

PERSPECTIVES IN COVENANT EDUCATION



Recent Scientific Developments in the Light of Scripture
Mr. Gary Vander Schaaf

The Cure For Lack of Motivation
Rev. C. Hanko

Spurring on To Greater Motivation
Rev. C. Hanko

Sanctified Attention of Covenant Youth
Rev. G. Lubbers

Career Education: A Legitimate Emphasis? (3)
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Language Is Getting More Worser
Mr. F. Hanko

How Do I Get From Here to There? And,
Why Should I Worry About It?
Mr. J. Huisken

Two Opposite Paths?
Mrs. G. Hoeksema

Television and Adolescents
Mr. Henry J. Baron

Seedtime . . . And Harvest
Miss H. J. Kulper

ARTICLES

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EDITORIAL COMMENTS

by Agatha Lubbers

With this spring, 1979, issue of *Perspectives in Covenant Education* we complete four years of publishing this distinctive educational journal committed to furthering the cause of Protestant Reformed Christian education. More than forty different articles have been written for the journal during these four years. Were it not for the faithful patronage of many loyal supporters of Christian education, the publication of this journal would be impossible. Societies and individuals have generously donated monies to the journal. Since October, 1975, when the complimentary introductory issue of the journal was sent to all subscribers to the *Standard Bearer*, we have received approximately \$2800.00 in gifts. This is an average of \$700.00 per year. We have needed these gifts, too, since our printing costs double the price of subscriptions. We are, therefore, very grateful for such generous support. We ask once again that you

remember this important cause with your prayers and any financial assistance that you can give.

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Mr. Gary Vander Schaaf, junior high science teacher at the Adams Street Protestant Reformed Christian School, Grand Rapids, Michigan, writes about recent scientific developments in the area of eugenics—the science that pertains to the production of fine offspring. Concerning the frightening developments in the field of birth control and the management of the procreational activities of man, Mr. Vander Schaaf says, "...lives are intentionally manufactured with sure knowledge that most will be discarded. Seen in this light, I should think *in vitro* fertilization would lose its initial appeal to the covenant couple." This article was given first as a speech at one of the sessions of the P.R.T.I. Convention which met at the Hope Protestant Reformed Christian School in October, 1978. This article provides a very incisive and helpful discussion of the issues that will confront many of our parents in tomorrow's world.

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The final two lectures on motivation given this summer by Rev. C. Hanko at the mini-course sponsored by the Federation of Protestant Reformed Christian Schools are published in this issue of *Perspectives*. We hope that in this way teachers who attended these sessions will be able to refresh their memories, that teachers who could not attend the sessions can share in the insights of Rev. Hanko, and that parents and others interested in Christian education will be helped in their understanding of this important topic. Rev. Hanko has served as a pastor in the Protestant Reformed Churches for more than 40 years. He is now an emeritus pastor from the churches.

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Rev. George C. Lubbers is another of the emeritus pastors in the Protestant Reformed Churches who has written an article for this issue of *Perspectives*. His article "Sanctified Attention of Covenant Youth" is a chapel speech given this year to the students of Covenant Christian High School.

Mr. Jon Huisken's essay entitled "How Do I Get From Here to There? And, Why Should I Worry About It?" should provide some helpful insights to parents and students who are concerned about vocational choice. In his article Mr. Huisken asserts, "...our philosophy of education,... will not allow us to move the curriculum pendulum so far in the vocation/career direction to include such emphasis on vocational training and technical preparation. One central purpose, apart now from all vocational preparation, is to gain a perspective, a world and life view, to learn and to experience the revelation of God in all things. I say, we are in danger of losing that central purpose if we go career crazy." Mr. Huisken is the Registraar of Hope College, Holland, Michigan.

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Mr. Don Doezeema has written his third and final article in the series "Career Education: A Legitimate Emphasis". This series has been an enjoyable and enlightening one. He concludes his apology by stating the conviction, "...that the practical arts and some kind of vocational training can have a legitimate place in the course of study of some high school students, but that Christian secondary education ought by all means to retain its strong emphasis on the liberal arts,..." Mr. Doezeema serves as Principal of Covenant Christian High School, Walker, Michigan.

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The article "Language is Getting More Worser" is one of those that Mr. Fred Hanko writes each week on the Hope Protestant Reformed Christian School Wednesday Memo. Mr. Hanko is to be commended for his efforts and this timely article illustrates the continuing need for an emphasis on language studies.

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Two short articles are concerned with the menace of Television. Both of these articles echo the fear of Malcolm Muggeridge who writes in *Christ and The Media*, Eerdmans, 1977, p. 96, as follows: "Working in television, as I have, over a long period of time, I've seen it grow, I've watched how it's

operated, and the effect it has on people: on their values, how they look at life, and I see it as a grave danger." Mrs. Gertrude Hoeksema who teaches at Adams Street Protestant Reformed Christian School sees television as a means for making the student walk on two paths. They are paths that run directly opposite to one another.

The second article concerned with the threat of Television is one written by Henry J. Baron, professor of English at Calvin College. This article is reprinted by permission from the *Banner*, December 15, 1978. In this article Mr. Baron emphasizes that if we care at all about the education of our children and who teaches them "we will not allow television to play a major role in the education of our youth."

"To miss the mark of God and His glory is sin in education, as it is everywhere else. This makes education vain. Gigantic campuses are built at enormous cost and staggering energy is expended—for nothing! Upon it falls the judgment of God, in time as well as eternity. There is no alternative to covenant education, ruled by and permeated with the Word, carried out by believing parents through God-fearing teachers, and directed to the glory of the Triune God. The attempt either falls apart in a chaos of uproar, ignorance, and sensuality—as is the case in many schools today; or the whole of creation and the lives of the students are bent and twisted and distorted, with ruin for creation and misery for men, towards the establishment of the Kingdom of Man, i.e., the Kingdom of the Beast—and this will fall apart too."

Reformed Education, p. 87, Rev. David J. Engelsma

Recent Scientific Developments in the Light of Scripture

by Gary VanderSchaaf

Test-tube babies, genetic engineering, and prenatal adoption, once the stuff of science fiction scenerios, have become scientific and cultural reality. The birth of the world's first test-tube baby in August, 1978, warns us that Aldous Huxley's *Brave New World* may yet be upon us.

We are children of Christ, and we are parents and teachers of Christ's children, who together look forward indeed to a new and glorious world. What are we to think, how are we to act in the face of the recent breakthroughs in the field of eugenics? We must think and act now, lest we undiscerningly incorporate into our denominational ethos the attractive, apparently beneficial opportunities and alternatives presented by the "new genetics", as we have so many technological advances in the past. In truth, the day is dawning on a Brave New World. But whose world will it be?

The *Oxford English Dictionary* defines "eugenics" as that science "pertaining to the production of fine offspring, especially in the human race." The two fields of eugenics to be considered in this article are in vitro fertilization (literally, "in glass" fertilization, the result of which is a test-tube baby) and recombinant DNA research, popularly known as genetic engineering.

The benefits of such eugenic studies and the societal and cultural changes necessary before these benefits can be realized were outlined in 1971 by Dr. H. Bentley Glass, then president of the American Association for the Advancement of Science. Dr. Glass' remarks are produced here at length because they pertain directly to this paper's topics, and because these comments reflect the majority opinion of the American scientific community.

In the new, far more regulated society of man which will inevitably be forced upon us by our exponential increase, the present genetic types of man may not all permit a happy adjustment. The nature and personality of

man must change too...The once sacred rights of man must alter in many ways. Thus, it can no longer be affirmed that the right of the man and woman to reproduce as they see fit is inviolate...the right that must become paramount is not the right to procreate, but rather the right of every child to be born with a sound physical and mental constitution, based on a sound genotype (genetic makeup, G.V.S.). No parents will in that future time have the right to burden society with a malformed or mentally incompetent child...1

Glass continues, describing how this right might be enforced.

Unlimited access to state regulated abortion will combine with the now perfected techniques of determining chromosome abnormalities in the developing fetus to rid us of the several percentages of all births that today represent uncontrollable defects such as mongolism, Turner's Syndrome, and hemophilia. Genetic clinics will be constructed in which, before long, as many as 100 different hereditary defects can be detected in the carriers, who may be warned or prohibited from having offspring.2

Referring specifically to *in vitro* fertilization, Glass predicts:

The embryos produced in the laboratory might come from selected genotypes both male and female. Sex determination of the embryos is possible...and embryos with abnormal chromosome constitutions can be discarded.3

Glass concludes with the results of such a eugenics program.

In the future age of man it will become possible for every person to procreate with assurance that the child, either one's own or one prenatally adopted, has a sound genetic heritage, capable of fully utilizing the opportunities provided by society for optimal development. As man acquires more fully the power to control his own genotype and to direct the course of his own evolution, he must produce a man who can transcend his present nature.4

* * * * *

Let us more closely examine *in vitro* fertilization; its procedures, promises, and implications, implicit and explicit. Very simply, the procedure involves first of all the removal of five to eight mature eggs, or ova, from the donor's ovaries. These eggs are placed in a petri dish containing the very complex liquid medium necessary to sustain the ova. The eggs are then fertilized with spermatozoa from the donor's husband. Finally, after two to three days of laboratory development, one fertilized egg is chosen for its singular fitness and implanted in the donor's uterus.* The remaining fertilized eggs are discarded or "squashed" and stained for microscopic study.

This is certainly a major medical achievement. Ten percent of American women are infertile; of this 10%, 3% suffer from

blocked fallopian tubes which prevent fertilization of the egg. Corrective surgery for this malady is successful only 25% of the time. Therefore, when *in vitro* fertilization becomes routine, many couples will have a new chance to have their own children.

Fertile women will be able to take advantage of this procedure as well. For example, the eggs of a young woman are healthier than those of an older woman. The development of "egg banks" similar to today's sperm banks would make possible an "early deposit—late withdrawal" plan whereby young ova could be stored and years later be fertilized and implanted into older women, thus reducing the risks of a deformed or retarded child which increase with age.

Furthermore, *in vitro* fertilization will in time allow for surrogate motherhood, or "womb rental". If a couple should desire their own child but, for any number of reasons, the woman does not want to suffer the inconveniences and discomforts of pregnancy, a proxy mother could be found. For a fee, this woman would rent her womb for nine months to the laboratory conceived, surgically implanted embryo, and then turn over the infant to its genetic parents at birth. (In 1977, a Detroit lawyer received over 300 affirmative responses to his ad seeking a woman to be artificially inseminated and bear a child for a "needy" couple.) The legal problems of such arrangements are enormous. No one knows what effects such motherhood will have on the woman and child involved. Certainly, however, the term "wet-nurse" will take on new meaning.

Finally, as sexing techniques and means to identify and alter the embryo's genotype are developed and refined, parents, biological or adopting, will be able to shop for the embryo of their desire. Prenatal adoption will be a reality. This is a frightening reality, so cold and technical that even the world is hesitant to accept it. We have seen in the last decade the effect on society of the separation of conception from sex; what will be the effect of removing sex from conception on the already tottering institution of marriage and the family?

Dr. Leon Kass, member of the Committee on the Life Sciences and Social Policy of the National Research Council, writes concerning this separation of conception and intercourse:

A new image of human procreation has been conceived...As one obstetrician said at a recent conference, 'The business of obstetrics is to produce maximum babies.' the price to be paid for the optimum baby is the transfer of procreation from the home to the laboratory and its coincidental transformation into manufacture. The depersonalization of procreation and

its surrender to the demands of the calculating will, will in itself be serious dehumanizing no matter how optimum the product.⁵

Clearly then, the development and application of *in vitro* fertilization raises many questions and presents many problems. There can be no doubt that these are real problems and serious questions; however, such questions and problems are after the fact. It is typical of American science, industry, and society to proceed under the belief that because we *can* do it, we *should* do it. A Christian does not share this belief. The questions remain: is this new procedure in itself scripturally permissible? I think not.

