

SCRIPTURE IN THE SCHOOLS

by Rev. David J. Engelsma

Thy word is a lamp unto my feet, and a light unto my path.

—Psalm 119:105

Holy Scripture has a fundamental position in the Christian school. The presence of Scripture makes a school Christian; without Scripture, education cannot be Christian. The exclusion of Scripture makes the public education of today not only non-Christian, but also anti-Christian; it is the reason why God-fearing parents find the public schools unacceptable. With characteristic insight, Luther observed, "I greatly fear that the universities are wide gates of hell, if they do not diligently teach the Holy Scriptures and impress them on the youth" (*An Open Letter to the Christian Nobility*). God is present in and works by the Word, Holy Scripture. To banish the Word is to banish God, and to banish God is to invite the Devil. The necessity of Reformed, Christian schools, and specifically Protestant Reformed Christian schools, is the necessity of Scripture's being present in the schools in their full, rich, uncorrupted power.

The presence of Scripture in the school is intimately related to the covenant-basis of the school. The activity of rearing covenant children in the nurture and admonition of Christ is only done by means of Scripture. The precepts of Jehovah which Deuteronomy 6 requires us to teach our children are given in Scripture. The nurture of the Lord spoken of in Ephesians 6:4 is prescribed and defined by Scripture, and the admonition of the Lord is found in Scripture. Our schools are an aspect of that which the Baptism Formula calls "bringing the children up in the aforesaid doctrine," and this demands the use of the Bible. God, Whose work the rearing ultimately is, works through the Word and is the covenant-friend of the children in the Word. Therefore, for covenant education to take place, the Word must be present everywhere and always, and it must be present as that which reigns supreme.

Scripture as the Authority in the School

Presupposed is the historic, orthodox, Reformed doctrine of Scripture. Scripture is God-breathed, inerrant in everything it contains, clear, sufficient, trustworthy, authoritative. It is the Word of God, graciously given to us to be "a lamp unto our feet, and a light unto our path" (Psalm 119:105), a lamp also to our educational feet and light on our path in the schools.

That a speaker can safely presuppose this—and not have to argue this—before a group of teachers indicates what a strength there is, actually and potentially, in our Protestant Reformed Christian schools, how precious these schools ought to be to us, and how thankful we ought to be to God for them. Many "Christian" schools today are shot through with skepticism, i.e., unbelief, regarding the doctrine of Scripture; by virtue of this fact, they are Christian only in name.

The orthodox, Reformed doctrine of Scripture is the *sine qua non* for Christian education, as it is for the preaching of the gospel, the Christian life, and, in fact, every Christian activity.

The very existence of the school depends on Scripture. God-fearing parents read in the Bible the command to teach their children God's words and bow to the authority of

the Bible. In fact, the mighty Word itself creates this submission and obedience in our hearts, and itself founds Christian schools, as it does also Christian homes and Christian churches.

Scripture defines Christian education. I agree with Waterink, that we may not define the Christian education of the school by quoting a certain text, e.g., II Timothy 3:17 (cf. *Basic Concepts in Christian Pedagogy*, pp. 37ff.). Nevertheless, we must be directed by Scripture in defining it, especially by those passages that explicitly treat of the upbringing of the covenant children. In light of these passages, we may define Christian education thus: "Christian education is the rearing of covenant children to spiritual maturity by believing parents through a capable fellow-believer. This is done, in the Christian school, by instruction in all aspects of God's creation in light of the revelation of Holy Scripture. Thus, the children develop and grow, so that they are able to live all their lives in the world as faithful, responsible friend-servants of God, in obedience to God's will and to the end of God's glory."

