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COVENANT THEOLOGICAL SEMINARY

COVENANT THEOLOGY
AND THE
GOD-CENTERED SCHOOL
IN THE
PRESBYTERIAN CHURCH IN AMERICA

A THESIS SUBMITTED TO
THE FACULTY OF COVENANT THEOLOGICAL SEMINARY
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DOCTOR OF MINISTRY

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PERSONAL TESTIMONY

I was born and reared in Iowa. My first seven grades were in a one-room country school which had eight grades taught by one teacher. My junior high and senior high years were spent in a small town.

I came to know Christ as my personal Saviour when I was fifteen.

Forestry was my major at Iowa State University. I also was enrolled in R.O.T.C. and entered the army upon graduation. I came under the ministry of Chaplain John MacGregor and was brought to a place of surrendering my life to the Lord and ultimately preparing for the ministry. He directed me to Covenant Theological Seminary, from which I was graduated in 1960.

I was first exposed to the concept of God-centered schools through the Rev. Max Belz. At first, I gave considerable opposition to the concept. After years of study of the Scripture, strong encouragement from my wife (a daughter of Max Belz) and seeing the effects of God-centered education on covenant children and the many harmful effects on covenant children in secular schools, I came to the conviction that God-centered schools were essential to the proper training of covenant children.

Starting in 1966, the first of our two children began his weekday education in a God-centered school in Greenville, SC. Soon after our second child started school, we were able, by God's grace and the help of his people, to begin a God-centered school at Shannon Forest Presbyterian Church in Greenville in 1968. Kindergarten was conducted for two years and then in 1970 six grades were added with an enrollment of 135. Following that a grade a year was added and then classes were doubled for the grades. The school has had a high enrollment of 560 in K-4 through 12th grade. There have been 11 graduating classes. The school is accredited by the Southern Association of Schools and Colleges. Shannon Forest Christian School has been able to be of help in starting other God-centered schools and would be willing to continue to do so.

I resigned as pastor of Shannon Forest Presbyterian Church in October of 1983 after 21 years as pastor, believing that the Lord wanted me to serve him in another ministry. I received a call to move to Lexington, KY to start a new Presbyterian Church in America congregation. In my understanding of the Lord's will for this call came the need to start a God-centered school. Since January of 1985 I have had the opportunity to work with The Academy. It is a board-controlled school presently with pre-school, K-4, K-5, 1st through 3rd grades with an enrollment of 240 students. I serve on the board of trustees as a vice president. I also serve as chaplain of the school and bring the devotional to the teachers on Monday mornings and present the chapel message to the elementary students each Monday morning.

When the first phase of our building for Tates Creek Presbyterian Church is completed, plans call for a pre-school which will develop into kindergarten and the elementary grades. It is yet to be determined if this school will be a church-controlled school or a school controlled by The Academy board and operated in the facilities of the church.

It is my prayer that the Lord will use this paper to...

- remind the Lord's people of the great privilege and responsibility that we have under God's covenant promise.
- help ministers, elders and parents to see that the God-centered school is an important link in fulfilling this covenant.
- help the Lord's people to be willing and able to start more God-centered schools in the PCA for covenant children.

I will do what I can to help churches, boards or families to start God-centered schools.

Al Lutz, D. Min., Tates Creek Presbyterian Church

Covenant Theology
and the
God-Centered School
in the
Presbyterian Church in America

God has been gracious to us in the Presbyterian Church of America. He has taught us to believe and to accept his covenant promise for ourselves and for our children. Along with this gracious promise comes a tremendous responsibility: to properly train these covenant children, whether our own or those of the families within our PCA churches.

It is the intention of this paper to help pastors and elders to see that in light of the teaching of the Word of God on the importance of fulfilling the covenant command to train children, and in light of the conditions in the present and foreseeable future in the secular school system, that every effort must be put forth to train these covenant children in the God-centered day school. The PCA teaching and ruling elders must lead the way in this God-given task.

COVENANT THEOLOGY

I. God's covenant promise demands covenant obedience in training covenant children properly.

A. God has always worked through the family.

1. He created the first family, Adam and Eve.
2. He saved Noah's family in the ark to repopulate the earth.
3. He graciously called Abraham and Sarah
 - a. To bless all the earth through their offspring.
 - b. To make his covenant promise through them.

B. God established the covenant promise.

1. God said to Abraham, "I will be your God". Genesis 17:7.
 - a. He was called by God's sovereign grace.
 - b. He was called from the godly line of Shem. Genesis 11:10,26.
2. God said to Abraham, "I will be the God of your children". 17:7.
 - a. This was an everlasting covenant. Gen. 17:7.

C. God commanded Abraham to keep the covenant. Gen. 17:9.

1. He was to mark out the covenant child with the sign. Gen. 17:10.
2. He was to train the covenant child. Gen. 18:16-19. The LORD spoke to Abraham...
 - a. "I have chosen you".
 - b. "So that you will direct your children and your household".
 - to keep the way of the Lord, by doing what is right.
 - c. "so that the Lord will bring about for Abraham what he promised him". Covenant promises are contingent upon obedience to the covenant command.

- D. God's covenant promise and command are still in effect today.
1. The covenant promise was reiterated at Pentecost. Acts 2:39.
 - a. "The promise is unto you".
 - b. "The promise is unto your children".
 2. The covenant promise was carried through the New Testament as indicated by household baptisms.
 - a. Acts 10:24,27 Cornelius's household was baptized.
 - b. Acts 16:15 Lydia and the members of her house were baptized.
 - c. Acts 16:33 The Philippian jailer's household was baptized.
 - d. Acts 18:8 Crispus's household was baptized.
 - e. I Cor. 1:14,16 The household of Stephanas was baptized.
 3. Baptism took the place of circumcision (Colossians 2:11,12).
 4. The covenant promise was continued from the Old Testament to the New Testament according to Paul's teaching. Only the sign was changed.
 - a. Galatians 3:9 "So those who have faith are blessed along with Abraham, the man of faith".
 - b. Galatians 3:14 "He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Jesus Christ...".
 - c. Galatians 3:29 "If you belong to Christ, then you are Abraham's seed, and heirs according to the promise".
 5. The covenant promise is accepted today in the PCA and therefore the covenant command should be obeyed in properly training covenant children.

a. Scripture.