There are two assumptions tendentious to the *in vitro* process and to any experimentation with it. These assumptions we cannot share. The first premise is that a fertilized egg, an embryo, does not constitute a human life. Of the half-dozen or so embryos created in the *in vitro* process, only one is implanted. The rest are destroyed. Steptoe and Edwards admit to creating and destroying over 200 such embryos before their success of last summer. If we believe that life begins at conception, and we do, then Steptoe and Edwards are responsible for the abortion of over 200 souls. If such a thing is possible, this experimental abortion is more heinous than the abortions we are familiar with now; in the *in vitro* process, lives are intentionally manufactured with sure knowledge that most will be discarded. Seen in this light, I should think *in vitro* fertilization would lose its initial appeal to the covenant couple.

The second and more basic premise involved is the idea of man implicit in such research and practice. Evolutionary man is the product of his environment and the expression of his genes. As with any product, defects should be eliminated, and if the defects are the result of the manufacturing process, change the process.

Such reasoning leads theologian Joseph Fletcher to respond to Kass' assertion (that *in vitro* fertilization is dehumanizing) saying:

Laboratory reproduction seems to me to be radically human and personal rather than natural reproduction, which means genetically accidental...Dr. Kass calls artificial reproduction depersonalized. On the contrary, I believe it is a highly personalized form: It is rationally willed, chosen, purposed and controlled, as ordinary reproduction is not. In any case, what is demanded is a **quality** of life ethic to take the place of the traditional Western right of life ethic. The metaphysical presupposition of the sanctity posture (that there is an omnipotent, omniscient God directing the conception and lives of men, G.V.S.) is neither verifiable nor falsifiable.

Moreover, such presuppositions are opposed to empirical humanistic medicine as well as genetic and embryological research.⁶

To the child of God, who knows by grace that his Lord is the all-wise, all-powerful, all-loving Father, the idea that man is a bundle of genetic accidents awaiting remedy is abhorred. This corrupt view of the nature of man is so fundamental to the science of eugenics that we will return to it later.

In close connection with *in vitro* fertilization is genetic engineering. Quite simply, and for the purposes of this article, genetic engineering consists of changing the genetic make-up of a cell or cells in an effort to make the cell produce something—a protein or enzyme—that it could or did not before. It is hoped that through genetic engineering, such disorders as Down's Syndrome, Turner's Syndrome, and Tay Sachs disease may be eliminated, along with hundreds of other disorders of genetic origin.

Admittedly, genetic engineering is in its earliest stages. At this time, such work in the United States is limited by law to experiments with bacteria and viruses. Nevertheless, the promises of this research are great, and the experiments continue apace. In September, 1978, the human bacteria *E. coli* was induced through genetic engineering to produce insulin. This process is quicker, cheaper, and the product is purer than the insulin refined today from cattle and pig pancreases. More such breakthroughs are inevitable.

I can see no objection to research on the present level, and surely we could make use of medicines produced in the new manner described above. However, when genetic engineering, intrauterine diagnosis of genetic abnormalities, and abortion as genetic therapy combine under the rubric of "genetic counseling", I believe the Christian must proceed very carefully.

Granted, there are legitimate uses for genetic counseling. The blood test prior to marriage is an example. I am sure that many covenant couples have taken into prayerful consideration family histories of physical deformity or mental retardation, and I do not believe that a middle-age couple would consider having a child without much soul-searching, and without consulting a physician.

But this is not the genetic counseling that the world has in mind. Recall Dr. Glass's comments at the beginning of this article. For instance, it is possible to determine a fetus' sex. If the fetus is male, and the parents do not wish a male child, the

child may be aborted. Similarly, if one of the hundreds of genetic disorders that can be diagnosed is diagnosed, the parents can have the embryo aborted. (The devil gained a victory when abortions became "therapy". Therapy for whom I cannot imagine—certainly not the baby.) The future of genetic counseling is yet more alarming. Parents with "unfavorable" genotypes will not be allowed to procreate. Embryos with merely undesirable, not necessarily pathogenic, genotypes will be aborted out of hand, simply because they do not meet parental or societal standards. One has a disturbing feeling of *deja vu*: haven't similar programs been tried before? Yes indeed, in Hitler's Germany, and we are familiar with the results of that experiment. Sin continues to develop, and there is no new thing under the sun.

Once again we are brought to those two, basic, humanistic premises. Once more abortion is an integral part of approved procedures, and we are again faced with a corrupt view of man. The projected uses of genetic engineering in genetic counseling is based on the belief that man is merely the end-product of gene expression. Disease and developmental defects are caused by genetic mistakes. Then it is clear that human suffering and finally death are mistakes, and that at bottom we are all mistakes. If we could only make our cells translate messages other than our own, the world could be set aright.⁷

However, we believe that we are known by our God, that He ordered and ordained our lives before we were in the womb. We believe our Lord when He says in Jeremiah 1:5, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee..." We know that we are fearfully and wonderfully made; we reject the idea of man as a collection of genetic inconsistencies in need of man ordained and directed repair.

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We have seen then that these recent scientific developments and their implication, as well as the beliefs that precipitate them, are unscriptural. In discussing such matters with our students—and these matters must be discussed—we should point out that here is false science, that here is the lie. We must emphasize that here is a sign of the times; here is one of the means by which Satan will usher in the kingdom of Anti-Christ. I

believe, that as the end nears, God will allow man to know all about himself, that God will give man up to his sin so that man will finally become the captain of his soul and the master of his fate. Since Eden, man has lusted after godhood, and it will seem to be in his grasp.

C.S. Lewis says this about the power inherent in such godhood:

In reality, if any one age really attains, by eugenics and scientific education, the power to make its descendants what it pleases, all men who live after it are patients of that power...I am only making clear what Man's conquest of Nature really means and especially that final stage in the conquest, which, perhaps, is not far off. The final stage is come when Man by eugenics, by prenatal conditioning, and by an education and propaganda based on a perfect applied psychology, has obtained full control over himself. **Human** nature will be the last part of Nature to surrender to Man. The battle will then be won. We shall have 'taken the thread of life out of the hand of Clotho' and be henceforth free to make our species whatever we wish it to be. The battle will indeed be won. But who, precisely, will have won it?⁸

Indeed, who will have this power? Who will have won the battle? Scripture provides the answer in Revelation 13:11-15:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

The dragon, the false prophet, is the servant of and source of power for the first beast (described in vs. 1-7). It is not the dragon's task to govern or command, but to make the rule of the first beast appealing to the world through deceptions and "miracles", so that the world will follow the first beast willingly.

And who would not follow? What need of eternal life in heavenly perfection when the science of the dragon can offer virtual immortality in a genetically perfect, disease-free life on a paradise-like earth? Perfect bodies, perfect health, perfect children manufactured to our own desires, just for bending the knee to the image of the beast. An irresistible offer, so tempting but for the grace of God even the elect would be deceived.

Let us not be deceived. It is Christ Who has the victory. Remember that the devil and the beast, with all their molecular

machinations and deceptions will be cast into the lake of fire. For Christ is Lord of lords, and King of kings, and they that are with Him are called and chosen and faithful, even unto the end.

*At the time of this writing, Patrick Steptoe and Robert Edwards, the two Englishmen responsible for last summer's test-tube baby, have failed to publish the exact procedures involved in their pioneering process. Because of this failure, the American scientific community has withdrawn the honors it originally awarded the secretive pair.

Footnotes

1Glass, H Bentley. "Science: Endless Horizons or a Golden Age," *Science*, 171: 28 (January 1971).

2Ibid., p. 28.

3Ibid., p. 28.

4Ibid., p. 29.

5Kass, Leon R. "New Beginnings in Life." *The New Genetics and the Future of Man*. Ed. Micheal Hamilton. Grand Rapids: Eerdmans, 1972. Pp. 15-63, at p. 53.

6Fletcher, Joseph. "A Theologian's Response." Ibid., pp. 78-89, at p. 87.

7Kass, op. cit., p. 62.

8Lewis, C.S. *The Abolition of Man*. New York: Macmillan, 1947, pp. 70-72.

"The goal of the life of the Kingdom is emphatically not 'full-time Kingdom service,' as we used to hear, over and over, in chapel, as if the goal were only reached in preachers and Christian school teachers. This is not Calvinism. This is not covenantal thinking. On the contrary, every child is to live a life of 'full-time Kingdom service,' whether he be scientist, lawyer, or janitor."

Reformed Education, p. 86, Rev. David J. Engelsma

THE CURE FOR LACK OF MOTIVATION

by Rev. C. Hanko

In our previous discussion we came to the conclusion that the lack of motivation among school children is a spiritual-ethical problem. To lack motivation in accomplishing one's school work is to be guilty of sin on that score. For a Christian, who is steward over the time, health, strength, gifts and talents entrusted to him, to be lax in fulfilling his calling is nothing less than unfaithfulness to his God. Therefore this sin is much more obvious and pronounced in the junior high school than in the lower grades, and even more pronounced and serious in the high school. And since sin breeds sin this is very, very poor preparation for equipping a child for his life calling. The student who lacks motivation sins against himself, against his parents, against his classmates, but especially against his teacher, and worst of all, against his God. Our problem is a serious one.

In this paper we shall seek out a solution to our problem and a cure for this lack of motivation as evidenced among the covenant seed of the church. I plan to discuss with you:

First, the principles involved in seeking a solution.

Second, the specific approach to this situation.

I. The General Principles Involved.

We approach our subject from the point of view that we are dealing with children from covenant homes, and therefore children who are the covenant seed of the church. We are well aware of the fact that even in the church God has His elect and His reprobate, that it is not all Israel that is called Israel, that there is chaff among the wheat. Yet as long as the two grow up together we deal with them all as wheat, as covenant seed. We make no effort to ferret out the Esaus, as if they deserved a different treatment.

We are also aware that what applies to adults also applies to

our children, that although we are sanctified in Christ, yet we have but a small beginning of the new obedience. There is in children, as well as in us, the struggle between the new man in Christ and the old man of sin that wars in their members. Children are holy in principle, even as God is holy, yet there is the daily demand to crucify the flesh and to grow in sanctification. Therefore there is still a lack of a clear understanding of their Christian calling to be stewards of the gifts entrusted to them, there is still present in their nature a sinful pride that causes them to defy authority, and there is the sinful inclination to follow the evil example set by their peers and that for various reasons.

With that in mind we readily reject the many solutions that have been sought and proposed apart from the Word of God. To mention a few:

There is the pragmatic philosophy that "makes the result the test of the truth." Anything is permissible which seeks the greatest good for the greatest number. The standard of right and wrong is ultimately nothing more than public opinion, for man wants to be a law unto himself. The old sin of paradise, the desire to be as God, to determine for ourselves what is right and what is wrong, is still deeply rooted in the depraved human nature. This pragmatic philosophy is based on the evolution theory, but also on the age old Pelagianism that teaches that man is innately good. The result of this philosophy is that man digs his own grave, works his own destruction. In the sight of God he fills the cup of iniquity, justifying God in His condemnation.

The Neo-pentecostals have sought a solution to this problem by speaking of a special gift of the Holy Spirit, whereby Pentecostals live in a higher sphere. "A Pentecostal is different from other church members," so it is often said. He maintains that he is capable of not sinning. Whatever happens, even to the worst catastrophes, he finds an escape from evil by shouting, "Praise the Lord!" This often makes such a powerful impression upon others, that they highly esteem these Pentecostals for their holy lives. Children of Pentecostals, too, are taught that they can live holy lives, living in a higher sphere than the average Christian by the power of their special gift of the Spirit. Apart from the fact that this view is entirely contrary to Scripture, which never teaches a special gift of the Spirit to certain elite persons, this error makes for artificiality in religion, classifying certain acts and deeds as sinful, yet condoning many others. The

extreme is found possibly in Jamaica, where these "holiness people" often go into ecstasy, become very proud of their special gifts and condone sins that Scripture plainly forbids.

From the Arminian camp arises the emphasis on the love of God, particularly on the love of a compassionate Jesus. The emphasis in the classroom is, that after a child has accepted Jesus Christ, he also must go out to win others for Christ. What makes this Arminian error so doubly serious is the fact, that it stresses the love of God at the expense of God's justice. God's justice that requires due punishment upon the sins committed against His most high majesty is rarely, if ever, mentioned. The goal in life centers in man, rather than in the glory of God.

