

CHALCEDON Report

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The Purpose of Learning	2	Talent-Based Education:	16
By R. J. Rushdoony		A Christian Perspective	
Reclaiming Education	3	By Ian Hodge	
By Mark R. Rushdoony		A Biblical Approach to Student	18
A Tribute To Dr. R. J. Rushdoony For	6	Evaluation and Grading	
His Contributions To Christian		By Ronald Kirk	
Education		“What does it mean to you?” History as	21
By Bill Graves		a Tool of Covenant Evangelism	
The Obscure Courthouse Gladiator	7	By Roger Schultz, Ph.D.	
By J. Shelby Sharpe		What About College?	23
America's Most Important	9	By Doug Dahl and Caleb Dahl	
Battleground: Christian vs.		If You Only Had a Few Years...	25
Secular Education		By Greg Uttinger	
By Tom Rose		Rewards of Homeschooling	27
Government Schools: Producing	11	By Sandra A. Lovelace	
What We Pay For!		Patrick Henry: Homeschooled	28
By John E. Stoos		Christian Patriot	
The Christian One-Room Schoolhouse:	13	By Richard G. “Rick” Williams, Jr.	
A Christian Alternative to		The Islamization of Europe	30
Government Schools		By Samuel L. Blumenfeld	
By Bruce Shortt			

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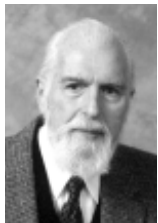
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The Purpose of Learning

By R. J. Rushdoony

(Reprinted from *The Philosophy of the Christian Curriculum* [Ross House Books: Vallecito, CA, 1981], pp. 149-158)



It is a deadly error on the part of the Christian school to assume that its task is similar to that of the “public” or government schools with the Bible added to it. There are no common sets of facts that are shared by both Christians and non-Christians. If we simply reproduce the same facts, we reproduce the same religion of humanism as that of the state schools.

But, some might object, can we not agree that Columbus “discovered” America in 1492? As a matter of fact, we must dissent with the whole interpretation of that event. For us as Christians the facts are very different. Humanistic historians give us an economic motive, but Columbus had a very different goal. He was out to fulfill the prophecies of Isaiah; his eschatology was postmillennial. The gospel had to be carried to the far corners of the earth. He also believed that some “lost” tribes of Jews might dwell in the unknown lands, and he therefore took along an interpreter of Hebrew on his first voyage.¹ A Christian motive was present in virtually all the explorers, Pizarro being a notable exception. Louis B. Wright, in *God, Glory, and the Gospel* (1970) gives needed attention to this Christian motive in exploration, but none have yet studied its theological foundations. This Christian scholarship must do. The near coincidence of exploration and the Reformation is not an accident: both have a common theological source.

Facts and learning do not exist in a vacuum. There is always a context, and what that context is will depend on our religious faith and presuppositions. No fact exists in and of itself. When we ask the question, “What are

the facts?” we are presupposing what the facts are that we seek. Thus *the facts* of the physical universe differ widely for a humanist, a Christian, and a Hindu. For the humanists, all factuality is a product of chance evolution: all facts are thus ultimately meaningless, and their only reality is a physical one, and an irrational one. For the Christian, all factuality is God-created and the product of His eternal purpose; all facts are thus totally rational, because the mind of God is behind them, and their reality is thus more than physical and natural. For the traditional Hindu, all factuality is really illusion, because nothingness is ultimate; all things are burdened with Karma, and their goal is release from the illusions of this world into final nothingness. What we call facts is determined by our faith.

What Is Learning?

What constitutes *learning* for us is also determined by our faith. Leonard tells us:

Learning itself is life’s ultimate purpose. This assumption has grave implications. If it is true, anyone who blocks learning, especially in a small child, is guilty of an enormous crime. The crimes against humanity, like the causes men are willing to fight and die for, do not appear all at once, absolute and sharply defined. Crimes and causes emerge gradually out of the clay of human experience.²

As a humanist, Leonard sees the subject matter of learning in humanistic terms.

Glock and Stark see the new source of divine revelation as science:

There is a growing willingness to acknowledge that divine revelation is dynamic rather than static and that science may be the source of new revelations of divine purpose.³

They have no Christian conception of “divine revelation” in this statement. Their ideas come largely from Teilhard de Chardin’s *The Phenomenon of Man* (1959). While they avoid commenting about the future of orthodox Christianity, their general tenor makes clear that they see little place for it in man’s future:

The more fundamental question posed by the prospect of additional scientific knowledge about nature and about man is what its effect will be on the saliency of religion. If there is truth to the general theme we have been pursuing, there is the possibility that no one will care whether God exists or not because he will become irrelevant to everyday existence. If what can be attributed to God’s will is made narrower and narrower, and if man’s accountability for his own actions is found to be more and more circumscribed, religion seems destined to lose much of its power to inform and guide the human condition.⁴

By “religion” the authors obviously mean Christianity; they themselves write as religious men, as devout humanists.

For such humanists, learning will be either for man’s sake, or for society’s sake. Leonard speaks of learning for learning’s sake, but his view of learning is humanistic and a smorgasbord of individualistic and collectivist standards.

— Continued on page 5 —

Reclaiming Education

By Mark R. Rushdoony



My father, R.J. Rushdoony, frequently noted that culture was religion externalized; it was the outworking of religious faith. In terms of this we can also note that education is training in terms of a culture's religious faith. Education is not only in terms of truth, but in terms of assumptions (a faith) about how truth is known. Education is not, and never has been, about facts or data; it is about perspective, understanding, and an orientation toward interpreting data. Education is dictated by the religious faith of the educator. A changing faith alters meaning and produces a new educational dogma in the classroom.

Liberty and Education

Much of the education of the West has centered on the "liberal arts" curriculum. The word "liberal" comes from the same origin as the word "liberty." The "liberal arts" are, thus, those branches of learning dealing with liberty. Such a curriculum requires not only the definition of the nature of liberty, but also the more fundamentally religious understanding of why liberty is a worthwhile goal. A liberal arts education, then, requires a religious world and life view.

Liberty was virtually unknown in the ancient world. To the Greeks (and the Romans who imitated them), education's purpose was not liberty, but the serving of the needs of the state. Individual rights and needs were subordinated to those of the state. The so-called "rights" of the "democracy" of Athens were, in reality, the privileges of its oligarchs. Even the

Apostle Paul's Roman citizenship did not prevent him from being imprisoned without charges for two years and eventually beheaded as a nuisance to the state.

Christianity opposed Roman claims, but not by disobedience. Christians simply acknowledged Christ's Lordship over that of Caesar. They even borrowed the term "gospel" from Rome, which had used it to describe the messianic coming to power of the emperor. The gospel was thus not just good news; it was the good news of the legitimate Lord and Savior come into His Kingdom. Early Christians went to their deaths rather than receive clemency by merely stating "Caesar is lord."

Christianity survived secular Rome and its total demands only to have a religious Rome claim to be the center of life and education. Religious Rome represented, as my father described it, a "new humanism," geared to ascendancy and control. Its scholarship reflected a return to Greek thinking in terms of Aristotle, not Scripture.¹

The Protestant Reformation of the 16th century was a radical break with Rome, but on more than just the doctrine of justification or the authority of the Roman Church. The Reformation was a stand by courageous men in terms of God's revelation of His Word in Scripture. The assumption that God had revealed Himself to men changed not just a few ideas in the West; it transformed the cultures it influenced. Modern science owes its origins to the Protestant Reformation. Technology was the result of a world and life view that man was to strive for dominion. Freedom from religious tyranny was applied in the political sphere; kings

were declared to be subject to God's laws, not laws unto themselves.

The Enlightenment was an 18th century philosophical movement that represented a conscious move back to the ancient Greek humanism and its rationalism. The effects of the Reformation had spread so far that this counter-movement had far to go. The Enlightenment's early success was in Europe. The French Revolution and European rationalism were its fruits. The United States held out much longer.

America's Roots

The United States owes its origins to extensive religious migrations which began a generation after the Reformation and which continued for several generations. The dominant religious force in the early years was English Puritanism, which produced, arguably, some of the best applications of Protestant thought to society. Puritan thought controlled New England and had a strong influence, *via* Presbyterianism, in many of the other colonies. Much later, America's first great Western migration (to the Ohio River Valley) came from the descendants of these Puritan fathers. Insulated from Europe, America developed a very Protestant, scripturally-oriented culture. America's nature as a pioneering society established a more Biblically-based Christian culture than any in Europe. The United States was, in effect, the high-water mark of the Protestant Reformation. The effects of Enlightenment thinking had become evident early in 18th century America in those who were well read and influenced by its humanism, but others recognized its antithesis to Christian thought and rejected it. The mass of American culture was little

influenced in the Enlightenment rationalism that swept Europe.

America's insulation from Enlightenment thinking was not complete, and its resistance began to erode, though slowly at first. Not too surprisingly, the opening was provided by the religious decline which began in old Puritanism's center, New England. Apostasy, in the form of Unitarianism, took root there. Pietism and other "spiritualized" forms of (or rather, limitations on) Christianity caused the church's self-conscious retreat from concern with culture, a trend that was readily apparent by the end of the 19th century. Christians retreated to a self-defined enclave, and humanistic ideologies of various sorts rushed in to fill the vacuum.

Many of the ideas which challenged the Christian faith and its American social structures were at war with one another. That is to be expected. Sin and rebellion are always destructive. Nature (and natural law) was presented as an alternative to God and His law. Darwin gave a supposedly scientific explanation of this naturalism but, in the process, destroyed nature as a source of law by making it wholly controlled by randomness. Nature was arbitrary, which meant it held no law; law became a pragmatic creation of man. Liberty was, of course, subject to new definition. Liberty became a freedom from moral absolutes. Some of the most prominent writers of the 19th and 20th centuries began calling Christianity itself the real enemy of freedom. When schools and families were found to be bastions of Christian thought, it was deemed necessary to society that schools be brought under the "progressive" leadership of experts. Without a strong and applied faith in Scripture, America put its trust in politicians and educators who increasingly took control of education, first in teachers' colleges, and eventually in every aspect of curriculum and administration. America's *public* schools went down the road that ended in their becoming *state* schools.

Few objections were heard from Christians, except for occasional tardy calls to "reform" the public schools. Many Christian churches had bought into the Enlightenment's rationalism in the form of modernism. Even conservative Christianity's retreat into pietism and antinomianism was followed by its virtual wholesale adoption of a pre-tribulation, rapture eschatology. All that was left of Christian culture was its traditional trappings, which fell with little resistance in rapid succession as the 20th century progressed. In expectation of imminent rapture from the decadence of the world, much of American Christianity saw Christian resistance or counter-measures as themselves acts of apostasy. "Thank God for all this evil," many repeated, "It means Jesus is coming back soon." A great mass of American Christians, who considered themselves conservative and Bible-believing, refused to enter the fight against secular humanism.

The forces of humanism thus rapidly filled the vacuum after American Christianity's cultural retreat. A counter-measure in the 20th century Christian schools, first begun by Lutheran and Dutch Reformed denominations, began exploding in numbers in the 1960s, fighting opposition from the state as well as established churches, some of which treated Christian educators as themselves enemies of the gospel.

What Christians Must Do

The advance of Christian education since the 1960s has been noteworthy. Unfortunately, the forces of pietism and antinomianism have reared their heads in many successful schools, some of which are content to be academically compromised spiritual safe-havens. Homeschoolers have led the movement for more radical reform of education. It is time for both types of Christian education to advance the reconstruction of Christian education and, thereby, Christian culture. Christian education in the U.S. has not ma-

tured. If it has, it is in trouble. I hope, rather, that it is currently still in its growing pains, and that its maturation is still well ahead of us. It has come a long way, based on the faith and dedication of many pioneers. Its hope for the future is in continued growth.

Christian education must return education to the Reformation perspective that Scripture speaks to science, law, government, and all else. When it has done that it must take such disciplines to the next level, developing them with a conscious desire to bring them under the dominion of Scripture and its Lord.

Christian education must go beyond teaching the Bible; it must make God's Word the touchstone of every discipline. Christian education must go beyond good theology (the study of God) to being theocentric (God-centered). It must, therefore, abandon its antinomianism and recognize all of Scripture to be God's eternal law-word.

Christian education must renounce "social studies" as a discipline of secular humanistic social engineering and teach history. In doing so it must not glamorize every evil civilization just because it built monuments to its greatness. History books are full of such nonsense. History is a battle between the Kingdom of God and the Kingdom of Satan. The manifestations of the former are seen in Scripture and in His people of today; the representatives of the latter are legion. We can learn of the great ethical battle between the two Kingdoms, and our own standing therein, in the Kingdom parables of our Lord.

Christian education has much work to do in science. It is not enough to reject evolution; we must reject the whole philosophy of naturalism which controls psychology, sociology, anthropology, geology, etc. We must return to the understanding that created modern science, the belief that God's creation can be understood because He is a God of law.

Christian education must take language beyond the mechanics of sentences, and teach communication as a gift of the God who created us, revealed Himself to us, and describes Himself in terms of words. It is not enough to go back to the standards of the 1950s, or 1930s, the 1880s, or any other period. We must, ultimately, seek to surpass those eras. This process may take several generations.

Christian education must be towards a purpose. Providing a “spiritually safe” environment is a defensive and defeatist strategy. Children will only be safe if they are trained to be active warriors for the Kingdom of God and His Christ. We need young adults who are determined to carry on the pioneering work of Christian edu-

cation and to pioneer more such efforts in every sphere of life and thought. We need self-governed, covenant-thinking, future-oriented servants of God who will exercise dominion in their own lives, families, vocations, and communities.

Christian education needs to raise up a generation that seeks freedom in God, not from God, one that sees the necessity of personal dependence on Him and the interdependence of men under His law.

Christian education is the beginning of an historic watershed, which seems primed to do great things. First, however, the Christian church must renounce the retreatism that opened the floodgates of secular humanism and even opposes, yet, any counter to

humanism. The failure of the church began our problem. God has promised that the gates of hell shall not hold against the advance of Christ’s Kingdom. All that is required is that God’s people remain faithful to His Lordship, and reject man’s quest to “be as gods.” Christian educators are the Joshuas and Calebs before the Promised Land — ready to move forward in terms of God’s Word. We need not wander in the wilderness any longer. It is time to move forward and see God’s victory. By God’s grace, that is what shall happen. ☩

¹ R. J. Rushdoony, *A Christian Survey of World History* (Ross House Books, P.O. Box 67, Vallecito, CA 95251), chp. 14, “The New Humanism.”

