenant education is very important. We have little time to work and there is much to do.

PERSPECTIVES/1

\* \* \* \* \*

We use the most inexpensive mailing procedure that we can. This is necessary with today's escalating mailing costs. We are not certain that you always receive your copy of *Perspectives*. We should be disappointed if you do not receive it and therefore we request that you notify us immediately. (*Perspectives* should arrive near the beginning of October and near the beginning of March each year.)

*It is also important that you notify us immediately of any change in your address.*

\* \* \* \* \*

I am pleased to report that Mr. John Kalsbeek's article, "The Multi-Grade Classroom" appearing in the March, 1978, issue of *Perspectives* was used in the *Christian Home and School* published by Christian Schools International (formerly the National Union of Christian Schools). That part of the article, "What I Like about Teaching in a Multi-Grade Classroom School," was printed in the September, 1978, issue of the *Christian Home and School*.

\* \* \* \* \*

We are pleased to report that study outlines have been prepared on some of the articles in *Perspectives*. These outlines are used for the Sunday evening discussion groups. We are happy that the materials in *Perspectives* can serve as a source of inspiration and instruction for meetings of this kind.

\* \* \* \* \*

All news is not good news. Not the printer but the editor is to be blamed for a serious mistake that appeared in the article of Rev. David Engelsma, "The School's Calling to Teach the Children to Keep the Way of the Lord," March, 1978. Near the middle of page 41 the following incorrect sentence appears. "However, the reason for that change was not opposition to the parochialism that was implied in that original version—the consistory shall see to it that there are good schoolmasters." That

sentence should be changed to the following: "However, the reason for that change was not opposition to the teaching of godliness in the Christian school but rather opposition to the parochialism that was implied in that original version—the consistory shall see to it that there are good schoolmasters." Then the following sentence makes sense as it appears on page 41. "That went in the direction of parochialism."

My apologies to Rev. Engelsma and our careful readers for this mistake.

\* \* \* \* \*

We are happy that God in His providence makes it possible for us to begin our fourth year of publishing *Perspectives*. We could not have imagined four years ago that this would have happened. It is because of God's covenant faithfulness that we are able to do this. We believe that this issue will also be profitable for the people of God who train the children of the covenant.

\* \* \* \* \*

The 1978 mini-course for teachers sponsored by the Federation of Protestant Reformed Christian Schools featured Rev. C. Hanko, retired Protestant Reformed minister, as lecturer. Rev. Hanko lectured three times for the teachers who had come from Iowa, Minnesota, Illinois, and Michigan. Miss Marjorie Martin, who writes an article in this issue, represented the continent of Australia.

In the first lecture Rev. Hanko discussed the lack of motivation and the causes. He noticed particularly that there is one chief cause—depravity. The second lecture discussed the solutions to this lack of motivation from the point of view of the child. The third lecture discussed the teachers' responsibility in this lack of motivation.

The first of these lectures is published in this issue of *Perspectives*. We plan to print the second and third lectures in the spring issue.

\* \* \* \* \*

In an article entitled "Changes in Mathematics Curriculum"

Mr. John Buiter explains the problems confronting the mathematics teacher today. Do you wonder about the impact of the pocket calculator? Read Mr. Buiter's article. He suggests a few solutions to the problems that seem to prevail in this area of instruction. Mr. Buiter is a long-time mathematics instructor at Hope Protestant Reformed Christian School, Walker, Michigan, and is principal of the school.

\* \* \* \* \*

Mr. Gerald Kuiper, music director and instructor at Covenant Christian High School, Walker, Michigan, writes an article called "The Crisis in Music" in which he describes the problem that confronts the believing parent as he teaches the youth of the covenant. This provocative article was given as a speech at one of the sectionals of the 1977 teachers' convention of the P.R.T.I. in South Holland. This article should stimulate each of us to vigilance in this important area of covenant instruction.

\* \* \* \* \*

Miss Marjorie Martin, who is presently visiting in the United States, is a graduate of Sydney University, Australia. She also studied for one year in graduate school at the University of Illinois as an international scholarship student. After some time teaching science in secondary schools Miss Martin was for many years a lecturer in teachers' colleges where she was associated with the training for science teaching. Miss Martin gives her impressions of visits she made in some of the classrooms of the schools in the Protestant Reformed community. Her impressions give us much for which to be thankful and also should give us cause to pause and consider things we could do better.

\* \* \* \* \*

In the second of a series of three articles Mr. Don Doezeema, principal and Latin instructor of Covenant Christian High School, pursues the topic of "Career Education." Mr. Doezeema considers what he believes to be the advantages of a basic liberal arts education as the best kind of training for a person's career. He expresses agreement with Martin Luther who wrote, "Well, if my

son can read, write, and cipher, that is enough; for I am going to make a merchant out of him." Luther also wrote that parents should be concerned "to provide not alone for the bodies of our children, but also for their souls."

If you want to know the four benefits of liberal arts education read Mr. Doezeema's article.

He plans to pursue this topic in the next issue, spring, 1979.

\* \* \* \* \*

Mr. Rick Noorman, a 1978 graduate of Calvin College returns to his alma mater, Covenant Christian High School, to teach in the areas of business education and physical education. Mr. Noorman states his position on the instruction that the Christian school must give to students in the area of business education. The reader will note the similarity in the emphasis of this article with that of Mr. Doezeema's.

\* \* \* \* \*

Mrs. Gertrude Hoeksema, who teaches first grade at Adams Street Protestant Reformed Christian School, Grand Rapids, Michigan, writes an article for this issue of *Perspectives* on the progress and general plan of the Bible curriculum materials she is writing under the sponsorship of the Federation of Protestant Reformed Christian Schools. Mrs. Hoeksema has authored several books and is currently authoring the manuals that will assist the teacher in teaching the Bible. The first two books in this series entitled *Suffer Little Children* can be purchased from the Reformed Free Publishing Society, or obtained from the Federation of Protestant Reformed Christian Schools.

---

"For us, as teachers of these covenant children, this means that we do not have to begin teaching the Bible by proving its authority. It is not necessary to come with convincing arguments concerning Holy Writ, and then send them home to think it over. We should never believe that we must persuade covenant children to embrace the Scriptures as God's Word. These are the basic principles, demanding obedience, on which we build our further Bible instruction."

Gertrude Hoeksema, *Suffer Little Children*, Book One, p. 16-17.

# The Lack of Motivation

*Rev. C. Hanko*

Our subject for this mini-course, as you all well know, is "Motivation", or more precisely, the lack of motivation.

In the broad outline that was handed out to you some time ago, I divided this subject into three sections: First, The Lack of Motivation; second, the Cause or Causes; and finally, the Solution to the Problem, in which connection I also briefly touched on the method of attaining that solution.

After giving this matter some further thought, I decided that it might be better to take the first two subjects together, and to break up the last subject for two separate discussions. My reasons, I think, are quite obvious. First of all, we can hardly discuss the lack of motivation without delving into its various causes. These two are closely related. In the second place, our main concern is, that we seek to find some solution to the problem. That should take up the lion's share of our discussions. Finally, although I personally may not have so much to say about the method of procedure, this is the vital matter for you who as teachers are directly involved with the problem.

So I will divide my material for this evening under two headings:

I. The Lack of Motivation.

II. Its Cause or Causes.

I. The Lack of Motivation.

The term motivation is obviously derived from the word '*motive*'. This is defined in Webster's dictionary as follows: (derived from the Latin: *moveo*, *motum*, to move.) That which incites to action; that which determines the choice or moves the will; cause; object; inducement; prevailing design; the theme or leading subject in a piece of music; the prevailing idea in the mind of an artist, to which he endeavors to give expression in his work.

The *Family Word Finder*, published by the *Reader's Digest*, gives as synonyms for motivation the following: Motive reason, impulse, impetus, cause, driving force, impulsion, causation, provocation.

In the *Psychology* written by Filmore H. Sanford, from the University of Texas, I quote as a definition of *Motive* the following: "A Motive is an energizing condition of the organism that serves to direct that organism toward a certain goal."

Under the physiological motives, psychologists usually place such desires as hunger and sex as the chief urges of man, and along with these, the need for air, the need for rest, the need to escape pain, and also others. The psychological motives seem somewhat more difficult to classify. Commonly are mentioned such motives as the need for status, the need for security, gregariousness, or acquisitiveness. These motives are considered more the product of environment, and less the product of the individual's organic nature. In other words, the psychological motives are *learned* motives and the man's pattern of psychological motives is due more to his particular experience in the world than to the fact that he is a needful organism. Quoting from the above mentioned textbook on psychology, we find the following: "The way we interpret the world depends on our motives. The hungry man sees most clearly those parts of the world having something to do with food. The competitively ambitious man will perceive his friends, perhaps, only as stepping stones to his own success. And the man who seeks political office may see his colleagues only as potential voters. Then, too, a man's motive will mightily influence his learning. He will learn those habits and skills most likely to pay off handsomely in the satisfaction of his motives."

In our present discussion we are concerned with the motives, or motivations which impel or induce a child to prepare his lessons and take an active part in his school work. More specifically, at the moment we are concerned with the lack of motivation, or even the aggressive opposition to anything that resembles school work.

Every one of us is aware of the fact that this is an old problem, probably dating back to the day when formal education was introduced. There have always been children and teen-agers who simply despised schooling, and were openly opposed to any form of learning. In former years there were

always a few in every classroom who consistently failed, either because they could not keep up with the class, or because they did not care. The picture of the child sitting on a stool in a corner with a dunce cap on his head is familiar to all of us. Some of these were real pests to the teachers, since they were much larger and older than the rest of the class, they enjoyed making a nuisance of themselves, and often were more than the teacher could handle. There were those who availed themselves of every possible opportunity to skip school, either with or without the approval of their parents. The truant officer was a familiar figure in our neighborhood. As the demands for more thorough and more advanced education increased, the problem of unmotivated students also increased. There are many parents, business men, consistory members, school board members who now bemoan their early lack of interest in a formal education, and who also give evidence of not having applied themselves as thoroughly as they should have. They suffer the consequences of their negligence, but so does God's cause and kingdom in many ways.

Nevertheless, the problem as it is before us *now* has intensified to a degree that it has actually become very serious. The public school leaders bemoan the attitude of the pupils towards their school and toward the demands placed upon them by the school. School teachers throw up their hands in despair. School boards are desperate with the problems that confront them. Many school teachers and administrators are resigning from their positions to seek out other vocations, less nerve-racking, less futile, less dangerous to their health and life. Our Christian schools are also definitely suffering from the lethargy and tendency toward mediocrity so evident among the students. All are agreed that something must be done, and soon! We can sum up the problem of lack of motivation under the following headings:

1. There is an aggressive opposition to all authority, in the community, in the home, in the church, and no less in the school. This comes to expression in:
  - a. The destruction of property, as was evidenced in the recent fire in the Rosewood Public School, which has been ascribed to arson. Many other examples of destruction of property are known to all of us, even to the extent that our own pupils have made themselves guilty.
  - b. Disrespect for teachers and administrators; name calling

and other expressions of contempt.