This accords with the description of Christian education by prominent Reformed thinkers. According to H. Hoeksema, "you will aim in your education at the perfect man of God, knowing the will of his God for every sphere of life and for every step he takes upon the path of life...; we define education...as the impartation to the child of knowledge regarding his material and spiritual relation in the world. (*Standard Bearer*, Vol. 3, p. 532). J. Waterink gives this definition: "the guiding of human beings in such a manner that they with their talents will be able rightly to serve God, their Creator, in the society in which they have been placed" (*Basic Concepts in Christian Pedagogy*, p. 110). C. Jaarsma offers this definition: "Christian education is the covenant task by which a child is brought up to maturity in the 'new obedience.' This task is to be realized along the lines of child nature as ordained of God" (*Toward a Philosophy of Christian Education*, with J. De Beer, p. 9).

Scripture informs all the instruction given in the Christian school (by "informs" I mean: 'give essence to, is the characteristic quality of'). It is the light of God in which we see light. Nothing is taught that conflicts with the Scriptures, and only that is taught which is in harmony with it. The Christian school will not teach evolution, including incipient evolution—the period theory and theistic evolution; will not teach communism; will not teach the inherent nobility and upward progression in history of mankind; will not teach the "liberal" doctrines of the right of revolution and the evil of capital punishment; and will not teach the identification of the Kingdom of God with the U.S.A.

As the light of God, Scripture is the foundation of every subject, controlling it, directing it, and explaining it, thus making what is merely true, the truth. How can history be taught unless it is grounded in and illumined by the Word that teaches a sovereign God; the centrality of Christ ("the fullness of time" — Gal. 4:4!); the great war of the Kingdom of God and the Kingdom of this World; the depravity of man; and God's judgments on sin? How can science be taught apart from the Word about creation; about the fall and the curse on man and his earth; about the flood; and about the wisdom and power of the Creator?

In connection with his criticism of the limitation of inspiration to the "religious-ethical" parts of Scripture, Herman Bavinck speaks of the relationship between Scripture and the other branches of knowledge: "From this, finally, the relationship in which Scripture stands to the other sciences becomes plain. There has been much misuse of the statement of Baronius, 'Scripture does not tell us, how it goes in heaven, but how we go to heaven.' Exactly as the book of the knowledge of God, Scripture has much to say also with regard to the other sciences. It is a light on the path

and a lamp for the foot, also for science and art. It lays claim to authority in every area of life. Christ has all power in heaven and on earth. Objectively, the limitation of inspiration to the religious-ethical part of Scripture is untenable; and subjectively, the distinction between the religious (*godsdienselijke*) aspect of the life of man and the rest of his life cannot be maintained. Inspiration extends itself to all parts of Scripture, and religion is a matter of the entire man. Very much of that which is recorded in Scripture is of principle importance also for the other sciences. The creation and fall of man, the unity of the human race, the flood, the origin of the nations and languages, etc. are facts of the greatest importance also for the other sciences. Every moment, science and art come into contact with Scripture; the principles for the whole of life are given in Scripture. Nothing may be done to minimize this" (*Gereformeerde Dogmatiek*, Vol. 1, "De Theopneustie Der Schrift" — my translation of the Dutch).

In this way, Scripture unifies all of Christian education; materially, this unity is the glory of the sovereign God. Bavinck refers to this vital function of Scripture in his *Pedagogische Beginselen*: "(Scripture) orients man in the present world.... He who is instructed in the Scriptures rises to a height from which he surveys the great totality of things; his horizon extends itself to the ends of the earth; he knows his position as human being, because he views himself and all things primarily in his relation to God of Whom, through Whom, and to Whom all things are."

The Word of God which we hold to be the authority in the school is not the "Word" of the A.A.C.S. (Association for the Advancement of Christian Scholarship). The A.A.C.S. pleads for Christian education ruled by the "Word of God" and criticizes almost all present and past Christian education for its being dominated by the church: "A church-controlled educational ideal has for centuries prevented scripturally directed Christian education from developing its own independent, distinctive manifestation" ("The Struggle for Christian Education in Western History" in *To Prod The "Slumbering Giant,"* p. 56). This criticism of Christian education prior to the arriving on the scene of the A.A.C.S. is another manifestation of this group's overweening arrogance—no doubt, they are the people, and wisdom will die with them. We could forgive this arrogance, if it were only the obnoxious, personal trait of that school, but we must take it seriously because the root of it is their exaltation of themselves and their words above God's Word, Holy Scripture, and, thereby, above God Himself. By their emphasis on the Word, they fool the unwary. They do not mean Scripture, when they speak so strongly of the Word of God in education.