— Continued from page 2 —

A Humanistic View

In any case, a humanistic view of education creates a set of facts alien to God’s world and in conformity to man’s goals. To illustrate, before the partition of India, Jawaharlal Nehru, in his world history, had no desire to offend Muslims. As a result, in writing about the massacre of Armenians by Turks in World War I and earlier, he actually said that “the truth” about the matter was that, probably, the Armenians massacred the Turks! This flagrant lie is a kind common to modern historiography. Desmond Stewart, in *Life’s* book on Turkey refers to the massacres as a power struggle “between Turks and Armenians of the possession of Anatolian lands.”⁵

For humanists, in other words, facts are what their personal predilections require them to be. Buchanan has called attention to this aspect of current reporting on Africa. A riot in South Africa is a front-page story about the horrors of South African racism. In Ethiopia, students are killed *en masse* by dynamiting, or by throat cutting, and most pa-

pers say nothing about this and other horrors in black Africa.⁶ The Christian must condemn evil wherever it exists, *including himself*, because his yardstick is not man but God and His Word.

Everything that the state school teaches is governed by an overriding premise, *that man can be served, not God*. Man can be interpreted collectively or individually, but, in any case, it is humanism.

The Christian View

For us, however, in the words of the Westminster Shorter Catechism, “Man’s chief end is to glorify God and to enjoy Him forever.” This must also be the goal of our education. We are called in Christ to be a royal and priestly people (*Rev. 1:6*). This means exercising dominion in every area of life and thought under God. As prophets in Christ, we declare the meaning of God’s Word for all of life. As priests, we bring all things to the Lord and dedicate them to the service of His Kingdom. As kings, we exercise authority and dominion in every sphere of thought and activity in the name of Christ our King.

The ungodly live and educate in terms of the great illusion propagated by the tempter, that man is his own god, able to determine for himself, in terms of his own man-made laws, what constitutes good and evil (*Gen. 3:5*). For us, there is no such problem: God’s law-word is our standard, and the Lord alone is God. We educate in terms of this reality.

Thus, we cannot allow any element of humanistic education to govern our Christian schools. Humanistic schools belong to the world of antichrist, and we to the world of Christ our Lord. We have different Saviors, and different plans of salvation. We have also a very different kind of education. ☩

¹ Simon Ursenthal, *Salts of Hope* (Macmillan: New York, NY, 1973), 171ff.

² George B. Leonard, *Education and Ecstasy* (Delacorte Press: New York, NY, 1968), 216.

³ Charles Y. Glock and Rodney Stark, *Religion and Society in Tension* (Rand McNally: Chicago, IL, [1965] 1971), 290.

⁴ *ibid.*, 306.

⁵ See Desmond Stewart, *Turkey* (Time, Inc.: New York, NY, 1965), 29.

⁶ Patrick J. Buchanan, “Hypocritical Coverage,” in the *Los Angeles Herald-Examiner*, July 4, 1977, A-10.

A Tribute To Dr. R. J. Rushdoony

For His Contributions To Christian Education

By Bill Graves



When I first met Dr. Rousas John Rushdoony, I was in awe of his great wealth of knowledge and wisdom, and the way he articulated both in such a non-condescending way. Despite his brilliance, he made it obvious that he was not a master, but a servant. I was so flattered when he insisted that I address him not as “Doctor” or “Reverend,” but simply as “Rush,” which is how I will refer to him now.

My first contact with Rush turned out to be in itself an education on the sovereignty of God. In the early 1980s, I was hired to represent an Oklahoma school district as its attorney in a Federal Court civil rights case. The school had been sued by a group of parents because the school was allowing students (who so desired) to have devotions prior to the start of school. An American Civil Liberties Union attorney represented the objecting parents.

Since the case involved religious freedom, I concluded that I would need an expert witness to testify about America’s Christian foundations. Rush’s name was recommended to me. His name was familiar since I had read his book, *This Independent Republic*. I called and told Rush my need of his expertise. He quickly agreed to come. I was surprised when he said there would be no expert witness fee. The only thing he asked was to have his travel expenses paid.

Eventually, I was required to give the Court the name of my witnesses, as well as a summary of their testimony. I stated what Rush’s testimony would be. Shortly thereafter, I was stunned when I received an order

from the Court in which the Judge stated that he would not hear any testimony involving our nation’s Christian foundations. I then called Rush and told him what the Court had ordered. I was stunned once again when Rush replied: “I think I should come anyway.” I naively asked what he could say to the Court in view of the Judge’s order. I don’t exactly remember Rush’s response, but the implication seemed to be that it was something that I perhaps ought to get to work on. I did.

In the Courtroom

I prayed for a way to get Rush’s testimony before the court without my being held in contempt of court. God provided a plan. The plaintiffs’ ACLU attorney was and is a very able lawyer, but he was also a trifle overconfident at the time. Even though I had an excellent co-counsel named Dick Hampton, I was handling the questioning of all the witnesses. Dick and I concluded that if Rush was asked some fairly harmless questions concerning religion and state, the plaintiffs’ attorney would, on cross-examination, open the door for a flood of information from Rush by challenging him with some broad questions. We also concluded that the court would be less suspect of any attempt, albeit ethical, to circumvent its order if Dick questioned Rush instead of me.

Dick’s questions, which were few in number, were all within the parameters of the court’s order. Plaintiff’s attorney could have declined to cross-examine with absolutely no damage to his case. Nevertheless, he took the bait and cross-examined. In doing so, he did exactly what we had hoped by ask-

ing questions that allowed Rush to get in the testimony we wanted concerning our country’s religious heritage. When the door was opened, Rush drove through like a Mack truck. The Judge listened intently. As the questions kept coming, and as Rush answered each one in such a magnificent way, Dick, sitting in back of me, was so elated that he began pounding my back. I was having great difficulty keeping a straight face as the plan unfolded and worked so well.

I believe this story shows how well Rush knew who was actually in control. He obviously had faith that if we called upon God for His help, the Supreme Judge would in effect overrule the human judge, which is essentially what happened. Due to adverse Supreme Court precedent, we didn’t obtain the victory we wanted, but the plaintiffs got much less than they wanted — in great part because of Rush.

After this case, Rush became a good friend and mentor to me. He was always so cordial and helpful when I would call about educational, theological, philosophical, or political matters. Rush’s great contributions to Christian education were not just to children, but also to adults like myself. As I read many of Rush’s books and other writings, I began to realize that Christ is Lord of all and that His teachings govern in every area of life.

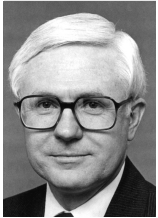
Personal Impact

As I read Rush’s book, *The Messianic Character of American Education*, I began to understand that all education is religious, that all schools are religious establishments and that

— Continued on page 8 —

The Obscure Courthouse Gladiator

By J. Shelby Sharpe



Rousas John Rushdoony is widely known as a writer and theologian, not as a gladiator. Yet a gladiator he was, and his arena was the courtroom in a multitude of lawsuits in many states. Some of his greatest accomplishments in furthering godly education came in this arena with little or no notice. He liked it that way.

A review of court proceedings in American jurisprudence involving Christian education discloses that he was one of the most dynamic and effective expert witnesses on the subject, if not the best. A lawsuit that began in Fort Worth, Texas, in 1985 well illustrates his effectiveness.

In the 1980s, homeschooling parents in many states were being sued in criminal proceedings for allegedly not being in compliance with compulsory attendance laws. All of these laws had a private school exemption. Educational authorities took the position that a school at home was not such a private school.

In Texas, prosecutions began in 1980 and increased at a steady rate. Homeschool parents were winning about as many as they were losing. Yet, none of these prosecutions resolved the issue of whether a home based school was indeed a private school.

Divine Providence

In 1985, several institutions involved in assisting parents who educated their children at home joined parents in filing a class-action lawsuit against all 1,073 Texas public school districts. The defendants were represented by three public school districts

from various parts of the state, the Texas Education Agency, certain of its officials, and the Attorney General of Texas to determine whether or not a homeschool was a private school, and therefore exempt under the Texas Compulsory Attendance Law. When the case went to trial in January of 1987, one of the four witnesses to testify on behalf of home education as being a private school was Rev. Rushdoony. He was scheduled to be the very first witness to testify on the first day of the trial, but God had a different schedule. Uncharacteristic of Rev. Rushdoony, he missed his flight the day before he was scheduled to testify and was told to wait until a determination could be made on whether he would be needed at all.

On the first day of the trial, two of the four expert witnesses testified very well on the history of home education, beginning in colonial America and up to the time of trial. However, when they were pressed as to their knowledge of home education in Texas, they were only able to testify from a national perspective. None of the witnesses had any knowledge of the history of the Texas Compulsory Education laws. Their lack of knowledge of Texas history was further demonstrated on cross-examination by the districts and the state educational agency when they were unable to answer questions about the battle of the Alamo. The sole purpose of this line of questioning was to demonstrate how little these experts knew about Texas history.

At the conclusion of the first day of the trial, it became apparent that Rev. Rushdoony's testimony was vitally needed, and a call was placed to him

that evening. Two days later, he walked into the courtroom to begin the third day of testimony.

The Consummate Historian

The school districts and the state had no idea that the little man from California entering the arena that morning would by noon that day destroy whatever they thought they had gained in cross-examining the other expert witnesses, or that he would lay the foundation for home education. In a very pedagogical manner under direct examination, Rev. Rushdoony outlined not only the history of home education from colonial America up to the time of trial, but also explained it in terms of Texas history, beginning with the Republic of Texas. He took note of the first compulsory attendance law in 1915, all of its amendments, and how they related to home education. He ably pointed out that an amendment in 1921 which eliminated the private tutor as an exemption from public school attendance did not refer to children being taught at home as the school districts and states were contending. Rev. Rushdoony observed that according to state records at the time of this amendment, over eighty percent of the school-age children in Texas were being taught at home. Many of them were being taught by members of the very legislature that passed that amendment and who continued to teach them at home after its passage. Additionally, and more importantly, he called to the court's attention that the private school exemption in the original 1915 compulsory attendance law must refer to children being educated at home because there were no private academies

in Texas at that time. By the end of his testimony under direct examination, there was no doubt, based on historical records, that the private school exemption in the compulsory attendance law included children taught at home.

The cross-examination of Rev. Rushdoony by the attorneys for the school districts and the state turned out to be one of the most exciting parts of the entire trial. The assistant attorney general began his cross-examination by inquiring into how Rev. Rushdoony obtained his information. In rapid-fire succession, the attorney received a detailed explanation of the sources of Rev. Rushdoony's information, which were original historical sources (many of them state records), that were beyond challenge. In response to the question on the battle of the Alamo that had given the other expert witnesses trouble, Rev. Rushdoony gave a history lesson on the battle which demonstrated that the assistant attorney general did not know his Texas history by the manner in which he phrased the question.

The cross-examination of Rev. Rushdoony by the attorneys for the school districts and the state turned out to be one of the most exciting parts of the entire trial. The assistant attorney general began his cross-examination by inquiring into how Rev. Rushdoony obtained his information.

It is unprecedented in a trial for a witness to intimidate a lawyer, but this is precisely what the gladiator from California did during his cross-examination. He literally destroyed every attack that came against him. Anyone observing the judge during the cross-examination could not miss the smiles that came across his face as Rev. Rushdoony figuratively took the opposing attorneys to the "woodshed."

The final judgment of the trial court, which was affirmed by the

court of appeals and the Supreme Court of Texas, was grounded on Rev. Rushdoony's testimony. The victory in Texas and the opinions reflecting it not only stopped all criminal prosecutions of homeschool parents in the state, but virtually brought almost all of them to a halt throughout the other states of our country. Even though the Texas decision had no legally binding effect in any other state, it was apparent that almost all prosecutors in other states saw the wisdom of ceasing their prosecutions.

Those who were involved in the Texas homeschool case, regardless of which side they were on, will never forget the testimony of the little gladiator from California and its impact on the final decision. He took great pleasure in the outcome, but he never mentioned his participation in it. That was the way he liked it. He wanted no credit. All the credit belonged to the Lord.✠

J. Shelby Sharpe is a practicing attorney in Fort Worth, Texas.

— Continued from page 6 —

American education has been severed from its Christian roots and transformed into a man-centered, secular humanistic base that teaches and perpetuates socialism — all in great part because of Darwinian evolution.

In *The Philosophy of the Christian Curriculum*, Rush taught me and countless others that the Christian "liberal arts" curriculum significantly differs from the humanistic one. Liberal arts, Rush said, is teaching "the art of being a free man." The Christian liberal arts curriculum teaches that freedom is of Christ and that teaching is "inescapably a religious task" while the humanistic one teaches that freedom is of man. Christian education is that which teaches that "the Bible is not only the word of God, but also the most exciting book

there is" and that God's Word "governs and informs every subject."

Because of Rush, Christendom has begun once again to grasp the importance of the Biblical cultural mandate. Rush taught that it is not the purpose of the Christian school to prepare a student for a retreat from the world, but to teach him that God wants His people to have dominion over the earth and to establish a Christian culture in order that the propagation of the gospel and freedom under Christ may thrive and that men may "glorify God and enjoy Him forever."

It was ultimately because of Rush that my wife Connie and I began to home educate our children and finally place them in Christian Heritage Academy — an Oklahoma City private school which teaches that God's Word should govern and inform every sub-

ject. In May, 2003, we went with our son Jonathan (our 5th CHA graduate) on his senior class trip to New England to view first hand the Christian foundations of our nation. We saw many great landmarks, but I was most impressed with the magnificent Forefathers' Monument in Plymouth, Massachusetts in which the Pilgrim fathers' Christian beliefs are symbolized by integral components of true Christianity: a supreme and everlasting faith in God and Christ which informs and governs education, morality, law, and liberty. It almost seemed as if Rush might have had something to do with the monument's design — it was so parallel to his teachings as to the true Christianity that once made America so free and great.✠

Bill Graves is an Oklahoma City lawyer and a member of the Oklahoma House of Representatives.