- c. Sins like stealing, swearing, vile language and actions.
2. There is an indifference toward school work, so that children treat it like drudgery, produce mediocre work, attempt to get away with as little as possible, often make themselves guilty of copying, cheating, and allowing others to do their work for them.
3. Parental interference with the instruction given and/or discipline administered. Complaints against the grades the child receives, resulting in an attitude of complacency in the child.
4. Finally, many children deliberately disturb the class, assert themselves by plaguing the less capable, mocking others, and making a general nuisance of themselves.

All of this is a very serious matter which requires some thorough investigation and discussion. The lack of motivation virtually compels the school to lower the standard of education, so that the student of today does not obtain the training that his parents received some years before. Much time that should be devoted to instruction is wasted on discipline. The instructors and administrators are confronted with nasty situations that have to be cleared up either in the school or with the parents. At times one is inclined to place "christian" in quotation marks.

This is the more serious because our present standard of living requires a better and more thorough training than in the past. Not too many years ago a farmer could run his farm with very little business acumen, mathematical ability, and ability to express himself in writing. Today with the large farms, expensive machinery, modern equipment, the problem of income tax, and many other matters, the farmer, as well as the businessman must be able to cope with the problems of the day. Students graduating from school must either be prepared to enter college, or be able to take up a job which involves machinery, computers, and other modern equipment. Reading and writing have always been important, but are more important now than ever before.

Even more importantly, the church must be equipped as never before to fight the battle of faith in a world of growing wickedness and apostacy. Now, more than ever, the devil realizes that he has but a little while, and is doing his utmost to destroy God's Church before the end of the ages is come. Our children are facing a future in which antichrist will arise to exert

his power upon the earth. All the signs of the times mentioned by Jesus in Matthew 24 are reaching their culmination in that Man of Sin who will sit upon the throne, ruling over all the earth, as if he were God. His coming will be with all the cunning deceit and treachery of the Prince of Darkness himself. It will be required to know the Scriptures, to recognize the claws of the Beast, to be able to determine our calling over against those evil forces, and to stand for the truth. Our children are the active church of tomorrow. They are the future fathers and mothers, elders and deacons, school teachers and leaders of the congregations. They must be able to read and write, to study and to discern, to be fully equipped as men of God, ready even to die, if need be, when the persecutions of the early church and of the seventeenth century come upon us with greater intensity and more furious hatred of the world than has ever been known. Jesus warns that there will be tribulation far surpassing anything known in the past. Only he that is faithful unto death will receive the crown of life. True, we and our children can stand only by the grace of God, but this grace is not poured into us while we sleep. God uses means, the means of His Word and the instruction based on the truth of His Word to equip His people for their calling on earth as stewards in His house. Our common calling is to be faithful, even unto death!

## II. The Cause or Causes of This Lack of Motivation.

Various reasons for this growing lack of motivation have been offered in our newspapers, weekly magazines, and various other sources. The general spirit of defiance and disrespect for authority has been ascribed to the anti-establishment movement so prominent in the sixties and early seventies. A generation is growing up that opposes all tradition, all existing laws and institutions, even every form of government, without offering anything better in their places. One cannot help but wonder whether this is one of the fruits of the efforts toward "self-expression" advocated some thirty, or forty years ago.

Still others trace this entire spirit of indifference to the spirit of democracy. Democracy, so it is said, does not want intelligent and industrious students. It is undemocratic for one to excel above the other. Equality results in mediocrity, in a nation of sub-literates, lack of discipline, and life of pampering.

In a recent article in the *Banner* the large families were blamed for much of the mediocrity evident in the schools. In spite

of what Scripture teaches us in Psalm 127 and 128, as well as in many other passages, Harold P. Pluimer, lecturer in science at Minneapolis; Minnesota writes: "The Scholastic Aptitude Test scores, which have declined for the past twelve years, should soon start to climb again. We've been misreading the signs; we've blamed the teachers, the schools, the T.V., and the system, for the decline in intellectual development of our children in schools. Intellectual growth, to a large degree, is dependent on the family size and family configuration. With the family size decreasing, the Scholastic Aptitude Test scores should soon rise again." (*Banner*, June 9, 1978).

One thing stands out in bold relief, and that is the fact that the modern psychologist does not reckon with Scripture, and particularly not with the fact that man is more than a highly developed animal, the highest of all the earthly creatures, only slightly lower than the angels. Moreover, that God created man with body and soul. Physically man is of the earth earthy, so that he functions through the body in his various relationships here on earth. Spiritually man is related to God, so that he always functions as a rational-moral creature in love or in hatred toward God. Scripture teaches us, that *from the heart* are the issues of life. So that all man's desires, thoughts, plans, purposes, words, deeds and actions have a moral value: he either acts out of love to God, or he sins in all that he does. Nor must we lose sight of the fact, that man was created in the image and likeness of God, to know, to love, and to serve God as His friend-servant, in the threefold office of prophet, priest and king. Adam was created as God's steward laboring in paradise to the glory of God. Already to Adam was given the cultural mandate to increase and multiply, to replenish the earth and to subdue it. Therefore he was king of the earthly creation with dominion over every creature upon the earth. Even though the fall was a breach of covenant, which brought God's severe judgment upon our first parents and their posterity, man still retained the image of God, now perverted into opposite motivations. Man's knowledge became foolishness, his righteousness unrighteousness, his holiness unholiness. Instead of being devoted to God man seeks himself, striving to dethrone God and replace him with his own superiority over the creature. Instead of being friend-servant of God, he is rebel, defiantly treading God's law under foot. Instead of being a concerned king, who seeks the welfare of his earthly domain, he does all in his

power to mutilate it, always working toward his own destruction. This is especially evident in man's use of pesticides, weed-killers, and other poisons, whereby much more is destroyed than man ever intended. The soil, the streams, the lakes, the oceans are being polluted to a point where it becomes obvious that man is bringing the vials of the Book of Revelation upon himself. The tyrant of creation commits spiritual, moral and physical suicide. Man is always motivated by his hatred against God, even as we confess with our Catechism, that we not only *do not* keep God's law, but also are incapable of keeping God's law, because we are "prone by nature to hate God and the neighbor." (Lord's Day 2.) Only grace can deliver us from the horrible death in which we cast ourselves. The image of God is renewed in us by God's powerful, super-natural work of regeneration and sanctification. In our Christian schools we are dealing with the covenant seed of God's church, that is, children restored as friend-servants of God, with the calling to be stewards in His house, His witnesses, to live to His glory. Anything less than that is sin, and therefore also every lack of motivation must be traced back to our natural depravity, and must be branded as sin, wherever and however it may appear. *The chief cause of all lack of motivation lies in our depraved nature.*

One of the most serious evils of our time is the *total lack of respect for authority*. This begins with the flat denial of God and rejection of His law. Scripture speaks of the fact, that there is no thought of God in the minds of wicked men. And refers to the church of the last days as "having a form of godliness, yet denying the power thereof;" which power is God and His Spirit. The new morality advocated by prominent individuals like Ann Landers, the uprisings resulting often in destruction of public property, including school buildings, the loose morality among married and unmarried, the defiance of the authorities, and many other evils give evidence of this total lack of respect of authority. The whole spirit of democracy, as well as the anti-establishment movement, can be traced to the total disrespect for authority.

All of this has not been without effect upon the church, also upon us. The dread and terror of time past that children had for police, preachers, teachers, and even parents was, indeed, not healthy. Yet today we experience the opposite extreme, often a total disregard for authorities, or a defiant opposition to them. This reveals itself in a lack of *God consciousness* and lack of

*spiritual sensitivity.* Children often seem to have no awareness of the fact that they are the covenant seed of the church, and that also as children they are responsible before God to be stewards of the gifts, the talents, the time, the health, the capacities given to them. This reveals itself in many ways. First, whether it is a reflection of the home or not, children have an entirely wrong sense of values. Fun, entertainment, vacations, sports, luxuries have top priorities. How far our affluent times are responsible for this may be difficult to say. Second, their chief ambition seems to be to carry away the approval of their peers. One or two, or maybe a small segment of a class may control the attitude of the rest. Third, there is prevalent an entirely wrong conception of God that smacks of antinomism. Maybe the modern church world with its strong emphasis upon the love of God, at the expense of God's justice, along with their constant reference to a kind and gentle Jesus, may have put its stamp upon us and our children, even though we are not aware of it. One almost receives the impression that the child thinks, I can sin, because I will be forgiven anyway. Fourth, the proud, boastful use of foul language, oaths and slang speaks of a lack of true fear of God. Other associated evils can readily be added to this list.

We ask ourselves, in how far is the home responsible for this situation? Is there a relaxing of authority in the home, so that the children are allowed far too many liberties? Is the father too engrossed in his business, or in sports, or whatever, to give the necessary attention to the children. Is the mother working too much outside of the home, or in other ways neglecting her calling in regard to rearing the children? In one word, is there a seeking of the bread that perishes rather than the enduring Bread, Christ Jesus? (John 6:27). Does the world make its inroads into our homes through TV and magazines, leaving lasting impressions that influence our outlook on life? Is there too much discussion in the home on material things, and a sorry lack of spiritual discussions? Is the line of communication between parents and children broken through the fact that families are not home together as they should be? Are the parents more concerned about their children's prestige or popularity than about their education?

Is the church possibly lax in some areas as far as our children and young people are concerned? Does the preaching fail to reach the children and their unique problems? Are our

children being properly trained in the catechisms? Are they being spiritually built up by the various church activities planned for them? Is there a lack in the sing-spirations, a lack of enthusiasm, of spiritual zeal, or true edification? Are there other realms in which our churches are failing our young people?

Finally, and this brings us to the root of the matter, how about our schools? Is there, possibly unconsciously, a distinction made between nature and grace? Is intellectual attainment too strongly emphasized at the cost of failing to develop the whole man of God? Is there a true, distinctively Christian atmosphere in the school room? Is there sufficient emphasis on Christian living, Christian stewardship, Christian influence upon each other? Is the individual child counselled, directed, that the man of God may be fully equipped unto every good work?

These and other questions we shall face as we strive for a solution to our problem. May our God graciously guide us by His Holy Spirit.

---

“ . . . It is only by wide reading, the consultation of varied references, and the investigation of many sources of information that the student can be introduced to the varied aspects of the Creation order and its historical, cultural development. The student cannot learn everything he has to know by personal experience. He must use every available medium of recorded knowledge in order to acquire and retain knowledge of God's Creation and to expand that knowledge. That means the student must have access to books, records, films, filmstrips, pictures, maps, globes, artifacts, specimens, and other forms of media from which he can learn.”

quoted from

“The Christian Library: Frill or Necessity”

by Louise M. Hulst, *Christian Educators Journal*  
Volume 18, Number 1, October-November, 1978.