We must proceed from the principle that it is our calling to be friend-servants of God, with but one purpose in life as expressed by the apostle Paul in I Corinthians 10:31, "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God." As stewards in God's house we are motivated by the awareness that we *may*, we *will*, we *can*, and we *must* fulfill our God-given calling here on earth.

We may. The regenerated child of God, whether a grown-up or a child, realizes that he is spiritually different from the world. Very small children, even before school age, know that they are different from their non-Christian, worldly, neighbors. Without inhibitions or other reservations they will often talk to their non-Christian playmates about their convictions. Approaching school age they not only have strong desire to go to school, but they also realize that their place is in a Christian school. This becomes quite evident to us now that we have our own Protestant Reformed schools. Our children find themselves right at home with their peers who attend the same church. Covenant parents who are conscious of their obligation to their children transfer, sometimes unconsciously, their gratitude to God for the privilege of sending their children to a school founded on the Scriptures. Children do tend to talk as if they do not like school, yet almost without exception they are eager to return after their summer vacation. That *may*, that privilege, is ingrained in their consciousness.

Therefore a child is also *willing* to go to school. Actually nothing suits him better than the daily routine of school work. He may enjoy the attention he receives in going to school, both from parents who send him off to school and from the teachers. He may enjoy the companionship of the other pupils. But there is

also a natural curiosity that must be satisfied, and that is best satisfied in the schoolroom. Moreover, there is a pleasure in knowing. A child wants to expand his knowledge of the world round about him, of his own place in that world, and of his purpose in life. There is even a growing desire to prepare for his future task and calling. Especially as a child of God he begins to ask, "Lord, what wilt Thou have me do?" All of which stimulates his willingness, his desire to learn.

In the third place, a child *can* learn. We believe that no person is created by God without a purpose in life. We believe also that God gives a rich variety of gifts, to each child according to his place in the body of Christ, and according to his function in that body. In Ephesians 2:10 we read, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." That this applies to every boy and girl in the schoolroom is evident from I Corinthians 12:20-25, "But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honorable, upon those we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another." A few remarks in passing. The head and the eye are very essential parts of the body, yet Scripture reminds us that also the hands and the feet have their own important function, and even the most insignificant part of the body is *needed*. Pupils who learn readily and absorb like sponges are a joy to any teacher. Children with a high IQ usually have no great problem in school. Those who are enriched with an accompanying pleasant personality are a joy to the teacher. But there are also those who are not 'A' students, who possibly have a struggle to keep up with their class. These never see their names on the honor roll. They may sorely miss a much needed encouragement. Yet they may have other gifts that become evident during their school years and afterward. The 'A' student does not always prove to be the most efficient husband and father, or the best wife and mother, or a good provider for his family. A slow learner, even a

mentally handicapped child is placed upon our way by God Himself, and we are responsible to God to help that child to develop his gifts, few as they may be, in a manner that is pleasing to God. One mother introduced her child to strangers by saying, "God privileged us to be parents of a severely handicapped child." We may not neglect these little lambs, possibly "the least of these My (Christ's) brethren."

Finally, there is a *must* in the consciousness of every child; in the covenant child there is a *must* to do his best for God's sake. God has implanted in every child a consciousness of good and evil, right and wrong. A small child knows that sin is sin, that transgressing God's law results in a sense of guilt. Romans 2:14,15 teaches us, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." In this passage the expression 'which have not the law' refers to the law of the ten commandments, which the Gentiles, or heathen, have never heard. Yet 'the work of the law' is present. They have the testimony in their hearts that God is God, that God must be loved and served as the only true God, and that sinning against the neighbor is sin against the most high majesty of God. If the pagan knows this by the testimony of the Holy Spirit in his unregenerate heart, how much more is the small child of the covenant aware of this through his christian training.

All these elements referred to above, the may, the will, the can, and the must need not be inculcated in the child. They are there. Yet it is evident that these various elements are corrupted and suppressed through sin. Our children have but a small beginning of the new obedience. With Paul they, too, must confess, "For I know that in me (that is, in my flesh,) dwelleth no good thing: For to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." Romans 7:18,19. The child of God is not driven by two wills, torn between two forces that pull equally strongly in opposite directions, even though that may often seem so. Paul says, "I will the good," for from the heart are the issues of life, and that heart is renewed. Yet there is the old sinful nature with sin warring in our members, so that the old man of sin fights a furious battle against the new man in Christ.

The result is, that any act of sin always results in an agonizingly guilty conscience, a consciousness of having sinned against God. Also the covenant child must realize that any lack of motivation is sin.

Again we should bear in mind that even the conscience can be perverted and hardened. The head-hunter who claims the head of a missionary to appease his gods, which he feels he had offended on an earlier occasion, may soothe his conscience with his noble deed, yet by doing so he is still busily engaged in suppressing the truth in unrighteousness. (Romans 1:18ff). The child who makes himself guilty of stealing from the classroom may admit that he has pangs of conscience because he has offended his teachers, his parents and his family. He may try to soothe his pangs of conscience by seeking a good reason for his theft. Yet in reality he knows what makes his sin so grievous is the fact that he has sinned against his God. Again, he may try to condone all this with various excuses, but his conscience testifies against him. He can have no real peace of heart and mind until he confesses his sin before God and seeks God's pardon.

Here lies the solution to the problem for the Christian teacher when confronted with lack of motivation in the classroom. The child must be directed to his calling as steward in God's house. He must be reminded that it is his privilege to have a place in God's church as a member of the Body of Christ, and that the way is opened for him to obtain covenant instruction. He must be encouraged in the fact that he has the God-given ability to use the gifts entrusted to him. He must be spurred on to greater zeal, to putting forth his best efforts. If the child is lazy, indifferent, there may be some underlying reason for this. Is the work too difficult? Is the child not well physically? Are there reasons in the classroom, or possibly at home, or outside of the school which bring about this unhappy situation? Communication between teacher and child is important. Yet always the best of his ability must be brought out under the conviction that he must do this for God's sake. God requires it of him. To God he is accountable for every hour of his day, for the use of his God-given talents. With the Holy Scriptures as the basis for all our instruction the man of God must be thoroughly equipped unto every good work.

II. The Specific Approach to This Situation.

When I say that a teacher must *teach*, it likely sounds like a

platitude which is as obvious as the nose of one's face. Yet it deserves emphasis; a teacher must teach in every situation, and especially under adverse circumstances. Paul urges his spiritual son Timothy, "Preach the word, be instant (on your toes) in season and out of season ("whether they will hear, or whether they will forbear") reprove, rebuke, exhort with all longsuffering and doctrine." This applies equally to teachers in their own sphere. Teach! Teach by reproof, that is, by pointing out sin whenever necessary. Teach by rebuking, that is, by convicting of sin, so that there is no other refuge but the cross of Christ. Teach by exhorting, admonishing the sinner to forsake his sin and to seek forgiveness in Christ's blood. This must be done, we are told, with endless patience, realizing our own weaknesses. And as a climax is added, in all 'doctrine', that is, in all instructing and admonishing on the basis of God's Word, with that always positive, "So saith our God!" (II Timothy 4:2). I do not mean to say that a teacher tries to talk over the bedlam in the classroom, or is content to talk to dreamy-eyed youngsters. But I do wish to stress that the work may be difficult, the hours long, the events of the day taxing of one's strength, so that at five o'clock in the afternoon, looking out of the window, one may envy the excavator who shuts off his engine, knocks the ashes from his pipe, adjusts his hat on his head, picks up his dinner bucket, and merrily calls it a day. The motive must always be, to be faithful to one's calling.

Modern psychology has tried to solve the problem of lack of motivation apart from God, and apart from His Word. All kinds of concoctions, gadgets, lesson aids are introduced to create and stimulate interest. As important and effective as these may be, they are always only secondary, and must ultimately fail, for they do not reach down to the source of the difficulty. An attempt is made to paint the pump handle in order to purify the water from the well. Actually only you as Christian teachers, who found your instruction upon the Scriptures, will ever have the solution to the problem before us. Especially those who have turned the class into a discussion group, to solve their problems by a mutual exchange of ideas, with the teacher serving only as supervisor, are steering the pupils headlong into disaster.

In speaking of teaching, Prof. Dr. J. Waterink writes in his "Opvoeding tot Persoonlijkheid", (Training Toward Personality), that it is the calling of the pedagogue to "integrate the personality". He defines a person as "a human being who has an

individual existence and takes his own place in life." (page10). He speaks of an unstable person, who is cast about by various influences as a person who lacks personality. Again, one who is governed purely by sentiment, or allows himself to be completely led or misled by other also lacks personality. A person who is well integrated, so that there is harmony between his thinking and willing, his words and his actions, functions harmoniously in his community as God's friend servant, fulfilling the threefold office of prophet, priest, and king, and reveals a good personality. Therefore Prof. Waterink emphasizes that it is the calling of the teacher to strive for an integrated personality. The child must be taught his reading and writing, his mathematics and science, but always as an individual with an individual calling and place in life.

To bring his point home to us, Prof. Waterink refers to a girl who is a talented musician, of which the school and the home are very proud. In school she is given special privileges because of her unique ability in the field of music, at home she need not wash the dishes along with her sister, because soap water is bad for her hands. A girl like that will grow up with a warped personality, and will often be ruined for her place in society. Scripture says, that the man of God must mature, complete, thoroughly furnished unto *all* good works.

In this connection we must also say something about discipline. Discipline means literally, to disciple, to train. The child must be trained to be a good disciple of Jesus Christ. He must be impressed with his obligation to work hard, to use his God-given talents without allowing them to be wasted, in order to attain his unique purpose in life, in living to the glory of God. He must learn early in life that God's Word is a lamp before his feet, a light upon his pathway, his only sure guide. Not the carnal element, not sinful flesh must dominate the classroom, but the love of God in Christ Jesus. Not the troublemaker, the disturber must be the hero in the eyes of his peers, but there must be a common agreement that the class meets, not to sin, but to fulfill its mandate in the office of believers on that particular day. Not those who want to disrupt the peace and harmony of the class must be allowed to gang together, but the entire class must be united to oppose and rebuke those who in any way disturb the harmony and unity of the class.

This may sound a bit idealistic, yet as a general rule, this makes for a happy, contented spirit in the classroom.

Actually everyone is much more at ease where peace and quiet reign. Nevertheless, we are well aware of the fact, that there are those who resent discipline and are eager to kick the traces. There is also the depraved nature that delights in evil — some parents have not yet learned how wrong it is to boast of their early escapades in the presence of their children — which comes to manifestation in the classroom. When this happens discipline is demanded, even in the sense of punishment. Evil must be nipped in the bud and exposed as evil. God demands of us that we admonish, warn, and, when necessary, inflict punishment in love, according to God's justice.

SPURRING ON TO GREATER MOTIVATION

by Rev. C. Hanko

I want to begin this paper with the reading of Psalm 1. At the moment our attention is directed particularly toward the last verse, "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

It can be said without boasting that we, and only we have the solution to the problem of lack of motivation in the student. Not only that, but we only have the *only* solution to the problem, because we have the Holy Scriptures, which are our guide as Christian teachers in a Christian School.

I wish to discuss our material under three headings:

- I. True Spiritual Devotion
- II. True Christian Teaching.
- III. True Christian Discipline.

True Spiritual Devotion.

The apostle Paul writes in I Corinthians 9:16, "For though I preach the gospel, I have nothing to glory of: For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" This is equally true of a real teacher. A real teacher has the necessity

laid upon him to teach. That is his life. His sole ambition is not merely to teach in the sense of instilling knowledge, but to equip the child of God that he may be mature, fully equipped unto every good work.

The first point I want to make is, that in order to teach the teacher himself must be deeply spiritual. We are not interested at the moment in the textbooks used, the various devices to create interest or to hold the interest of the child. All of this is important in itself, but is far outweighed by the spiritual attitude of the instructor. A teacher teaches by example fully as much as by word and deed. Unconsciously, even unwittingly, teachers lay their stamp upon their pupils, transfer their world and life view, carry over their spiritual attitude toward God and the things of God's kingdom. Allow me to give you just one example. For years I have noticed when visiting one of our congregations that the elder who led in prayer before the service revealed the mannerisms and used expressions common to the local minister. In fact, when the congregation received a new minister the elders would unconsciously adopt the mannerisms and expressions of their new leader. Children are influenced by the practices, customs, mannerisms of their parents. These children are much more influenced by the teacher who has them under his supervisions for at least twenty-five hours each week. A spiritually minded teacher must have a savory influence upon the pupils.