- (1). Psalm 103:17,18 "But from everlasting to everlasting the Lord's love is with those who fear him, and his righteousness with their children's children - with those who keep his covenant and remember to obey his precepts."
- (2). Psalm 78:1, 4,5 6,7 "O my people, hear my teaching;... We will not hide them from their children; we will tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders he has done...which he commanded our forefathers to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and not forget his deeds but would keep his commands."
- (3). Ephesians 6:4 "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord".
- (4). Colossians 3:20 "Children, obey your parents in everything, for this pleases the Lord." (Parents are obviously directing their children.)
:21 Fathers, do not embitter your children, or they will become discouraged."

b. Book of Church Order 56-4 (Selected), 56-5 Questions 3,4,5.

"He is to exhort the parent to consider the great mercy of God to him and his child; to bring up the child in the knowledge of the grounds of the Christian religion, and in the nurture and admonition of the Lord; and to let him know the danger of God's wrath to himself and child, if he be negligent: requiring his solemn promise for the performance of his duty."

- (3) Do you claim God's covenant promises in his behalf, and do you look in faith to the Lord Jesus Christ for his salvation, as you do for your own?
- (4) Do you now unreservedly dedicate your child to God, and promise, in humble reliance upon divine grace, that you will endeavor to set before him a godly example, that you will pray with and for him, that you will teach him the doctrines of your holy religion, and that you will strive, by all the means of God's appointment, to bring him up in the nurture and admonition of the Lord?
- (5) To the congregation (optional): Do you as a congregation undertake the responsibility of assisting the parents in the Christian nurture of this child?

II. God-Centered Schooling

The God-centered school (home, parochial or parent-controlled) is a most necessary means to train covenant children. Covenant children should be taught by Christian people.

- A. The covenant home is most necessary for the formative years in training children. Christian parents are to take the educating-training responsibility.

Dueteronomy 6:4-9 The truth about the Lord must be known by parents.

Parents are to live out that truth.

Parents are to impress that truth upon their children.

- B. The covenant-believing and -practicing church is to enable the family to properly train covenant children.

1. The church helps to train parents to train their children.
2. The church supplements the training of children through the Sunday school, preaching services, youth meetings and VBS.

- C. From a practicing viewpoint most PCA families give the day school outside the home the responsibility to train and educate children in a secular setting.

1. In the secular school...
 - a. The truth of Christianity - Bible, God, sin, salvation, morality - have largely been ruled out.
 - b. The teacher, even if a Christian, has been told by the government not to present the truth as recorded in the Bible.

- c. The non-Christian teachers, who hold the largest percentage of teaching positions, will not teach the truth of God's Word, but will usually teach something else.
 - 2. Secular schools are for secular people.
 - a. They cannot teach Christianity.
 - b. They will not teach from a Biblical world and life view.
 - c. They cannot be neutral.
 - 3. God-centered schools are for covenant children.
 - a. They can be taught the Word of God.
 - b. They can be taught from the Biblical world and life view.
- D. God gives Christians his command for proper training of covenant children in Psalm 1.
 - 1. Psalm 1 is the theme of the first forty Psalms, probably the theme theme of all the Psalms and is probably the theme for the entire
 - 2. Psalm 1 is the pattern for...
 - a. God's stress on the importance of proper education.
 - b. God's plan to bless his people.
 - 3. Psalm 1 should be applied to teaching covenant children.

"Blessed is the man

who does not walk in the counsel of the wicked
or stand in the way of sinners
or sit in the seat of mockers.

But his delight is in the law of the Lord,
and on his law he meditates day and night.

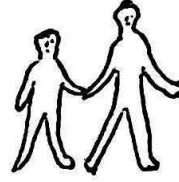
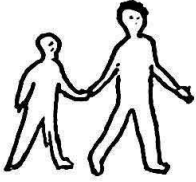
He is like a tree planted by streams of water,
which yields its fruit in season
and whose leaf does not wither.
Whatever he does prospers."...

THOSE WHO ARE NOT BLESSED:

THOSE WHO ARE BLESSED:

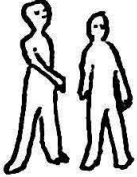
Walk in the counsel of the wicked
(tell me) (leaves God out)

Walk in the counsel of the godly
(tell me) (godly person)



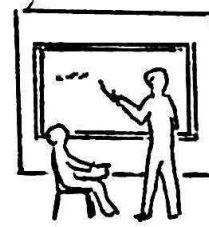
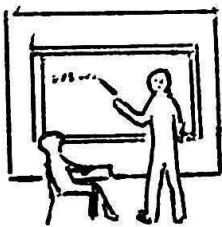
Stand in the way of sinners
(show me) (practices sin)

Stand in the way of the righteous
(show me) (proper model)



Sit in the seat of the mocker
(indoctrinate me) (mocks God)

sit in the seat of the God-glorifier
(indoctrinate me) (honors God)



For the student to be under this kind of teacher:

For the student to be under this kind of teacher:

1. The degree of intimacy progresses from walk to stand to sit.
2. The degree of content of knowledge increases from counsel to way to seat.
3. The degree of antagonism to God increases from wicked to sinner to mocker.

1. The degree of intimacy progresses from walk to stand to sit.
2. The degree of content of knowledge increases from counsel to way to seat.
3. The degree of honoring God increases from godly to righteous to glorifier of God.

BLESSED IS THE STUDENT WHO DOES NOT HAVE THIS RELATIONSHIP WITH A TEACHER.

BLESSED IS THE STUDENT WHO HAS THE THIS RELATIONSHIP WITH A TEACHER.