America's Most Important Battleground: Christian vs. Secular Education

By Tom Rose



During the colonial era of the 1700s, the most important battleground in America was in our churches. It was from the pulpits of Christian churches that faithful preachers of the gospel of Christ sought to ignite the glorious flame of God-given freedom and self-responsibility in the hearts and minds of Americans. And they applied the practice of this godly freedom and self-responsibility to the home, to the church, to business and society as a whole, and to the state. Without this continual educational effort by Christian preachers, which lasted for generations, there would have been no American Revolution, no history of Christian-based education in our country, nor would there have evolved an America which came to be known all over the world as “the home of the free and the brave.” Indeed, the British crown so feared the power of America’s preachers that they were dubbed the “black brigade!”

But the stentorian cry of freedom from most of America’s church pulpits has long been silenced. And the scene of our spiritual battlefield has now shifted to the classroom — from pre-kindergarten to college and even post-graduate. It is in the humble classrooms of America’s struggling Christian schools — homeschools, elementary schools, high schools, and colleges — versus the classrooms of richly endowed, secularly oriented private and tax-supported educational institutions — that the continued battle of freedom for the hearts and minds of American youth will be won or lost. And this ongoing intellec-

tual and spiritual battle must be fought anew for each generation.

Secular Education

Some years ago I was invited to speak to the combined student body and faculty of a state university in North Texas on their “Free Enterprise Day.” I chose “The Biblical Basis of the Free Market” as my topic. And, believe it or not, I received a very warm reception from the students. Then I got a surprise. The head of the Business Education Department asked me to meet with him in private.

“I liked what you had to say in your talk,” he said. “How can I implement what you talked about here, at a state teachers’ university?”

I replied that I didn’t think he could do so on a consistent basis.

“Why not?” he asked.

“What view of man does your state university hold to?” I queried.

“What do you mean?” he asked.

“Doesn’t your school hold to the view that man is the result of organic evolution, instead of being created in the image and likeness of God? As long as your institution holds to an anti-Biblical view of man,” I explained, “you will eventually run afoul of the bureaucratic structure here if you attempt to consistently teach the Biblical view of man that I spoke about today.”

“I see,” this fine Christian man replied. “What you are saying is that I should quit my job.”

“No, though that is always an option. What I’m saying is that you must recognize the basic conflict of views

that exists between the humanistic view of man your institution holds to and the Biblical world-and-life view I expounded today. And then you must be willing to pay the price when the eventual confrontation comes to a head and you are asked to change or to resign.”

I don’t know what choice that well-intentioned Christian man made, but it is practically impossible for anyone who is part of a humanistically oriented institution — especially a tax-supported one — to consistently present a Biblical view of man to students. To do so would strike at the roots of the secular institution. This is also why parents put their children in grave spiritual danger by allowing them to attend tax-supported schools and universities.

John Dunphy, a “New Age” leader, clearly laid out the spiritual battle that Christian young people will encounter by attending tax-supported schools:

[T]he battle for humankind’s future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity....

The classroom must and will become an arena of conflict between the old and the new — the rotting corpse of Christianity, together with all its adjacent evils and miseries, and the new faith of Humanism, ... will finally be achieved.¹

Dunphy’s statement of the spiritual warfare that exists in tax-supported education not only warns parents

against the foolishness of entrusting their precious children to humanistically oriented educators, but it also should warn them about the textbooks that are used in tax-supported institutions: *True Christian education also requires Biblically oriented textbooks!*

Christian Education

To develop a consistent approach to Christian education, we must first start with a Biblical view of man — that man is created in the very image and likeness of God (*Gen. 1:26-28*) and that man, therefore, has the right to be free²; but he also has the duty to stand before God as a self-responsible individual (*Ex. 8:1*). In other words, freedom and self-responsibility to God go hand in hand. Then, too, we must recognize that man is a fallen creature in need of salvation by God's grace alone and that he is condemned to live in a world that has been adversely affected by Adam's sin as man's federal head (*Gen. 3*). This presents a number of problems and contradictions: First, while it is God's plan for man to be free and self-responsible, he can't be trusted to wield power over others (*Jer. 17:9*) because of his sin problem. Thus the need for a civil government with limited authority. In short, the civil authority is to be a *negative* force in society (*Rom. 13:3-4; 1 Tim. 2:1-2*).

A starting point for our thinking about how to teach Biblically is to understand how man thinks and acts to improve his feeling of well being. As indicated above, we must consider what man is (a fallen sinner), his origin (a God-created being), and his destiny (to spend eternity either in heaven or hell). He is a self-responsible individual who is subject to God's universal law-structure that reigns over the whole creation.

For analytical purposes we can divide God's law-structure into:

- 1) the spiritual sphere (moral law),
- 2) the physical sphere (the laws of so-called natural science: math-

ematics, physics, chemistry, electronics, and other sciences),

- 3) the political sphere (that is, how civil rulers are to discover, discern, and apply God's laws of governance in society: *Ex. 19 and 20; Dt. 17:14-20*), and
- 4) the economic sphere (man is to "work by the sweat of his brow" in a fallen world to care for his family while honoring God; and man ranks available choices on an internal scale of value and then acts outwardly in mutually beneficial economic exchanges in his business and personal life).

With regard to the spiritual sphere of life, we should recognize that it encompasses *all* of God's creation. It envelops both the economic and political spheres. Accordingly, because of man's fallen nature, we must recognize that there is a constant tension between the political sphere and the broad economic sphere (of family, church, work, and play in society). For instance, we see through the study of history how civil rulers have always shown a seemingly inescapable tendency toward tyranny by attempting to overrule God's established laws.³ It is because of man's fallen nature and his tendency (even the Christian) to sink into humanistic thinking, that all teaching must be based on God's Word. If we are to replace ungodly foundations and institutions with godly ones, we must be guided by the Apostle Paul's admonition in 2 Corinthians 10:3-5:

For though we walk in the flesh, we do not war after the flesh:

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds:)

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

The points listed above touch upon just a few of the rich insights regarding education that can be garnered from the Bible, which was the daily handbook of the early Christians who settled in colonial America. Alexis de Tocqueville, who visited America in the 1830s, was amazed to see the strong influence of Biblical Christianity in our young republic, and he specifically wrote in his *Democracy in America* about finding the Bible in daily use on the far frontiers by backwoodsmen and their families. America was built on the Bible and the Christian world-and-life view the Bible produced. We have largely lost this necessary and blessed influence in our modern society, but it can be regained if Christian families become more faithful to God by turning away from the false promises of secular-based, tax-supported education to true Christian education either by homeschooling or by attending honest-to-goodness, real Christian schools and colleges.

The choice between government-imposed tyranny or self-responsible freedom is always but one generation away, depending upon whom we invite or allow to inculcate our children, our most precious heritage and responsibility. J. Gresham Machen said it well:

But while tyranny itself is nothing new, ... the tyranny of the scientific expert is the most crushing tyranny of all. That tyranny is being exercised most effectively in the field of education. A monopolistic system of education controlled by the State is far more efficient in crushing our liberty than the cruder weapons of fire and sword. Against this monopoly of education by the State the Christian school brings a salutary protest; it contends for the right of parents to bring up their children in accordance with the dictates of their conscience and not in the manner prescribed by the State.⁴

— Continued on page 12 —

Government Schools: Producing What We Pay For!

By John E. Stoos



There is hardly a political discussion these days that does not in some way involve education. Most surveys show that voters are concerned about giving America's children a good education, and today's educational-industrial complex insists that money should be no object. Here in California, suffering under record budget deficits, even the most "draconian" budget proposals leave education spending at about \$9,000 per student. A qualified teacher would have significant educational resources for thirty students if the \$270,000 collected from the taxpayers actually made it into his classroom.

The Important Question

Over the years, I have learned that the most important question is *not*, "How much money is spent on education?", but rather, "What is the goal of the education that is being funded?"

There was quite a shock in America in 1983 when "A Nation at Risk," a special report on education, was released. It concluded, "The educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a nation and a people.... If an unfriendly foreign power had attempted to impose on America the mediocre educational performance that exists today, we might well have viewed it as an act of war."

There has been significant public hand-wringing since this report, and many others like it have exposed the

failure of our modern schools. We are all embarrassed by or make fun of the fact that over 90% of the students produced in today's government schools cannot find Iraq on a world map. Every year there are calls for new standards, new techniques, new tests, better teachers and, of course, the loudest cries are for more money to help improve our schools. However, with all of this, there have been no significant academic improvements in the government schools in the past twenty years. Could it be that all of this "public outrage" is just so much cover to appease the poor taxpayers who pay for the government schools, allowing this system to produce just the type of students that it intends to produce (see *Rom. 1:28-32*)? Have we seriously pondered that today's secular humanists are just as dedicated to molding the next secular generation as our Christian forefathers were about passing along their love of God?

Perhaps we need to look no further than the shift in the definition of education over the years found in the modern Merriam-Webster's Dictionary:

Education is that act or process of imparting or acquiring general knowledge and of developing the powers of reasoning and judgment. The act or process of imparting or acquiring particular knowledge or skills, as for a profession.

Compare this modern definition with that found in Noah Webster's Dictionary of 1828:

Education is the bringing up, as a child; instruction; formation of manners. Education compre-

hends all that series of instruction and discipline, which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good education in manners, arts, and science, is important; to give them a religious education is indispensable, and an immense responsibility rests on parents and guardians who neglect these duties.

Christians have often been wrongly positioned in the important educational battles of the past few decades. My lovely bride Linda and I began our homeschool adventures with our six children when I discovered that my oldest daughter's sixth grade social studies textbook went so far in promoting the modern humanist worldview that it even taught that murder was relative in some situations. Certain textbooks selected for schools have outraged some Christian parents, and many Christian parents have strongly opposed the concept of "values clarification." Now to the extent that these educators are indoctrinating our young people with their secular humanist worldview, they need to be opposed, but the question is what are we as Christians suggesting as an alternative. In order to stop the wrong worldview from being taught in the schools have we perhaps suggested or even implied that no worldview should be taught in the schools? Have we implied or even advocated at times that schools should "just stick to the basics like reading, writing, and arithmetic"?

Luther's Contributions

Martin Luther gave all Christians a strong warning in the 16th century as the Reformers struggled to establish the modern Christian culture that has benefited us. Luther said in 1537:

I am much afraid that schools will prove to be the gates of hell unless they diligently labor in explaining the Holy Scriptures, engraving them in the hearts of youth. I advise no one to place their child where the Scriptures do not reign paramount. Every institution in which men are not increasingly occupied with the Word of God must become corrupt.

This proper understanding of education endured into the early years of our nation. Here is how Dr. Benjamin Rush, one of the signers of our Declaration of Independence put it:

In contemplating the political institutions of the United States, I lament that we waste so much time and money in punishing crimes, and take so little pains to prevent them. We profess to be republicans [believers in a republic] and yet we neglect the only means of establishing and perpetuating our republican forms of government; that is, the universal education of our youth in the principles of Christianity by means of the Bible.

Once again Christians must seriously consider what Dr. Rush is saying even though at first blush he might sound like a modern day liberal who wants more money spent on education than prisons and would have the educational establishment "brain-washing" young people with his worldview.

The truth is that Dr. Rush and Martin Luther could not be more on point for our modern situation. How can our government schools be a neutral place where our children only learn the basics when God clearly

tells us in Proverbs that, "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction"? A word search for "knowledge" has it coming up in at least 38 verses in the Book of Proverbs alone. I would commend these verses and others for study by parents who want to be serious about the education of their children.

Whose Responsibility?

Ultimately it is not the government school teachers, the principals, or all those educational experts we have today (let alone the politicians!) who are responsible for the type of education that a young person receives. That responsibility falls fully and squarely on the shoulders of the parents with whom God has entrusted that child and the overseers in the church where God has placed that family (see *Dt. 6:7*). Parents must take this stewardship very seriously, asking whether the children God has entrusted to them are being properly instructed in the ways of God or are being cheated "through philosophy and empty deceit, according to the tradition of men." The warning that Christ gave His disciples about children soberly reminds us just how seriously God takes the care of our children:

Then Jesus called a little child to Him, set him in the midst of them, and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. Whoever receives one little child like this in My name receives Me. But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea." (*Mt. 18:2-6*)

John E. Stoops is a political consultant living in Sacramento California with his wife Linda. They have six children and sixteen grandchildren.

— Continued from page 10 —

Tom Rose is retired professor of economics, Grove City College, Pennsylvania. He is author of nine books and hundreds of articles dealing with economic and political issues, including economic textbooks for use by Christian colleges, high schools and home educators. Rose's latest books are: *Free Enterprise Economics in America and God, Gold, and Civil Government*, published by American Enterprise Publications, 177 N. Spring Road, Mercer, PA 16137. Phone: 724-748-3726; Website: www.biblicaleconomics.com.

¹ John Dunphy, "A Religion for a New Age," *The Humanist Magazine* (Jan./Feb., 1983).

² Man's right to be free follows logically from the creation account: God shared His free nature with man. Would God gift man with an attribute He did not expect man to enjoy and use? Biblically, man's freedom cannot be separated from his responsibility to God. Readers who are interested in a more-in-depth treatment of this topic can refer to: Tom Rose, *Economics, Principles and Policy* and *God, Gold, and Civil Government* (Mercer, PA: American Enterprise Publications).

³ See: Tom Rose, *Economics: Principles and Policy*, Chapter 4, "The Relationship Between Economics and Political Science" (Mercer, PA: American Enterprise Publications, 1996), 61-88.

⁴ J. Gresham Machen, "The Necessity of the Christian School," chap. in *Education, Christianity, and the State*, ed. by John W. Robbins (Jefferson, MD: The Trinity Foundation, 1987), 67-68.

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The Christian One-Room Schoolhouse: A Christian Alternative to Government Schools

By Bruce Shortt

“The education of children for God is the most important business done on earth. It is the one business for which the earth exists. To it all politics, all war, all literature, all money-making, ought to be subordinated; and every parent especially ought to feel every hour of the day, that, next to making his own calling and election sure, this is the end for which he is kept alive by God — this is his task on earth.” Robert Louis Dabney



From the establishment of the first American colonies until well into the 19th century, education in America was overwhelmingly Christian and primarily provided through a collaboration between parents and churches. In 1831, Alexis de Tocqueville observed that education in America was almost everywhere in the hands of Protestant clergy.