Prof. Jaarsma writes in *Fundamentals in Christian Education* (page 408), "Unconsciously, as well as consciously, a teacher's emotional life may reflect inner tension. Children, especially younger ones, are very sensitive to a teacher's emotional expression, in voice for example. What ordinarily does not phase the teacher may prove very irritating. It will take special effort to accept a child under those conditions. When a teacher finds himself ready to snap at a child, he should pause for self-examination."

All of which comes down to this, a teacher must love children, and must enjoy working with children. He must love *every* one of them. But again, this love must be motivated by the love of God. The admonition of Jesus is not entirely out of place here when He urges us, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use

you, and persecute you.” (Matthew 5:43, 44) A child is deeply sensitive to the fact that a teacher loves him, but also when the contrary is true. Yet the child that is offensive or troublesome may need the evidence of that love more than the child who behaves well.

For this and other reasons it is very essential that a teacher lives close to the Lord. I have often recommended to young people who prepare to make confession of their faith before the church, that they have a definite time for personal devotions every day, time to listen to what God has to say to them, time to pour out their souls to God in prayer. Ministers make it a practice to spend at least an hour before each sermon to prepare themselves spiritually for preaching the Word. This time of being alone with their God is as important to them as the formal preparation of the sermon. Teachers also must be prepared to meet their class every day, not only in the sense that the lesson material is all set up for the day, but that the teacher may be spiritually qualified to meet the needs of that particular day.

In this connection I would like to stress the need of praying for the pupils, especially for the children who have their own personal struggles, so that each individual pupil may be regarded and treated as a special charge entrusted to the instructor for his personal development and place in life. When we were in the seminary one of the first lessons taught us was: Learn to commune with God. It was stressed, “You’ll never be a preacher unless you learn to commune with God.” That included that we learned to listen to the voice of God speaking to us from the Scriptures, prayerfully asking, “Speak, Lord, for thy servant heareth.” This same communion with God is as true for teachers as preachers. Moreover, our professors did not hesitate to present our needs before the throne of grace in our morning devotions. The student who had to give a trial sermon was especially mentioned even by name. Our personal devotions with our God must carry over into the classroom, so that the opening devotions are not regarded as a matter of routine, but become a necessary part of the schedule of the day.

Rev. Engelsma wrote in his lectures on “Reformed Education” a few years ago: “Since teachers stand in the place of the parents, they are servants.They are servants of snot-nosed children, of uneducated parents, and of God; and they are servants of God by being servants of parents and children. Therefore teachers are lowly, very lowly.....exactly in this

lowliness they are great."

I mention this in particular because the complaint has come to my ears, justly or not, that it is sometimes extremely difficult for a parent to approach the teacher in regard to the problem of his particular child. Whether this complaint is justified or not actually makes no difference, for the point I want to make is that the love of the teacher for the child must extend also to the parent of the child. When parents are apprehensive about the instruction their children are receiving, this rubs off on the children. It has always been my experience that when parents are in good relationship and satisfied with the teacher, this reflects itself in the children, and vice versa. This does not mean that the teachers are mere puppets of the parents, but it does mean that the rights of the parents must be considered at all times.

In the second place, a teacher must take interest in the subject that is taught. If the child is to be interested, he must understand what he is learning. To an extent he must also realize the importance of what he is learning. And certainly he must be taught more than mere facts. A child may learn all about the components of a flower, all the foreign names attached to the flowers, may tear a rose apart to recognize its parts, and yet never see the beauty of the Creator as expressed in the flower, nor attain a lasting interest in the wonders of God's creation. In college I had a professor who had a large stack of yellow notes which he turned over year after year, wearily droning through the contents in a disinterested monotone, giving the impression that the sooner the period was over the happier he would be. We were expected to distil from the lectures the important facts and stimulate our own interest in the material involved. Needless to say, we got very little of lasting value out of that course. We had another professor who had attained his life's goal the day his book was published. All that was necessary to pass his course was to read a certain number of pages for each lesson and to be able to recite the contents. A teacher must stimulate interest by keeping up with times and changes, by using every effort short of standing on one's head to retain the interest of the class.

In addition, a teacher must also be concerned about the individual pupil, so that his various gifts may be recognized and developed, as well as his particular problems in his school work met and overcome. The individual pupil is placed under your care, direction and supervision for a time, according to divine appointment. Your stamp must be laid upon him; your influence

must some how determine his future. One of my high school teachers stands out clearly in my memory as having been placed upon my way by divine appointment. He was a small individual with a very round face and a balding head. He had lost half of his index finger on his right hand, so that he wrote with his thumb and middle finger and pointed with the stub of his index finger. He had the habit of shifting the weight of his body from one foot to the other as he spoke, at the same time shrugging his shoulders and making strange contortions with his face. Besides this, he was a Methodist minister who had been degraded to a point where his congregation was too small to support him, so that he had to seek other sources of income. He had promised the Board that he would not introduce his Arminian views into his class room discussions; a promise which at times he found difficult to keep. In spite of all that, he had one redeeming feature, and that was, that he seemed to have a deep insight into human nature and a keen interest in the future welfare of his pupils. More than once during the three years that I attended his classes he pointed the stub of his index finger at me and requested me to come to see him after school. Once he even asked me to walk "downtown" with him after school, which was in the very opposite direction of my home and brought me at least three miles from home. Yet I readily agreed. What we talked about on these occasions has escaped my memory completely. He just seemed to want to talk. I do not even know whether he did this with other members of his classes, although I surmise that he did. I do know that when I graduated I felt a rather strong attachment to him, and was struck by the parting remark, "I think I made something of you." This particular teacher was as concerned about the individual as about getting across the lesson of the day.

To sum up this part of our discussion, the teacher's attitude should always, within and outside of the classroom, be contained in the words of the Psalmist, "O how love I Thy law; it is my meditation all the day."

II. I also want to say something about true Christian teaching, particularly from the aspect of its content. A while ago we read in Psalm 1:1, 2, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night." In passing it could be pointed out that there is progress in the first

verse from walking to standing, to sitting; and again from being an 'ungodly' person, who seeks company with sinners, ultimately to find himself coralled (according to the idea of the Hebrew) in the company of the scorers. But there is also progress in the life of the godly who walk in the way of God's commandments and grow as a tree planted by the streams of water, bringing forth fruit in their own capacity and place in life. The emphasis falls on the law of the Lord as the basis for all instruction. Many more passages could be quoted to confirm this very thought. We think immediately of Deuteronomy 6:1-9, Psalm 119; particularly in this instance verse 9, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." We could mention Proverbs 1:7, Ecclesiastes 12:13, 14, Matthew 22:37-40, and many other passages. We can refer finally yet to Ephesians 6:4, "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Summing up, it can be said that the consistent testimony of all of the Scriptures, is that the law of God is fundamental for all instruction.

Whatever subject is being taught must always be taught from the basic principle that the pupil must learn to love the Lord his God with all his being and throughout his entire life. We should bear in mind, that this is not placing the teacher and the pupil in a straight-jacket. God gave His law to us in His love. The introduction to the ten commandments declares that I am Jehovah, thy God! I, Jehovah, thy God, have delivered you from the bondage of sin and death to be my covenant people forever. This is the blessedness, the joy of my covenant people forever. This is the blessedness, the joy of my covenant, that you reciprocate My love, even as I have spread my love abroad in your hearts. Just because I love you as my cherished possession I show to you the narrow way, the only good and blessed way that leads to glory. God not only says: "This is the way, walk in it," but He also gives us the grace to do so, crucifying the flesh to live a new and holy life before Him. That must be taught to our children!

This cannot be done in the sense that the pedagogue thunders that law upon the child to fill him with holy terror. Nor must this be used as an easy way out. It is so easy to scold a child by saying, "Don't you know that what you are doing is sin?", and then to rest on our laurels that we have once more done our duty for the day. Nor must the school class become an object of

moralizing, so that children are subjected every so often to a small sermon on Christian behavior. God's law must be written in the heart and mind of both pedagogue and pupil alike.

Prof. Dr. J. Waterink writes in his *De Wet Van God In De Opvoeding*, (The Law of God in Education),

If indeed the law is brought to our children, in order that they shall live in new obedience, then the purpose is that they shall find life already here on earth. They shall have to 'rejoice in the Lord.' This is not just a small outcry in Scripture. No, thereupon follows: 'Again I say, Rejoice!' And since we are of Christ, the King does not stand with an iron scepter to tell our children, that all they have to do is to obey Him. No, He says, 'Those who are disobedient, who do not love Me, who hate Me, who want to go their own way, come into judgment. For them there is no peace here on earth and after this life, eternal death.' But when we love the Lord Jesus, that is not a mere love that pleases the Savior, and excludes us entirely.....We must make clear to our children, that there is always a relationship between the loving following of Jesus (and that is nothing less than loving obedience to His will) and the enjoyment of all those things, which Jesus promises: 'Blessed are ye,' 'My peace I give to thee.' 'Ye have a reward,' 'Ye shall rejoice,' 'My treasures are not lost,' 'Satan cannot touch you,' and 'death cannot harm you.' In the training in the new obedience the point at issue is always that new life, that unity in Christ. (page 36)

Allow me to be a bit more specific by referring to a few of the commandments of God's law.

The first commandment requires of us, that we love God above all. Children have their own personal idols, a new bicycle, a new car, sports, and many other things. They must be taught, even as we adults must be taught, that God always has first place in our lives. From the heart we must learn to confess: "Whom have I, Lord, in heaven or on earth but Thee?" The sin against the first commandment can even manifest itself in another form. Tom's mother is set up overagainst John's mother; Mary's teacher overagainst Jane's teacher. The question is not asked: What does God require of me? but Tom's mother says he may, or Mary's teacher doesn't care.

When we deal with the fifth commandment we strike a very sore spot in the lives of the pupils. They, as well as we, are so strongly influenced by the spirit of our age. Anyone who has read the book entitled *Majesty* (Elizabeth II and the House of Windsor), by Robert Lacey must be impressed by the fact that Queen Elizabeth is a powerful symbol for all her subjects of the authority of the magistrate. True, God is not recognized as the sole Authority, yet there is in England a respect, even an awesome regard for the queen, something so sorely lacking in our country. Disrespect for parents, calling teachers names, defiantly

breaking the rules of the school are common sins among us, with little thought that these are sins against the authority of God vested in those placed over the children. Our own respect for authority must always stand out as an example to those who are under our supervision.

It may not be out of place to say a word about the ninth commandment. One is inclined to ask, "Which is the great commandment of the law?", to which might be answered, "The first, the seventh, the sixth, but rarely if ever, is the ninth commandment that condemns mocking, backbiting, slander, teasing, considered as great as those already mentioned. Children as well as adults forget that more murders are committed by the tongue than by the sword.

A word yet about the tenth commandment. It would be very strange for any teacher of the lower grades to show great concern about the sin of sexual lust among her children. That sin, so we would be inclined to say, becomes manifest only in the high school, or at least among the teenagers. Yet a small child is not a-sexual. That is, a small child is not without his sinful lusts, even though they may not manifest themselves in the same form as in a teenager. Sinful lust must be curbed and controlled already in two and three year olds, and certainly also in the lower grades. Our affluent times lend themselves to giving vent to one's carnal desires, which must be brought in subjection to the law of God. A child is never too young to be taught this important fact. Restraint does not begin at the teenage level, but in the cradle and carried on from infancy to adolescence.