# Changes in Mathematics Curriculum

*John Buiter*

The term "Arithmetic" as one of the three R's has been replaced by the more modern term "Mathematics." This is a sign of the changes which have taken place in mathematics instruction over the last fifteen to twenty years. These changes have often gone under the banner of the new math or modern mathematics. After this length of time it is inevitable that these changes are coming under study and critical evaluation. There is also a movement to return to the old methods of teaching math. This too has its slogan: back to the basics-an expression that is often heard in these days. This reaction to the changes of the past decade should be examined and I shall attempt to give a few observations. In connection with this development we should also be aware of another change which is taking place at the same time. This other element is the introduction of the hand-held electronic calculator. The marvels of modern technology have placed in the hands of every school child a new powerful tool and servant. This too will have a profound effect on the mathematical scene of our present age and cannot be ignored in our instruction.

A critical analysis of the present math teaching situation demands that we proceed with caution. What are our goals in teaching math? Do we seek to make efficient calculators of our children or do we want them to know math? Answers to these fundamental questions are important. The introduction of the new math was a reaction to math instruction which was primarily that of training students to be efficient calculators and users of math skills. The new math was an attempt to place more emphasis on the understanding of the structures of math. The expectation was that if students understand mathematical principles they will be able to use these principles in their computational work and have gained a deeper understanding of the nature of mathematics. The goal was a student who understood his math so well that he could use this new insight to

make greater use of math in application. The present controversy is whether this goal has been reached or have we succeeded in producing a generation of students who do not understand the principles and in the bargain have become poor computers and users of math.

I do not wish in this article to be an arbitrator of this controversy. The evidence is uncertain. There is serious question whether the adults which have come out of the new math teaching are poorer computers than the generation before. There is no question that the new math has not produced the results and improvements which were heralded with its introduction and promotion. That is why we are ripe for changes in the teaching of math today.

Another question before us is how students learn math. Not only must we know our goals but we must understand what is happening in the process of teaching to reach these goals. The new math set as its goal the understanding of the principles and structures of math and set about to produce a methodology that would attain these ends. The results have been rather mixed. Some students have gained the desired results but too many have not. These who have not gained the understanding have often been confused and in addition become poor in math computational skills due to more time being devoted to the structures of math.

Those who are now calling for a return to the basics of teaching and drilling computational skills hope to remedy this situation. If the goal of math instruction is to produce efficient and accurate computers this method will probably work. It must be added that a one-sided emphasis on computational skills will result in some of the old problems that the new math was intended to cure. It must be also added that the situation today is not what it was twenty years ago. The present day general availability of the low cost electronic calculator has changed the practical need of computational skills. Not that students do not need to learn computation but the need for fast and accurate skills at computation are no longer primary goals of math training.

To return to our question of how students learn math, we must face the situation that not all students learn math concepts and understand structures in the same way and at the same rate. This was a mistake on the part of the new math advocates. They

tried to devise a method of teaching understanding of principles and structure which was to give all students these insights in a graded presentation. It did not work except in these situations where math was individualized and a wide degree of latitude provided in the mastery of principles and structures. Many different methods had to be used in the teaching of mathematics from this approach to learning. The general results of the many forms of teaching of new math resulted in a wide variety of results, not all of them undesirable. With the greater attention given to structures and principles of math there was a general decline in the development and maintenance of computational skills. This is the basic cause for the present reaction to the new math curriculums of the last decade.

What is to be done now in the field of math instruction? Some call for a return to the "good old days" when arithmetic was primarily a matter of learning computational forms. This was accomplished by drill to gain mastery and by applying these forms to everyday use of arithmetic. It should be noted that often our ideas of the "good old days" are colored by a nostalgic memory of what was desirable, but a tendency to forget the faults. A return to those days gone by is often not even possible because of changes which have taken place. In the case of arithmetic instruction a major change is the general availability of a new math tool, the electronic calculator.

Where do we go at this point? Without a doubt we must return to a greater emphasis on teaching the methods of computation. A fundamental reason for this return is the nature of the learning process. Students for the most part need experience with concrete materials before they are able to begin work in the area of seeking and understanding structures and principles.

Students need work with numbers and the easiest way to gain this experience is the application of these skills to concrete situations.

We must not lose sight of one of the fundamental reasons for the study of mathematics. One of the legitimate goals of the new math was that the students should know math. That means more than being able to use arithmetic in our lives. Knowing math means to gain insight into the structure and systems of numbers, to gain some appreciation for its place in the creation of God.

Back to the basics means that we know what is basic to the

mathematical instruction of the covenant child and then seek that goal. What is basic is not simply that we train our children to be very expensive human calculators.

---

## The Crisis in Music

*Gerald Kuiper*

The aim of this article is two-fold—to point out the need for music instruction in the schools and homes of today, and more importantly, to make each of us, especially parents and teachers, aware of our responsibility to be an example to our children and students regarding our use of music.

Our children and we are constantly exposed to music, much of which is unfortunately very poor music. The recording industry annually takes in over \$2,500,000,000. 60% of these sales are rock music, 6% of the sales jazz, and 5% is classical music. This total of over 70% does not include country music recordings and the so-called gospel music industry which is rapidly growing. Young people of today, and our children too, are spending a larger share of this 2½ billion dollars than they did before.

Ten to fifteen years ago the Reformed covenant youth with a record cabinet or tape storage full of rock music was an exception rather than the rule. Amazingly, today the situation is virtually reversed. Most of our children's rooms have become their "castle", and parents in most cases either do not know the stuff their children listen to in their rooms and cars, do not care, or are afraid to comment fearing yet another unpleasant confrontation. If you do not believe this, check out the tapes on the front seats of cars in your church or school parking lot, or in your own driveway. In the world today, rock music has become a confession, a way of life. Too many of our own young people make their frequent seven or eight dollar offerings in pursuit of

this idol when they purchase records and tapes.

Rock music and much of country music can be characterized by its "two R's"—Romance and Rebellion. These two themes have long been dominant in music popular to young people. Add to these two R's today's "punk rock" and its themes—drugs, violence, sex, and social issues ranging from juvenile delinquency to the state of the environment, and you discover the essence of the musical experience of most of our young people. More disturbing yet is that in recent years two new elements have been added to rock music. The first is that the words have taken on more than ever before a tone of futility, sometimes to the point of incoherence, and secondly, no longer are the singing and the words as important—but the effect, the feeling produced, is becoming increasingly important. The majority of the recordings released today are manufactured in studios with the help of electronic aids and are calculated to lambast the listener, to hit him hard and make an effect.

That music is what many of our young people thrive on. But somehow we don't get too bothered when we see this. What if our literature students were reading obscene novels of violence and adultery daily? Would we be concerned? What if our art students spent their time drawing scenes portraying illicit and perverted sex? Would we be concerned? Or what if our children in the laboratory at school concocted illegal drugs? Would we be concerned? Of course, the answer to all these questions is a resounding "Yes!" But you realize, I hope, that the above subjects are what most of today's country and rock music are all about. That's the crisis we had better face up to.

We desire a better way for our children. But how concerned are we with music? Consider the following facts. Our own Psalter tunes are in many cases not suited to the words, or are virtually unsingable for the average worshipper, and yet attempts at revision have had a hard time getting off the ground. In addition to this, many of our church and school leaders are sadly lacking in even an elementary knowledge concerning music as a vehicle of *worship* and *praise*. And as a result, much of our music is not worshipful and praise-worthy. Many of us, I fear, look at music as a "spectator sport", a passive activity. We go to concerts, for example, to hear a "performance", and remark to our children about the skills of the chorus or instrumentalists without having become involved in the music. The next step, I am afraid, is that

we want to be entertained with our music, instead of using it to return praise to God. All we have to do is look at the church music of the day to see that worship and musical entertainment are totally incompatible, and God is left out.

Perhaps before we speak further to our children we should examine our own record cabinets and our own listening habits. Our children's musical tastes and attitudes are developed at a very early age, and a home devoid of good music is one which deprives the children there of a necessary part of their training for future days. We also should look at ourselves as we sing and listen to music in the worship services, for our children certainly look at us.

The Holy Scriptures give us instruction concerning music in our lives. Music, in the first place, gives expression to the vertical relationship we have with our God. It is God's gift to us, and is intended for His glorification. Music also is our response of thanksgiving to God, and our active expression of praise. What makes our beloved Psalms so unique and so precious is that they point this out to us again and again. Music, in the second place, is a means of speaking to one's self messages of comfort, courage, and exhortation.

In James 5 and Psalm 13 we are instructed concerning this. Never is singing or listening to be a mere exercise but we are to be involved with it. And, thirdly, not only is there a man to God and a man to self relationship in music, but music is also a means by which we may speak to one another. Colossians 3:16 and Ephesians 5:18&19 instruct us to speak to one another in Psalms and hymns and spiritual songs, making melody to the Lord.

I would like to suggest that there are several things we can do in order to be a better example to our children. First of all, we should not be neutral when confronted with rock music, or with much of the "gospel" music of today. We have to get rid of the notion that we may not condemn rock music, or that we cannot stop those who bring into the church music which is shallow and trite, or music which is unfitting to a divine worship service. We must insist that music in our circles be God-glorifying, music that is singable, and which is fitting to the words which accompany it. We must see to it, too, that music is understandable. Many of the feelings and drives expressed by the rock musicians or the Arminian gospel singers are sinful lusts with which we are all too familiar. That music is easily

understood, therefore. To combat this we should make an effort to instruct our children and ourselves concerning the elements of good music, so that we can better learn how good music can be used in the home, school, and church to its intended purposes.

Two publications come to mind that would be helpful to us as parents and teachers. The first is a book by Dale Topp, *Music in the Christian Community*, published by Eerdmans. The second is a series of cassette tapes and workbooks put out by the National Union of Christian Schools, which teaches some of the elements of music using a programmed approach to listening to the oratorios, choirs, organ and piano. This series would be useful in home or school, and would greatly enhance our understanding of the music we hear and perform today. God grant that we all may strive to make our music an ascending expression of praise of God.

---

## Report on the Bible Curriculum

*by Gertrude Hoeksema*

For some years prior to 1973, some of the teachers in our schools had complained about the lack of unity and continuity in the Bible curriculum of our schools. Not only did each teacher "do his own thing" without knowing exactly what Biblical instruction his pupils already had, but the Bible program had no

line, theme, nor structure.

After the problem was discussed among staffs and at teachers' conventions, the Committee for Teacher Educational Development from the Federation of Protestant Reformed School Boards asked me to draw up a long-range program and then to take a year off from teaching to begin writing a Bible manual for grade one.

I began work during the school year of 1973-74, and the Committee for T.E.D. met with me several times that year. They gave me guidelines, which we discussed, and I submitted periodic reports, which we criticized. Because the Federation of P.R. School Boards, and we as schools, were breaking new ground in preparing this course of study, the Committee for T.E.D. cautioned me to do slow, careful work, bearing in mind three basic principles:

1. The basis for teaching Bible in our schools
2. The goals for teaching Bible in our schools
3. The methods and materials for implementing the basis and goals.

Therefore, before I began writing lessons, I was asked to prepare a lengthy introduction which would establish the principles and set the tone for teaching Bible in our schools. I was asked to prepare it as an Introduction for Book 1, and the Committee for T.E.D. intended that each teacher read that introduction, as a basis, before he would teach Bible on his own grade level.