Today, our government school habit is the single greatest threat to the future of Christianity in America. Between 80% and 90% of the children in Christian families attend government schools, and of those children roughly 70% will no longer attend church within two years after graduation from high school. Moreover, children who attend government schools are far more likely to embrace moral relativism and adopt a non-Christian worldview. Christians need to understand that, whatever else they may be, government schools are evangelistic institutions for secularism and various forms of New Age theologies.

Christian parents and churches are becoming increasingly aware of the harm inflicted on children by government schooling. Paradoxically, many Christian parents would like to remove their children from government schools,

but don't. Similarly, many churches would like to offer an alternative to government schools, but don't. Why?

The “Box”

Despite their misgivings, many Christian parents leave their children in government schools because the available Christian schools are prohibitively costly or because there is no Christian school in their area. Others do not homeschool because they lack confidence in their ability to homeschool, because both parents work, or because there is only one parent in the family.

Churches, on the other hand, and particularly small to medium sized churches, are reluctant to provide educational alternatives to government schools because of the capital commitments, operating expenses, and marketing and management effort required. Against this background, the reluctance of most churches to provide schools for their members' children and children in the community is not only understandable, it is entirely rational. But what if education and the dominant model of schooling are not inextricably linked?

Climbing out of the “Box”

Unnoticed assumptions tend to govern our behavior in exceptionally powerful ways; they derive their

power from the very fact that we are unconscious of them. With respect to education, one of the most pernicious unnoticed assumptions is the ingrained belief that the education of children takes place primarily in a school and that a proper school looks and operates like a government school. Consequently, when Christians set out to create a Christian school, they reflexively believe that they need to create an institution that has traditional classes, a faculty, administrators, counselors, special facilities, and a host of other things that are features of government schools as they exist today.

These assumptions about schools and education are the primary reason most churches do not provide schools. Why? Because this conception of schooling and education carries with it heavy fixed costs, a burdensome administrative apparatus, and a requirement for significant scale to spread fixed costs. These characteristics of our assumed model of education and schools make launching a school a very risky undertaking for a church, particularly in light of the fact that every private school must make its way in the face of competition from government schools that are tuition free.

The Christian One Room Schoolhouse is an alternative schooling method that provides churches and

parents a way to climb out of the “box” by enabling any church to create a spiritually, morally, and academically superior alternative to government schools. At the same time, the Christian One Room Schoolhouse is inexpensive for parents, addresses the need of some parents for supervision of their children during weekdays, and does not impose on churches the heavy fixed costs and other burdens that normally accompany creating and operating a conventional Christian school.

What Is the Christian One Room Schoolhouse?

The Christian One Room Schoolhouse is a hybrid that combines characteristics of homeschooling, homeschool cooperatives, and conventional Christian schools. Moreover, the Christian One Room Schoolhouse model can be used to turn virtually any church into a school. Perhaps the best way to describe the Christian One Room Schoolhouse is to say that it combines the flexibility and power of homeschooling with the institutional sponsorship of a church. In a Christian One Room Schoolhouse the students are homeschoolers and use a homeschool curriculum selected by the sponsoring church. During weekdays the Christian One Room Schoolhouse students meet at their sponsoring church under the supervision of one or more coaches provided through the church. While at church, older children spend most of their time working on assignments and projects from their lesson plans. Younger children spend most of their time in structured play or being read to. Once a child has completed his schoolwork, he is free to play, read, pursue musical interests, or any other constructive activity agreed upon by their parents and the sponsoring church. In the evenings and on weekends parents work with their children to provide them with individualized instruction, review their progress, and set learning goals.

From the standpoint of parents and students, a Christian One Room Schoolhouse differs from a traditional

Christian school in several ways. First, the Christian One Room Schoolhouse relies on the homeschooling educational model — a self-paced tutorial form of instruction in which parents and students share the responsibility for the students’ education. Second, attending a Christian One Room Schoolhouse will be significantly less expensive than a conventional Christian school, perhaps costing as little as the homeschool curriculum. Finally, a Christian One Room Schoolhouse, like a traditional one room schoolhouse, will provide a more intimate learning environment in which children interact in small groups and are not strictly segregated by age.

From the perspective of a typical church, sponsoring a Christian One Room Schoolhouse has several advantages over attempting to create and maintain a conventional Christian school. Conventional Christian schools follow the institutional schooling model. Consequently, there is a substantial investment in bricks and mortar, students are segregated by age in classes, a teaching faculty must be hired and maintained, certain levels of enrollment must be maintained to spread fixed costs, and a significant administrative apparatus is required to manage the plant, employees, finances, and student recruiting efforts of the school. For a church, this represents substantial time and energy, high level of fixed cost, and both financial and institutional risk. Most churches in the United States are relatively small and either do not have the resources to establish and maintain a traditional Christian school or are unwilling to assume the risk of such a project.

Unlike a traditional Christian school, a Christian One Room Schoolhouse has few fixed costs. There is no faculty, no additional bricks and mortar, and very few administrative costs. The lack of burdensome fixed costs permits a Christian One Room Schoolhouse to be small. In fact, each Christian One Room Schoolhouse should probably not exceed twenty-

five to thirty students. Because a Christian One Room Schoolhouse’s costs are primarily *variable costs* (expenses that vary with the number of students), it can function quite well with only a few students.

How to Create a Christian One Room Schoolhouse

Parents and a sponsoring church create a Christian One Room Schoolhouse. The sponsoring church provides the space for the Christian One Room Schoolhouse (typically in its Sunday school facilities), at least one television and VCR, at least one Pentium type computer, a computer printer, a dial-up Internet connection, and one or more coaches. The items of hardware do not need to be either new or the latest models. Often members of congregations have items like these that can be donated, so under almost any scenario the cost of the hardware items should be less than \$1,000. Additional non-capital costs would include supplemental insurance, modestly increased utility expenses, and additional dial-up Internet connection expenses. Given the small size of a Christian One Room Schoolhouse, these expenses should not be large.

The Christian One Room Schoolhouse coach or coaches can be drawn from members of the church and their participation would be a ministry, not a job. Parents would be responsible for the cost of the homeschool curriculum, transportation to and from the Christian One Room Schoolhouse, nutritious sack lunches, and school supplies. In addition, each parent would be expected to provide some agreed upon service to the Christian One Room Schoolhouse (e.g., coaching in an area of special expertise, maintenance work, etc.) and form or join a homeschool support group related to the Christian One Room Schoolhouse.

Whether a church fully absorbs the small capital costs and additional operating expenses incurred by sponsoring a Christian One Room

Schoolhouse, whether financial assistance is provided to very low income students, and other details of the structure and functioning of any particular Christian One Room Schoolhouse are questions for the sponsoring church and parents.

What Is the Role of a Coach?

Coaches in a Christian One Room Schoolhouse primarily do two things. First, they assist with keeping the students safe and on task. With respect to the youngest students, a coach primarily engages in structured play with the children, reads aloud to them, and organizes and supervises other learning activities. With respect to older students, a coach monitors group activities and, if able, fields some questions relating to subject matter. It is not expected, however, that a coach functions as a teacher in a conventional sense with respect to older students, except in instances where a parent or a member of a homeschool support group with a special expertise serves as an academic coach (e.g., as when a parent who is fluent in Spanish provides instruction and conversational practice in Spanish).

What about Extracurricular Activities?

Like homeschool students generally, Christian One Room Schoolhouse students are able to participate in homeschool choirs, orchestras, sports leagues, debate teams, and other activities sponsored by local homeschool support groups, churches, and other organizations.

The Superior Alternative to Government Schools

The Christian One Room Schoolhouse permits *any* church to sponsor an educational alternative to government schools that: (a) is affordable for nearly all families, (b) does not unduly burden the church, (c) allows the integration of Christianity and a superior academic education, (d) ac-

commodates many levels of ability, and (e) draws parents, students, and the church closer together through a common educational enterprise. Unlike other alternatives to government schools, the Christian One Room Schoolhouse is not limited by geography or by considerations of the economics of scale. By being a low cost alternative, more parents will find a Christian One Room Schoolhouse economically within their means than a conventional Christian school. To the extent that families cannot afford the full cost of a Christian One Room Schoolhouse, the low cost of a Christian One Room Schoolhouse makes it far easier for sponsoring churches and other organizations to provide *meaningful* scholarship aid. Because a Christian One Room Schoolhouse is independent of the government and does not require special facilities, a Christian One Room Schoolhouse can become operational in very little time.

Despite their benign image, government schools are destroying our children spiritually, morally, and academically. This is happening precisely because we have been neglecting our duty as Christians to ensure that our children receive a Christian education. Although the Christian One Room Schoolhouse is far from the only alternative to government schooling, it can be an important option for rescuing children from the spiritual, moral, and academic wastelands of government schools. Allowing our children to be educated in government schools is gross sin. A fresh obedience to God is required; we must begin turning our hearts toward our children. ☞

Bruce Shortt is a homeschooling father of three sons who practices law in Houston, Texas.

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Talent-Based Education: A Christian Perspective

By Ian Hodge



Peter Drucker, in his 1989 book, *The New Realities*, highlighted what he saw to be the major cultural shifts in the 20th century. The farming sector, once the largest sector of every economy, had shrunk to a mere few percent of the population, yet the general wealth of the farming sector had not deteriorated. Together with the broad population, farmers were better off.

What replaced the farming sector, argues Drucker, was manufacturing. This was the economic revolution that turned the world upside down in the 20th century. America's economic supremacy was built on manufacturing, but now it too is in jeopardy.

The Future of Jobs

Recent news publications have carried scores of articles on the decline of manufacturing and its resultant unemployment for many Americans. By 2015, it has been predicted, up to three million jobs will be lost, mainly in the manufacturing sector. The manufacturing sector will shrink just as the farming sector has done.

The remarkable feature of the decline in the manufacturing sector has been the accuracy of predictions like that of Peter Drucker. With insight, Drucker correctly foresaw the decline of American manufacturing. With equal foresight, he has seen the replacement of manufacturing and blue-collar workers with the information age and white-collar, educated workers who apply their skills in very narrow and specialist fields within the economy.

The loss of the farming sector did not spell the end of the American economy. Nor will the loss of manufacturing spell the decline of America's economy. Just as so many mechanical gains displaced farm workers, so too are mechanical and technological gains replacing manufacturing workers. Robots replace assembly-line workers in so many instances, reducing the number of manufacturing workers required.

Just as the decline of farming did not occur without something to replace it, so too the decline in manufacturing has not occurred in a vacuum. But the changes in the social fabric require a new kind of worker, a knowledge worker who brings a specialist skill to the marketplace that can be utilized again and again in company after company. No longer is this specialist required on a permanent basis, but his skills must be transferable from company to company, and in some instances, from industry to industry. In fact, it is the broad-based knowledge worker who can successfully apply his skills across the business sector who is less likely to be unemployed in the marketplace of tomorrow.

Knowledge: the Job of the Future

Now, if knowledge and the application of knowledge is the requirement of the immediate future — leaving aside the necessity to make long-range forecasts for the moment — then it is clear that education must change fundamentally in order to keep the “knowledge society” on its toes. These educational requirements fall into two broad categories.

The first of these is the category of curriculum content. In this regard, education seems to have an answer, except that it cannot bring the glue that sticks all the pieces of the curriculum together. There is no lack of curricula available for schooling today, but something is missing. At the end of the day, value, ethics, and morals are the necessary things that allow information to be used in meaningful ways. An education without purpose and meaning can hardly be called education, just as education in wrong facts would not be considered education.

But ethics is the Achilles heel of modern — that is secular — education. The commitment to the private interpretation of what makes good morals creates the world of the individual, an anarchistic conglomerate of millions of competing ideas of what makes right and wrong. No society has ever functioned on this basis and none ever will, for the anarchism is the fuel for the politicized society that sees the political order providing the glue that keeps social order intact.

The second category of education relates the application of the curriculum to the individual. In Christian theology, the idea of calling, not just in general, but with some specificity, is identified. Individuals, it is argued, are given unique gifts. Some are called to be pastors, lawyers, accountants, musicians, engineers, or secretaries. Others are called to be salespersons. The challenge is to determine not only which calling an individual has, but *when* such a calling occurs. If it occurs at an early age, then there is a case for restructuring education so that the child's gifts are developed

early. This has been called talent-based education.¹

It is often argued that the young do not know what they want to do in later life, and therefore education needs to be general so that the child can exercise a choice at the appropriate time. But this can easily be confused with a particular job, rather than a particular calling. For example, consider those who manufactured horse buggies in the early 20th century when the automobile was on the horizon. Was their calling to be a horse buggy manufacturer, or was their calling to be an automobile manufacturer? That is, was their calling and gifts of such a nature that they could be applied to changing circumstances?

A Refined Understanding of Calling

When we understand a calling in this way, it is easy to see that callings might be more general, but are application specific. One can be a musician, for example, but can apply that to an instrument such as piano, violin, or voice, or, as some do, take his training as a musician in one area and apply it to conducting. For another example, some are gifted teachers who can apply that skill across different disciplines, but their calling is to be a teacher.

Used in this sense, it is easy to see how a calling can be applied to a changing economy. We do not have to remain in the horse and buggy era to exercise our talents. We can be a part of the future, using our gifts and knowledge without tying ourselves to the present.

Talent based education is not a new concept, but one that is having renewal in recent years. Sporting prodigies are today most likely to be taken out of school to be given special education in their chosen sport. In the past, this was certainly an aspect of training for many musicians who made it to the top, and there is no reason not to give the concept a wider application. The specialized music schools could be an example to pro-

vide special mechanics' schools, tradesmen's schools, and so forth.

Not only does talent based education recognize the unique gifts of the individual, but educators are also beginning to realize that children bring their own learning styles to the classroom at home or at school. The traditional classroom style teaching works well for those who like a teacher standing up front talking to them. Some of us, however, would rather learn on our own through books and other media. We are content to stay out of the classroom and find our own way through the maze of learning opportunities that exist in the world today.

Five learning styles have been identified. These have been called the performing disposition, the producing disposition, the inventing disposition, the inspiring disposition and the creating disposition.² Just as personality profiling is an important aspect of business in building lasting relationships among staff by recognizing an individual's unique personality,³ so too learning styles are an important recognition of the uniqueness of the individual when it comes to learning.