III. This quite naturally brings me to the subject of *discipline*.

Discipline in the classroom begins with discipline of the teacher himself. Jeremiah Burrough, in his book *The Rare Jewel of Christian Contentment*, writes that contentment is attained only by submission to the will of God. He writes:

You must make God's providential will and his operative will, your will as well as God's will, and in this way you must come to contentment. A Christian makes over his will to God, and in making his will over to God, he has no other will but God's. Suppose a man were to make over his debt to another man. If the man to whom I owe the debt be satisfied and contented, I am satisfied because I have made it over to him, and I need not be discontented and say, 'My debt is not paid and I am not satisfied.' Yes, you are satisfied, because he to whom you made over your debt is satisfied. It is just the same for all the world, between God and the Christian. A Christian heart makes over his will to God; now then if God's will is satisfied, then I am satisfied, for I have no will of my own, it is melted into the will of God. That is the excellence of grace: grace does not

only subject the will to God, but it melts the will into God's will, so that they are now but one will. What a sweet satisfaction the soul must have in this condition, when all is made over to God. You will say: This is hard! I will express it a little more: A gracious heart must needs have satisfaction in this way, because of the godliness in himself. The good of my life and my comforts and my happiness and my glory and my riches are more in God than in myself.

Surrendering our lives to the will of God, conscious of the fact that He is carrying out His purpose with us in our lives, and that we are His friend-servants, gives a serenity that is able to bear the burdens of each new day. Paul expresses it this way, "And the peace of God, which passeth all understanding, shall keep (as a bodyguard around you) your hearts and minds through Jesus Christ."

It hardly needs proof from Scripture that discipline is an essential part of education. Proverbs 13:24 teaches us, "He that spareth the rod hateth his son: But he that loveth him chasteneth him." Proverbs 22:15 says, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Ephesians 6:4 speaks of bringing up the child in the nurture and admonition of the Lord. The word that is used there for 'nurture' is the Greek word from which our word 'pedagogy' is derived, and means the whole training and education of the child. The word for 'admonition' stresses the aspect of correction.

We commonly distinguish between *preventive* and *corrective* discipline. Teaching is discipline in the corrective sense. The teacher who is well prepared and well organized can well hold the attention of the class. If he is enthusiastic about his subject his enthusiasm becomes contagious. But along with this there must also be the alert watching for evidences of distraction and disturbance. Prof. Jaarsma writes in *Fundamentals in Christian Education* (Pages 408-409),

"There will even arise critical moments of distraction. These conditions call for another kind of discipline, one that is more direct, and apparently less related to the teaching process. We may call it preventive discipline. The teacher "rides" her eyes over the class and through the pupils, as it were, to alert herself to every possibility. 'Teacher just seems to see everything,' is Jackie's way of putting it to his mother.

Prof. Jaarsma also speaks of corrective discipline as follows:

"There is still another form of discipline which must be administered at times. We call it punishment. Perhaps we should think of it as remedial discipline. For by means of it, we seek to correct a child's conduct after the wrong has been committed. In more serious types of misbehavior too, the child should come to accept responsibility for his conduct. In school, too, his conduct involves the order of right and wrong. Here is where Christian education makes a vital difference. In more serious offences the child must

come to recognize that he has violated the divine order. Wrong conduct is an affront to the sovereignty of God and may not remain unpunished. God has ordained authority for that purpose." (page 409)

The thought occurs to me that the discipline in the school should follow the pattern of church discipline as laid down for us in Scripture. Discipline, no matter in what form it is applied, must always be an act of love, never an outburst of anger or resentment. A child must learn to obey *willingly*, not out of fear of punishment. Edward W. A. Koehler writes in *A Christian Pedagogy*, (page 168),

"Punishment to be effective must be individual. He (the child) must know that he receives it for a definite offence, otherwise the heart will be embittered.....In regard to all punishment we must bear in mind that we are dealing with the individual child and the individual offence. The guilt must be manifest to the teacher or to the child, and the child must feel that he is being punished for his own misdemeanor."

"A child should never be asked to copy a number of Bible texts, to study a list of words, to solve problems in arithmetic, etc., as punishment for an offence which has absolutely nothing to do with any of these subjects. It is neither wise nor just to punish all offences alike."

"There are certain forms of punishment which may be very effective for the moment, but in the end their outcome is most undesirable and should therefore be avoided. Sarcasm, ridicule, satire, calling of names, nagging, etc., are tongue weapons, which inflict smarting wounds. Never should a teacher use them on his pupils. To do so is not only a degradation of his dignity and authority, but with respect to the effect it has on children it is most reprehensible and inexcusable. It is unjust, unfair, and wrong to make the child the butt of your ridicule or the victim of your sarcasm. It destroys respect, confidence, love, and closes the heart."

Discipline administered in love seeks a response of love; either a confession of sin or an evidence of repentance. Therefore personal admonition is always essential, followed, if need be, by proper forms of punishment. Even the ultimate, the expulsion from the school should be sought to be remedial. In the church excommunication is often referred to as "the extreme remedy." We always carry in our souls the concluding words of Psalm 1, "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

Summing up, we can conclude that spurring the child on toward a more determined effort to do his work is attained only by teaching the child throughout his life *self-discipline*, consciously rooted in the fear of the Lord. This is indeed the sum of the matter, "Fear God, and keep his commandments!"

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“ . . . We reject the carnal conception of the Kingdom,
and we do not allow our children to suffer the delusion or to
chase the unsubstantial mirage of the social reformers and
the A.A.C.S. We know what the earthly future of the
people of God is. We know what kingdom will rear itself up
on the earth in these last days. We must teach the youth
this.”

Reformed Education, p. 85-86, Rev. David J. Engelsma

SANCTIFIED ATTENTION OF COVENANT YOUTH

by Rev. G. Lubbers

"Hear, ye children, the instruction of a father, and attend to know understanding. Wisdom is the principal thing; therefore, get wisdom: and with all thy getting, get understanding."

Proverbs 4:1,7

This morning I am going to begin this little chapel address by telling you two stories which contain a gem of wisdom.

The first is about the Scotchman, who was very frugal, up to the point of the ridiculous. We might call him stingy; he did not prefer to spend his money but to save it. He did not like the word "pay". When this man's son returned from high school he was told that the son would be ejected from the classes unless he paid attention. This incensed this Scotchman to the point that he took him out of that school; he would not have his son *pay* attention. Such are some parents, short-sighted and foolish beyond words. They will not insist that their sons and daughters pay attention to God, His Word, His ordinances; their children need not honor the teachers and all who are in authority over them, including these very parents themselves. That is my first gem of wisdom. Ponder it a bit, will you?

I have still another gem of wisdom in my quiver this morning. This is a little anecdote concerning a mule, a very stubborn one, you must know. You must know that this little account of this mule belongs to the yarns of yesteryear. But it has a worthwhile point, young people. In those good ol' days plows were not drawn by huge tractors but were laboriously pulled by the faithful horse and the wary mule. But mules were tough and they took care of themselves. A certain farmer acquired a mule from a former owner and was assured upon purchasing him that he was a willing worker. However, when the new owner hitched this mule to the wagon the animal refused to listen and did not tighten a tug. No cajoling by this new owner availed; it all fell upon deaf ears. When complaint was made to the former owner the good man was assured that this mule had all the qualifications of a good worker. He came down to show how to

get some work out of the lagger. He took a fence-rail and not too gently brought it upon the head of the mule, who thereupon shook his head and bent into the traces. The explanation of the erstwhile owner was: you have to get the mule's attention. Ah, that was the little secret! Now this does not at first flush seem to have much of heaven's wisdom in it, nor does it seem to apply to students here in Covenant Christian High. It might seem a bit out of good taste here in your honorable assembly this morning.

We read in the Bible, do we not, "Be ye not as the horse, or as the mule, which have not understanding, whose mouth must be held in with bit and bridle, else they will not come near to thee". Such are the wicked who have many sorrows and disobedience. And so my little home-spun yarn has a bit of wisdom in it which also the Bible teaches.

For we are to attend to know understanding. We must be such, who pay attention; we must be those whom the Lord guides with His eye; we must pay attention and give good heed to what the Lord says. He teaches the way in which we must go. We are to obey and give heed to the Lord.

Perhaps I may say just a few words to you this morning about sanctified attention of covenant youth.

I am deeply aware this morning that I am not addressing a cross-section of American youth, young men of this present world, who are without God and without hope in the world, but that I am addressing young men and women who confess that Christ is their Savior, and that they believe in God the Father, God the Son and God the Holy Ghost. Fact is, that I am addressing young men and women, who have been baptized into the name of the Father, the Son and the Holy Ghost. You have been baptized into the body of Christ, have you not? Furthermore, for a few years you have been carefully nurtured and instructed in the fear and understanding and wisdom of God. Holy vows have been uttered by your parents, when you were yet babes-in-arms; then your parents promised solemnly before the face of God to instruct you to the utmost of their power in the Christian aforesaid doctrine! At your mother's knee, before you can remember, you were already taught to give attention to what she told you. My task this morning is very weighty to instruct such an audience of select students. Do you not agree?

The term "to pay attention" means: "To attend to get understanding". I have looked up the meaning of the English word "attention" in the dictionary. The term suggests to our

mind the word "tension". Attention is the mind reaching out. When we put tension on a rope we stretch it out, do we not? Attention is the mind reaching out for instruction and knowledge. It indicates a definite direction of the mind and not mere aimless pursuit. We live in days when men speak of the "head-shrinkers". Really that is not what psychiatrists do. But that is what they are sometimes called. That is not said of school teachers. They are not head-shrinkers, but head-stretchers; mind-stretching they do, you must know. How well I remember that my students in the little seminary on the island of Jamaica said at the end of a very busy day in school: "Rev. Lubbers, I feel like my mind got stretched today". Good and prolonged attention is effort; it is hard work, indeed! Well, what did your father send you to school for?

Fathers were teachers in the time of the Bible. They still are *THE* God-appointed pedagogues and not the State, not the teachers in the final analysis either. Fathers are to be such teachers, whether they understand this calling of theirs or not. Paul writes, "Ye Fathers provoke not your children to wrath, but bring them up in the fear and nurture of the Lord." That is the Bible! Christian teachers must not merely direct your attention to some facts, some data which the mind must process. The fathers and teachers in our school do and must have their sights high. They would have you get "understanding".

Yes, understanding! That is the object of our attention. For understanding is synonymous in the Bible with wisdom. The Bible does not speak of "education", does it? The terms used by the Holy Spirit are "instruction", "understanding", and "wisdom". This means that the first interest of the teacher is not that every one becomes the valedictorian of the class. There can be only one. But all must obtain understanding and wisdom, which are rooted in the fear of the *LORD*. And each must attain to the level of his or her God-given talents and ability. We come to understanding and wisdom by the grace of God. The Holy Spirit is the great teacher who leads us into all truth. Do not fail each day to pray for this teaching of the Spirit. Ask and you shall receive. He gives this instruction, wisdom and understanding to those who with hearty sighing ask for it without ceasing. Without ceasing!

Let me explain a bit about this term "understanding" in the Bible. To have this understanding you must not merely know a lot of facts, but you must know God in childlike love and fear. Only

when you love God, His Word, His precepts and commandments, do you get understanding and wisdom. The fear of the Lord is the *principle* (the beginning) the fountain-head of wisdom. Now don't forget my little yarn about the mule, which had no understanding and who must be driven with bit and bridle. That is the way the wicked are. Such we must not be. We must be driven with the inner impulse of the love of God. Driven by the inner impulse of the love of God you do not merely have natural light and thus know more than the mule - a brute beast. He does not know that two times two equals four, does he? The natural, unregenerate man does know this. He has natural light. But he does not know this spiritually. When he must say that two times two equals four for God's sake and for the love of his neighbor, then if he sells he says: two times two equals eight. He keeps the truth down in unrighteousness. He lies. He does not have wisdom and understanding. He only has the wisdom of this world, worldly understanding which ends in man. He is, in the things of God, like a horse and mule. Such you must not be here in school under the tutorship of your teachers.

You have by this time felt and are aware that "attention", sanctified attention is gift of God. It is His gift to His covenant children. But here is an area where we must overcome Satan, our arch-foe who goes about as a roaring lion. Satan does not mind that we pay attention. He objects to *sanctified* attention, wherein God is all in all. He says, "Give good attention, be very ambitious, get the highest marks; rise and shine and bathe yourself in your own glory." Satan loves excellency for excellency's sake and for vain-glorious reasons. But God loves excellency on a sanctified plane. Here we must work out our salvation with fear and trembling. Do you understand this difference between what is sanctified and what is on the low plain of the selfishly sinful? I pray to God that you do! For all subjects are in the last analysis concerned with teaching us something about God.