According to the A.A.C.S. itself, the Word of God that rules in the school is the "structuring and directing plan for creation" ("An Educational Creed" in *To Prod The "Slumbering Giant,"* p. 167). It is not the Scriptures, but a certain "Law-Word" that "holds for creation." Really, the Bible has no place in the school at all. Its only role is a preliminary one, that of opening our eyes to the Word of God which holds for creation (*To Prod The "Slumbering Giant,"* pp. 30-33). In fact, the "Word" that the A.A.C.S. has in mind is the judgement concerning a particular aspect of God's creation by the A.A.C.S.'s resident expert. This "word" is final and authoritative, at least until the resident expert informs us that this judgment has been superseded by a later one. It is not subject to the testing and authority of sacred Scripture, and, therefore, the resident expert is above the reach of the parents. He is the sovereign in his sphere, the lord and god in education. This is a tyranny and hierarchy that is commensurate with the "Reformational" thrust of the A.A.C.S., which indicates that "Reformational" not only has nothing in common with "Reformed," but also is the sworn foe of "reformed," the watchword of which is *sola Scriptura*. Rejecting the authority of Scripture in the school,

the A.A.C.S. stands for lawlessness in education. Although they cry, "Word of God, Word of God," they are only (as Barth said concerning the liberals, who did the same thing) saying, "Word of Man," very loudly.

There is the revelation of God in creation, His glorious Name and wonderful wisdom; believing scholars can and should search out the creation; covenant children ought to be taught the nature of the cosmos; however, this may not take place independently of Scripture, nor even alongside Scripture, with a glance towards Scripture now and then; but it must be done in strict subservience to the Bible.

The Authority of the Reformed Confessions in the School

Granted now that Scripture is the authority in Christian education, what about the Reformed creeds, the Heidelberg Catechism, the Belgic Confession, and the Canons of Dordt? Do they have any place in education? Is their place that of an authority? That these creeds have an authoritative place in the school is taken for granted among us. I am sure that the constitution of the South Holland Protestant Reformed Christian School Association is representative of the constitutions of all our schools when it states: "This organization is based on the following principles: A. The Bible is the infallibly inspired, written Word of God, the doctrine of which is contained in the Three Forms of Unity, and as such forms the basis for administration, instruction, and discipline in the school" (Article I, "Basis"). But this is being challenged today.

It is worth noting that Dr. C. Bouma challenged the place of the Reformed creeds in Christian education long ago, in a speech to a convention of the National Union of Christian Schools. He did so with reference to the basis of the Free University, which speaks only of the instruction's being grounded in "Reformed principles." Bouma asked the schools to remove the Three Forms of Unity and to be content with the authority of "Reformed principles" (cf. 'The National Union of Christian

with the authority of "Reformed principles" (cf. The National Union of Christian Schools'—hereafter NUCS—convention book of 1925, "The Bible and Christian Education," pp. 120ff). The question is: who determines what "Reformed principles" are? Kuyper? Bouma? Hoeksema? Van Til? Kuitert? Lever? a majority of nominally Reformed persons?