In 35 pages I stated briefly the Reformed — the Protestant Reformed — doctrine of Scripture, including the following elements: that Scripture is revelation in the realm of *the wonder*; the complete authority of Scripture; the infallible inspiration of Scripture; and the organic unity of Scripture. Although these bases lie in the area of the doctrine of Scripture, these doctrines underlie every classroom session of Bible study, and are indispensable to a Reformed teaching of Bible in our schools.

There is a section in the introduction about the approach and the attitude of the teacher both to the Bible which he opens to his pupils and to the covenant children sitting before him. The idea that Bible teaching is different from other teaching areas because teacher and pupil must come to class with faith and with spiritual preparation is also explored.

The goals in planning and executing a Bible curriculum need careful defining. It is not the prerogative of the Christian School to preach the Word. That is the duty of the church officially. Therefore the teacher will not set up as one of his goals careful sermonizing. Nor is the teacher a catechete. He is a teacher, and his goal is to instruct the covenant seed in a thorough, systematic knowledge of the Scriptures. That is also the primary goal of the Bible manuals. But it leads to this problem, both in preparing materials and using them in the classroom: shall we teach the historical facts of a precious, vibrant, spiritually rich Scripture as cold facts, or shall we teach experience and application? The goal of the Bible manuals, as explained in the Introduction, is to instruct the covenant seed, not with cold facts, but with the assurance that the exposition and interpretation of sacred history will be applied to their experience by grace.

The materials I used in preparing the textbooks are roughly the same a classroom teacher will be using as reference and further study: Bible dictionaries, encyclopedias, soundly Scriptural commentaries, and our own Protestant Reformed publications, in pamphlets, books, and volumes of *The Standard Bearer*. Our own Protestant Reformed writings have been of inestimable help to me, for they are not only soundly Scriptural, but they are also written by Reformed men who stand on the shoulders of their Reformed fathers. Maps, charts, time-lines are all essential aids, and, if available, authentic pictures of the geography and customs of Bible times. Bible pictures, in the sense of "Bible story-book pictures" often do more harm than good, for they often create wrong impressions, or totally false ones. Because Scripture's language in itself is an elegant book, the teacher need not supplement it with man's feeble pictorial efforts. I refer the reader to a more thorough investigation of these principles and their implementation in the Introduction to Book 1.

With these principles and goals as a background for my work, I planned a Bible series for grades one, two, and three. (In kindergarten I believe it is wise to teach central truths of selected

stories, concentrating on brevity, action, and concrete details.) Beginning with first grade, in our traditional methods of teaching primary Bible, many facts of sacred history have often been omitted and some books of the Bible were skipped altogether, because the research involved in explaining some of these incidents of Scripture, and then bringing them to the level of a small child was too big a load for a busy primary teacher to shoulder. Therefore I deemed it wise, in setting up the scheme of primary lessons, to proceed more slowly through Scripture, covering Scripture's material only once in the three grades. The lessons in grade one cover Biblical history from Genesis 1 through the death of Saul in I Samuel; in grade two they cover the history of the reign of David through the prophecy of Malachi; and in grade three they cover the history of the New Testament.

The format of each primary Bible Manual is similar. The title of each is *Suffer Little Children* (Mark 10:14) with the supplemental titles of Book 1, Book 2, and Book 3. The pages are designed for ease of teaching; for each lesson in all three books is printed on two facing 8½ by 11 inch facing pages, with six possible divisions, although all the divisions are not necessarily present in all lessons. The divisions are:

1. the Background and Introduction, a transition from the previous lesson, or an introduction taken from the experience of the child
2. the Lesson Material, in semi-outline form for easy reading and scanning
3. the Point (s) to Remember, which is the application of the central thought of the lesson — a gem of truth which the covenant child can carry home with him
4. Memory Work, a text which states the central theme of each lesson, and which is included, either for memorization, or for reading and discussion, at the end of the lesson
5. a Suggested Activity, an enrichment activity, usually interdisciplinary, in art, music, science, which a teacher may use at his discretion
6. Resource Material, the source material for each lesson.

Each primary Bible Manual includes a Teacher's Guide and explains the following:

1. that the Background and Introduction and Point to Remember are designed to be read to the pupils

2. that the Lesson Material is written in a simplified vocabulary directed to the level of the young child's comprehension, and sometimes speaking directly to the child
3. that chronology and simple geography are present in the lessons, but are neither stressed nor ignored. Because primary children have not yet developed a full chronological nor geographical consciousness, these elements are present incidentally; but as their perception of *before* and *after*, *near* and *far* develops, the manuals aid the teacher in guiding the pupils' growing understanding
4. that in each manual there is too much material for a teacher to present to any given class, so that a teacher may vary his approach and materials and stay fresh and new in his treatment of Scripture's truths
5. that the main method of teaching Bible in primary grades is by telling Bible stories. The manual for grade one gives guidelines for effective story-telling, not the least of which is the element of pure enjoyment for both teacher and pupils, according to Psalm 119:24, "Thy testimonies are my delight."
6. that abstract concepts, such as grace, repentance, faith, are explained and made concrete for the pupils' understanding by means of using examples of the concrete acts, or using picture-words of concrete things.

The first grade manual contains 125 lessons, designed to be taught at the rate of four lessons a week, with the fifth school day devoted to review, testing, or supplemental activities. Included in the subject matter are lessons on Job, the ten commandments, feasts, and the tabernacle, material often not included at this level. Because a first grader does not yet have the skills for a Bible workbook I have added only a few simple activities, such as very simple maps, and suggestions for an ongoing project for the year. There are also two types of review questions at the end of the manual, which the teacher may use as guides in reviews.

Workbooks to accompany the second and third grade manuals have been prepared; and the scheme for both grades is four lessons and one double-sided worksheet per week. Usually this amount of material is too much to be covered in one week, but because there are only 125 lessons, the teacher may proceed slowly, with ample time for testing and special activities, and still

be able to finish the manual in one year. Besides the history of the kings, the captivity, and the return, there are lessons treating some psalms and proverbs, the historical settings of the prophecies of the major prophets, with the thrust of these messages, in Book 2. As in Book 1, the vocabulary is kept simple and concrete.

The activities in the workbooks for grade 2 not only offer the pupil a review of the four lessons he just covered, but also the enjoyment of a variety of activities. Most of these stress review of the *facts* of the four previous lessons, and make use of puzzles, filling in blanks, color-cues, maps, charts, and some work directly from Scripture. There is also a two-page sketch of the temple and a time-line chart of the kings of Israel and Judah.

At this time I am still working on the manual for grade three. Book 3 will begin with a transitional lesson on the highlights of the intertestamentary period, and one on the setting of the New Testament, defining new terms such as synagogue, Pharisees, etc. It will include most of the miracles and parables, as well as the history of the life of Christ on earth, the history of the Acts, and the historical setting of the epistles. So far 75 lessons (through the death of Christ) with the accompanying worksheets have been finished and will be tested, the Lord willing, (along with the rest of the lessons I hope to finish) by two teachers during the coming school year.

The projected Bible curriculum for grades four through nine, and approved by the Federation of P.R. School Boards, is as follows:

1. Grades 4 and 5 will study Scripture with the thematic approach of the time-line, place, historical setting, and historical details, which younger minds in the primary grades cannot grasp. These children will be able to coordinate their newly found skills in geography and history with Biblical history. Far more important, however, is that the pupil at this age begins to see Scripture, not as "Bible stories," but as a historical chronology, a real geography, and a record of the continuous development of God's plan with His people in history.. The emphasis in both grades will be a thorough knowledge of the *facts* of Scripture as they fit into the whole, with fourth grade studying the Old Testament and fifth grade the New Testament.
2. Grades 6 and 7 will also study sacred history with a

thematic approach. As the pupils' insights and abilities grow, they will learn to see the line of the development of God's covenant, which is always the line of conflict and the antithesis. At this age children should no more view Scripture as a series of Bible stories, but they will learn to see its *organic* unity, the beauty of the unfolding of God's counsel in history. The sixth grade will see the Old Testament as the story of the one people, with all the signs and prophecies pointing to the coming of the new dispensation; and the seventh grade will see the New Testament in its relationship to the Old, as the fulfilment of prophecy.

3. Grades 8 and 9 will look into Scripture in more depth and with more perception, along the lines of isagogics, the contents of each book of Scripture and its canonical significance. The pupils will study, not necessarily in its order in the canon, the introduction to each book, the time of its writing, its human author, place in the canon, and an outline of its contents. This knowledge should furnish the grade-school graduate with a thorough overall understanding of Scripture, so that he looks not only *at* Scripture, not only *into* Scripture, but knows how to look at life *from* Scripture.

The projected work in these grades will take different formats from those in the primary grades, with emphasis on discussion, interpretation, and workbook assignments for the students. Although the work in preparing a Bible curriculum such as this proceeds slowly, with much preparation and study, if it may, in the providence of the Lord, be finished, it would furnish our covenant children with a solid Biblical foundation for later life in the church.

#### SUPPLEMENT

At the suggestion of the editorial committee of *Perspectives*. I have reproduced, and reduced for placement, a lesson and a worksheet as a sample. I have chosen Lesson 66 of Book 2, which is taught near the end of grade two, and I included the accompanying worksheet, parts 1 and 2, which covers Lessons 65 to 68.

Gertrude Hoeksema

## LESSON 66

Scripture passage:

II Kings 22, 23:1-20; II Chronicles 34

### BACKGROUND AND INTRODUCTION

When Amon died at a young age for a father--24 years--he left an eight-year-old son named Josiah. This boy, as old as we are, was not brought up in a home where Jehovah was worshipped. He lived in days of deepest evil, when all the people, especially the leaders of the land, tried to be worse than the heathen. His father and grandfather had tried to kill God's prophets; Jerusalem was filled with idols, the temple service was turned into the most filthy worship of the worst idols; and no one knew anything anymore about God's law. Yet this young king was a bright light in the land of Judah, for he served the Lord with eagerness, and with all his heart. We know why. It was because the Lord, by His grace and mercy, had called Josiah to be His child, and to lead His people back to Him in one last great revival.

### LESSON MATERIAL

In this lesson about the reign of Josiah, we treat the reforms of the early part of his rule.

#### 1. THE CLEANSING OF THE TEMPLE

- a. Picture a bewildered young child, surrounded by the wickedness of heathen men, with a palace full of idol-worshippers. Because he was God's child, he had to find God's people. God saw to it that His priests and prophets were there to help and teach the child-king. One was Hilkiah, the high priest, two were prophets, Jeremiah and Zephaniah, each of whom wrote a book of the Bible, and one was a prophetess, Huldah.
- b. After he had ruled eight years, and was sixteen years old, Josiah was big enough to act as king by himself. He began to take away the idols from Jerusalem. He crushed them to fine dust and threw them over the graves of those who had worshipped them. He broke down heathen idols and altars not only in Jerusalem and in all the land of Judah, but he even went north (use map here) to the land of Israel. Most of the Israelites had been taken captive to faraway lands. But in a few of the tribes, some Israelites were left, and they began to join with the people of Judah, under the rule of Josiah. Josiah went to them, too, to break down the idol worship and bring the people back to the worship of Jehovah.