This student will
vs. 4 be unstable

This student will
vs. 2 delight in the law of the Lord
vs. 2 be meditating in the law of the Lord day and night.
vs. 3 be like a tree planted by streams of water, yielding fruit in season, with the leaf not withering, and prospering in everything he does.

THE GOD-CENTERED SCHOOL

III. God's covenant commandment can best be carried out in the Presbyterian Church in America through the God-centered school.

A. Home schooling is one possibility.

1. A family or cluster of families teaching their children.
2. A family or families who are committed to this responsibility and who are qualified to give proper education.
3. Programs and materials available:

Advanced Training Institute of America Box 1, Oak Brook, IL 60521

Schools Can Wait Moore, Hewitt-Moore Pub. Waco, TX

Home Grown Kids Moore, Hewitt-Moore Pub. Waco, TX

Home Style Teaching Moore, Hewitt-Moore Pub. Waco, TX

4. The number of years that this should be done in the home will have to be decided by each family.
5. Examples of success. E.g. New Horizons January 1985

B. Parent-controlled or independent-board controlled schools are possible.

1. Individuals and parents come together to form a corporation.
2. Any small group of Christians committed to taking God's covenant command seriously can do this by God's grace.

3. These organizations can give needed guidance:
Association of Christian Schools International
Christian Schools International

4. God-centered schools doing this successfully:
Delaware County Christian School

Westminster Christian School, Ladue, MO.

(See page 65 and following for other schools.)

C. Church-controlled schools are possible.

1. A local church or several churches can appoint a school board from the church's(es') membership and have that board operate the school under the authority of the session.
2. Churches who take seriously the covenant responsibility for training children can by God's grace bring this to pass.
3. A partial listing of PCA churches with God-centered schools which will welcome your inquiries for help.

Abundant Life Presbyterian Church Jonesville, LA
Bay Street Presbyterian Church Hattiesburg, MS
Woodland Presbyterian Church Hattiesburg, MS
Bible Presbyterian Church Walker, IA
Bryce Avenue Presbyterian Church Los Alamos, NM
Calvary Presbyterian Church Glendale, CA
Church Creek Reformed Presbyterian Church Charleston, SC
Coral Ridge Presbyterian Church Ft. Lauderdale, FL
Covenant Presbyterian Church Cedar Bluff, VA
Covenant Presbyterian Church Media, PA
Covenant Presbyterian Church St. Louis, MO
Evangelical Presbyterian Church Annapolis, MD
Faith Presbyterian Church Anniston, AL
Faith Presbyterian Church Clarksdale, MS
First Presbyterian Church Coral Springs, FL
First Presbyterian Church Dothan, AL
First Presbyterian Church Jackson, MS
Immanuel Presbyterian Church Goldenrod, FL
Mitchell Road Presbyterian Church Greenville, SC
Perimeter Presbyterian Church Atlanta, GA
Seminole Presbyterian Church Tampa, FL
Shannon Forest Presbyterian Church Greenville, SC
Spring-Cypress Presbyterian Church Spring TX (Plan for fall-'87)
Trinity Presbyterian Church Opelika, FL
Trinity Presbyterian Church Montrose, CO
Wellington Presbyterian Church Wellington, FL
West End Presbyterian Church Richmond, VA
Westminster Presbyterian Church Elgin, IL
Westminster Presbyterian Church Huntsville, AL
Westminster Presbyterian Church Lafayette, LA

(See page 65 and following for listing of other schools.)

TAKE SERIOUSLY THE COVENANT PROMISE AND COMMAND

Pastors, elders and church members in the Presbyterian Church in America need to take seriously the covenant promise of the Lord and the covenant command of the Lord.

A. God's people in the Old Testament experienced the blessing of obeying God's covenant and also experienced the suffering for disobeying that covenant command. They failed to properly train their covenant children and as a result future generations turned away from the Lord.

B. God's people in the New Testament era who believe in covenant theology and mark their children out with the sign of baptism must not neglect their covenant responsibilities to properly train their children.

C. God's people in the PCA have seen the need to separate from the Presbyterian Church US or USA because of false teaching in those churches. How much more should God's covenant people in the PCA separate from the lack of Christian teaching, from the teaching of secular humanism and the practice of ungodly lifestyles in the secular school system.

D. God's people in the PCA have been willing to suffer financial loss and public embarrassment in forming a "separatist" denomination. How much more should the PCA pastors, elders and families be willing to bear the financial responsibility for God-centered education and be willing to suffer public embarrassment in sending their children to God-centered schools. PCA people who are committed to truth's being taught and lived in their homes and in their churches should strongly cry out for the truth to be taught and lived according

to Psalm 1 in the most vital area of day school education. Not only is the present welfare of the covenant children important, but their eternal welfare is of utmost importance. The God-centered school is most necessary for the proper training of covenant children.

COVENANT THEOLOGY

God's covenant promise demands covenant obedience in training covenant children properly. God entered into a covenant relationship with his first created human beings and offered certain promises and demanded certain obedience. This kind of relationship with his people is consistently revealed throughout the Bible. What God gave to parents was expected to be passed on to children.

God has always worked his covenant through the family.

God created the first family. He made Adam and then said it was not good for him to be alone. In a most graphic way to demonstrate oneness in the family, God took a rib from man and made woman. Adam responded by saying, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman', for she was taken out of man." From this all other families are derived and patterned. They were given the covenant promise and the covenant command. When they disobeyed the command they were alienated from God. Not only that, but their children were. God implemented the covenant of grace with the promise and the command.

God saved Noah's family in the ark. The people of the world had forsaken God. God in his grace reached out to Noah. He saved him by his grace and proceeded to use him to save his family from destruction. When the ark was built, Noah was instructed to take his whole family into the ark. God's grace would flow to the family and through the family so that they would repopulate the earth.

God graciously called Abraham and Sarah. He promised to save them and use them to bless all the earth through their offspring. He did this by making his covenant promise with them and through them.

God established the covenant promise with Abraham.