This means that paying attention is prayerful attention. Well may we pray to God for such godly attention. This is true of you as class, teacher and as individual student. I have learned long ago that my "study-room" is more than a place of mental gymnastics; that it is above all the place where I wrestle to pay attention to God as He speaks to me in His Word, by means of other gifts, which are in the tomes on my shelves. All our subjects and studies call for prayerful, sanctified attention:

English, Church history, mathematics, chemistry, etc, all are books of God from which to study the power and wisdom and glory of God. That is understanding and wisdom. Yes, that is wisdom which is the principal thing. All subjects teach us God's virtues, His wisdom, justice, goodness, His infinite exactitude! That is why there are *rules* of grammar: subject and predicate; speaker and speaking and thing spoken. All becomes such that it intrigues us, and stimulates our interest and curiosity. The entire school curriculum then is wonderful, challengingly great. We search for true knowledge and get understanding and wisdom.

Hear ye children!

Such attentiveness must be stimulated too. Even as we need exercise, bodily exercise to stimulate growth and appetite, so we need all kinds of stimuli to study well. We need to hear good music to stimulate interest. To stimulate interest in the starry heavens of God we need to study mathematics and astronomy. However, we also need to bear in mind what the Psalmist says about these stars: "The heavens declare the glory of God, and the firmament shows His handiwork." We need to read the book of creation in the light of the book of the Word of God as contained in the holy Scriptures.

We need mental stimulation to have spiritual stimulation. The natural is ever first and then the spiritual. The natural does not negate the Spiritual, but serves as *its vehicle*. We do need the spiritual to give sanctified attention. Sometimes we need the stick of threatening over our heads, and need to be corrected. We have sinful flesh. Laziness is sin and is the area where the Devil works havoc. Be not deceived! We can be such dullards, betimes. We are then in need of the treatment accorded the horse and the mule which have no understanding. Teachers must be severe then, must they not? That is love and that is understanding. They would have you reach for that which is now unattainable: i.e., perfection. Fathers must correct their children. That is loving understanding which the silly teaching world of our day does not grasp. When our report card shows that we have *not* done our best we need to be called on the carpet. We must then, as christian young people, ask the Lord for forgiveness for our squandering His time.

Let me close with the best part of my little talk.

"Therefore get wisdom and with all your getting get understanding."

CAREER EDUCATION: A Legitimate Emphasis? (3)

by Don Doezema

In our previous installment we tried to show the importance of a strong liberal arts education-both in preparation for occupation or vocation, and for the development of the student's "capability for responsible living" as a citizen of the Kingdom. The importance we assigned to the academic subjects in this regard raises, as we suggested last time, a question concerning the legitimacy of courses of any other kind in the curriculum. Is there no place, for example, for mechanical drawing in the high school curriculum? Or for data processing? Or for auto mechanics? We think there is. There are, in fact, students at Covenant this year who are receiving credit for work in those very areas. It's interesting to note that Luther, apparently, would not have questioned the propriety of that. It was his idea that boys should, in addition to the time they spent with the academics in school, "learn some trade and do whatever is desired, so that study and work may go on together, while the children are young and can attend to both." Zylstra, too, does not object to the inclusion of some instruction in vocational skills in the school curriculum, "provided they are not regarded as adequate substitutes for what are called the humanities, sciences, and social studies." The point, it seems to me, is that whatever role the manual arts have in a high school curriculum it must remain a subordinate one. The school must, in other words, by all means retain its major and minor sequences as conditions for graduation. Not all high schools have done that, you know. In an attempt, apparently, to be all things to all people many high schools allow a student to take whatever he pleases, without regard to whether or not his schedule as a whole shows any kind of solid pattern. And the results are just exactly what one would expect. The February 1978 Newsletter of the National Center for Education Statistics reports a decline in political knowledge

assessment scores. The newsletter speaks too of results which could hardly be called encouraging, in reading and mathematics competency tests, given to 13 and 17 year-olds. One of the math questions was this: "A parking lot charges 35 cents for the first half hour and 25 cents for each additional hour or fraction of an hour. For a car parked from 10:45 in the morning until 3:05 in the afternoon, how much money should be charged?" That was answered correctly by 48% of the 17 year-olds who took the tests. Forty-eight percent! Another math item was this: " $\frac{1}{5}$ is equivalent to what percent? (Choice of: 1.5%, 5%, 15%, 20%)." The correct answer was selected by 63% of the 17 year-olds. In the political knowledge assessment, 55% of the 17 year-olds correctly identified a state assembly as belonging to the legislative branch of government. In commenting on those results, the president of the National Council for the Social Studies had this to say: "The results are disappointing but not surprising. Social studies is receiving very low priority in the curriculum and the attrition rate of these courses is very high. Electives are being substituted for hard-core government classes." It seems imperative, therefore, that whether students chafe under them or not, restriction of a prescribed course of study must be retained.

At Covenant a 30 hour English major is required of every student, whether college-bound or not. The students who are in the College-Preparatory track complete an additional major, and at least two 20-hour minors, one of which must be a foreign language. Those in the general track are not required to select a second major, but they must complete a minor in math, science, and history. And the few students who elect to get some training in auto mechanics, furniture manufacturing, graphic arts, electronics, accounting, data processing drafting, nurse aid, medical secretary, or whatever, at the local Skills Center, are subject to the same requirements for graduation as are those who remain at the school for the entire day. They must complete the same major/minor sequences, and earn at least 200 credit hours. The difference lies in that they are permitted a maximum of 40 hours in a skills area. It's true of course that, were the student to have remained at his home school for the entire day, he would of necessity have taken more courses from among the history, science, math, and English offerings. But the fact is that, even with the 40 hours at the Skills Center, the *major emphasis* in his program of studies remains in the liberal arts.

Do we encourage our students to attend the Skills Center on a part-time basis? The truth is that we *could* not, even if we *wanted* to. The Skills Center has facilities for a *limited* number of students in each area, and every high school which sends students to the Center finds that, especially in certain skill areas, their problem is not that they must look for students to fill the school's quota but rather that they must decide which of the applicants to turn away in order to remain within that quota. The Skills Center program is, therefore, really quite self-regulating. For reasons of our own, however, we are inclined to be quite selective in our assignments to the Skills Center. In addition to our preference for the academics, there is the fact that we like to believe that our parents have sent their children to the Protestant Reformed grade schools and high school because their desire is that their children receive their education in *our* schools. It would hardly seem to be consistent with that aim if, when we have them enrolled in our school, we send them off to another institution for a good share of each day. Yet, we (and by "we" I mean the school administration with the approval of the parents) send them anyway. We do that because we believe that we must take into consideration the matter of individual differences. It's a simple fact that not every student is able to achieve academic success. Not every student has the intellectual ability to handle the advanced science and math courses. Some have abilities which are most decidedly of the mechanical kind. Many of these have rather well defined plans for putting those abilities to use after high school graduation. For that matter, even some of the more academically inclined have occupational plans which would be helped considerably by a class in electronics or data processing or child care or machine metals. It seems to us that, for these students, we should be willing to settle for some kind of reasonable combination of academic and vocational education—especially if the latter is limited to the last year or two of the student's secondary schooling. Actually, then, he will be leaving the environment of our own schools just a bit earlier, and on a gradual basis. He will thus acquire some training in an occupational skill, while at the same time retaining in his schooling the elements of a liberal arts education, and receiving the latter from our own Protestant Reformed perspective.

To avoid any misunderstanding, I'd like to say again that we do not consider vocational training to be a substitute track designed for those who cannot or will not master the basics. We

did suggest above that those who can not, because of ability or inclination, achieve academic success, might be served as well by a limited vocational program as they would be by being asked to struggle through additional science or social studies classes. But we did not mean to say that the Skills Center is only for students who can't make the grade in the regular academic program. Fact is, there have been quite able students at Covenant who have expressed an interest in and have actually taken a skills class. For that matter, one of their teachers enrolled in an evening class at the same school and found it to be most enjoyable and beneficial. We repeat, those classes are not designed for the dullards. But, in addition, we want to reemphasize our conviction that for no one must the vocational be a substitute track. Some students would like nothing better, I think, than to make it that. Perceiving little practical use for Archimedes or Shakespeare in the course of a day's work as a mechanic, they would happily limit their "education" to the practical arts and the vocational skill classes. They simply are not particularly motivated when it comes to the academics. Lack of motivation and interest, in fact, is a pervasive phenomenon, true of all students to some extent and to some students to a great extent. And that makes for big problems for the teacher of English, and the teacher of history, and the teacher of science. The solution, as we indicated before, is most emphatically not to steer them into, or let them choose a program in which they *avoid* the English, history, and science classes. We ought, however, to be more than merely *negative* ("Do not let them graduate without having 'taken' American Lit.'). So, though it might appear as if I'm straying a bit from the topic which was assigned to me, I'd like to conclude this article with just a bit about the matter of motivation in the academics.

James D. Koerner describes the problem like this:

...All industrialized countries of the world and quite a few developing countries of the world share the following problem: they take all people in that society at age 6, 7 in some places, to age 15 in some countries, 16 in others, 17, 18, with us-we might say 21, or more-they take that population whose natural bent is for action and they bottle it up for substantial periods of time in institutions called schools, where it is subjected to a certain amount of physical restraint and, one hopes, intellectual discipline.

Students react to this part-time incarceration in various ways. As we all know, most students seem to cope with it without discernable damage, some students resist it but stay the course to the end and graduate without any particular accomplishments or prospects, and some fight it every step of the way and drop out as soon as possible. Everywhere in the world educators struggle with the problem of the last two groups in particular,

the resisters and the dropouts. In our present state of knowledge, nobody, in any country I know of, has had very much success in designing programs for these groups of students.

And then, note this:

The advocates of basic education strongly feel that these two groups of students, the resisters and the dropouts, have a special need for the education that is most truly vocational. And that is an education grounded in language, number, and other so-called academic subjects.

What that amounts to really is that there is a *need* for what is sometimes not *wanted*. And it's that circumstance which provides for the teacher one of his biggest challenges. That challenge is to create in the students a conviction that the curriculum and daily school experiences are *pertinent*, that they are *relevant*; for when the students are convinced of *that*, they are motivated to learn. Many teachers in the schools of America, I think, are not equal to the challenge. Some simply refuse to be bothered by relevancy. Confidently asserting that studying the humanities is important to the growth of the "whole" individual, essential to the formation of "responsible" citizens, and necessary for the development of "personal values," they just forge ahead, assuring themselves that at some point in the future some of their students will thank them for their efforts. I read of one teacher who made bold to suggest that very thing in writing, as follows: "I have faith in the ability of a few of our students...to come to terms with the best of what has been thought and written if we present them the written record without apology. Our responsibility ends there. They will take what they can, leave what they cannot use." Few, perhaps, will *admit* to an attitude of that sort, but I suspect that many more in desperation actually proceed on that basis. They despair, that is, of being able to motivate a student with promises of a postponed, though inevitable, benefit of a study of the humanities, and they simply present the subject matter, trusting that some students will derive some benefit, somehow.

Others, in an attempt to create some kind of relevancy, resort to what is really a watering down of the liberal arts courses in order that they might conform to a utilitarian standard. Career enthusiasts, for example, seek to integrate the humanities with career training, in their attempt to give meaning to the liberal arts. But that's no better. Jesse Jones, Associate Professor of English at Abilene Christian University of Dallas, emphasized the necessity of retaining the academics, full strength, in an article in a 1976 issue of the *Journal of Higher Education*. He writes that if

a school "has defined the desired 'education' of its students in such a way as to incorporate or include the humanities..., then that institution's instructors must accomplish that task by insisting upon the student's entry into *their* worlds-philosophy, literature, the fine arts-rather than by attempting to skim off the cream of values and pour it into a technical-vocational jug." And, elsewhere in that same article, reacting further against any dilution of humanities courses in an attempt to meet students' expectations of relevance and usefulness, Jones writes that "what the career student must be taught, what is incumbent upon the humanities instructor to teach, is an expanded concept of 'use'."