The A.A.C.S. opposes the use of the creeds as the authority in the school. "...the confession of the Church-institute (is) largely inadequate for the task of education..." (*The Bible and the Life of the Christian*, Groen Van Prinsterer Society, p. 109). "The confessions of a (denominational) institutional church should not take the place of a Christian educational confession since a school is a school and an institutional church is an institutional church.... To act as if a church creed can be a school creed is to confuse and mislead" (*To Prod The "Slumbering Giant,"* p. 26). It calls for the composition of an "educational creed" and, in fact, has made one (for this "creed," see *To Prod*, pp. 167-170. Cf. also Hendrik Van Riessen, *The University and Its Basis*, pp. 54ff.) It is hardly surprising that the A.A.C.S. desires to remove the Reformed creeds from the school, since it rejects them even for the church (cf. A. DeGraff in *Will All the King's Men*, pp. 106ff: "Our confessions clearly reflect the age-old spiritualizing and narrowing of the Christian life. They lack a clear Kingdom vision." Etc.).

Reformed educators are questioning the use of the creeds of the church as creeds for the school. Donald Oppewal wants to take the reference to the "Reformed standards" in the constitution of the NUCS as only a reference to "Reformed principles," not the creeds, and suggests that the school and church ought to have

different creeds ("The Roots of the Calvinistic Day School Movement," pp. 27-29).

The reasons given for this opposition to the Reformed creeds are that the creeds are ecclesiastical, whereas the schools are not and must not be—"the schools must be free from the church!"; that the creeds are too restrictive; and, as far as the A.A.C.S. is concerned, that the creeds are out-dated and false.

Over against this challenge to the creeds, we insist that the creeds must be retained as authoritative for Christian education; to let them go would be to lose Reformed, covenantal education. The confessions are not an authority alongside Scripture, but the authoritative interpretation of Scripture for the Reformed faith—the Reformed interpretation of Scripture for all time. Submission to the creeds (need we be reminded?) is submission to Scripture. The creeds are not narrowly ecclesiastical, anymore than the Bible is, but are the truth for the redeemed, Reformed believer's entire life. They bind me and ground me, not only in church on Sunday, but also in my marriage and home; my labor and recreation; my life in the State; and in absolutely everything. They define and enlighten the Reformed world-and-life-view.

In the creeds are the "Reformed principles" that must permeate and control Christian education: the authority of Holy Scripture; the sovereignty of God; the creation and fall of man; the pre-eminence of the Christ; the antithesis; and the like. In them are vast riches for Christian education. What an impoverishment of education, to say nothing of the certain drift away from "Reformed principles," must result if these creeds are set aside and replaced with a modern "educational creed."

If Scripture is the authority in the schools, and, under Scripture, the Reformed confessions, parents, boards, and especially teachers must know Scripture and must know the creeds. The teachers must confess the creeds in a heartfelt way. Bouwman points out that the Synod of Dordt required schoolmasters to sign the Formula of Subscription. Without going in the direction of church control, the essence of that action is necessary today.

Reformed, Christian education hereby distinguishes itself from non-Reformed, Christian education—to its salvation. We must not go in the direction of muting "Reformed" and trumpeting "Christian," and we must not, out of the conviction that insofar as we would do this, the full Christianity of our education would be compromised. There is a trend today to make what were Reformed schools colorless amalgams of many branches of Christendom. Especially are they changed into schools for "evangelical Christians," i.e., fundamentalists; Arminians; neo-Pentecostals; and others. Inevitably, the Reformed principles are excised from the schools. This is not to say that we may not accept non-Reformed pupils—every request for admission being carefully considered by the board and every case being judged on its own merits, but it is to say that it must be clearly understood that the school is Reformed, through and through, and that every child will be receiving such an education. Certainly, there may be no non-Reformed teacher, board member, or association member.

The freedom of the teacher in his work is circumscribed here—not hampered, but delineated. The binding authority of the creeds does not threaten genuine academic, pedagogical freedom. Law and liberty are not foes, but friends. There is freedom within the framework of the creeds, theoretically: freedom is the unhindered activity of a creature within the sphere marked out for it by God. There is freedom, practically: within the area marked out by the creeds, the teacher has room for grand, exciting, exhausting labor; and the creeds themselves free the teacher for this labor—free him from uncertainties, false directions, and toil for nought.