God said to Abraham, "I will be your God". (Genesis 17:7). Abraham had been called by God's sovereign grace. He had been chosen out from among the people to be the recipient of God's grace. Yet it is important to note that Abraham was from the godly line of Shem. (Genesis 11:10,26). It was a tremendous privilege for Abraham to have been chosen by God in this way.

God then said to Abraham, "I will be the God of your children". (Genesis 17:7). These covenant children had this said about them long before birth. God was making this declaration about these children based on their relationship with their parents and the parents' relationship with God. This was even a greater privilege bestowed upon the children than that bestowed upon the adults. God considered these covenant children in a special relationship with himself. God even went so far as to say that this was to be an everlasting covenant promise. (Genesis 17:7). Abraham and his children were to understand that this gracious covenant promise carried a great responsibility with it, just as did the covenant that was made with Adam and Eve.

God commanded Abraham to keep the covenant. (Genesis 17:9).

The first commandment was for Abraham to mark out himself with the covenant sign which was circumcision. Then when the boy children were born, they were to be marked out with the same sign of circumcision. (Genesis 17:10). This was to remind the parent as well as the children that they had been marked out for the Lord. The Lord would be the God of the parent and the God of the children. Anyone who had not been circumcised in the flesh, would be cut off from his people; he had broken the covenant. The Lord wanted Abraham and all others after him who believed in the covenant to know how seriously God considered it to be in his sight. As one sees what was about to happen to Moses when he was taking his wife and two sons to Egypt, one sees that the Lord

meant business when he said his people were to keep the covenant sign. The Lord was about to kill Moses (Exodus 4:24-26) because he had not circumcised one of his sons, evidently because his wife Zipporah had objected. When the son was circumcised, "the Lord let him alone". If the Lord was so concerned about the keeping of the covenant sign, how much more concerned he was going to be for the keeping of the spiritual aspect of the covenant. The spiritual aspect of the covenant was for Abraham to properly train those covenant children in the spiritual truths of the Lord.

The second commandment was for Abraham to properly train his children. This is stated in Genesis 18:19, "For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him." This verse is of utmost importance in understanding the responsibility that a believer in the Lord's covenant promise has. We are told that the Lord sovereignly chose Abraham. The Lord chose him so that he would direct his children and his household after him. Another translation uses the word command in relationship to the children. The Lord was counting on very specific direction to be given by Abraham to his children.

This direction had specific content: "to keep the way of the Lord by doing what is right and just". The way of the Lord certainly included knowing who the Lord was and the relationship that the Lord was to have with his people. This also included the Lord's commandments so that the children would do what was right and just. This was to cover every area of a child's life. To a great degree the Lord's covenant blessing was contingent upon Abraham's obedience to the Lord's command to Abraham to direct his children. The covenant blessing is stated as follows: "so that the Lord will bring about for Abraham what he has promised him". Today every covenant believing pastor, elder and parent have to determine how they will direct their children so that

the Lord will bring about all that he promised to them.

In his book How to Raise Your Child for Christ, Andrew Murray states in the chapter "Keeping the Covenant" his appeal to covenant believing parents the following: "Believing parent, see here the two sides of a parent's calling. Be very full of faith, be very faithful. Let faith in the living God, in His covenant with you and your seed, in His promises for your children, in His faithfulness, fill your soul. Take God's Word as the only measure of your life, especially in the family. Be a parent such as God would have you to be. Study Abraham in his fatherhood as chosen of God, faithful to God, blessed of God, and find in him the type, the law, the promise of what your fatherhood may be."

God's covenant promise and command are still in effect today. The covenant promise was reiterated at Pentecost and is recorded in Acts 2:39 where Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off - for all whom the Lord our God will call." I quote from Matthew Henry on this verse: "Your children shall still have an interest in the covenant, for the promise of the remission of sins, and the gift of the Holy Spirit, is to you and to your children, vs. 39. Now it is proper for an Israelite to ask, 'What must be done with my children?' 'Taken in' says Peter, 'by all means'; for the promise is as much to you and to your children now as ever it was." Matthew Henry Commentary, Acts 2:37-41.

The covenant promise was carried through the New Testament as indicated by household baptisms.

Acts 10:24. "Cornelius was expecting them and had called together his relatives and close friends." Peter then preached the Gospel to them and the Holy Spirit came on all who heard the message. Peter said, "Can anyone keep these from being baptized with water? They have received the Holy Spirit just as we have." The covenant family concept promised in Acts 2:39 was taking effect. It is important to note that they were not marked out with circumcision, but with baptism. This along with other things did bring objection from the Jewish Christians. There was no objection to the inclusion of the relatives and even friends in this baptism.

Acts 16:14,15. Paul preached the Gospel to the women gathered by the river. "The Lord opened her heart to respond to Paul's message. When the members of her household were baptized, she invited us to her home." Here it is stated that the heart of only Lydia was opened, yet her household was baptized. It is logical to believe that Peter understood the baptism in light of the Old Testament covenant and the statement that he made at Pentecost. Whoever was in that household was included in the covenant and was marked out for the Lord.

Acts 16:31-34. Paul responded to the Philippian jailer with these words, "Believe in the Lord Jesus, and you will be saved - and your household". "Then they spoke the word of the Lord to him and to all the others in his house. At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized." The promise was given to the household and the rite of baptism was administered to the household. It cannot be proven that all in his family believed and were therefore baptized, nor can it be proved that some of family were too young to believe, but it can be proved that the whole household was baptized. The Lord dealt with the covenant family, again, among Gentiles.

Acts 18:8. "Crispus, the synagogue ruler, and his entire household believed in the Lord; and many of the Corinthians who heard him believed and were baptized". The Lord's covenant promise held true in the family of Crispus.

I Corinthians 1:14,16. "Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else." Nothing is said about the beliefs of the members of the household. Evidently the covenant promise was in the mind and action of Paul.

The covenant promise was understood by Paul for children of a family where there was only one believing parent.