That, it seems to me, is sound advice. There is a *need* for relevance. Perhaps the lack of motivation on the part of some of our own students is due to our failure to make clear the relevancy which the subject matter we teach does in fact have. It has relevance because Christian instruction is in essence an inspecting of the works of God's hand, the purpose being that we might fall down in worship before Him. It has relevance, not to the degree that we succeed in relating it to economic life, but to the degree that it serves to fit a child of God for citizenship in the Kingdom. Christian education, therefore, as Rev. Engelsma noted in his *Reformed Education*, is "useful, in the highest degree useful, fitting the child to live life as it ought to be lived; and, I may add, with an eye on the book of Proverbs, preparing the child to live a life that is blessed and happy." He went on to state that "Christian education, and it alone, escapes the condemnation that Alfred North Whitehead passed upon modern education: ...we offer children-algebra, from which nothing follows; history, from which nothing follows; and a couple of languages, never mastered; and lastly, most dreary of all, literature, represented by plays of Shakespeare, with philological notes and short analyses of plot and character to be in substance committed to memory."

Proponents of Career Education are right, it seems to me, in this one respect, namely that they advocate the organization of the entire school program around a dominant theme. They err, of course, in their selection of that theme: *Careers*. As suggested above, we also have a theme which we believe should permeate every aspect of *our* instruction. To make it do that is, I am convinced, *the* challenge for Christian school teachers. And I think that we would do well to imitate the zeal with which some

Career enthusiasts, at least if we can judge at all by their literature, seek to accomplish their goal.

In conclusion, it is our conviction that the practical arts and some kind of vocational training can have a legitimate place in the course of study of some high school students, but that Christian secondary education ought by all means to retain its strong emphasis on the liberal arts, and that teachers should make every effort to insure that students sense the relevancy of the liberal arts as they come to see their entire instruction as a mirror in which shines the glory of their God, Who has written His name on all His works.

LANGUAGE IS GETTING MORE WORSE

Mr. F. Hanko

I think I'm going to do real good on my English exam this time. I ain't never got no bad marks in English this semester. I always brung my book home and done by assignment real neat and careful. At first I didn't know nothing about them verbs and adverbs, but once I seen how to do it, I didn't have no trouble at all. On the test I done better than in my class. But then, everybody can't be good at English without he studies.

I got this here one friend. Me and him are going to study together. We both try to do better than each other, but I usually get less wrong, so I get the best marks. He can't get that there grammar very easy even though he tries kind of hard. Each of us want to do their best as far as this exam, though. But if I was him, I would have began by studying more earlier. Studying together, however, the exam ought to be easier both for him and me. If we try to really and truly concentrate like we should, his

mark will be different than the last time. I ain't worried about my mark, though, because, like I say, I always do real good in English

Perhaps you noticed a few errors in the two paragraphs above. I hope you did, because I put them in there. I wanted to give you a sample of the language I hear every day in the halls and classrooms and see every day on papers that the students hand in. Awful, isn't it?

I am sure that most of our eighth and ninth grade students could sit down with these paragraphs and correct most of the errors in them. We teachers work very hard on this sort of thing in our English classes. Yet these same students are guilty of the most flagrant assault and battery upon the English language the moment they step out of English class. What good does the teaching of correct English do if it does not result in correct speaking and writing?

It is true that skill in the use of language is not greatly admired today. In fact, just the opposite seems to be true. Perhaps this is due to the fact that we consider those who use correct speech to be "intellectual", and that is a quality to be avoided. Perhaps it is because precision of speech requires work, and work is undesirable. Perhaps we don't see clearly the usefulness of correct language, and "usefulness" is very important to us.

Skillful use of language is one of the most important skills a person can acquire. You would be surprised at the number of times I must mark answers wrong on test simply because I cannot make sense of the answer the student writes. Whether one is giving instructions, telling a story, explaining a fact, or using language in any other way, he needs to be clear, accurate, and precise if he hopes to accomplish his purpose.

I think that the only way we can learn correct use of language is to develop the correct language habit. We must learn to use language correctly ourselves. Then we must insist that our children use it correctly even in ordinary conversation. I'm not pleading for elegance of speech (splendid as that would be) but only for accuracy and precision.

Incidentally, I put forty-three grammatical errors in the first two paragraphs, not counting errors of syntax. If you like, you may test yourself or your children. If only those mistakes were removed from common usage, our language would be vastly improved.

How Do I Get From Here to There? And, Why Should I Worry About It?

by Jon Huiskens

What do you want to be when you grow up? That is probably one of the questions most often asked of children and young people. Implied, of course, is that you must have an answer whether realistic, idealistic, sad, or funny. Miraculously, sometimes young people know, at least some of them (a very small number really) and become what they say they want to be when they are young. Aside, now, from doing away with this frustrating question, the honest answer, in most cases, would be: "I don't really know at this point; but, please won't you give me some help or some direction to find out?"

That brings me to the *here* and the *there*. How do I get from school, the *here*, whether it be high school, college, and, yes, even graduate school sometimes, to a job, the *there*, to my life's vocation, to my God-appointed calling?

The question is relevant, the problem is real. One only needs to read his local newspaper to find out that career counseling, career planning, career *everything* is much in the news and one only needs to read his educational journals to discover that this is a much-debated question in education circles these days. Both the College Examination Board (CEEB) and the American College Testing service (ACT) have responded with career assessment and career decision-making packages. Everybody is talking careers and career awareness. The result has been that public education, particularly at the high school level, is in

danger of changing its schools into vocational and technical institutes. In many people's opinions, everybody is, or should be, getting ready for a job! I might caution here that, in my opinion, this is a move we ought to resist. There are several good reasons for this. The first is practical: most jobs currently available, according to personnel specialists, will be obsolete within the next five to ten years. What then, for the narrowly trained technician and specialist? Will he be able to be retrained? Will his basic skills be good enough to make him retrainable? Will his educational foundations in reasoning skills, communication skills, and the like be sufficient for him to move to a new area? While the data is still not collectable, because of the recent nature of this problem, the concerns are being expressed that, unless vocational and liberal education are kept carefully in balance, the work force in ten years, in spite of its capability to succeed on the first job, will not be able to meet future demands. They simply won't be able to make the switch, they will not possess the necessary basic skills to be retrained.

The second reason—more basic and more fundamental—is that our philosophy of education, the purpose we see in educating children and young people, will not allow us to move the curriculum pendulum so far in the vocation/career direction to include such emphasis on vocational training and technical preparation. One central purpose, apart now from all vocational preparation, is to gain a perspective, to gain a world and life view, to learn and to experience the revelation of God in all things. I say, we are in danger of losing that central purpose if we go career crazy.

This is not to say, however, that we are not concerned about vocation. The question is also extremely relevant for us. While we certainly can discern that the emphasis which public education has placed on careers and jobs is too much for us, it is a question which we must address and which we must seriously consider. The reasons are numerous, but let me cite just two. The first is that we must work. God has so commanded it and work we must, and work we do. It is estimated that the average man or woman will spend 90,000 hours working and on 2,000 Monday mornings will roll over to turn off his alarm clock and, bleary eyed, will prepare himself to go to work. But, even more important to us is the view we have of work: we view it as vocation, as calling, as the particular thing that God wishes us to do with our working time. That means, of course, that when we

decide to go from here to there, we do need to worry about it; we must do so with care, we carefully consider the path we are called by God to take, and we carefully consider why we are to do what we do.

Since the idea of vocation is so critical to answering both questions posed in the title of this article, viz., How do I get from Here to There? And Why Should I Worry About It., it is well that we understand exactly what we mean and to deal a little more definitively with this topic. The alternative, you see, is to ignore the question and to simply allow our children to "drift into something."

Vocation derives its meaning from the Latin word *vocatio* which literally means calling. The point is that everyone has a calling. We often lose sight of this fact. To many of us only teachers and ministers are called. Such, however, is not the case. All of us have been called by God to do something and, the point is, that we must find out what that calling is. Paul alludes to this in I Corinthians when he speaks of differing callings within the church. We must extend this in all spheres. Varying gifts, varying qualities, varying personalities—God has given each person a unique position and calling in His kingdom. We do well to remember three basic things with regard to vocation. The first is that we must recognize that one's calling is from God who assigns each his place. This rids us of all complaining. We may not always like to do what we are called by God to do. No matter. Our response has been taught us in scripture: "Here am I, send me." The second is that that calling is to work as a citizen of the kingdom. That limits our choices. Not all vocations are available to us. Professional sports, union shops, to name but two simply are not to be considered for they would conflict with our being citizens of God's kingdom. Thirdly, our calling is always, and will always be consonant with our abilities. We are never asked to do something for which we are not equipped either physically or mentally or spiritually. But, the converse is also true: we must always use all the gifts and abilities that God has given us.

It should be obvious, then, that one's calling is not just something "to get" or "to have" as we often talk somewhat flippantly about getting or having a job. A vocation is far more serious than that. It involves what God wills us to do in our working lives. The point is, then, that we must give some thought, some serious thought, about what we are going to do for work. We must seek out that area of work which God intends for

us. "Falling into" and "drifting into," merely "getting" or "having" just will not do for the responsible Christian.

The question, then, has been posed, it has been shown to be relevant, now how does one actually begin to think about getting from here to there?

The first step in any vocational search and for anybody who enables one to make that search is self-assessment. This point will emphasize in greater detail what was stated above that one must choose his calling consonant with his or her abilities. This presupposes that one *knows* what his abilities are. If one has very little aptitude for mechanical things, for example, he would be well advised not to be an auto mechanic. Or, if one has little ability in communication ideas, he would be well advised not to be a teacher or a preacher.

The question must be raised in this respect, however, whether we are doing an effective job here. Do our children and our students really know who they are? Do they know their qualities, their dispositions, their strengths, their weaknesses? As parents do we discuss these fundamental questions with our children? Have we taken the time to assess our children or, at least, to help them to assess themselves? And, as teachers, do we know what skills our students possess? Do we attempt to articulate to our students that we care about their development as persons? Or, are we strictly content oriented in our courses and teach students all of this stuff because we believe that it is "good" for them? I am not denying, now, that it is "good" for these students to know history, biology, English, mathematics, etc., but, what about that student himself? Do we let him or her know what kinds of skills are being taught in this course and, therefore, let the student know precisely what the purpose of the course is so that he may later articulate that to a prospective employer. Let me be a bit more precise. I am not arguing that facts and perspective are not important, they are tremendously important, but I believe we must do more with our students. We must find out what "makes them tick." Do they reason well, are they exceptional in relating to people, do they organize things well, do they handle details well, etc. etc.,? These are the kinds of things that I am encouraging us to help our children and students understand.

The second step in the vocation search would be to identify those occupations/vocations which lend themselves to the particular type of person that our children or students are. Notice

that there is a direct relation between personal qualities and occupations. Thus, if we are to advise, we need to ask ourselves such questions as, "What is a researcher in biology like? What makes a person a good medical doctor? Why should my son or daughter be a veterinarian?" Do we know what vocations lend themselves to the outdoors or indoors type? Let me illustrate. When asked what kind of vocation a student wishes to pursue, one will often get the answer that he or she would like an outdoors—type job. But, you see, there are a lot of things that can be done outdoors. The possibilities range from gravedigger to geologist to farmer. We need to know what the difference is and why one particular person should be a farmer and another a Ph.D. petroleum geologist. Or, what about the person who just announces himself to a prospective employer that he is an English major. What does that really tell us? The English major must know what qualities and skills he possesses so that he can articulate and, perhaps, persuade, a prospective employer that he or she has the qualities necessary to perform a specific job. Further, do we know which vocations require more or less education? Is college training, for example, necessary? The bottom line in all of this is *knowledge*—of our children, of our students, of our courses, of the vocations available.

The next step in the vocational search is the exploration of vocational choices. And the real test for us is going to be whether we have any idea of what opportunities exist? Do we really know what is available, and, if so, do we really know what these people in their various occupations do? Those who wish to be a secretary, do they really know what a secretary does? Or those who wish to be engineers: do they really know what an engineer does and what it takes to be one?

There are several ways to find out. One good way is to have our students do some on site exploration. We need to know what really goes on in these vocations before we can make good decisions and a good way is to observe these people in action. I want to make an aside here. My experience with some of our young people has been that, in many cases, their aspirations are not nearly high enough. Many underestimate their abilities. They are far too content to just "make a living." They need to be encouraged to seek out that vocation which will use *all* their abilities, not just half of them.