But there may be no transgressing these boundaries. This would be unfaithfulness

to the parents, who support and desire Reformed education. This would be a misleading of the children; teachers who peddle intellectual contraband while flying the colors of the Reformed faith are wretches, in a class with dope peddlers. Worse still, this would be disobedience to God. Whoever is opposed to the creeds should be put out; whoever is doubtful about them should leave.

Scripture as the Content of the Instruction

Scripture is the authority over the school, but is it also to be the content of the instruction?

Our answer must be a resounding "Yes," for this is required by the covenant basis of Christian education. That Scripture be the content of the instruction is the requirement of all of the passages of Scripture that call for the teaching of their children by believing parents. Deuteronomy 6:6-9 requires parents to teach the children the law of God ("And these words...shall be in thine heart; And thou shalt teach them diligently unto thy children," etc.). According to Psalm 78:1-8, fathers must teach their children Jehovah's praises, His strength, and His wonderful works. Ephesians 6:4 says that the upbringing is to be an upbringing entirely in the nurture and admonition of the Lord. II Timothy 3:14-17 indicates that the development of a child into a mature man of God occurs by means of Holy Scripture. In harmony with this teaching of Scripture, the vow made by parents at the baptism of their children requires of them that they "promise and intend to see these children...brought up in the aforesaid doctrine, or help or cause them to be instructed therein...."

We may not adopt the covenant basis of education and then elide the content of the instruction stipulated in that basis, as if covenant education would still be possible. There must be doctrine in the schools, not classes in "the essentials of Reformed doctrine"—not in high school either, but doctrine, nevertheless.

An important question remains: how is Scripture to be the content? In a devotional way? As a subject in the curriculum, along with the other subjects? Or in another way?

The teaching of Bible in the school that we are contending for is not that devotions are held regularly or that Bible is a subject in the curriculum along with reading, writing, and arithmetic. This is not to say that the Bible should not be read for devotions, or even that it is forbidden to have Bible as a distinct subject; but it is to say that these forms of Bible in the schools do not constitute Christian education, are not the idea of Christian education. It is good to have devotions—Bible-reading with some remarks by the teacher, as well as prayer, but it is a mistake to suppose that this is the hallmark of a Christian school and the difference between it and the public school. Some think so. Witness the hue-and-cry over the banning of the Bible and prayer from the world's schools. Were every public school to reinstate Bible-reading, it would be as godless as ever, and our objections would not be a whit abated.

As regards Bible as a subject, even though tradition weighs heavily against it and even though the present practice has good results, it would be in keeping with the idea of the Christian day school to drop Bible as a subject. Teaching Bible is not something that parents cannot do themselves, or ever may be unable to do themselves; it is, in fact, something that they should do themselves. It might be beneficial for parental exercise of their calling that parents knew that they, not the school, would have to perform this task. The teaching of Bible, as a distinct subject now, simply is the reason for establishing Christian schools and may hinder the accomplishing of the real purpose for the school as regards Scripture. The danger is that parent and teacher alike may be satisfied with the teaching of Bible as the fulfillment of the school's mandate to engage

in Biblical teaching. Does this not express itself in the statement, "The most important mark on the report card is the mark in Bible"? It is also a danger that preparation of the Bible lesson and the actual teaching of Bible may curtail the time and effort that should be expended in the difficult task of Biblically teaching all the subjects in the curriculum.

However, we might as well be realistic. Historically, the Christian schools have always taught Bible, the medieval schools, the schools of the Reformation, the schools in the Netherlands, and our own schools. I have little expectation that Bible will be dropped. If it would be dropped, not only parents, but also the church would have to do more in the way of instructing in Scripture. If we continue the present practice, could someone please work at co-ordinating the teaching of Bible in catechism, in the Christian school, and in Sunday school? Only let it be remembered that the teaching of Bible in the Christian school does not exhaust the calling of the school to provide Biblical teaching and, in fact, does not yet touch the heart of this calling.