I Corinthians 7:14. "Otherwise your children would be unclean, but as it is, they are holy." Matthew Henry states, "The children born to Christians, though married to unbelievers, are not to be reckoned as part of the world, but of the church." J. Oliver Buswell states, "The holiness here predicated is a holiness of a covenant relationship. Although Paul does not mention the word covenant, it is clear that he has in mind the principles implied in Genesis 17:7. It is on this basis that Paul declares that if one parent is a believer, the other members of the family are 'sanctified' by the covenant relationship." These covenant children need to be marked out with the covenant sign and then properly trained according to God's covenant command.

Baptism took the place of circumcision.

Colossians 2:11,12. "In him (Christ) you were circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead." The Apostle Paul had to correct many false ideas that were being thrust upon the Colossians. Paul's main argument was that Jesus Christ

was all that a person needed because all that God was, was in Jesus Christ. Some were saying to the Christians they needed to be circumcised in order to have all that they needed for salvation and fullness. Paul's argument in the verses quoted above is this: When you were baptized into Jesus Christ you did not need to be circumcised because you had all you needed in Christ. It is of great interest to note that no objections are ever stated in the New Testament by Jewish people that the covenant with its promises were done away. The objection on the part of such people was that the covenant sign of circumcision should continue. They did not understand or were not willing to accept the fact that circumcision had been replaced with baptism.

J. Oliver Buswell, Systematic Theology of the Christian Religion, Part III, Chapter VIII Section V, F 1 is quoted:

"Let us now analyze the passage here referred to in greater detail. In the first place there is a textual correction. The words, "the sins of," in verse 11 are not found in the best manuscripts. The marginal note in the Scofield Reference Edition of the Bible faithfully says, "Omit the sins of."

Further, in the phrase, "the circumcision of Christ," the genitive should certainly be constructed as attributive, that is, circumcision related to Christ, or, in a word, Christian circumcision.

Paul then is saying, "In Him (Christ) you were circumcised with a circumcision not the manual operation in the putting off of the body of flesh (that is, not with the physical operation of circumcision; you were circumcised by being buried with Him in baptism. In Him you were also raised up by faith in the power of God who raised Him from among the dead."

The unfortunate insertion of the phrase, "the sins of", has obscured the point of the passage, and yet even in the textus receptus the participial phrase, "buried with Him in baptism", clearly modifies the subject of the main verb, "you were circumcised." With the extraneous phrase removed, and the language of the original restored, the matter is much clearer.

Further, attempts to construe "of Christ" in verse 11 as an objective genitive have led to fantastic attempts to make the literal circumcision of Christ when eight days old a sacramental matter, or to construe (the height of improbability!) Christ's sufferings on the cross as a kind of "circumcision". The attributive use is, I think, the most common use of the genitive. At least it is very common and gives the only consistent interpretation of this text."

Christians must accept the covenant promise and covenant responsibility.

The covenant promise was continued from the Old Testament to the New Testament according to Paul's teaching.

Galatians 3:9. "So those who have faith are blessed along with Abraham, the man of faith." We who are recipients of God's grace through faith in Jesus Christ are also recipients of God's blessing that he promised to Abraham. One of those blessings is the gift of eternal life through Jesus Christ. There are blessings in addition to that.

Galatians 3:14. "He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Jesus Christ, so that by faith we might receive the promise of the Spirit." It is obvious to us that with our salvation comes the indwelling of the Holy Spirit.

Galatians 3:29. "If you belong to Christ, then you are Abraham's seed, and heirs according to the promise." Christians are heirs of the covenant promise for themselves and for their children. Christians must claim the covenant promise and obey the covenant command.

The covenant promise is accepted today in the Presbyterian Church in America and therefore the covenant command should be obeyed in properly training covenant children. I quote the PCA Directory For Worship, 56-4:

"Before baptism, the minister is to use some words of instruction, touching the institution, nature, use, and ends of this sacrament, showing, That it is instituted by our Lord Jesus Christ: That it is a seal of the covenant of grace, of our ingrafting into Christ, and our union with him, of remission of sins, regeneration, adoption, and life eternal: That the water, in baptism, represents and signifies both the blood of Christ, which taketh away all guilt of sin, original and actual; and the sanctifying virtue of the Spirit of Christ against the dominion of sin, and the corruption of our sinful nature: That baptizing, or sprinkling with water, signifies the cleansing from sin by the blood and for the merit of Christ, together with the mortification of sin, and rising from sin to newness of life, by virtue of the death and resurrection of Christ: That the promise is made to believers and their children; and that the children of believers have an interest in the covenant, and right to the seal of it, and to the outward privileges of the church, under the gospel, no less than the children of Abraham in the time of the Old Testament;

and the consolation of believers, more plentiful than before: That the Son of God admitted little children into his presence, embracing and blessing them, saying, For of such is the kingdom of God: That children by baptism, are solemnly received into the bosom of the visible church, distinguished from the world, and them that are without, and united with believers; and that all who are baptized in the name of Christ, do renounce, and by their baptism are bound to fight against the devil, the world, and the flesh: That they are federally holy before baptism, and therefore are they baptized: That the inward grace and virtue of baptism is not tied to that very moment of time wherein it is administered; and that the fruit and power thereof reacheth to the whole course of our life; and that outward baptism is not so necessary, that through the want thereof the infant is in danger of damnation. By virtue of being born of believing parents children are, because of God's covenant ordinance, made members of the Church, but this is not sufficient to make them continue members of the church. When they have reached the age of discretion, they become subject to obligations of the covenant: faith, repentance and obedience. They then must make public confession of their faith in Christ, or become covenant breakers and subject to the discipline of the church.

In these or the like instructions, the minister is to use his own liberty and godly wisdom, as the ignorance or errors in the doctrine of baptism, and the edification of the people, shall require.

He is also to admonish all that are present to look back to their baptism; to repent of their sins against their covenant with God; to stir up their faith; to improve and make right use of their baptism, and of the covenant sealed between God and their soul.