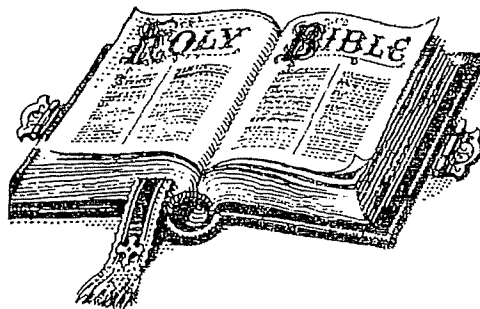
Further, I wish to make a point here that I think we have missed an important resource in career exploration. We have for

the most part overlooked our own backyard, we have given relatively little consideration to our own community—the church. The church membership is composed of many diverse vocations. I think it is time we put them to good use in finding careers for our young people.

The final step is the choice itself. But that can be scary. It is extremely hard work, we have found, to do the self-assessment, it could be “fun” to do the exploration part (at least if we are even, in the least bit, curious), but now we come to the hardest part, the decision as to what I ought to set out to do. How do I go about it? The point has been sufficiently made, I think, that there is not going to be any special revelation to help us. God will indeed show the way, but not with thunderbolts and lightning. It will occur in the way of opportunities presenting themselves, situations confronting us, teachers and parents commenting to us and influencing us. But, a point must be made here: we must work at it. Indeed we must pray. And, God will answer. But He will answer through means.

There are many concrete helps. We have mentioned parents and teachers. Those who go to college will probably be assigned an advisor or counselor. There are also pastors and others close to us. All will play an important part. But there are also objective measures—tests that may give us some indications of strengths and weaknesses. As was mentioned above, both ACT and CEEB have produced career assessment and career guidance packages. The high schools should make these available to the students. Book, all sorts of books, have been written about this subject. These too, can be read with profit.

One final thought: no one ought to be allowed to take the dartboard approach to choosing a vocation. It is not wise, nor is it right. One's calling is too important a matter to allow that to happen. Help is possible and should be sought. *Ora et labora* is a phrase often used in many occasions: Pray and work is also applicable in finding one's vocation.



TWO OPPOSITE PATHS?

Mrs. Hoeksema, Grade One

Reprinted from *Adams Announcer*

In the last few years, one fact has been surfacing with increasing frequency in our first grade classroom, and each year that fact makes a stronger impact on me, the teacher. In this article I would like to share the impact with you, parents and friends. It is that many of our first graders (and not only first graders) are walking two paths, two opposite paths that do not lie close together and that are incompatible.

Let me explain by telling three stories. A couple of years ago, when our Bible stories were centering around the wonders of the plagues of Egypt, we talked much about the *wonder* of these great miracles; and I told the first graders always to remember that our holy God was *judging* wicked Egypt and *saving* His people Israel. In the questiontime afterward, one child volunteered, "You *should* see the Bionic woman on TV!" And several others chimed in, "And the six-million dollar man!" I was shocked. What was I to say when the power of the anti-christ was working through the TV fare to undermine the wonders of grace? I explained how the wicked today try to imitate God's wonders as the magicians did in Egypt, but the effect of the holy wonders was lost to the magic of TV programs.

Another time, when I was teaching first graders to tell time, I used a large clock to show the successive hours of the day. When I showed the after-school hours and asked, "What happens at four o'clock?" "At five o'clock?"...and on until, "At eight o'clock?" the children gave answers such as "Bozo is on," or "I get to watch my favorite program." And I learned that their free time is geared to the TV world.

Then there was the day when another wise enthusiastic first grader kept asking when it would be time to go home. Although he looked healthy, I finally asked, "Don't you feel well?" He said "Oh, I feel all right. I just can't wait for that new program on TV." My face must have mirrored my feelings, because he hurried to add, "But don't worry. This is a good one. The good guy always wins and the bad guy always loses." That was the day we had had the Bible story of Job. And I took the time right

then to remind the little boy and the class that Job's friends had said the same thing. They said that Job was the "bad guy" because he lost everything. But *God* said Job was righteous and was *blessing* Job when He took everything away; and the three friends who seemed to have everything were really the "bad guys." We reviewed what we had learned in the morning: that, even though we are young children, we should try to see what *God* is saying, for God speaks differently from wicked men. And then, with a sigh, we went back to work. On our way out for dismissal, the little boy whispered, "I guess I won't watch it after all."

But perhaps these three stories are isolated incidents and do not give a true picture. I think not. The TV world creeps into the covenant classroom every day, almost without fail. Not only does the classroom and teacher hear about its demanding materialism, its slap-stick humor, and its awful violence, but the classroom hears how it undermines the very foundations of our Biblical principles, the principles of our covenant education. The covenant teacher fights it daily, for without strict rules banning all TV talk, the ungodly characters, with their accompanying vulgar language and God-defying actions are rehashed in the classroom that holds to godly principle.

Consider that an electronic wonder wielded by the servants of Satan competes in the covenant classroom with the wonders of salvation wrought by the Almighty God. Our children *must not* lose their sense of the wonder.

Also consider that a covenant child's time is ruled by the entertainment the world has to offer. Even if our most severe criticism of it is that it is only a shallow, silly program, does a covenant child live for that? But our criticisms run much deeper than that. Some of our children's days are ruled by the lies and godless principles of the wicked world.

And when we consider that, very subtly, Satan substitutes His philosophy for God's wisdom, and when our children hear one thing in school and see the direct opposite on TV, he walks two paths. And these two paths have widened their gap in recent years. In fact, they run directly opposite to one another. Our children cannot walk on both.

Although not all of our children watch TV enough to become imbued with its evil effects, the effects have increased in the last ten, or more precisely, the last five years. No more is wrong always wrong, because "they do it on TV."

I am alarmed. Are you?

Television and Adolescents

BY HENRY J. BARON

PROFESSOR OF ENGLISH CALVIN COLLEGE

Do we care who teaches our children?

Presumably we do; at least many of us pay thousands of dollars for Christian teachers. Many of us look to teachers and schools to help us in the task of nurturing our children's growth as Christians in a largely secular world. We want teachers who can enlarge in children a sense of wonder, who can inspire a vision of their infinite value and dignity through Jesus Christ, and of their high calling to glorify God through the best of what mind and hands can create. We want teachers who can engage students in intellectual pursuits, in aesthetic discernment, and in spiritual reflection. We want good teachers.

But what does this have to do with television? Television, after all, is an entertainment medium, not an educator. Or is it?

Nicholas Johnson, a former FCC chairman and now a formidable critic of commercial TV, claims that television always educates, and very effectively too. That gives us pause. If television teaches as it entertains, and if we care about *who* teaches our children and *what* they learn, then we will also care about the ideas and concepts and values young children and adolescents learn from television.

At its best, TV can be a desirable teacher. Some of its offerings have nourished the imagination, sensitized the emotions, and provoked significant thought. Through occasional presentations of excellent drama, music, art and documentaries lives have been enriched.

But there's the other side.

Moments of excellence have been few in the history of television. There is nothing now to give us hope for change. Besides, the most popular programs, with some notable exceptions, have always been the most insipid and, increasingly, the most offensive ones. Children and young people in millions of

homes, Christian homes too, watch such favorites as "Starsky and Hutch," "Charley's Angels," "Laverne and Shirley," "Love Boat," "Three's Company," as well as countless movie reruns, few of which merit a spot on the recommended list for adolescent viewing or anyone else's.

Not only is the regular viewing of this fare an incredible waste of an adolescent's time (time lost for reading, music lessons, daydreaming, socializing, schoolwork, hobbies), but it also tends to saturate a young, largely uncritical mind with a life-view that is almost totally antithetical to the Christian faith and vision. For plots, characters, and themes of programs carry messages; they may take on a variety of forms, but they "teach" essentially the same thing. And what they teach is hardly an indifferent matter, for many children spend more time learning from television than from church and school combined.

For one thing, television promotes the new morality. According to its code, intercourse is normal even between adolescents—if they want it and feel ready. Sex is not an intimate integrated part of a complex, long-term relationship between husband and wife; it is the instant gratification of momentary lust. Sex knows no privacy or dignity; it is demeaned through seductive use of female bodies, countless ribald jokes, double entendres, and endless innuendo. Laugh tracks are provided for those who might miss the humor of it all. *Newsweek* aptly indicted such programing for pandering to prurience in the most cheaply exploitative manner.

Related to the "new morality" is the cult of the individual, promoted in commercials and programs. The popular hero is one who looks out for number one, who is often violent and profane, who breaks laws if it serves his purpose, who suffers no guilt because he lacks a conventional conscience, who drinks frequently for courage and for good times, and who yet endears himself to the adolescent viewer because he has power, looks and charisma.

Television does more than merely entertain; it also influences behavior and shapes values. It often trivializes serious issues such as crime, marital fidelity, justice, personal integrity, family conflicts, bigotry, and individualism. Television is, indeed, more often a bad teacher than a good one. Many of its most popular but tasteless programs that entertainingly teach adolescents over a period of years hardly contribute to mental and moral growth. In fact, they hinder such growth. And that is of

concern.

At a time when critical sensibilities and spiritual maturity begin to develop, adolescents need good teachers and good models. At a time when a secular society threatens to desensitize all of us to the radical call of Christian discipleship, we need to intensify our attention on Him who is the Truth, the Way, and the Life.

Do we care who teaches our children? If we do, we will not allow television to play a major role in the education of our youth.

SEEDTIME AND HARVEST

by Miss H. J. Kuiper
Reprinted from *Hope Highlights*

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." II Corinthians 9:6.

Again, it is spring. Breezes carry fragrances far and wide, clouds float across a deep blue sky, flowers flaunt their myriad colors, birds cascade their songs through the air -- all speak of a renewed life after a cold, lifeless winter. Yard and garden enthusiasts compare seeds, fertilizers and plants -- and another season of growth begins.

We, as Christians, respond to this rebirth in nature by assessing our spiritual growth. We contain many seeds, some good, some bad; some are good thoughts, deeds, qualities and gifts we wish to cultivate; but they are so few. Others are of the weed variety: mischief, laziness, greed, evil-speaking, lusts, etc. These we wish to "weed out", eliminate; and they are so many. By studying God's Word and listening attentively each Sabbath as the Word is preached, we learn how to cultivate our private garden patch, how to chop out willful sins, how to grow in grace

and knowledge of our Creator. We try to instill into our children the desire for the good, and warn them against the encroachments and final choking by the weeds. We realize, and we instruct them, that we do have but a small beginning of the new obedience.

As one of our ministers so graphically puts it: "We are so prone to sow our wild oats and then pray for a crop failure." We, as well as our children, must learn that each deed and thought has its own consequence; that where a matter of choice appears, we are held responsible. The development of self-consciousness, awareness, and control is part of the daily instruction which must be given and received. For children to realize that there is a direct result from telling an untruth, being unkind to one's classmate, cheating on a test, using bad language, being disrespectful or disobedient is the first step in his acknowledging and confessing his wrong. If there is no control or curbing of these weeds, they will multiply and soon overcome the crop; when the crop is overwhelmed, then the anticipated fruit will fail to materialize.

With prayer and guidance, the various weeds of sin can be chopped down but constant cultivating is still necessary. The weeds continue to sprout and grow in this human, evil nature, and we cannot return to "days of our youth". Only as we progress through life do we more and more recognize the weeds; we constantly fight these weeds in our spiritual struggle. Careful nurture and care for the things spiritually good are necessary for an unfolding development of the Christian life.

Being more conscious of all this, may we and our children be made more aware that as we sow, so shall we reap.

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)

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"Man's ability to write imaginatively must be explained in terms of the remnants of natural light, and not in terms of the remaining aspects of the image of God, i.e., the image of God in the broader or more comprehensive sense. Man's literary ability must be understood solely in terms of his creation as the highest and most gifted of God's creatures. Man had all the abilities that accompany the intellectual faculty of the soul. In spite of the fall, therefore, man remains a personal, moral, rational, responsible, thought-producing, and imaginative creature."

by Agatha Lubbers

"Man's Ability to Write in the Light of the Scriptures
and the Reformed Confessions"

A Writing Program for The Covenant Child

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