Scripture must be taught thus: as the foundation, light, and center of every subject. Scripture is to be worked into every subject, naturally and matter-of-factly, as the ground on which that aspect of reality solidly stands; as the light that illumines both the particular aspect of creation, so as to give it meaning, and the student, in regard to his knowledge and use of that aspect of creation; and as the core, or center, of the subject, thus unifying all the subjects. The teaching of Scripture in this way must not be conceived apart from the content of Scripture: the glorious God, Who must be feared and served by the redeemed man in the totality of man's life (Biblically, the creation is—essentially and centrally and absolutely in every respect is—the revelation of the excellent Name of God, and the whole duty of man is to fear and obey Him!).

This should be illustrated. Take, first, the subjects that have to do with reading and writing, including grammar, literature, spelling, speech, and the like. They are grounded in the Word of John 1, the Word Who is eternally with God and eternally God, the Word Who lighteth every man that comes into the world, the Word Who became flesh in our Lord Jesus. Human words are not an interesting, useful, but accidental phenomenon; they are the reflection in His creation of the Word in God. At the center of these subjects is the reality of fellowship through communication, just as the eternal Word in God is the Word of fellowship in the Godhead. This leads on to the notion of truth in literature and the notion of beauty in speech. In the teaching of these subjects, the teacher must be guided by the Biblical doctrine concerning the **Logos** (Word) in God; concerning fellowship through words; concerning truth and beauty in man's speech and writing—where God is praised and the neighbor is loved. According to the capabilities of the children, they must be shown these things. I dare say, the effect of such teaching will be a powerful strengthening of the children's abhorrence of the filthy, violent, senseless pulp coming off the presses today and a powerful strengthening of their understanding of what words are for in the Church—sweet communion, not bitter strife, as well as the encouragement and preparation of the children to use and enjoy their gifts of reading and writing.

As for history, the ground, the meaning, and the center of that important subject are the Biblical doctrines of creation, providence, the fall, Christ and the Church, the rise and fall of nations by the direct hand of God, the temporal judgments of God, and the titanic, global struggle of the **Civitas Dei** and the **Civitas Mundi**. The meaning of history is Jesus the Christ, and the future of history is the Kingdom of Christ.

With regard to science, Scripture's teachings of fiat creation, the fall and subsequent curse on the earth, the catastrophic destruction of the world that then was by a universal flood, and God's orderly government of His creation ("laws of nature")

are essential to the truth of science.

Such teaching of Scripture in the schools makes the instruction the truth, both in each subject and overall, and keeps it from being the lie. Such teaching makes the instruction Christian—not only “Godly,” but Christian. Our schools are Christian, i.e., having to do with Christ, with Christ Jesus. They are centered around Christ! They are devoted to Christ! There is nothing there that is unrelated to Christ, or that is related in some other way than being on its knees to Him! For the message of Scripture is: God glorified in Christ! Man’s whole duty, according to the same Scripture, is: fear God by believing on Christ, and obey God by bowing the knee to the Lord Jesus.

Such teaching is the task of the Christian schoolteacher. It is work, hard work—by the sweat of your face. God demands it; the Boards demand it; the parents demand it. The work of the teacher is not so much marking papers, as it is teaching Scripture thus.

But what exciting work! To see the truth, even though in glimpses and in a glass darkly; to teach others the Name of God above all other names, i.e., Jesus Christ; to do this, by the covenant grace of God, so that those so taught know God and bow to Him and serve Him; why, that is work for a prophet, a priest, and a king—the Christian schoolteacher.

This is a work of faith.

We must believe that the world is the Lord’s and the fullness thereof. We must become like a little-child to see the excellent Name of the Lord in all the earth, to see the Spirit of God giving life and breath to every creature. It is good to read the Psalms as part of our preparation for teaching. The Israelite was not so naive as to be ignorant of the physical explanation of birth, but he was so full of faith that knew conception and birth to be the marvellous work of Jehovah (cf. Psalm 139).