He is to exhort the parent to consider the great mercy of God to him and his child; to bring up the child in the knowledge of the grounds of the Christian religion, and in the nurture and admonition of the Lord; and to let him know the danger of God's wrath to himself and child, if he be negligent: requiring his solemn promise for the performance of his duty. The minister is also to exhort the parents to the careful performance of their duty, requiring:

That they teach the child to read the Word of God; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments, and excellent summary of which we have in the Confession of Faith, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them as adopted by the Church, for their direction and assistance, in the discharge of this important duty; that they pray with and for it; that they set an example of piety and godliness before it; and endeavor, by all the means of God's appointment, to bring up their child in the nurture and admonition of the Lord."

Several things need to be emphasized in the above statement:

The pastor is to "exhort the parents to bring up the child in the knowledge of the grounds of the Christian religion, and in the nurture and admonition of the Lord; and to let him know the danger of God's wrath to himself and child, if he be negligent: requiring his solemn promise for the performance of his duty."

Part of that duty is stated as follows: "They are to teach the child the Word of God; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments, an excellent summary of which we have in the Confession of Faith, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them as adopted by the Church, for their direction and assistance, in the discharge of this important duty, that they pray with and for it; that they set an example of piety and godliness before it; and endeavor, by all means of God's appointment, to bring up their child in the nurture and admonition of the Lord." Much is stated as to the responsibility of the parents to fulfill this covenant promise and command. One of the questions that is then asked is this, "Do you now unreservedly dedicate your child to God, and promise, in humble reliance upon divine grace, that you will endeavor to set before him a godly example, that you will pray with and for him, that you will teach him the doctrines of the our holy religion, and that you will strive, by all means of God's appointment, to bring him up in the nurture and admonition of the Lord?" Then the congregation is asked, "Do you as a congregation undertake the responsibility of assisting the parents in the Christian nurture of this child?" The Christian parent(s) and congregation will have to take seriously this commitment to the Lord on behalf of these children. It not only brings one to the place of accepting God's covenant privilege, but brings one to the place where he must accept God's covenant command to "direct his children to keep the way of the Lord...so that the Lord will bring about...what he promised."

Other Scripture supporting God's covenant promise and command for covenant children:

Deuteronomy 6:4-9. "Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and

with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates." The Lord clearly places the responsibility upon the parents to properly train their children. When parents have others help them in this God-given task, they must do it in such a way that God's truth will be given to these covenant children by people who agree with God's truth. The Lord's people got into trouble in the Old Testament when they forsook this responsibility. It is heartening to know that in the early years of Israel's history in Egypt, the people were not influenced or taught by the Egyptians. When they came into the land of Canaan they were instructed to drive out those who would influence them and their children in the wrong way. They were to instruct their children in the ways of Jehovah and not in the ways of the Canaanites. When the Lord's people began to lose that distinction, they were on their way down.

Psalm 78:1,4-7. "O my people, hear my teaching;...We will not hide them from their children; we will tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders he has done...which he commanded our forefathers to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and not forget his deeds but would keep his commands." The purpose of this Psalm is to "rehearse the early story of the nation that future generations might be warned against a repetition of past failures." The New Bible Commentary: Revised. Psalm 78. The Lord God continually kept before his people the need for them to properly teach the children and keep passing it on to future generations.

Psalm 103:17,18. "But from everlasting to everlasting the Lord's love is with those who fear him, and his righteousness with their children's children - with those who keep his covenant and remember to obey his precepts." Believers in the Lord who want to experience the Lord's love must be mindful of the need to keep the Lord's covenant in training covenant children.

God's covenant promise and God's covenant command are clear, not only for the Old Testament believer, but also for the New Testament believer. The believers who are in the PCA do have a glorious privilege: God's covenant promise. Other believers have it at their disposal, but many don't know it. What is the believer in God's covenant promise going to do with it? Will these accepters of God's promise then take the responsibility to obey the covenant command, to direct their children to know the truth of the Lord? I trust that more and more of God's covenant people will heed God's covenant command and take seriously the proper training of these covenant children. In our day and in the foreseeable future, how will it be possible for this covenant training to be carried out?

GOD-CENTERED SCHOOLING

The God-centered school (home, parochial or parent-controlled) is a most necessary means to train covenant children. Covenant children should be taught by Christian people. The secular school is for people who wish to leave God and his truth out. The weekday school is not the only place where a child receives training. There are three important places for training; the home, the church and the weekday school.

The covenant home has the most important role in the formative years in training children. Christian parents are to take the educating responsibility.

Deuteronomy 6:4-9. These verses were recorded earlier when we considered the covenant promise. These verses are most important to keep in mind when we consider the parental responsibility in the home. First of all, the parents must know the truth about the Lord and know him personally. They as believers are to know the essential nature of the Lord. This calls for constant study of God's Word. They must know him so that they themselves will surrender their lives to him. Secondly, the believing parents are to live out this truth. The living out of this truth is described as follows: you are to love the Lord your God with all of your heart, with all of your soul, and with all of your strength. The parents are going to have to read and study God's Word individually and as a couple. This will be no easy task in this day and age. It should be realized that it has never been easy for God's people. God constantly had to remind his people through his prophets, apostles and preachers and teachers to meditate on the Word of God.

The third thing spelled out for covenant parents is the need to impress these truths on your children. Talk about these truths when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on

the doorframes of your houses and on your gates. One cannot imagine what would happen if a covenant family did that today.

The greatest opportunity to train covenant children is with the parents. They are taught by the parents from birth through the formative years. They are with the parents for the whole day before weekday school starts. Even after the weekday school starts the home is still able to have a great influence upon the children. However, many serious problems arise that often make this home training not what it ought to be. Parents find their schedules to be too busy and therefore neglect spending the amount of time with the children that they should. Parents find themselves with so much on their minds that they are not willing to spend quality time with their children. Children are often allowed to spend their time with more exciting things such as television, friends, outside activities, music, or just being left to themselves. Very little training takes place in the home and little influence is exerted over the covenant children. Another problem that faces a covenant family is this: once a child becomes a student in the weekday school, the teacher often takes the place of authority in the life of the child, rather than the parent. Compounding this is the fact that the child's peers in the classroom have a great influence on the child. Then if the child is taught the wrong material, the parental influence is weakened even more. Still, covenant parents must work and pray with all their might to properly train that covenant child. It becomes a very important issue as to which weekday school is attended by the covenant child.