#### 2. THE REPAIR OF THE TEMPLE

- a. After ten years of this, Josiah sent his men to Hilkiah, the high priest, with money he had collected in Israel. The Levites had a box for money at the door of the temple, and the people gave what they could. Now it was time to use the money to repair God's house. The carpenters, stone masons, builders of musical instruments, and the workers who carried the materials worked faithfully.
- b. When he was cleaning God's house, Hilkiah found a book of the law of God. He gave it to Shaphan, the scribe (the king's writer) who read it to Josiah. The king had never heard God's law before. Neither had the people. Imagine trying to worship Jehovah without His Word, with people who knew how to worship idols only. In His Word, the Lord told of the punishments that would come on Judah, ch. 34:21. Josiah was so sad and upset he tore his clothes.
- c. Hilkiah went to the prophetess, Huldah, who they knew would speak the word of the Lord. (Pause here to remind of the last prophetess they

studied: Deborah, the prophetess in Barak's time. See Lesson 93, Book One.) They asked whether Jehovah would really bring all those judgments on the people of Judah. She told how it would come true, vss. 23-25; but Josiah, whose heart was tender, humble, sad, and sorry would not see it come true. Note: have the pupils see the beautiful portrait of this spiritual king.

- d. Then the king called together the people of Judah and also from Israel (just as Hezekiah had done) and read the book of the law to them. The king promised (made a covenant) to keep Jehovah's commandments and teachings, and made the people promise, too.

### 3. THE FORCEFUL REFORMATION

- a. The idols had been thrown out of the temple, but the dishes made for them were still there. Josiah ordered them burned. He took away the idol priests, and those who served the sun, moon, and stars. The horses and chariots which the kings of Judah had given to the worship of the sun, and the altars for the worship of the sun on the roof of the palace of his grandfather, Amon, he burned, and threw the dust and ashes in the brook Kidron. Some of the idols which Solomon had made still stood on the mountain sides, ch. 23:13, and Josiah destroyed them and filled the places with the bones of dead men--to show his hatred for all the evil he was destroying.
- b. After Josiah had read the law, he understood much better how wrong it had been for Jeroboam and the ten tribes to go away from the worship of the temple, for God lived there in the days of the Old Testament. Jeroboam had gone away from God, and had made an altar at Bethel, with the golden calves.
- c. Review the story of I Kings 13:1-5 (Lesson 29). At last the prophet's words were coming true. Josiah went to Bethel, found the altar still there, took the bones of the wicked priests out of their graves, and burned them on the altar (as the prophet had said he would); but when Josiah read on one grave that the bones of God's prophet were there, he ordered his men to leave those bones alone. In Israel, too, he ground up the idols and altars to powder and burned them.
- d. All this was not very happy work for King Josiah. Yet it was the Lord's work and he did it with all his heart.

### POINTS TO REMEMBER

1. We have noticed so often before that a God-fearing king had only a small number of God's people working with him in the service of God. In Josiah's time the number was very, very small. Most of the people went along with their king only on the outside, and did not really want to help him destroy the idols. That is why Josiah's work was so hard. He had to do much of it alone.
2. Imagine what it would be like to live among people who call themselves God's people, and never even hear God's Word. Would we be as shocked as Josiah was if we heard it for the first time? Will this story make us love God's Word and read it much more often, with much more thanks?

### SUGGESTED ACTIVITY

The prophets tell us how bad the people of Judah really were. Ask your teacher to read Zeph. 3:1-4, or Jer. 3:6-14, or Jer. 15:5-7.

### MEMORY WORK

"Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city and two of a family, and I will bring you to Zion," Jer. 3:14.

RESOURCE MATERIALS: Edersheim, pp. 177-189, Smith, pp. 583-586.

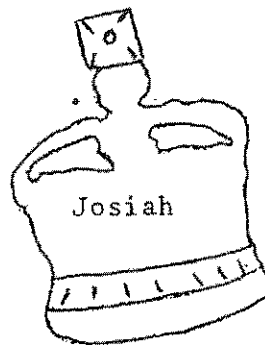
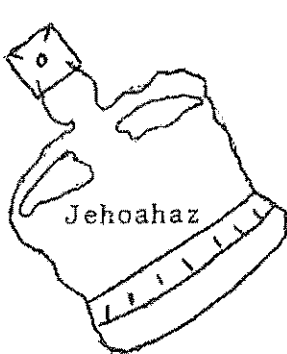
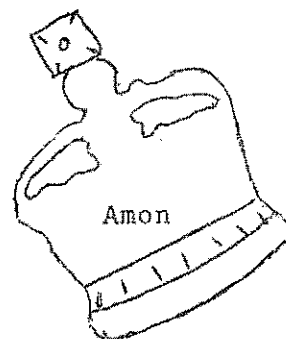
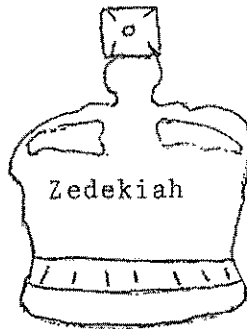
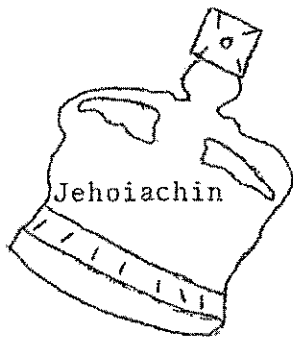
## WORKSHEET 17

Lessons 65 to 68

Part 1. Match the numbers of the questions with the correct answers.  
There is a space in front of each answer to write your number.

- |       |                  |   |
|-------|------------------|---|
| _____ | Passover         | 1. Who was the son of Hezekiah who filled the land of Judah with idols?         |
| _____ | Jeremiah         | 2. What did Manasseh worship, besides idols?                                    |
| _____ | Manasseh         | 3. What did Manasseh do in prison?  |
| _____ | Repented         | 4. Who was his son, who was killed after he ruled two years?                    |
| _____ | Megiddo          | 5. What did Josiah's high priest find in the temple, when he cleaned it?        |
| _____ | Sun, moon, stars | 6. What did Judah and Israel celebrate in Josiah's time?                        |
| _____ | Amon             | 7. Where was Josiah killed?   |
| _____ | Jehoiachin       | 8. What son of Josiah ruled next, for three months?                             |
| _____ | Jehoahaz         | 9. What king of Babylon took Jehoiakim captive?                                 |
| _____ | Zedekiah         | 10. Who was the last king of Judah?   |
| _____ | Book of the law  | 11. Who was prophet at this time?   |
| _____ | Nebuchadnezzar   | 12. What king of Judah did the king of Babylon take out of prison in captivity? |

Part 2. After each question is the name of a color. Color the correct king's crown with that color.



- 
1. What king was important because he was in the line of Jesus? (purple)
  2. What king destroyed the idols in Judah and Israel? (blue)
  3. What king had his eyes put out by the Babylonians? (orange)
  4. What king ruled for eleven years in a rich palace while his poor people suffered? (green)
  5. What king was Manasseh's son? (black)
  6. What wicked king filled Jerusalem with innocent blood? (red)
  7. What king was Josiah's son, who was captured by the king of Egypt, after ruling three months? (yellow)

# CAREER EDUCATION: A Legitimate Emphasis? (2)

*by Donald Doezema*

In the March, 1978, issue of this magazine we introduced the topic of Career Education by examining what its proponents and opponents have been saying about it. We'd like now to consider what we believe to be the advantages of a liberal arts education.

There are, surely, other, more important concerns for what we believe to be a proper emphasis on a strong liberal arts education; but, lest it appear that the Career Education people hold the edge as far as preparation for one's *life's work* is concerned, let's look for a minute at the strictly utilitarian advantages of the liberal arts. I'd like to quote, in this connection, from an article written by the chairman of the industrial arts department of a New Jersey school district. In a 1975 issue of *Industrial Education*, Peter J. Kelley writes as follows: "In an advanced technological society like ours the most important job skills which a high school graduate can possess are those provided by general education. These are not only the most salable skills, but they are the most transferable to a wide variety of occupations." And he went on to make the following remarkable assertion: "With few exceptions, employers place little weight upon specialized job skills learned in high school...." Kelley believes, in other words, that an employer is going to be more favorably impressed by the credentials of an applicant who has a strong liberal arts background than he is by that of one who opted instead for the job skills. I had occasion once, incidentally, to question the production manager of Lear Seigler about that. I asked him which of two young men would likely get the nod from his personnel department: one who was fresh out of an 18-month program at an electronics training school, or one with an A.B.

from a liberal arts college who admittedly did not have as thorough a training in the field of electronics. Without any hesitation at all he indicated that, all other things being equal, the latter would be considered by industry to be the more attractive. It seems that employers are convinced that a basic liberal arts education contributes importantly to the long range success of a prospective employee.

Why would that be? Why would a prospective employee's background in literature, history, English, etc., ever be of interest to a personnel manager who is interviewing applicants for a technician's job? A couple of reasons suggest themselves. For one thing, there is the fact that job mobility is an essential part of the world of work today. A basic education, though it does not so much prepare a person to perform specific tasks, cultivates in him the capacity to learn to perform those tasks, whether they be of the intellectual or the physical kind. Besides, there's more involved in the success of an employee than the skill with which he performs the technical details of his job. Gordon F. Culver addressed himself to this matter in the March 1978 issue of "The Balance Sheet." It happens that this man is the president of the National Business Association. From his perspective he suggested that the recent overemphasis on the vocational aspects of business education programs has in fact had damaging results. He writes, "Recent Labor Department statistics indicate (that) our graduates (i.e., from the schools' business programs) have no difficulty securing employment, but they are being discharged with increasing frequency because of their inability to contribute to a harmonious and productive work environment."

I understand, too, that some professional schools, in their evaluation of applicants, are becoming increasingly interested in the non-technical background of those who apply. I read, for example, of a medical school dean who insisted that he would rather have a student whose work was in *English*, than one who had concentrated on the *life sciences*. Can you imagine that! "There is a growing recognition," writes Dr. McMurrin, "that a liberal education not only tends to produce a happier, more informed, and better citizen but also produces a better doctor, lawyer, mechanic, or executive."

I ought not to belabor the mundane considerations, but the fact is that there is on the part of some students a kind of resistance to the intellectual discipline of the academic courses;

and that resistance comes to expression often in the complaint that as a bricklayer or a carpenter or whatever, my knowledge of English literature, or world history will never be of any "use." So I want to emphasize that there are in actual fact practical benefits to the liberal arts emphasis, even as far as one's occupation is concerned. The conclusions drawn by those who have made it their business to study the success of high school students in obtaining and retaining jobs is that "more jobs are lost through inability to relate effectively to other people than through lack of technical competence"; and, "most employers' complaints about new employees, high school graduates, came about not because these graduates lack specific job skills, but because they lack elementary literacy."