We must believe that Jesus the Christ is not only the Savior of souls for the world to come, but also the One preeminent among all things and the Lord Whom it is wisdom to kiss in thinking, in working, in marrying, in history, in physical science, and in music.

We must believe that that most elegant book, “the creation, preservation, and government of the universe,” can be read rightly only through the spectacles of Holy Scripture.

“Lord, increase our faith.”

Implications for Everyday Instruction

Since this is the place of Scripture in the schools, Scripture will be brought in, openly, unashamedly, and often. There will not merely be passing references to the Bible, or even quotations of a text, now and then; rather, the teacher will get the Bibles out, read a passage or passages, and teach the passage, showing how the passage applies to the subject at hand.

Included on the tests will be questions that require the students to demonstrate their grasp of the relation of a subject, or aspect of a subject, to the Word, i.e., to God and His Christ.

The history class will probably begin with the reading and explanation of Genesis 1-3; Galatians 4:4; Ephesians 1:10; and Revelation 21. Throughout the course, the teacher will read and explain Daniel’s prophecy on the rise and fall of nations; Ecclesiastes on the vanity of human life and culture apart from the one grace of Jesus Christ; and Revelation on the significance of war.

Romans 13 will be the heart of the civics course.

Ephesians 4:28, Matthew 6:19-34, and Luke 16:1-13 will be woven into the economics course.

Psalm 104 and Psalm 139 will be central in biology.

Even the athletics at school will be grounded in and directed by the Word. "Gym" and other forms of physical exercise will begin with a class of instruction on the body of the Christian (teaching that it is redeemed and sanctified by Christ—the temple of the Holy Spirit, not the despicable prison of the soul of Greek philosophy); instruction on the need for and benefit of exercise; instruction on the danger of the glorification of the body (the beauty of the female and the strength and prowess of the male) in light of such idolatry in our age; and instruction concerning the demand of God that competition, in sports as elsewhere, be tempered by love for the neighbor.

The danger that sound explanation of Scripture replaces thorough instruction of the material must be guarded against. It is not either/or, the one at the expense of the other, but good, solid, thorough teaching of the subject in light of Scripture.

To do this, the teacher needs to think Biblically, needs to be God-centered, i.e., Reformed, to the marrow of his bones. He must be Biblically and theologically competent. To paraphrase Paul, the teacher must be determined to know nothing except God in Christ. No more in the teacher's case than in Paul's does this mean the exclusion of all else; rather, it means that everything is taught as God's creature, and that every thought is brought into captivity to Christ.

This kind of school will bear fruit in young men and young women who fear the Lord and keep His commandments in their earthly lives and with their position and talents, and this is what God and we are after

The contents of this article were first presented as a speech to teachers at a summer mini-course. The article will soon appear as one of five chapters in a monograph to be published by the Federation of Protestant Reformed Christian Schools. Rev. Engelsma is the pastor of the South Holland, Illinois, Protestant Reformed Church.

EVOLUTION: *ITS NATURE AND INFLUENCE*

by Roderick Kreuzer, Ph.D.

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The term "evolution" is a very familiar one. To many people, however, the background, nature, and influence of the theory of evolution are far less familiar. Therefore, this article has been written for the purpose of better acquainting the reader with this anti-Scriptural theory which has had an incalculable impact upon society during the past one hundred and twenty-five years.

Teachers, students, and parents frequently encounter various aspects of evolutionary thought presented either boldly or subtly. They can not escape it. For example, they may find it on the pages of textbooks or library books, on field trips, in museums, or in lectures.

It is hoped that the information presented in this article may prove helpful to teachers and parents in dealing with a theory that is both anti-Scriptural and unscientific. Perhaps it may be especially helpful to them in teaching the Biblical account of creation by an Almighty God or in discussing the creation-evolution controversy.

The theory of evolution ranks as one