The covenant-believing and covenant-practicing PCA church is of utmost importance in the proper training of covenant children.

The church helps to train the parents to train their children. The study of the Word of God through what the preacher and teacher give to the parents is

helpful. Special classes are often provided for parents on Biblical parenting. Parents can help support other parents. Prayer can be offered by and for parents on behalf of their children. Godly people in the church can be good examples for the covenant parents.

The church supplements the training that the parents give through such ministries such as the Sunday School, preaching services, youth meetings, vacation Bible school and social activities.

As important as the church is in equipping the parents and supplementing the parents' training of the children, some real problems are still there in being able to properly train covenant children. There is the problem of the amount of time that a covenant child might spend at church. If he were faithful to every ministry of the church, he would still only be under that influence about five to six hours a week. That leaves one hundred and sixty hours under some other influence. Compounding that problem is the fact that most covenant children take only partial advantage of the amount of time that is available. Even then, few ministries are really effective in training the covenant child when he is at the church meetings. It is also sad to know that many families do not do much home training because they feel that the church is there to do the spiritual training of their children. The church is only to supplement the home training, but that is hard to get across to most families. Churches need to use every effort to make their ministries effective in training parents to train their covenant children, and they need to put forth every effort to make the supplemental training excellent for the covenant children who attend the church services.

The weekday school has a very vital place in the training of the covenant child. Most all PCA families give the weekday school outside the home the responsibility to train and educate their children. The teachers, the content of the teaching and the peer group in that weekday school have an awesome

influence on that child.

Let us consider first of the general situation in the secular school.

The teacher.

Non-Christian teachers, who probably hold the largest number of teaching positions, will not teach the truth of God's Word. They do not believe it themselves so they certainly would not teach it. They will automatically teach something else. Even though they may teach secular truth it would still be taught from the wrong perspective. They will teach with a religious view, but it will probably not be a Christian view.

The Christian teacher has great limitations in the secular classroom. For the most part the Christian teacher has been told by the government, the local school board or the principal not to present the truth as found in God's Word or to teach the Christian world and life view of subjects being taught. While there is misunderstanding of what the law says, most Christian teachers do not believe they have the freedom to teach the whole truth as though they were in a God-centered school. Therefore, the covenant child who may be sitting under the teaching of a Christian teacher, is still being robbed of what he should be getting. He is being deprived of the real world because God's truth is being compromised.

In the secular school almost every area of teaching is short-changed. The foundation for all truth, the Bible, is left out. (Some teachers may use it as "literature", but that is a sacreligious way to use God's holy Word.) Creation by God is for the most part ruled out and evolution is substituted either as a theory or as a fact. Mankind's true condition, sinful and in need of God's salvation, is not permitted. God's moral law is replaced with values clarification. God's control of history is replaced by man's control. Literature is evaluated by man's standards rather than being judged by God's standard. Proper student-teacher relationship as spelled out in the

Bible is replaced by merely human relationships. Proper student-student relationships are not dealt with from the viewpoint that God would have.

Secular schools are for secular people. The secular schools cannot teach Christianity. They will not teach from a Biblical world and life view. It is also certain that they will not be neutral.

God-centered schools are for covenant children. The covenant children can be taught the Word of God. They can be taught from the Biblical world and life view. They can be taught what the real world is.

The weekday school (God-centered or secular) is very important in the life of a child:

1. He will spend the most important part of his week there.
2. He spends his most concentrated time period there.
3. He spends thirty to forty hours a week there compared to three to six hours a week in the church environment.
4. He will usually consider the teacher to have greater authority and knowledge than his parents.
5. His peer group will often have far greater influence over him than family members and the church.
6. Most children make and keep their friends in their weekday school setting rather than in their neighborhood or church.
7. He will be confused if he receives contradictory information from home, church and school.
8. He will not be able to defend or promote his beliefs very effectively to an adult superior.
9. He is sent to school to be in the position of a learner.

A covenant believing parent should take great care as to which weekday school his children are sent.

God gives Christians his command for proper training of covenant children in Psalm 1.

Psalm 1 is the theme of the first forty Psalms, probably the theme of all the Psalms; and could be considered the theme for the whole Bible. Charles Spurgeon states, "This Psalm may be regarded as the Preface Psalm, having in it a notification of the contents of the entire book. It is the psalmist's desire to teach us the way to blessedness, and to warn us of the sure destruction of sinners. This, then, is the matter of the first Psalm, which may be looked upon, in some respects, as the text upon which the whole of the Psalms make up a divine sermon."

Psalm 1 is the pattern for God's stress on proper education. God created man in his own image so that man might glorify and enjoy him. Man is a fallen creature, but redeemed by the grace of God in Christ. Those who have been redeemed are instructed by God how to live. This Psalm sets forth for the believer the type of people that he should learn from and the book that is to be his source of meditation.

Psalm 1 tells us how a believer will find true satisfaction in this life and in the life to come. He will be blessed and will be like a tree planted by streams of water. Whatever he does will prosper. He will be able to stand in the day of judgment and will stand in the assembly of the righteous. He will have the Lord to watch over him all his days.

Psalm 1 should be applied to the teaching and training of covenant children by covenant parents. While many proponents of the God-centered school use Deuteronomy 6:4-9, I believe those verses should primarily be applied to the responsibility of the parents in the home. We do agree to a certain extent that the school teacher is "in loco parentis" and therefore Deuteronomy 6

does have an important bearing on the type of weekday school that a covenant parent sends his children to. However, I want to submit to you Psalm 1 as the strongest incentive from the Word of God as to why you and those to whom you minister should seek by all means available to send covenant children to God-centered day schools.