That education faces great challenges today is recognized almost universally. Taking a fundamental approach to education that recognizes calling and the uniqueness of the individual's calling before God offers a fresh approach that should improve education. After all, we would now educate to the individual's strengths rather than to his weaknesses. And this, says Drucker, is the only way to educate for high performance.⁴

Unfortunately, there are no fool-proof tests to apply to determine the talents of a child. But if the Bible is a guide to life, we see, especially in the Old Testament, families delegated with responsibilities within the Israelite community. There was no "free choice" of occupation for many. They were called to fulfil particular functions (*Num. 3, 4*). Such a picture flies in the face of our view about the individual

person, but fits with the Biblical pattern of family. In the Bible, the family owned property, not the individual, and families, rather than individuals, had callings which were to be fulfilled through multiple generations.

If this is the case, then it is easier to determine talent-based education, and children would follow in their father's or mother's footsteps. This does not mean they would be buggy makers if the father was a buggy maker, but it might mean they were in some kind of manufacturing venture. Just as it might not mean that if the father was a violinist, the children might be musicians applying themselves to the organ, or piano, or even conducting. But music would be a family activity and therefore govern the children's education.

To some degree, education along these lines is evident today. Good musicians are often the sons or daughters of musicians, just as some of the famous composers were in their day. R.J. Rushdoony was the son of a pastor, and could speak of multiple generations of the family devoted to a pastoral calling; some church pastors or, in the case of Rush, a pastor and Biblical scholar.

It seems the "knowledge society" is going to need knowledge specialists, those imbued with a calling in particular areas. The reconstruction of education allowing talent-based education, where those with a gift for math can specialize in math, or those with a calling in music can become the best musicians because their whole life is dedicated to this art, is long overdue. The general school is for those whose calling is to be a generalist. For the rest of us, specialist music schools, specialist sporting schools, or whatever, can become a place where talent is harnessed, trained and directed to God's glory and the betterment of our fellow-man.☒

— Continued on page 24 —

A Biblical Approach to Student Evaluation and Grading

By Ronald Kirk



In a society with a now largely effaced Christian heritage, virtually every area of human activity requires rethinking to establish a sound Biblical view. Student evaluation and grading is not the least element of education requiring a theological treatment. Testing and grades in our higher education and vocational careers is so important that this subject should prompt a general interest. For home and professional teachers, the subject is even vital. Consider this educator's attempt to redefine student evaluation on Biblical grounds.

Why Test and Evaluate?

In the present educational climate, we cannot take for granted the question of whether we ought to test and evaluate students. First, the teacher's job is to teach. Education essentially consists in feeding content to a student, then drawing out its expression. That expression proves learning, fixing it in the faculties of the learner. This corresponds to the proven character of Scripture (*Rom. 5:1-5*). Therefore, testing is fundamental to the educational process. Second, the teacher must know the student's present knowledge and skill with a subject and what yet remains to be accomplished. Tested expression reveals gaps and limits in learning. Testing informs the teacher as to the effectiveness of his teaching method as well. Sound evaluation provides the teacher with efficient clues for determining the next needed lesson. A ready child may shoot ahead. One struggling in a given area may need remedial work.

The next important reason to evaluate and grade students is communication. In homeschool, where the parent and teacher are one, less such communication may be necessary. Nonetheless, if Mom teaches, Dad ought to know how Bobby is doing. Biblically speaking, Dad bears the essential educational responsibility. The home properly offers good documentation of the child's true accomplishment.

Lastly, the student should know his own progress. Knowing that "I have accomplished something well" is encouraging. Jesus said, "Well done good and faithful servant." If I am not doing well, I need to know that I have work yet remaining (*Gen. 4:7*). Here is an opportunity to encourage faith, trusting God to persevere and make the best effort. The teacher can encourage the learner with the truth that when one trusts God and works by faith, God will bring the increase in due season.

Justice and Grace in Grading

The Apostle Paul says Christians will judge angels. God will certainly enable righteous judgment of our children's school efforts. Student grading is an ethical and spiritual concern, one that requires character and faith in the student and grader alike. *Righteousness, justice*, sets the essential Biblical standard. A false measure is an abomination to the Lord (*Dt. 25:15-16*). Justice rests on a just law, which is God's Word alone. Teachers must be diligent to uphold a righteous standard in grading. Here homeschool mothers face a decided moral challenge. Faithful mothers must resist compensating for a struggling child, but rather trust Christ's most gracious effect in the child by faith. Accepting personal responsibility

and the consequences of life is an important aspect of accepting God's Providence.

Upon God's law revealing our sin, Jesus justifies the sinner by His grace. In opposition to God's law, self-justification — self-deceit — produces only legalism leading to death. God's justice and His grace are *not* opposites or in any way antagonistic one to the other. Life out of death and strength out of weakness characterize God's gospel work in men's lives. Man accepts his own weakness, and God lends His strength. Apart from honest evaluation and confession of sin, grace cannot prevail. Applied to grading, applied justice and honesty give grace in the educational process.

Both teacher and students should be encouraged. Though a student may momentarily fail, hope should always rule. Ultimately, Providence determines accomplishment in the faithful through native ability, circumstances, and most importantly, through diligence and faith. The modestly gifted person must be thankful for what he may accomplish by faith. The gifted and accomplished individual must not rest on past accomplishments, "for to whom much is given much is also required." Pride, despair, and laziness defy the grace of God. Accomplishment is the fruit of diligence and faith. God brings that fruit in due season, after all the possible tending of the field or orchard for a given season is finished. Though we now stumble, God typically grants another opportunity to succeed. Even a poor high school record need not determine a young person's future, if he will only repent and begin to work diligently by faith. A poor record may serve to goad a lazy or rebellious student into ac-

tion. The learner and the grader both must trust God. In the end, honest evaluation represents the best means toward ultimate educational success. We must not inflate the importance of grading, increasing our temptation to cheat for our students. Neither should we inflate accomplishment, thereby destroying the meaning of grades and retarding real growth.

What Grading Accomplishes

Grades communicate the student's accomplishment manifested through various trials of his ability and effort over time. Due to the vagaries of the human mind in a fallen world, grades may not accurately reflect real accomplishment at any particular moment. Everyone will have a bad day sometimes. To make more of grades than that of progress and accomplishment at a *given moment* corrupts their true value.

For example, to use grades as a standard for reward or punishment places a wrong materialistic emphasis. With a materialistic emphasis, we encourage the desire for selfish gain or avoidance of discomfort, which may easily result in cheating or other compensation. Stressing a materialistic reward undermines the purer joy of faithful learning and accomplishment. A system of reward and punishment encourages children to cheat or compensate, rather than to learn by faith. The use of grades to manipulate a child produces slavish conformance in contradiction to Romans 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Sometimes shaming a child with a grade is appropriate. Jesus used public shame to reach the hard-hearted. However, shame makes a poor general educational instrument.

Justice requires that grades indicate a consistent level of accomplishment *over time*. Athletes practice, practice, practice in preparation for the game. The scorekeepers record

their statistics for the game only. Constant critical evaluation discourages the learner, because it exacts performance or at least its appearance. In learning anything new, the learner will likely be awkward and unsure. At this moment, he needs encouragement, not judgmental scrutiny. Justice and grace require patience in evaluation, to allow God time to work in the student's life. Lower grades may reflect nothing more than a momentary lack of maturity or inadequate development. *Effort leading to progress* marks a just measure for evaluation. Therefore, grades, during the course of a student's career are of value primarily as milestones. Just evaluation considers characteristic *patterns* of conduct.

Grading Standards

Justice is the key. Honesty is justice's necessary consort. However, purely *objective* evaluation is an impossible myth. Grading will never be purely scientific or objective. True Biblical education — discipleship — reproduces the teacher's mind, heart, and ability in the student. Teaching is a matter of relationship. Discipleship depends upon the educated individuality of the teacher. Jesus said, "It is enough to become like your teacher." Therefore, there is no *pretense* of pure objectivity in the historical, Christian tradition of education. The teacher properly evaluates his student.

In a Biblical approach to evaluation, the teacher (or, for the sake of consistency, his school) defines a set of *standards* or *principles* of evaluation. The particular standards we now describe reflect an approach to grading I implemented in my schools over twenty years ago. To represent a range of accomplishments, our standards defined a spectrum of accomplishment. We began with a definition for *minimal success*. This first successful grade — a **C** — implies, not an *average* degree of accomplishment within a given group, but individual success with respect to certain *minimum ru-*

diments defined by the teacher. The teacher with careful curriculum design can ensure the success of all but the most damaged, rebellious, or organically challenged student. For the special learner, discerning appropriate levels of success is crucial. We should understand that, even here and with few exceptions, anyone can grow incrementally in accomplishment. Rigorous practice with minimal content, such as rote memorization, serves to provide a safety net to ensure minimal success. Students of higher ability require a higher minimal standard: "To whom much is given, much is required" (*Lk. 12:48*).

Working upward, the **B** or superior grade marks a more *diligent* effort. It also ordinarily represents, due to manifestly harder work, the fulfilling of a higher degree of accomplishment than the basic rudimentary level. It marks tangible progress toward excellence. The **B** grade allows for a more personal, that is, subjective evaluation of achievement beyond a narrowly defined minimal success. The more subjective evaluation considers effort, circumstances, and existing abilities.

The **A** grade represents a standard generally acknowledged as a measure of excellence within certain limits. The limits include the scope of the course, and the foundational limits of the student, including such factors as maturity of understanding, maturity of motor movement, and former accomplishment. In the most general sense, God's workmanship defines excellence, which men may only approximate. However, excellence, at whatever level our human limitations will allow, ought to be our standard. Let the excellence of Christ in us become the personal standard in all our lives.

The **D** grade represents a lack of sufficient accomplishment to earn a **C** and to move on to the next topic. A **D** grade usually results from a poor previous educational experience, one that has failed to lay proper foundations for achievement. Thus, the **D** grade may apply to the student who at-

tempts diligent effort, but because of formerly developed bad habits or lack of training, he is not yet capable of the foundational skills and habits to support success. It represents a remedial condition. The **D** grade does not condemn, but rather indicates that improvement is needed for minimal accomplishment. The student nonetheless works by faith toward the better accomplishment. For the **D** grade, we expect the good fruit of the effort in due season and by God's grace. Such requires that the student learn to be transparent, accept God's grace, and walk by faith.

An **F** implies a complete lack of effort. It, then, represents *failure* due to the absence of effort. It also corresponds in a minor way to the Apostle Paul's turning the sinner over to Satan and the destruction of his flesh, for the saving of his soul. It is a bit of a comeuppance. If a student has earned an **F** over his rebellion, he should receive it. To deny an earned **F** grade eliminates the benefit of the possible remedial effect.

The youngest students ordinarily do not yet possess a sufficient force of will to fail self-consciously. In other words, except where parents have systematically failed to exert proper authority, awe of parents should be sufficient to save a child from failure. Therefore, I have never used **F** for grades kindergarten through second. This cut-off is admittedly somewhat arbitrary, but, as is often the case, *some* cutoff point is necessary and this one is useful.

Since character determines the **F** grade, we cling to hope for recovery and growth. Character can change! The teacher must intervene into the student's habits, thus correcting the heart of the student with the command of God. The teacher structures the student's conduct toward work. Work is appropriate thanks for God's provision. Initial fruit encourages the student to trust God to make the effort. An **F** grade is no reason for despair, especially with the younger

student. Rather, it should cause prayer and re-doubled diligence to help the student overcome his poor character. Parents should not protect their children from momentary failure.

Special Consideration

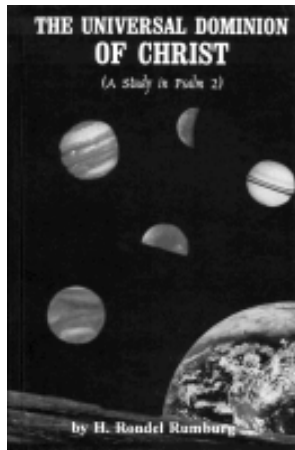
Some special considerations in assigning evaluations are worthy of note. More capable students should be graded according to their individual abilities, as determined by the teacher. To whom much is given, much is required. At the opposite end of the spectrum, where a student may be slower of learning, the converse is not necessarily true. The **B** grade serves to indicate the slower student's greater diligence. But the **A** grade is reserved for those where excellence is the reality. Otherwise, the value of the **A** grade is inflated and becomes worthless as a standard of excellence. This approach represents the virtual opposite of grading on a curve, where a bright student may slip by without effort because of the accomplishment of the crowd surrounding him. The normal curve is not just.

This approach to grading is neither simple nor easy. It requires wisdom, grace, and faith. As with many other ar-

eas of responsibility, grading on Biblical principle represents a challenge to our character to walk the narrow path with God in faith. Nonetheless, this grading program is eminently doable, and not as difficult as one might expect. After tremendous trepidations over my early grading ability, I found that establishing a spectrum of accomplishment standards was actually not difficult and that my intuition usually proved out. Moreover, as with any skill, the more you practice, the better you get! Carefully defining course goals and keeping the developmental level of the student in mind will aid in establishing grading standards for a particular course. The teacher continually asks himself, "What level of knowledge, skill, or reasoning ability represents success, the lack of success, or excellence?"

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“What does it mean to you?”

History as a Tool of Covenant Evangelism

By Roger Schultz, Ph.D.



Rousas and Dorothy Rushdoony shared a Sunday dinner at our home in the fall of 1994. Some other families joined us, and there were many children present. Offering thanks for the meal, Rushdoony prayed for the children in a way that I will never forget: “May these children and their children’s children be Christians until the end of time!”¹

Rushdoony’s was a good Biblical prayer, since Scripture consistently emphasizes the intergenerational aspect of God’s covenant mercies. God established an everlasting covenant with Abraham, for instance, in Genesis 17:7, “to be God to you and to your descendants after you.” That intergenerational covenant was reaffirmed at Pentecost, in Acts 2:39, as Peter proclaims “the promise is for you and your children....” The Westminster Larger Catechism (Q183) instructs us to pray for coming generations, and gives scriptural proofs for this practice (2 Sam. 7:29; Jn. 17:20). The prayer for Rebekah’s seed in Genesis 24:60 emphasizes both the number of her children and their success: “May you, our sister, become thousands of ten thousands, and may your seed possess the gate of those who hate them.” (Compare the language of “possessing the gates” of their enemies with God’s promise to Abraham in Genesis 22:17 and with Christ’s prophecy concerning the church in Matthew 16:18.)