It's our conviction, at any rate, that a strong background in the academics pays dividends in the economic world. We ought not to think of the purpose of education, however, in the purely economic terms suggested by the proponents of Career Education who contend that "all educational experiences should be geared to the world of work." By "we" I mean those who hold to the Reformed conception of education. But I'd like to point out that there are supporters of basic education who, though they care not at all for *Christian* instruction, nevertheless oppose the direction taken by the vocational enthusiasts. James D. Koerner, for example, writes, "What a commentary it would be on universal education if after a century and more of experience with public schooling on the scale that we have attempted it, the nation were to accept the proposition that the greatest aim of its schools, their highest goal and ultimate purpose, was not to lead people toward a worthy and examined life, not to provide them with some grasp of the long cultural, esthetic, and intellectual tradition of which they are a part—but that the highest goal is just to get people into jobs and to condition them to a life in the marketplace."

Koerner describes that sort of Career Education as a "meanness of vision." And I'm sure that Henry Zylstra, once a professor of English Literature at Calvin College, would have readily agreed. "Some equipment, some skills, some tools for the better making of a livelihood," he once said, "(all) that has a little, but only a very little to do with the Christian in education, and it has very little to do with education. And it is justified in our schools at all only if it is a subsidiary part of a major program of studies in what we call the cultural subjects." That was a

statement made nearly thirty years ago. It is no doubt true that the need for trained people in today's rapidly growing and increasingly technological occupational fields is placing different demands on young people preparing to enter the job market, but it's nevertheless still true, as Zylstra held in another article, that acquiring a job skill is decidedly not "tantamount to becoming educated." It was his firm conviction that a "general education" should be vocationally *disinterested*. "A general education," he wrote, "does not aim at competence. Competence is not now the word. It aims at developing your capability for responsible living. The responsibility it helps to develop is not the responsibility for doing a job well, for that is competence, but responsibility for human living under God in a human society and a natural environment. Plainly such an education addresses itself to you as something more than bread-winner, wage-earner, worker, or professional man." And he added that, "for responsibility in this larger sense, vocational and even professional training have only a little to offer, but a general education has much.... It can cultivate the feelings, enlarge and exercise the imagination, discipline the mind, train the judgment, provide historical perspectives, and shed light on the nature of reality." It was his opinion that "wishing school only to help you make a living, you miss, without even touching on it, what is at bottom the main purpose of (education)."

Seems to me that Zylstra, in this regard at least, agrees very well with Martin Luther, who, in a sermon on the Duty of Sending Children to School, used a bit more colorful language than did Zylstra in urging the necessity of a liberal arts education, as opposed to mere training for an occupation. The latter he insisted was to "strengthen (young people) only in the service of appetite and avarice, teaching them nothing but to provide for the stomach, like a hog with its nose always in filth." He decried, further, "the contempt which the ordinary devotee of Mammon manifests for culture, so that he says: 'Well, if my son can read, write and cipher, that is enough; for I am going to make a merchant out of him.' " Parents, Luther taught, should be concerned "to provide not alone for the bodies of our children, but also for their souls." In a Letter to the Mayors and Alderman of All Cities of Germany in Behalf of Christian Schools, he argued that, through instruction in "the languages, other arts, and history...pupils would hear the history and maxims of the world,

and see how things went with each city, kingdom, prince, man, and woman; and thus, in a short time, they would be able to comprehend, as in a mirror, the character, life, counsels, undertakings, successes, and failures, of the whole world from the beginning. From this knowledge they could regulate their views, and order their course of life in the fear of God, having become wise in judging what is to be sought and what avoided in this outward life, and capable of advising and directing others." Little wonder is it that, holding to this view of education, Luther should write that "the devil prefers blockheads and drones, that men may have more abundant trials and sorrows in the world."

Perhaps we could draw attention also to what Rev. David Engelsma proposes as the goal of Reformed Education, in his book by that name. "We have a goal," he writes. "Our goal is a mature man, or woman, of God who lives in this world, in every area of life, with all his powers, as God's friend-servant, loving God and serving God in all of his earthly life with all his abilities, and who lives in the world to come as a king under Christ, ruling creation to the praise of God, His Maker and Redeemer." And, in another connection: "A Reformed school teaches the children the antithesis of the two cultures. It points out the two, great, opposing ways of life — in literature, in music, in history, and other courses. It teaches discrimination between them. It instructs the covenant child to pursue the one way and to reject the other."

It ought to be evident by this time that we are inclined to advise students, regardless of what may be their career choices, to concentrate on the academics during their stay in high school. It's no secret either, I guess, that there's often a certain amount of resistance to that advice. To the student who is not, as we say, "academically inclined," the academic class often looms as a threat. He prefers a more "meaningful" educational experience. Teachers hear it repeatedly: "What? Not diagramming of sentences again!" Or: "Why do we have to remember those dates? And, what do we care who fought who (sic) and when?" Or: "Book reports—do we have to go through that again?" Many students, if they were given a free hand in their course selection, would be perfectly content to limit their classes, as much as possible, to shop, to home economics, to industrial arts...and never touch a literature course. And then there are questions about credit-hour requirements: "How many hours do I have?"

Will I have enough to graduate if I leave school after 5th hour every day, in order to earn money to run my car?" A few shekels earned pumping gas, you see, are more important than the English Literature course which could have been elected during 6th hour. "Education" comes to be equated with "200 hours" — why pursue it, after it's caught?

We like to think that a good liberal arts education is indeed worthy of pursuing. It is that because, properly pursued, it has some very important benefits. Among them are the following: 1.) It assures a higher level of literacy — which enables one to communicate ideas more effectively in writing and in speech, and to understand and interpret the ideas of others in both the written and spoken forms; 2.) It teaches one where to go for information — which provides the basis for life-long learning; 3.) It develops one's ability to think reflectively — which enables one to identify problems and to consider a variety of possible solutions and probable consequences before arriving at a judgment; 4.) It prepares one for an occupation — either by laying the foundation for a job which requires a high level of literacy, or by providing one with a good grasp of the basic skills, which enable him to adapt easily in an everchanging world of work.

We believe that there are benefits which accrue from a study of the academic subjects which cannot be derived from the manual arts. It's by the former in particular that the goal of education is reached, namely that "the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:17).

It might appear from all of the foregoing that this writer sees no place for vocational training in the K-12 curriculum. But that isn't the case at all. The primary emphasis must surely be on the academic courses; but we do not believe that this must be to the *exclusion* of everything which smacks of vocational training or the manual arts. There's room for both — as long as the role of the latter remains strictly a subordinate one. We'd like to elaborate on that a bit; but that will have to wait, again, till the next issue.

---

"For parents to connive at their children's disrespect for any teacher, much more to foster disrespect, is for parents to assist in making rebels whom God will cut off from the land and is for parents to cut their own throats (it is the parents' own authority - in the teacher - that they are undermining)."

Reformed Education, "The Protestant Reformed Teacher," p. 60  
Rev. David Engelsma

# Christian Business Education

*by Rick Noorman*

After thirteen years of covenant instruction in our Protestant Reformed Christian schools, the majority of the graduates will drop their roles as students to take up their life's calling. Each person must prayerfully ask the question, "Lord what wilt thou have me to do?" The Lord's answer and guidance may lead the graduates down many different paths. One may be led to work in a factory while another is led to the farm, or to the office. Some may be led to manual labor, while others are called to direct the labors of others. Some may be called to work outside the home, while others must dedicate themselves to a family. No matter the path of life on which we find ourselves, we are commanded to walk in a way that is pleasing in the sight of the Lord. As Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself." Matt. 22:37-39. These are the principles which govern our whole life and must be followed in every aspect of life.

The Protestant Reformed educational system is set up to ingrain these principles of Christian living into the student so that he may direct the use of his knowledge and talents toward the coming of the Kingdom of Christ. We cannot teach any subject matter without also showing the student how to use the skill or information which we have given him to the honor and glory of God's holy name.

Business education in the Christian school should have the objective of producing efficient stewards of the economic resources which each person receives from God. This objective

considers the economic life of the person from two points of view. Each person, first, has the resource of time and an ability to perform some service or work in this time. This resource is given up for compensation, usually money. This person we can call the producer. Once the person has been compensated for his productive resource, he now has money and he becomes a consumer. He must use his monetary resources to purchase the things which he needs.

Let's first consider the education of the person as a producer. I do not feel it is the place of the Christian high school to teach a specific job. The trend toward vocational education today may be very harmful to the American economic system in the long run. The high school student should be learning in a variety of areas so that he may be able to develop all of his talents. This is especially true of the Christian student. In order to fully appreciate God and His creation and to live a life that is *totally* dedicated to Him, we must learn as much as we can about Him. A vocational program which is too specific will not accomplish this for the student. The skills and knowledge gained in a vocational program may be of little value to the student if he finds that he isn't fitted for the job. In this case, the amount of time spent learning the specific skill is a tragic loss. It is a loss because this time might have been better spent in other classes. For these reasons, I cannot advocate high school vocational education. Even if a student is very sure of his calling, a well-rounded education will generally be more valuable to him in the long run. It is often very difficult to get the student, and sometimes the parents, to understand this. The student may be tired of the classroom, while the parents are anxious to see their child get a job. High school is not the only place where a job can be learned. There are many post high school vocational opportunities. Many businesses prefer people with a broad educational background. These businesses usually like to teach the job themselves through an on-the-job training program. Vocational training, generally, is not an efficient use of the high school years.

A better way to educate the consumer may be to teach general skills and principles so that the student is able to fit into a variety of occupational areas. A broad understanding of the basic principles involved in a job or a business will mean that the person will be more adaptable to occupational change. Today's

fast paced, highly technical world is changing every day. New jobs arise as fast as the old ones become obsolete. A person with a more general education will find it easier to fit into the new jobs. A promotion may also mean an occupational change. A person with a broad background is often the first one considered for promotion. His education may serve as a background for further study and advancement which the employer may have to offer.

A general business education will be important in helping the person as producer make decisions. He needs to understand the significance that certain courses of action will have on his work. It is important that he have some command of the vocabulary used in the business world so that he can communicate his needs to other people involved in the decision making process. He should know what is involved in keeping financial records and what type of information is available from the study of them. Note that we should not teach them how to get this detailed information because this is a specific skill learned by accountants. The student should realize, however, that such information is available from the accountant. Basic principles of organization will help a person in any job, and even in home, school, and church work. Typing is a skill that may be used in many jobs and for many reasons; therefore it is a valuable skill to be learned. Some knowledge of money is useful, especially how, where, and when it is needed in a business and where and how it may be obtained. These are the general types of ideas and skills that should be taught the student, as a producer in the business education program.

The student should see that he, as a producer, is a servant of God. He must act as a proper steward of the time and talents which the Lord in His mercy has given him. If he is at the "bottom of the totem pole," he should see it as his duty to work diligently; always doing his best and obeying those in authority, not to his own glory, but to the glory of God and the coming of His kingdom. Those who have authority over others must see that their authority is from God and that they must treat those who labor for them in a way that is pleasing to the Lord.

Business education is also intended to educate the person as a consumer. Everyone is a consumer. We all go out into the market place and buy goods and services with the money we receive as compensation for our work. Just as our time and

efforts should not be wasted, so also we should learn to use our monetary resources in the most efficient way. This most efficient way is the way that will best fulfill our basic needs in life. These needs include taking care of our physical bodies with food, clothing, and housing, and taking care of our spiritual needs by supporting the church and the schools. The church and school must be taught as a basic need, not something that we support if there is anything left over. Priorities must be stressed.