God’s Mandate to Fathers

Scripture commands fathers to train the next generation. There is a clear command to teach the law of God, the fear of the Lord, and Christian principles in both the Old Testament (*Dt. 6:4-9*) and the New (*Eph. 6:1-4*). Scripture says that God chose Abraham “that he might command

his children and his household ... to keep the way of the Lord by doing righteousness and justice” (*Gen. 18:19*). Indeed, Abraham’s obligation to teach his children was tied to the gospel promise that all nations would be blessed through him in Christ (*Gen. 18:1; Gal. 3:8*). Fathers who fail to train their children, furthermore, are prohibited from holding office in the church of Christ (*1 Tim. 3:4-5; Titus 1:6*).

In addition, fathers are required to transmit to their progeny a sense of God’s working in history. God performed the miracles of the Exodus so that “you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Egyptians, and how I performed My signs among them; that you may know that I am the LORD” (*Ex. 10:2*). Note this well: God did miracles, so that we would have awesome Bible stories to tell our kids of God’s power. (Sunday school teachers in my home church labored over the flannelgraph board to demonstrate God’s work in history. I am sure, humanly speaking, that my confidence in God’s Word and God’s power rests in part on their faithful Exodus 10 style service.)

The recitation of Biblical history was, furthermore, to be personally meaningful. “What does this rite mean to you?” (*Ex. 12:26*) This was the question Hebrew children were to ask of their fathers at the time of the Passover celebration. It gave fathers a ready opportunity to explain God’s redemptive work in the Exodus. But it had to be personal—it couldn’t be a stale, perfunctory performance. After all, the child asks, “What does it mean to *you*?” Similarly, Christ is our Pascal Lamb (*1 Cor. 5:7*) and the sacrament of the Old Testament is analogous to that of the New. The Lord’s Supper is an excellent opportunity to remind children of what Christ’s sacrifice means to us.

In 1982, I shared a hospital room for a number of days with an old Jew-

ish man from the north suburbs of Chicago. He was a fascinating man with stories of his migration from Russia, his Orthodox grandfather, and his service against Hitler’s forces in World War II. He was amazed that I was studying Hebrew in a Christian seminary, and he taught me little Hebrew prayers. He grieved that his own children hadn’t learned the language and cared little for their Jewish heritage. Yet my new friend didn’t really believe anything and even described himself as a “non-theistic” Jew. His children, it seemed, were merely living out the faithlessness of the father.

Christians need to take their own history seriously. We need to learn lessons from the past, celebrate the godly dimensions of our heritage, eschew examples of unfaithfulness, and share with the next generations what redemptive history means to us. Hebrews 11 is a good, brief example of Christian history-telling, which moves us with illustrations of faith. We must use history to train future generations in the Faith. Indeed, it is our prayer that our descendants will be followers of Christ from generation to generation.

Your Children’s Inheritance

That calling is especially important since the prevailing secular culture offers little encouragement for training children in Christ. I have heard of a bumper sticker, attached to an expensive motor home, reading, “We are spending our children’s inheritance.” It suggests a shockingly hedonistic disregard for the next generation. The genuine Christian says, instead, with Proverbs 13:22, “A righteous man leaves an inheritance to his children’s children.” The inheritance we leave to the next generation is spiritual as well as financial.

How do we leave a spiritual inheritance? Psalm 145:4 says that, “One gen-

eration shall praise Thy works to another, And shall declare Thy mighty acts.” What follows are suggestions for fulfilling that psalm and using history as a tool of intergenerational covenant evangelism.

How To Do It

First, Christians must teach children the law of God. They must come to know their Bible, the commandments, and the law-word of the Sovereign Lord. (Our own children profited greatly, I believe, from our last reading of Deuteronomy. They liked to ask about the provisions of the law, how it might apply today, and what were the principles to live by.) I wonder how many evangelical homes have regular family devotions where the Scriptures are read and applied.

Second, Christians must teach children the history of God’s redemptive workings. This is something that our children have naturally enjoyed. Scripture has stories of real people: war stories, romance stories, stories full of pathos and sin, stories filled with faith and courage. For capturing the interest of boys, you cannot improve on David and Goliath, or Ehud and Eglon. On Lord’s Day afternoons, for example, we have read *Foxes Book of Martyrs*, *Fair Sunshine*, and missionary stories. It is a reminder that these are our heroes, these are the stories of the faithful, and these are the ones we follow after.

Third, Christians should catechize their children. Children are able to learn easily by memorization, and when they study, say, the *Westminster Shorter Catechism*, they are able to grasp a superb theological framework. It is no accident that many of the Reformers set themselves to crafting catechisms for training the next generation. Scripture is, after all, profitable for teaching doctrine (2 Tim. 3:16).

Fourth, Christians should use personal history evangelistically, showing their own experience with God’s saving work. Learning about their parents’ journey in faith encourages children, and we should be eager to reveal our acquaintance with “experiential religion.”

Fifth, Christians can give examples of God’s providences in their lives. Scripture is filled with examples of God’s guidance. There is an element of providence in marriage, for example, for God is the one who “joins together.” We have wonderful opportunities of sharing with children God’s special providence in our families, or our callings, or our particular trials. Christians must not act as if they were “practical atheists”; rather, they should point to the sovereign God who directs their paths.

Psalm 78:5-8 has a good example of how Christians should use history. First, there is a reminder of God’s law. (“For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers.”) Second, there is a command to teach the Word to future generations. (“That they should teach them to their children, That the generation to come might know, even the children yet to be born.”) Third, there is an emphasis on covenantal evangelism: transmitting genuine faith in God to children and grandchildren. (“That they may arise and tell them to their children, That they should put their confidence in God, And not forget the works of God, But keep His commandments.”) And finally, Scripture uses a negative example, urging listeners to avoid the rebelliousness of generations past. (“And not be like their fathers, A stubborn

and rebellious generation, A generation that did not prepare its heart, And whose spirit was not faithful to God.”)

Christians should have great confidence in the task of covenantal evangelism. God has promised to bless our children. Psalm 102, a psalm rich with messianic imagery, describes the afflictions of the man of God. Yet it concludes with a precious promise: “The children of Thy servants will continue, And their descendants will be established before Thee.”² May it be so with us, and with our children, and children’s children, generation after generation, until the coming of the Lord. ☩

Dr. Schultz is Chairman of the History Department at Liberty University in Lynchburg, Virginia.

¹ It was a moving prayer, especially considering Rushdoony’s roots. His family has a long Christian heritage in Armenia, stretching back to the 4th century. Rushdoony is the eighth in a direct line of ministers. Some in the family, including Rushdoony’s maternal grandfather, were martyred during the brutal Turkish genocide of Armenian Christians in the early 20th century. An interview I did with Rushdoony is available online at http://www.visi.com/~contra_m/cm/interviews/cm13_interview.html.

² The photograph of my family in my office has affixed to it the words of Psalm 102:28. It is a reminder of our Christian convictions, and of God’s covenant faithfulness from generation to generation.

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What About College?

By Doug Dahl and Caleb Dahl

Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." (Gen. 1:28)



As Christians in an increasingly complex world, we recognize the crucial role that higher education plays in preparing us for our calling in God's plan of dominion. For most people, higher education necessarily means at least a four-year degree from an accredited college.

For two generations, parents have assumed that their children would continue their education after high school by enrolling in a four-year residency college. Recently, however, many Christian parents have begun to question that path because of its expense, its perilous social environment, and the institutional enmity of so many traditional colleges toward the Christian faith. In addition, when parents enroll their children in a college, they surrender much of their God-given authority over those children to the institution. Their ability to direct their children's education, or even to know how it's progressing, is severely diminished.

Christian parents, particularly those who have home-educated their children into high school, are seeking alternatives to the standard institutional campus. One effective alternative is accelerated distance learning (ADL).

Accelerated Distance Learning

In his book, *Accelerated Distance Learning: The New Way to Earn Your College Degree in the 21st Century*, Brad Voeller, founder and president of Global Learning Strategies, describes the

dangers of the traditional college route, the accelerated learning methods students use to increase their study proficiency, and the process students would use to earn credit and enroll in a distance-learning school. Voeller also describes his personal experience of how he leveraged his previous informal training and ministry experience into a four-year degree in six months. The principal methods he used to earn college credits were:

- Credit by examination — Using the College Level Examination Program (CLEP) to earn credit for study done at home.
- Portfolio assessment — Receiving credit for learning acquired through life experience.
- Correspondence courses — Completing college-level coursework from home.
- Independent studies — Working one-on-one with a college professor.

Voeller lists several resources for applying the Internet as a tool to aid students in their degree plan. In the book, he describes how to get connected to Web-based educational sources, develop on-line relationships with teachers and other distance learners, communicate via e-mail, and otherwise receive a college education in cyberspace. The book introduces distance learners to the vast repository of knowledge and coursework materials on the Internet.

He also describes how to overcome an employer's prejudices against distance learning by emphasizing qualities demonstrated by earning a

distance degree, such as self-motivation, an appreciation of lifelong learning, and a continuing desire for self-improvement. The book also contains a helpful chapter that describes the benefits of internships and lists helpful resources for finding them.

The book explains how to pull together the disparate elements of a distance-learning program into a collection that reflects a standard college-level educational path. Voeller details how to earn credit, enroll in classes, complete the requirements, take tests, and record the results. In chapter 15, "Scholarships and Grants," he addresses the issue of paying for what students learn, which will generally be a pleasant surprise to parents who blanch at the \$20-30,000 annual bills they might be facing at an upscale traditional university. The chapter also provides a helpful chart for calculating the total cost of a degree.

The book contains a helpful appendix section which lists several degrees that can be earned through distance learning, as well as Internet resources, and provides degree planning work sheets, and more.

College in a Box

In addition to providing the book on ADL, Global Learning Strategies offers several valuable resources on distance learning and the skills that will help distance learners be successful. GLS products include programs on independent study methods, speed-reading, advanced memorization and information retention, college-level writing, and test-taking skills. GLS has packaged several of its resources to-

gether in a program called “College in a Box,” which is an invaluable resource for anyone considering the ADL option.

ADL is not simply a defensive educational strategy, designed to overcome the shortcomings of residency colleges. ADL offers many advantages to degree seekers, including the opportunity to combine education and work more easily, leverage resources and experience you already have into course credit, begin credit earning while still in high school, and speed up the process by as much as three years. That last benefit, the “accelerated” part of ADL, is the one that’s likely to drive ADL into the forefront of future educational programs.

One of the realities of the standard residency college path is that the majority of students take more than four years to complete their four-year degree. Students who are convinced at the age of 18 that they want to be archeologists frequently decide by age 20 that they would prefer to be zoologists. Generally that means they have to flush several credits down the drain in a change of majors, and plan to add an-

other year to their on-campus matriculation. For the ADL student, a change in major emphasis may mean a couple of months of additional study, rather than an entire year. This is possible because students using this method can apply the memory, speed-reading, and writing skills to earn the newly required credits faster. And if students decide they want to be an archeologist *and* a zoologist, the path to the double major is much quicker.

Accelerated Distance Learning is not going to replace residency campuses any time in the near future. However, for a growing number of people who want higher education but cannot, or prefer not, to go the residency campus route, ADL is an attractive option. As the Internet continues to expand,

— Continued from page 17 —

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When he is not business consulting, Ian enjoys exercising a ministry in music with his family (www.musicreform.com).

¹ Mariaemma Willis & Victoria Kindle Hodson, *Discover Your Child's Learning Style* (Roseville, CA: Prima Publishing, 1999).

² *ibid.*, ch.5, “Dispositions: The Way the World Sees Us.”

³ See David W Merrill & Roger H. Reid, *Personal Styles and Effective Performance* (Boca Raton, FL: CRC Press, 1999 [1991]); Robert Bolton & Dorothy Grover Bolton, *Social Style / Management Style: Developing Productive Work Relationships* (New York: Amacom, 1984).

⁴ Peter F. Drucker, *The New Realities* (London: Mandarin, 1989), 229.

improve, and just plain get faster, ADL will become all the more viable for a larger number of degree-seeking students, not only at the undergraduate level, but at the post-graduate level as well. Global Learning Strategies, with its College in a Box, is on the cutting edge of a powerful trend that Christian parents should investigate carefully as they prepare to send their children off to college.

If ADL intrigues you, you can learn more on the GLS Web site: www.globallearningstrategies.org. Note: That’s org, not com. ☐

Doug Dahl is a homeschooling father of six. His son, Caleb, is pursuing his college degree via Advanced Distance Learning.

— Continued from page 26 —

¹ James Clavell, *The Children's Story* (New York: Delacorte Press/Eleanor Friede, 1981).

² *ibid.*

³ What follows assumes that parents are making Biblical use of the “rod of correction” (*Pr. 22:15*).

⁴ Catechism questions and answers probably belong here as well. The words of the older catechisms, as precious as they are, usually require more explanation than the doctrines they teach.

⁵ Bible storybooks, good ones, can be supplementary reading.

⁶ For help along these lines, see S. G. De Graaf’s 4 volume *Promise and Deliverance* (St. Catherine’s, Ontario: Paideia Press, 1977) — that is, if you can actually find a set.

⁷ What a child finds difficult may be surprising. One of our greatest challenges was explaining “died” as in “Jesus died for us.” We had to begin from squashed spiders; it was the only experience our children had of death.

⁸ My favorite question so far has been, “Daddy, why does everyone try to kill princesses?” It was sparked in part by the Disney princess movies, but it led to a twenty-minute discussion of the kingship of believers, the true nature of nobility and virtue, and the antithesis between the Serpent and the Woman.

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If You Only Had a Few Years...

By Greg Uttinger



The war is over, and *they* have won. This is the background for James Clavell's short masterpiece, *The Children's Story*. The story is set in a second grade classroom somewhere in America. It begins at two minutes to nine as the children discover they have a new teacher. She is one of *them*, yet the children find her pretty, engaging, and understanding... not at all the horrible monster they had expected. And she talks *with* them, not just at them. She asks them questions. She wants to know about their routine and what it all means: "What does *pledge* mean?" "What does *allegiance* mean?"

The children, typical American seven year olds, cannot answer her. No one has ever explained these words. The children have simply been required to memorize grown-up talk without understanding. Carefully, deftly, the young teacher walks the children through a series of clever questions and suggestions that lead the children to cut up the flag, abandon their prayers, and generally embrace the new socialist order. The story ends at 9:23. Twenty-five minutes have passed.

Clavell came up with the story after his own daughter — "almost six" — proudly rattled off the Pledge of Allegiance, which she had just memorized, but which she could not explain. Clavell writes, "It was then that I realized how completely vulnerable my child's mind was — anyone's mind for that matter — under controlled circumstances."¹

It Has Happened Before

The re-education program Clavell describes is even more insidious and effective than that of America's state schools. And there is nothing the

children's parents can do, for in Clavell's imaginary tale the children are casualties of war. America is a conquered land.

Of course, Clavell's primary interest is not what war does to children. He is concerned with forms emptied of meaning, precious words parroted but never defined, and why it is "so easy to divert thoughts and implant others."² He is talking about issues that affect us all most of the time. And yet the specifics of his imaginary scenario are not that fantastic. Godly parents have before now lost their children to godless bureaucrats, and those children have had to endure a pagan captivity with only the foundations their parents managed to lay in their children's earliest years.

Scripture, in fact, tells us of several young people who were torn away from their families and translated into pagan cultures. Joseph was seventeen when he became a slave in pagan Egypt. Daniel and his companions were perhaps a bit younger when they entered Babylon's leadership training program. But teenagers are young adults, and we might reasonably hope that their faith and values could survive such a violent transplanting. What about younger children? Remember that Clavell's imaginary children are only seven.

The Little Maid

One of the most remarkable saints in the Old Testament narratives is a little girl, "a little maid," who appears in 2 Kings 5:2-3. She had lived in northern Israel, but the Syrians had invaded and carried her away. Now she worked in the household of Naaman, a Syrian general, one of *them*. Naaman was a leper. The little girl might easily have thought that he was under the direct judgment of

God; many lepers were. In spite of all this, the little girl said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

What a blessed child! She harbored no bitterness, no hatred. She wished Naaman well. She wished for his healing. Furthermore, she was certain that Elisha the prophet could heal him, even though no prophet had ever healed a leper before. She was certain that Elisha *would* heal him, even though Naaman was a Gentile and one of the enemy. She believed this even though "many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed" (*Lk. 4:27*). This little girl's faith was exceptional. So was her understanding. Have you ever wondered how God prepared her for all of this?

The Child Moses

The same question confronts us in the history of Moses. After the episode with the ark in the Nile, Moses' mother received him back for a few short years. She was his nurse until he was weaned. Then she had to surrender him up to Pharaoh's daughter so he could begin his formal training beside the other Egyptian princelings. Egyptian culture and education were drenched in superstition and magic. Moses' mother — her name was Jochebed — had perhaps three years alone with her son (*2 Macc. 7:27*; cf. *2 Chron. 31:16*). What did she do to prepare her child for his stint in the pagan schools of Egypt? The Bible does not say. But she obviously did a great deal more than the parents of the children in Clavell's story.

The Covenantal Context

A warning is in order here. Education, even Christian education, is not

salvific. God alone saves sinners. Our hope must be in His promises, in His grace and Spirit. But God uses means to save His elect. We and our children are bound up in a bundle of life with the Lord, a bundle called covenant. If we are to see our children trust in Christ and remain faithful to that covenant, we cannot safely ignore any of its provisions.

And so we pray. We pray for our children and with our children. We pray for ourselves, for wisdom, love, and consistency; and we confess our own failures and sins, both to God and, when necessary, to our children.

We present our children for baptism. We place them under the preaching of the Word. We teach them how to worship with God's people. We make sure that they have an active part in the life of Christ's church — that is, of our own congregation. We live out lives of faith before them and with them. And, of course, we teach them God's Word for all of life.³

Some Teaching Strategies

Here, then, are some practical suggestions for teaching a Biblical worldview to very small children (2 to 4 years old):

- 1) Teach your child the forms of the faith as soon as possible. Don't wait on their understanding. Understanding can catch up to memory. Have your child learn the Apostles' Creed, the Ten Commandments, and the Lord's Prayer.⁴ The danger is not in learning the forms, but in never learning what they mean.
- 2) Sing psalms and psalm-like hymns in family worship and around the house (*Col. 3:16*). This can include the better Christmas carols and praise songs that are taken directly from Scripture. Sing children's songs only where they serve some purpose — reinforcing a

story, for instance. Choose songs that celebrate all of God's attributes. Sing about His great acts in both Testaments. Sing songs that take God seriously. Avoid overly sentimental hymns and praise choruses and anything that's silly. We are preparing our children for an adult faith.

- 3) Read the Bible with your child. Read the actual text of Scripture.⁵ Begin in Genesis. Read as much or as little as your child can take in at a sitting. Explain, comment, and question as you go along. Don't shy away from the details of Passover or the Levitical sacrifices or the Nazarite vow. Expect your child to remember what you've read in the past. Review key persons and events over and over again. But be careful not to reduce the Biblical histories to a collection of adventure stories or moral tales, a sort of inspired *Arabian Nights* or Aesop's *Fables*. Relate every passage to Jesus Christ (*Rev. 19:10d*).⁶ It is the gospel that implants faith (*1 Pet. 1:23-25*), and it is faith that endures the darkness of Egypt and Babylon.
- 4) Have your child memorize Scripture. Choose some verses that describe the Biblical doctrines of creation, sin, and redemption. Choose others that will speak to his present needs, verses about trusting God, obeying parents, being cheerful, working hard, and so on. Scripture must be in the memory before it can be in the heart. Explain each verse as your child learns it. Come back a few weeks later and explain it again.
- 5) Explain the difficult words and phrases that appear in the creeds, catechisms, and songs of

the faith.⁷ This will take time. Explain redemption and salvation and resurrection. Explain faith and repentance. Then see if your child understands the explanation. Review the definitions until they stick.

- 6) Answer your child's questions seriously and at length.⁸ "Daddy, if we're going to live again, will we have to die again?" "Mommy, why does God give people different colors of skin?" Children's questions can be penetrating and thought provoking. Never brush them off. A question is a teaching opportunity.
- 7) Everything can be a teaching opportunity — a thunderstorm, a death in the family, a news report, or a walk through a garden. "Look at this beautiful rose that God put here for us to enjoy." The goal here is not to contrive openings, but rather to be honest and open about the grace of God in our lives. God did put the rose there, and He did put it there, at least in part, for us to enjoy. This kind of conversation is exactly what Deuteronomy 6:4-9 has in mind.

Conclusion

We are at war. We don't know how long we have to prepare our children for their part in the conflict. But even if we were sure that we would have years and years, why would we want to waste any of them? Teaching our children the faith is a great responsibility; it is also an incredible privilege. ☒

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— Continued on page 24 —

Rewards of Homeschooling

By Sandra A. Lovelace

(Excerpted from her soon to be released book: *Home Schooling Step by Step*, a Chalcedon publication)



It's not unusual to look for positive feedback when we're involved in a consuming commitment. Rewards along the way can confirm that we are headed in the right direction. They can also raise our level of involvement. Although a final reward may not be the reason for our labors, it would certainly help to add excitement to our efforts. So in the interest of encouragement, let's consider the rewards of being a Christian home educating family.

Atmosphere

One of the great rewards of home education is the ability to orchestrate the family atmosphere. Parents can determine the tone, quality, and character they want in their home environment. Then they can oversee the process of developing their family vision. Time, just plain time, is one of the main resources for this task.

Time spent together allows family members to get to know each other. Time working together provides opportunities to smooth out rough patches in relationships. Although there is no guarantee of perfection, the hours home educating families spend together do give parents more of an opportunity to accomplish family harmony. There are numerous occasions throughout each day to work toward that goal. Our family and many other home educating families are experiencing the rewards of close family relationships.

Home educating families have the freedom to respond to God and His Word. We can submit every situation and event, whether it occurs inside or outside the family, to Scripture. We can demonstrate for our children how to

understand our world through the truth of God's Word without interference. Then, as we seek ways to respond in accordance with Scripture, we can share with them a life of obedience.

We can focus on God's standards and guidelines above all others. When children spend time in other educational settings, they are not only outside the influence of their parents, they are also under the influence of others. This influence may be in direct opposition to the family's values and goals.

This is not to say that children should never be away from their parents. There is a difference between being exposed to other ways of thinking and being dredged in them. Taking an art class or playing on an athletic team is considerably different from spending six to eight hours a day, five days a week in a government classroom. Each family needs to decide what the balance is regarding this issue.

We have found experiences in other settings, when limited and appropriate to maturity levels, to be valuable training exercises. They can provide excellent opportunities to reinforce Biblical values. We've had some of our best conversations with our daughters as a result of outside experiences. In this way, distractions are restrained from causing strife and turned into occasions for promoting the truth of Christianity.

Activities

In addition to being able to create an atmosphere that is conducive to the transmission of faith and a Biblical worldview, home educating parents are also able to incorporate activities that contribute to the family vision.

The activities we choose to include in our family life add more than in-

formation or fun or motivation. They also create memories and warm family bonds. When our daughters were younger, we had a regular spring routine. On the first windy day we would go to a local park and fly kites. We still reminisce about all the laughing and running we did and Dad's bat kite that dove into the ocean.

Family traditions are another type of activity that foster close family relationships. When our oldest daughter was born, we thought a lot about how we wanted to celebrate Christmas. We decided that we wanted the advent season to be a special time of reviewing the whole breadth of the Bible and not just Luke 2. So I put together an advent calendar that has felt symbols in the 25 pockets. The verses that accompany each item begin with Genesis 1:1 and end with John 3:16. We now include our grandchildren as we read our way across God's Word each December.

These episodes of special family times can be compared to the stars in a constellation. As each one is added to the collection, the image becomes more recognizable as the object it represents.

The full constellation may not be perfect, but it will resemble the image it's meant to portray. The more Biblical, family-oriented activities, memories and traditions we include as we work our way along the path toward our vision, the more our families will resemble that vision. The two hours we spent each year flying kites are several bright stars in our constellation. During that time we were rejoicing in the family God made and enjoying the precious time we had together.

Sometimes the star may be only a pinprick of light. For example, in the

— Continued on page 29 —

Patrick Henry: Homeschooled Christian Patriot

By Richard G. "Rick" Williams, Jr.



He was a normal boy, who liked work as little as a colt likes the cart. Unaware of his own latent powers, he did as other boys in Hanover were doing — went barefoot in summer, fished, swam, sang, fought, did “chores,” and in fall and winter roamed the forests with his flintlock.¹

Young Patrick Henry’s powers may have been “latent,” but they would be nurtured and encouraged by a father who was intimately involved in his son’s education. Patrick Henry would grow up to become the “trumpet of the American Revolution” and his influence on the American republic is felt to this day. Henry’s ardent anti-federalist positions, when it came to what he considered to be deficiencies in the United States Constitution, were prophetic. As we’ve seen power seized from the states and centrally concentrated in Washington, we now realize the Founders would have done well to heed the Virginian’s warnings. To study Patrick Henry’s life and his accomplishments, one might think he was the beneficiary of a formal education, perhaps attending one of the best schools in colonial Virginia, such as William and Mary, that prepared many of America’s early jurists for service. But such was not the case. It was actually his father, John Henry, who directed young Patrick’s early learning regimen. And after leaving home, Patrick Henry was primarily a self-educated man.

John Henry was a respected member of the Hanover County, Virginia community serving as the county surveyor, magistrate, and as a colonel in the state militia.² The elder Henry

stood as a worthy example for his son as he also served as a vestryman of the Episcopal St. Paul’s parish. John Henry’s brother, the Reverend Patrick Henry, was for forty years rector of the church.

A Father’s Contribution

As were many boys in Henry’s time, Patrick was first tutored in an English common school with other boys of Hanover. Here he learned the basics of writing, reading, and arithmetic. But when Patrick turned ten, his father began schooling him at home. John Henry also tutored other young men in the area for a fee, but his primary energies were directed toward his son. Patrick Henry’s father had benefited from a classical education in England, and he labored in passing on his knowledge as he instructed Patrick in modern and ancient history, Greek, Latin, and mathematics. As one historian has noted, “Patrick also acquired a knowledge of Greek and Latin and of the classics, as well as the Bible through his father’s diligent efforts.”³ While Patrick’s father made sure he laid a strong intellectual foundation for his son, he also allowed the young boy to develop the physical manly qualities that, unfortunately, seem to be missing in many young boys today. Patrick loved the outdoors and spent hours hunting, fishing, and canoeing in Virginia’s beautiful woods and streams. Later, after “reading law” and being admitted to the Virginia bar, he was known to come into court, fresh from a hunt, his buckskin breeches still stained with the blood of a recent kill. Mind, body, and soul — it takes a complete education to make a complete man that God can use to his full potential.

John Henry made sure his son’s home-based education was comprehensive, such that he even enlisted other family members. Patrick’s uncle, the Reverend Patrick Henry, was also involved in training the boy, and the good Reverend made the younger Patrick memorize several maxims of Christian conduct:

To be true and just in all my dealings, to bear no malice nor hatred in my heart, to keep my hands from picking and stealing. Not to covet other men’s goods; but to learn and labor truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me.⁴

Samuel Davies

For as concerned as Patrick’s father was over his son’s mastery of intellectual and physical skills, he was just as concerned that his boy receive adequate spiritual instruction. Patrick would do much better than “adequate.” When Patrick was just twelve years old, he had the opportunity to begin sitting under the preaching of a man who Martin Lloyd-Jones once called, “the greatest preacher America ever produced.” That preacher was Samuel Davies. Henry would later state that Davies was “the greatest orator” he ever heard. No doubt Henry’s flair for fiery oratory and moving discourse was enhanced through the influence of Davies. Davies’ sound theological teaching further bolstered Henry’s deftness in political logic and debate. Davies was known to be “a follower of John Knox” and a “strong advocate of civil rights and liberties.”

While Patrick Henry’s father was active in the Episcopal church, it

was Henry's mother who joined the church where Davies preached. Patrick's mother would require her son to pay close attention to Davies' messages and "repeat the sermon text and summarize Rev. Davies' sermon on the way home from church meetings."⁵ It was through this providence of being involved in two different Christian denominations that Henry likely developed his catholic attitude towards those denominations outside the "established" church. He would later defend Quakers, Baptists, and others against persecution as fervently as if they were members of his own church. One writer called Patrick Henry a "faithful ally of the Baptists during their struggle for religious liberty."⁶ Henry's work in the colonial courts of Virginia set many of the precedents that today allow Americans to enjoy the freedom to worship without fear of persecution from a state established church.