There are many things for which we can spend our money. The aim of Christian business education is to produce a consumer who gets as much as possible out of his money. This is our duty as stewards of the resources that God has given us. This doesn't mean that the student is taught to buy the cheapest products, but to find out what his needs are and which product will best fulfill those needs at the optimum price. In our world today it is very difficult to buy efficiently, yet we should try to learn as much as we can about the products that we buy. Educating to help the students make choices about how and where to spend their money is important.

Educating the students as consumers should also be done in a general way. We would not want to teach that one brand-name product is better than another; we may teach that one food product is better than another if it contains less water or that a certain type of metal is more durable than another. There is also a vocabulary that the consumer must master. It is important to know what some of the terms used with credit, insurance, and real estate mean to the consumer. Many major economic decisions will be made by the students shortly after they leave high school. These decisions can be made much easier through some preparation in the business education program.

In educating the consumer, we want the student to realize again that he is a steward, that his monetary resources must be used to further the Kingdom of Christ. Let us teach that no matter how much money we have or how we manage it, we must never place our trust in it. Let us remember the words of Proverbs 11:28, "He that trusteth in his riches shall fall; but the righteous shall flourish as a branch". The Lord gives us all things and calls us to use them in ways pleasing in his sight. I Timothy 6:17, "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who has given us all things to enjoy."

# Impressions and Thoughts on Visiting Protestant Reformed Schools

*by Marjorie Martin*

How faithful, how gracious is the Lord! He has said He will bless His people and that He will care for their children. This was a first thought on visiting Protestant Reformed Schools, for, in His provision of these schools, is seen His loving kindness to His people and the fulfilment of this covenant promise to them.

I was privileged to visit Protestant Reformed Schools for a short time in September 1977 and again briefly in May 1978. These visits were delightful to me. I was welcomed so graciously by faculty and students alike. Much interest and appreciation was shown in my talks about Australia. I felt conscious of the Lord's presence there and joyed in the lovely fellowship extended to me by young and older alike.

For many years, as part of my work, I have visited many schools. These have been public schools and a few so-called "Christian" schools in Australia.

My visits to Protestant Reformed Schools have been a unique and remarkable experience for me, for, never before have I been in schools where the glory of God is the chief aim of all that is planned and carried out. Here, the fear of Jehovah and love for Him is the basic motive, and so here the God-given purpose is the training of children to be loving, obedient servants of the Lord now and for eternity.

How wonderful it was to see God's Word, the Scriptures in evidence everywhere in these Protestant Reformed Schools! I will never forget the delight I felt when I entered a classroom for the first time and there, in large letters across the top of the blackboard was written, "The fear of the Lord is the beginning of wisdom and the knowledge of the holy is understanding" Proverbs 9:10, for in my visits to large numbers of classrooms,

there was never the light of God's Word, only darkness. In the next room, the students were exhorted to diligence by a blackboard message: "Study to show thyself approved unto God, a workman that needeth not be ashamed...." II Timothy 2:15. A display board in the corridor carried colourful, attractive pictures of scenery, plants, and animals and among others, the words, "...stand still and consider the wondrous works of God." Job 37:14 A copy of a "Note to Parents" seen in one classroom further illustrated the all pervasiveness of Scripture:-Memory work for Friday is complete review and recitation of Isaiah 40:1-11. Spelling test. Music Ps. 305:1,4. Beginning Bible Questions 42,43.

Not only does one see God's Word written on boards, in notes, in books, etc., but also, and this is so important for a school, in reading lessons, in English, in history, math, science and other lessons. Again there is singing to the Lord in class, in choirs, singing praise to Him. Bibles and Psalters are seen in each classroom.

How distinctive and unique are these schools and how blest are those who learn within! Hardly anywhere else in the world, if anywhere, would there be schools where instruction is based entirely on the truth of God's Word and is covenant instruction. Practically all the children of mankind are instructed in darkness, are fed lies and perish in ignorance. Surely the Protestant Reformed folks have great cause for thankfulness!

With my background of association with public schools, my visit to Protestant Reformed Schools highlighted for me the complete contrast between these two types of schools, ie., the antithesis in education. From school visits, from reading Protestant Reformed and other literature related to Christian education, discussions with teachers and others, I have found that this antithesis covers the whole field of education including such aspects as the philosophy of education, the nature of the child, authority, the curriculum and others.

The Protestant Reformed schools are distinctive in that instruction is covenant-based with parents obeying God's command to bring up their children in the nurture and admonition of the Lord. The educational philosophy of these schools is based on the Bible; that God is sovereign, an absolute authority and personality; and He is in immediate communion with His own, who bow before His sovereignty and live their lives

in His presence. The covenant is the relationship of friendship between God and His people in Christ Jesus. <sup>1</sup>

The antithetical view is that there is no personal God. In the public schools, education is godless, or if a "god" is considered, he is a god of man's devising, a finite god, created by the universe, not God, the Creator. Without God and the Bible nothing makes any sense. So there is darkness in these schools. Their philosophies of education are humanistic, man-centered, man-glorifying. The antithesis is God-centered, God-glorifying education. These public schools seek solutions to problems in dried up fountains and in the polluted streams of sin darkened human thought. The Reformed educator, as in Protestant Reformed schools, sees a well opened up and hears a voice from heaven, for in Christ "are hid all the treasures of wisdom and knowledge". Col. 2:3.

The Reformed educator, knows that truth is absolute, not relative. <sup>2</sup> How great is his blessedness in knowing this! He knows the truth. How sure are His foundations! "And ye shall know the truth and the truth shall make you free" John 8:32. The worldly educator believes truth is relative and varies from age to age, from circumstance to circumstance. Schools such as Protestant Reformed Schools are not carried away by contemporary relativism. They hold in the highest regard the truth of God's Word and the absolute sovereignty of God. Again, truth has objective authority <sup>2</sup> based on Scripture. In public schools, subjectivism controls the souls of men, the individual determining what he will recognize or accept, there being no objective truth or authority for them, man himself being the criterion of all things, whereas the principle of all truth is to be found in the Word of God. Nothing which is contrary to Scripture and only that which accords with Scripture is truth. Van Der Kooy states that "it is this high regard both for the absoluteness and objectivity of truth that gives the Christian school its character of tranquility by means of which it hews to the line of historical continuity and steadfastly perseveres in its task" <sup>2</sup>

The antithesis is apparent in conflicting views of the child. The unbelieving educator considers the child basically good or morally indifferent, neither good or bad. Give him a good environment, they say and all will be well. He removes all

1. p. 11

2. p. 22, p. 24, p. 27

restrictions and inhibitions and allows free rein to the child's wishes. Since the child by nature is evil, one sees the anticipated lawlessness increasing in these schools. This is also fostered by the fact that he has denied that the child has a soul and looks on the child as an animal. <sup>3</sup> In Protestant Reformed education, the child, by grace, is a covenant child and although born in sin, he has been redeemed by grace and embraced in a new relationship to God.

There is a contrast in authority. The authority in Protestant Reformed schools is the parents and their deputies, the teachers. They have been invested with this authority by God. In public schools the authority is the state, the teacher, but often really the child.

While speaking of authority, I wish to comment on the faithfulness and zeal of the Protestant Reformed parents with which they meet their responsibility in providing covenant instruction. How great is the sacrifice of many, giving liberally of their time and money, earned by strenuous and long hours of work! Such diligence and faithfulness is seen in the tireless efforts of school boards in the organization and implementation of this education.

Having denied the absolute and discarded Scripture as the truth, the public educator has difficulty expressing an aim of education. There is a lack of clear and definite aims. Words are used, but little said. All is really purposeless. The child must be left to develop without direction, i.e., in an aimless way, like a type of evolution. If there be a stated aim, it would be, in essence, the development of man unto the glory of man.

How different is the Protestant Reformed School, where from Scripture, the aim of education is known. The goal there is to train the child to love Jehovah, our God, to serve Him, to fear Him, to glorify Him. This means also to attempt to mold the child in the expression of his mind, heart and will, in order that, being perfectly equipped for every good work, he may serve God in the various spheres of human life, now and for eternity. The goal is holiness and he is to live to serve His Maker. <sup>1</sup>

Again discipline in the public schools is becoming hopeless, as "having sacrificed the fundamental principle of authority, the modern educator has no right to demand the obedience of the

3. p. 63

1. p. 80, 81

child".<sup>3</sup> Neither does he demand it. As the child is either good or morally indifferent, he does not believe in correcting the child. How different in Protestant Reformed Schools, where the teacher strives by example, prayer and admonition, to break down the evil tendencies remaining in the heart of the child and train him in the way he should go.

Again in Protestant Reformed Schools, teaching methods observed were more the formal type of instruction, as is scripturally based and educationally efficient. How awful are the methods of the so-called progressive education, which have become progressively worse, using democratic methods, with the child doing almost as he likes! In the "open classroom" where the child reads or does as he himself chooses, the teacher is merely an "observer", "senior partner" at best, "a facilitator of learning". What foolishness! What confusion, chaos and non-education! What a prime victory for Satan! It was seen in good lessons in the Protestant Reformed Schools, that the teacher though in full control, did not restrict, but spurred the pupils to the self-activity, which is necessary for learning. This pupil activity was channelled along well planned lines to achieve the desired learning.

Do we see an antithesis in the subject matter to be taught? Definitely so! Once again the Reformed Christian knows what this should be. Every branch or field of human study is to be taught in the light of Scripture. Not so in worldly schools, where the educator cannot distinguish between what is educative and what is not. In fact, modern educators because of relativism, care little for subject matter and less and less is being taught. Knowledge is coming to be despised, especially subjects like history, where the heritage of the past is transmitted. Darkness operates in the vacuum of ignorant minds! The content taught in Protestant Reformed Schools is the truth. "This truth contains the basic principles of every subject of knowledge... every fact of every subject must be based upon, incorporated in, permeated with, explained in the light of, the truth of God in Holy Writ. Scripture is the foundation, the basic structure, the pulse beat and life blood of all knowledge".<sup>4</sup> This principle also has been incorporated in the preparation of some very good manuals in several subject areas by Protestant Reformed secondary and

3. p. 64

4. p. 1

elementary teachers.

Some time has been spent pointing out antitheses between the Protestant Reformed schools and public schools. May I say, how vital it is that Protestant Reformed authorities continue to strive, as they do now, to maintain these antitheses and keep their distinctiveness and superiority especially in these last days, as there is increasing influence of anti-christian philosophies and worldliness generally.

I did not see a large number of lessons, nor lessons to all grades, nor in all subjects; but I will write about aspects of some which I observed. Some schools were not in session.

I observed some splendid teaching of reading to first graders. In one school, I saw the introductory work on reading in September 1977. No effort had been spared to prepare teaching aids to stimulate and maintain interest and encourage learning. I saw the outstanding success of the year's program of reading in May 1978. Also some other very good lessons on English, and literature to elementary and senior grades were seen.

Of such interest were Bible study lessons in elementary and junior high. I saw an excellent Bible study lesson to first grade with a careful explanation of sin and the fall, in terms understandable to the first graders. A second grade lesson on Esther with a very good telling of the Bible story, and review questioning and among other things a careful consideration of how God uses all things for His purposes, including treatment of a text written on the board, "The Lord hath made all things for Himself-yea even the wicked." Prov. 16:4 So we see the most important knowledge being taught. In this case too, the writing practice lesson involved writing the text. In a junior high lesson, "*Behold He Cometh*", by H. Hoeksema, was being studied. What a privilege to have guided study of such a book!

I found it of special interest to observe a church history lesson to senior students. Here some of the history of Reformed Churches in Holland and Michigan area was being treated. How valuable can a study of church history be, as the student is further enlightened as to the significance of the Protestant Reformed Church and the vital nature of its covenant theology. Importantly also, he sees, that historically the true church of God is always under attack by the forces of evil; that there is the ever present threat and widespread incidence of apostasy, highlighting the need for constant watchfulness and prayer and the

need to maintain sound doctrine and discipline. As well, he will see that the Protestant Reformed Church is indeed blest and there is great room for thankfulness, when he learns how widespread has been error and false teaching throughout history. It is good that there is discussion of errors, such as Arminianism and common grace. How important it is that the teacher ensures that the outcome of such discussions upholds sound doctrine, that confusion is dispelled and that there is emphatic restatement and reinforcement of the truth.

History is seen as the unfolding of God's plan. "History is the temporal revelation of the counsel of God with respect to all things beginning with creation and ending with the realization of God's purpose in the new heavens and the new earth".<sup>4</sup> What a wealth of knowledge lies in this study of history. What a wonderful subject for study!

In the mathematics room at the high school near graphs on a notice board was seen, "A false balance is an abomination of the Lord, but a just weight is His delight." Prov. 11:1. So we see ethical values are taught in subjects, as well as concepts and skills. Of course, good knowledge and skills in mathematics, and other subjects are needed to equip the student to be able to serve the Lord. Some good history and mathematics lessons were observed.

In a Latin lesson, as well as good work in Latin, some interesting points were noted. Writings of the poet Seneca were being studied. The question of the remedy for sudden anger arose and the conclusion was that the Christian waits... "waits upon the Lord" and "is still". Also to the question of the abuse of things; that all should be used to the glory of God. Seneca spoke of art being an imitation of nature. The teacher pointed out the pagan and humanistic idea of nature as compared to the truth of Creation. This illustrates what was observed in several lessons, Scripture being taught and used to evaluate human thoughts and inventions, in appropriate places and as opportunity provided.

"Science is the study of God's created, physical world" was the definition of science given at one school. In a lesson on air, it was pointed out, at an appropriate place, that the constant composition of air was an amazing fact, considering the continual movement of gases into and out of the air. Such constancy is needed to maintain air suitable for life. And the omnipotence of

4. p. 2

God in His creation of air and the maintenance of its composition was stressed. So many are the wonders of creation and providence observed in a study of science. Science is indeed a study of the works of God. The universe, the world, the myriads of living things show the power and divinity of God. The more one learns of the handiwork of the Creator in studying science, the more one marvels at these works and praises His God. How important is the study of science at a Christian school!

It was noted that reference was made to evolution; that this was the lie, anti-scriptural; evil! With the widespread acceptance of this philosophy of the devil, including in Christian colleges, it is now even more important than ever that students know of the evil of evolution and the extent of its crippling of man's thinking and its effect on man, causing irresponsibility, lawlessness, violence and despair. The unscientific nature of evolution should be taught also and this may be done.

I enjoyed some exuberant psalm singing by first graders, and fine choir singing. Beautiful was the singing of choirs at graduation ceremonies! These ceremonies were impressive, and most inspiring were the speeches by Protestant Reformed ministers.

The teacher's role is of great significance. He is a co-worker of the Almighty in rearing His children. He is playing a part in God's foreordained purpose for His church, a purpose planned before the foundation of the world. What an awesome responsibility! The thought of assisting in the fashioning, upholding and development of the life of a child of God is indeed impressive and overwhelming and its work for eternity!

I observed some of the best teaching I have ever seen-if not the best. There were such dedicated, faithful teachers who spared no effort to instruct skillfully and were of outstanding competence. There were several I saw, who really joy in their work, teaching with much enthusiasm and inspiration. In their classes one recognized the mutual attitude of trust and sympathy that makes school work both gainful and enjoyable for teacher and pupil. I wish to comment on the diligence of those in the smaller schools where the teacher has pupils of several grades to teach, and though I did not have occasion to see much of this, I could appreciate what good planning and effort and skill were involved.

There were many attractive schoolrooms with interesting

charts, pictures, and other aids displayed to provide an environment conducive to happy learning.

Some teaching was disappointing. It is vital that all Protestant Reformed teachers, as agents of God, achieve a good standard of efficiency. A few teachers observed, need to make more effort to improve their teaching manner, so that it is more purposeful and stimulative of interest. A teacher must show enthusiasm even if it be in a quiet way. Enthusiasm is caught by pupils. More consideration needs be given to ways of arousing and maintaining the interested participation of pupils, in some cases; and to ways of motivating learning. Some need to be firmer in discipline, to ensure continued attention and educative activity of pupils.

Sometimes there seemed to be much use of textbook lessons, in secondary grades, with room for some more variety in method. Also, I suggest, more thought might be given to the appropriate use of the textbook and printed notes in a lesson in some cases. The textbook should not take the place of the teacher and a lesson involved just going through the book or notes with the pupils. There should normally be a good amount of direct teaching by the teacher himself, where he describes, explains and illustrates, often using the blackboard, and often summarizing the main points on the blackboard. In this part of the lesson good questioning should be used to keep the pupils involved, as well as clear telling by the teacher. Then the textbook might be used for consolidation, revision or expansion of subject matter.

I think that compared to the average high school student in Australia, a number of students do not study as hard; especially with homestudies, as well as they might. A difficulty involved here, may be the fact that, it seems quite a few students need to work after school hours, their education being expensive, whereas in the schools with which I was associated, education was free. Certainly, careful organization of time and energy is needed, where there is after school work, to allow a good amount of time for home studies. Of course, independent parent-controlled schools are essential and priceless and must be maintained at all cost.

In most classes observed, the pupils were participating well and one knows there are many good students who work well. Still, may I suggest, there be even more emphasis on diligence and study, so that a greater effort is made by some students.

Exertion is an excellent thing for the child of God. It strengthens his powers. Perhaps students might be exhorted even more, to make the fullest use of the talents they have received from God; to the glory of God, as God demands.

I was concerned to hear that several teachers needed to work at other jobs for most of their vacation and some do other work during the teaching year. In the school system with which I was associated teachers had 10 weeks' vacation; this time was used for vacation and, in the case of conscientious teachers, some time was used for planning and organizing school work for the semester ahead. This is a State system, where teachers are paid to cover their vacation. So the position is not really comparable. Of course, a teacher needs a good vacation, as all recognize, and I believe, also, some time for review, planning, adjustment and improvement of courses, general preparation and time for professional growth, outside of school semester time. Once the semester starts, teaching, with all the preparation and follow-up work, is surely a full time job.

Some teaching areas are especially demanding for the teacher. My own experience has been in the field of science education. The demands of science teaching in junior and senior high are considerable. The quantity of knowledge needed to teach in even one branch, such as chemistry at senior high is quite large, and there is much specialized knowledge and skills required in the handling of apparatus and laboratory techniques. In the school system with which I was associated, at senior level, the teacher was expected to be competent to teach only two areas of science eg. chemistry and physics or biology and geology. Many concepts and principles in science are difficult to clarify and explain, requiring much thought and planning by the teacher as to ways of making them understandable by the student. Science needs to involve much practical demonstration by the teacher, accompanying quite a few of his explanations and descriptions, but much time is needed in preparation of materials and equipment for this. In the schools I knew at high school level there was often, at least for part time, a trained laboratory assistant or aide, or there was a lower teaching load to enable adequate time for preparation of demonstrations. Practical work by pupils requires that the group not be large, so classes were often divided for practical classes.

I have just made some observations and one or two

suggestions, as I see it, for improvement and for ceaseless reformation. To put matters in a right perspective, I must say again, how greatly impressed I was, by the soundness of the covenant instruction given in the Protestant Reformed schools, by the very fine teaching, and the faithfulness of the boards, parents, teachers and students in working and praying for the cause of God's kingdom.

Indeed, I must repeat that these schools are so precious and the continued zeal, carefulness and faithfulness of all, will be needed to preserve and improve this covenant education, maintaining its distinctive godliness against increasing attack by the world and the devil. The children now attending these schools will face greater trials than their parents. To stand fast in a day of the trial they need to be strong in self-discipline, strong in faith and in their love for the Lord. They will need "the sword of the Spirit, which is the word of God", hidden in their hearts. Now more than ever is sound covenant instruction vital!

How comforting it is that the victory is assured, if all concerned are faithful to the utmost of their power. As all realize, prayer is indispensable. By incessant prayer, help must be invoked or all work will be in vain. But what joy to know, that with prayer and work, God's blessing will continue, as the cause is God's own, and it is God's work. And wondrous to contemplate, the glorious Lord Himself is interceding on behalf of His children. May His Name be highly praised!

1. Engelsma, David. *Reformed Education*; Federation of Protestant Reformed School Societies; 1977.

2. Van Der Kooy T. "The Distinctive Features of the Christian School" (tr. by three members of the Calvin College faculty) Grand Rapids, Eerdmans 1924.

3. Hendriksen W. "Maintaining our Christian Schools on a Distinctive Basis" in *Educational Convention Papers*. N.U.C.S. 1932.

4. Hanks, Herman. *Principles of Education of Hope Protestant Reformed Christian School*; 1963.

The following is a list of the manuals for teachers that have been produced by teachers at summer workshops sponsored by the Federation of Protestant Reformed Christian Schools. A few copies of each of these are available.

*Literature Studies Guide* (1970)  
*Biblical Perspectives in the Social Sciences* (1971)  
*A Writing Program for the Covenant Child* (1972)  
*Music Curriculum Guide* (1973)  
*Teacher's Manual for Ancient World History*  
*Suffer Little Children* (Bible manuals 1 & 2)

\*\*\*\*\*

"Many kinds of secular music may be used as a legitimate substitute for the worthless hard rock music of the radio world. Encouraging teenagers to listen to, enjoy, and appreciate classical music is much to be preferred over the other. Such appreciation can be created already in the home by the parents and further nurtured in the schools by the teachers. The teaching of music appreciation is a necessity in our schools for by it value standards are established. Again, even in the use of classical music discretion must be used by the teacher. The objectives for using a particular piece of music should be clearly stated and clarified."

by Gerald Kuiper  
"Secular Music—Its Place In Our Schools"  
*Music Curriculum Guide*, 1973

\*\*\*\*\*

*Perspectives* needs manuscripts or articles from teachers, parents, or any other interested persons. We will also print any pertinent letters regarding our publication.