The Fruit of Parental Labor

Patrick Henry loved freedom. He loved the church. And he loved Christ. The education that his father and mother provided him at home laid a firm foundation and one that Henry would endeavor to pass on to others. As he lay dying, surrounded by those close to him, he called his devoted friend and physician to come close. Dr. Cabell, while intimate with Henry, was not convinced of the Christian religion. Cabell rushed to his dying friend's side knowing he could do nothing to delay Henry's death. Patrick Henry looked into Cabell's face and "asked the doctor to observe how great a reality and benefit that religion was to a man about to die."⁷ Thus, with his dying words, Patrick Henry spoke of his faith in hopes of leading his dear friend to the Savior.

Henry's last will and testament also testified of his faith in Christ: "This is all the inheritance I can give to my

dear family. The religion of Christ can give them one which will make them rich indeed."

The richness of his Christian faith was accomplished through the Providence of God working in Henry's parents' desire to teach their son. God further used Patrick Henry's faith to bring about true religious liberty in America — a freedom we still enjoy today. This inheritance that Patrick Henry wrote of in his will, the religion of Christ, is the legacy of Patrick Henry and his parents. And it should be the same legacy desired by every homeschooling parent today. Fathers (and mothers) should accept this quest for a godly legacy and commit, as Patrick Henry did, to "do my duty in that state of life unto which it shall please God to call me." ☒

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¹ David J. Vaughn, *Give Me Liberty — The Uncompromising Statesmanship of Patrick Henry* (Cumberland House Publishing, Nashville, 1997), 30.

² Vaughn, 27.

³ John Eidsmoe, *Christianity and the Constitution* (Baker Book House, Grand Rapids, Michigan, 1987), 298.

⁴ Vaughn, 32.

⁵ Eidsmoe, 308.

⁶ Lewis Peyton Little, *Imprisoned Preachers and Religious Liberty in Virginia* (J.P. Bell Co., Inc., Lynchburg, VA, 1938), xx.

⁷ Vaughn, 268.

— Continued from page 27 —

midst of ongoing sibling rivalry the aggressor gives in to the passive child and hands over a toy unbidden. At bedtime a child prays for someone and you realize the poignancy of his request. There are fleeting conversations and events that reflect what we really believe God wants our families to be. These moments, large and small, are being joined together in the constellation of our family vision.

Future Rewards

There are rewards in the future that we, and our nation, will receive as a result of our home education efforts. From our full-time commitment to raise our children in the nurture and admonition of the Lord will come God-seeking descendants and a better America. We learn in Exodus that God's blessings are generational. They are for our children, our grandchildren, our whole family line.

You shall not bow down to them [idols] or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments (*Ex. 20:5-6*).

The expression of God's love cannot be fully marked or measured. His Word says that children are in line to receive His blessings through the obedience of their parents. Therefore, Christian parents who decide to pursue a home education program out of obedience to God's call are opening the door for special benefits to come to their children. ☒

Sandra is an award winning author who has contributed to a number of Christian publications. She and Curt, her husband of 34 years, raised and homeschooled two daughters and dote on their grandchildren.

The Islamization of Europe

By Samuel L. Blumenfeld



Oriana Fallaci, the intrepid Italian journalist, known for her no-holds-barred interviews of world leaders and celebrities, has written a book that the Moslems in Europe have tried to ban. Titled *The Rage and the Pride*, it was written as a response to the attack on New York and Washington on September 11, 2001, in which 3,000 human beings perished in the World Trade Center Towers, in four hijacked airliners, and in the Pentagon, killed by Islamic fundamentalists. The book is a powerful alarm to wake up the West to the Reverse Crusade launched by this Islamic Pearl Harbor.

The Reverse Crusade

Fallaci is the only writer I know of who has connected what happened on 9/11 with what has been going on in Europe for the last fifteen years: a massive invasion by Moslem immigrants. She characterizes this invasion as the Reverse Crusade, by which the Moslems hope to dominate Christian Europe from which they were expelled in the 15th century. She writes:

People are afraid to speak against the Islamic world. Afraid to offend, and to be punished for offending, the sons of Allah. You can insult the Christians, the Buddhists, the Hindus, the Jews. You can slander the Catholics, you can spit on the Madonna and Jesus Christ. But, woe betide the citizen who pronounces a word against the Islamic religion.

What particularly disturbs Fallaci is the extent to which Italy has been impacted by the Moslem invasion. And the reason why Italy permits these immigrants to stay is because

Italians have the lowest birthrate in Europe, and they don't want the menial jobs. But the hope has always been that immigrants would be absorbed into Italian culture, so that the generation born in Italy would adopt Italian or Western ways and attitudes. But Fallaci writes:

Because our cultural identity has been well defined for thousands of years we cannot bear a migratory wave of people who have nothing to do with us ... who are not ready to become like us, to be absorbed by us.... [w]ho, on the contrary, aim to absorb us. To change our principles, our values, our identity, our way of life. And who in the meantime molest us with their retrograde ignorance, their retrograde bigotry, their retrograde religion. I am saying that in our culture there is no room for the muezzins, for the minarets, for the phony abstemious, for the humiliating chador, for the degrading burkah.

Islam and Women

Fallaci is infuriated by the way Islamic fundamentalists treat women. She quotes the two testaments that Muhammed Attah, the leader of the 9/11 attack, left for his parents:

At my funeral I do not want impure things. Meaning, animals and women.... Not even around my grave do I want impure beings. Especially the most impure: pregnant women.

But of course, there was no funeral for Attah who was burnt to ashes with the rest of his fellow hijackers and the passengers on the plane. It requires a diabolical mind to believe that this is something God called for. There is nothing in Judaism or Christianity

that calls for such diabolical behavior. And there is nothing in Biblical religion that calls for the total degradation of women.

The burkah is probably the most degrading form of dress ever conceived by any culture for women. It puts them in a mobile prison, reducing them to a form of chattel, a movable piece of personal property. They have no rights, no freedoms, and are forced to remain ignorant, illiterate, and enslaved by their husbands. In Afghanistan, women have been given the right not to wear the burkah, which was required under the Taliban. Yet, there are many women in Afghanistan who still wear the burkah because of custom and fear of their husbands.

What is amazing is how passively the Europeans have allowed this invasion to take place. It's as if the Islamization of Europe were taking place in a cultural vacuum. But it is not so much a cultural vacuum as it is a spiritual one. Western Europe has long fallen away from its Christian roots mainly through the prevalence of its atheist leftists in positions of power in politics and academe. Christianity has been replaced by communism and socialism, the two utopian philosophies of the 20th century for which millions of human beings were sacrificed. And so, why resist the Islamic invasion that is being aided and abetted by the Left?

The French

But the rise of Le Pen in France, and so-called right-wingers elsewhere in Europe, are the rumblings of a growing opposition to Islamization. Brigitte Bardot, the famous French film star, has written her own passionate book, *A Scream in the Silence*, in which she proclaims: "I am against

the Islamization of France.... For centuries our forefathers, the ancients, our grandfathers, our fathers gave their lives to chase all successive invaders from France.”

But when will the French fight back? There are now six million Muslims in France who want the right to send their daughters to secular public schools wearing the chador. They want to impose their culture on France, and they are a power to be reckoned with.

It was Charles de Gaulle who betrayed the Christian West, in 1962, when he surrendered French Algeria to the Arabs, forcing the flight of over a million Europeans and Jews from North Africa. It was the presence of France in North Africa that kept the Arabs in check and permitted the creation of a productive civilization in that part of the world. But de Gaulle’s retreat from North Africa made the Reverse Crusade inevitable.

France had invaded Algeria in 1830 to put a stop to Moslem depredations along the Mediterranean coast. The French stayed, and Europeans settled there, building farms, vineyards, factories, and a European way of life. Algeria became a prosperous French colony in which the Arabs enjoyed a high degree of safety and freedom. Today, with the French gone, Islamic radicals are free to slit the throats of children sleeping in their beds. And so, six million Algerians have gone to France, with a large contingent of anti-Semitic radicals among them. And they have brought Islam with them.

Anti-Semitism

With the Islamization of Europe has come a resurgence of anti-Semitism sparked by the hatred of Israel. The Arab-European League, a militant Arab nationalist party, is one of the Islamic groups responsible for inciting hatred of Jews. In pro-Palestinian marches in Antwerp, Belgium, police warned Jews not to go to their temples because their safety could not

be guaranteed. Some European Jews are emigrating to Israel.

But Israel is not exactly a safe haven. *The Jerusalem Report* of June 2, 2003 reported:

Ran Baron, 23, Yanai Weiss, 46, and French immigrant Dominique Caroline Hass, 29, were killed and about 60 wounded when a suicide bomber identified as Assif Hanif, 21, of Britain blew himself up outside Mike’s Place, a beachfront pub in Tel Aviv on April 30. An accomplice of Hanif’s, Omar Sharif, 27, also of Britain, escaped after his suicide bomb failed to detonate.

Over 700 Israelis have been killed by suicide bombers since the beginning of this latest Intifada. And it is interesting that suicide bombers are now being recruited among European Moslems in this worldwide religious war. Fallaci writes:

All the so-called Revolutions of Islam began in the mosques. Not in the Universities, as the [liberals] want us to believe. Behind every Islamic terrorist there is an Imam, and Khomeini

was an Imam.... And I declare that many Imams (too many) are spiritual guides to terrorism.

What do the Imams in the mosques of America preach? Is a non-Moslem American permitted to enter a mosque and find out? Over the years I have attended Jewish synagogues, Protestant churches, Catholic churches, Mormon churches, and never did I hear a sermon that preached hatred of someone or anyone. But Islam is a religion of hatred that has no place in a tolerant Christian civilization. We wonder if some young American Moslems are being prepared to become the suicide bombers of the future. We hope the Homeland Security Department knows the answer.☞

Samuel L. Blumenfeld is the author of eight books on education, including *NEA: Trojan Horse in American Education*, *How to Tutor*, *Alpha-Phonics: A Primer for Beginning Readers*, and *Homeschooling: A Parents Guide to Teaching Children*. All of these books are available on Amazon.com or by calling 208-322-4440.

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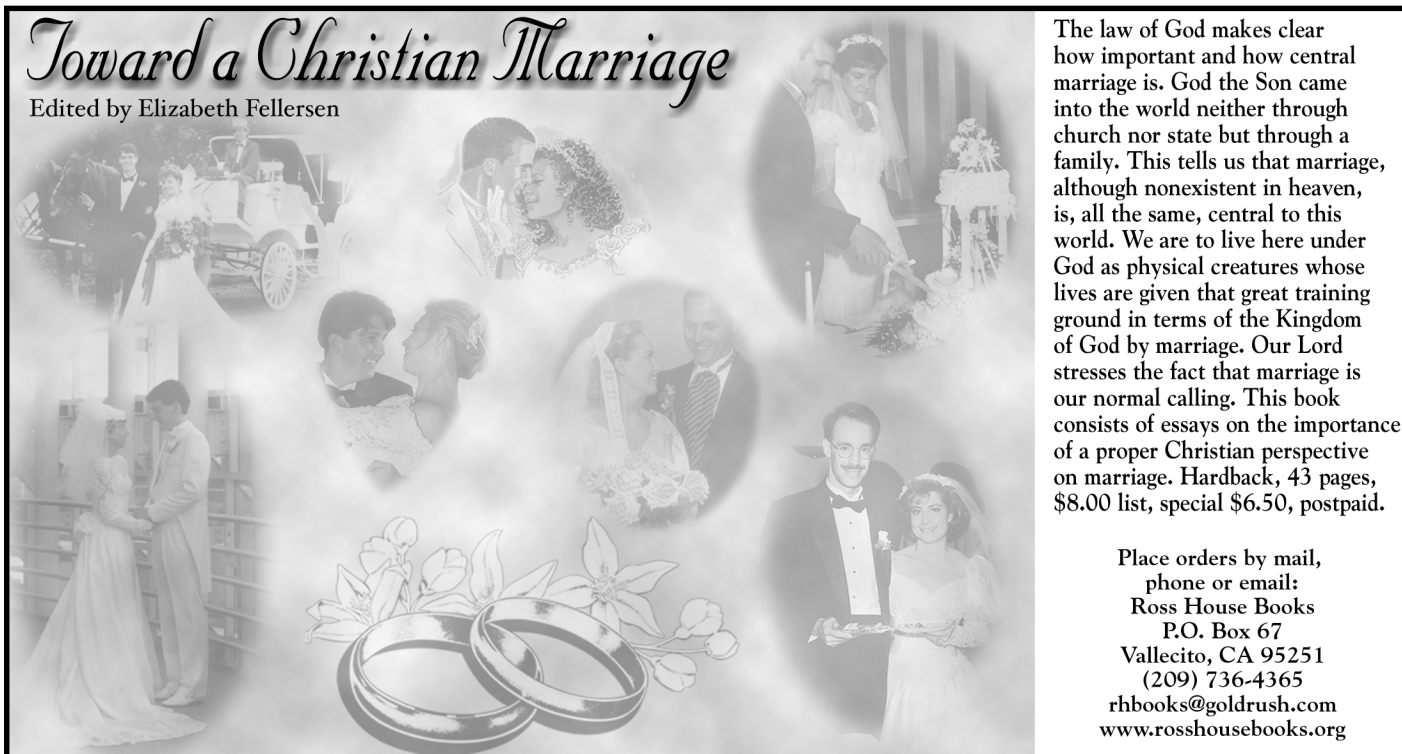
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Toward a Christian Marriage

Edited by Elizabeth Fellersen



The law of God makes clear how important and how central marriage is. God the Son came into the world neither through church nor state but through a family. This tells us that marriage, although nonexistent in heaven, is, all the same, central to this world. We are to live here under God as physical creatures whose lives are given that great training ground in terms of the Kingdom of God by marriage. Our Lord stresses the fact that marriage is our normal calling. This book consists of essays on the importance of a proper Christian perspective on marriage. Hardback, 43 pages, \$8.00 list, special \$6.50, postpaid.

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