Psalm 1

"Blessed is the man

who does not walk in the counsel of the wicked
or stand in the way of sinners
or sit in the seat of mockers.

But his delight is in the law of the Lord,

and on his law he meditates day and night.

He is like a tree planted by streams of water,

which yields its fruit in season
and whose leaf does not wither.

Whatever he does prospers.

Not so the wicked!

They are like chaff
that the wind blows away.

Therefore the wicked will not stand in the judgment,

nor sinners in the assembly of the righteous.

For the Lord watches over the way of the righteous,

but the way of the wicked will perish."

I submit this: The child who becomes a student in a classroom should be compared to the man spoken of in verse 1. The word "man" is used in the generic sense and obviously includes men, women and children. I want us to look at the admonition from the Lord in these first four verses and see how important they are in the life of a student in the classroom. If a student is in a situation described in verse 1, he will not be blessed. If a student is in the situation described in verse 2 he will be blessed.

Let us look at verse 1 in this way:

THOSE WHO ARE NOT BLESSED:

The student who...

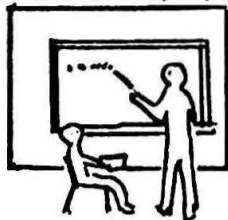
Walks in the counsel of the wicked
(tell me) (leaves God out)



Stands in the way of sinners
(show me) (practices sin)



Sits in the seat of the mocker
(indoctrinate me) (mocks God)



For the student to be under this kind of teacher:

1. The degree of intimacy progresses from walk to stand to sit.
2. The degree of content of knowledge increases from counsel to way to seat.

3. The degree of antagonism to God

THOSE WHO ARE BLESSED:

The student who...

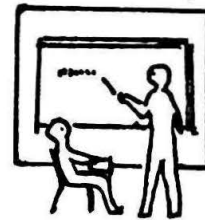
Walks in the counsel of the godly
(tell me) (godly person)



Stands in the way of the righteous
(show me) (proper model)



Sits in the seat of the God-glorifier
(indoctrinate me) (honors God)



For the student to be under this kind of teacher:

1. The degree of intimacy progresses from walk to stand to sit.
2. The degree of content of knowledge increases from counsel to way to seat.

3. The degree of honoring God

increases from wicked to sinner
to mock.

increases from being godly
to being righteous to glorifying God.

THE STUDENT WHO HAS A TEACHER WHO DOES
NOT KNOW GOD, WHO PRACTICES SIN AND
WHO MOCKS GOD, WILL NOT BE BLESSED.

THE STUDENT WHO HAS A TEACHER WHO
KNOWS GOD, WHO LIVES A RIGHTEOUS LIFE
AND WHO HONORS GOD, WILL BE BLESSED.

Blessed is the student who does not walk in the counsel of the wicked!

The student.

The student is in the place of the "man" in his relationship with others. Actually the student is in a much greater position of danger. The student is younger, less wise, easily swayed, eager to learn, and often desirous of having his sinful nature satisfied. It is very important for the student to have the right teacher. We will now look carefully at to see what this relationship of student and teacher is.

The student who walks in the counsel of the wicked.

The student who walks in the counsel of the wicked.

For a student to walk with someone is natural. To walk with his parents and brothers and sisters is great. To walk with a "wicked" or "ungodly" teacher is not so great. There is fellowship and exchange of ideas, but the relationship is still quite loose.

The student who walks in the counsel of the wicked:

The term "counsel" can be described as "tell me". As two people would be walking together they are naturally going to talk. It will not be the most intimate, but the conversation will leave some impression upon each. If the student walks and listens to the teacher, certain ideas, etc. will be picked up. The student will probably be more impressed with walking and talking with a teacher, maybe even more so than walking or talking with a parent. So often the parent may become commonplace to the child, but the teacher is "exciting". The student often will say "tell me, teacher". The younger the student is the more likely he is to want the teacher to "tell him".

Most parents want their child/student to listen to the teacher at all times and especially when the student gets into high school, because many students don't want to listen.

The student who walks in the counsel of the wicked:

The KJV uses the word "ungodly" rather than "wicked". What kind of a person is this? This is simply a person who leaves God out. He may be very religious, moral and humanitarian. This "wicked" person simply leaves God out of his life and out of this world. However, when the true and living God is left out, some other god has to come in. That other god may be a person, self, pleasure, money, fame or a false religious belief. No person is neutral! The question now before us is this; "What happens if this "ungodly" person is a teacher of the covenant child?" This teacher will be "telling" his ideas about life to that covenant student as they walk about during the day, in classroom activities and at ball games. Should a covenant child be subjected to that? At what age should a covenant child be subjected to that? One may well respond by saying, "Having my covenant child walk with a teacher like that will not have much influence on my child. It is not very intimate." The parent will have to ask about his own influence on his child when he walks with him. There is a great deal of influence in that relationship. It is not nearly as great as what we will see when we discuss the student sitting in the seat of indoctrination by the teacher, but it is important.

It is important here to discuss the influence that a godly teacher in the secular school might have on a student. It is certain that it is far better for a student to walk in the counsel of the godly than to walk in the counsel of the ungodly. But a question still remains, "In today's secular school, what kind of and how much godly influence is allowed in the casual 'tell me' situation?"

The student who stands in the way of sinners.

The student who stands in the way of sinners.

The degree of intimacy that a student will have with a teacher begins to increase. Instead of just walking with the teacher in a casual way, now the student is pictured as standing with the teacher. To stand with someone means that you want to get better acquainted by receiving information and giving out information. More time is involved. More of each other is taken for granted. The student is saying, "Let's discuss more in detail what you started out to 'tell me'. Why don't you show me how to do it?"

The student stands in the way of sinners.

The degree of content of knowledge now increases from "tell me" to "show me". The student will be shown the lifestyle of this ungodly person. The ungodly teacher will demonstrate his attitude toward student-parent relationships. The types of entertainment that a teacher indulges in will be discussed. The attitude toward that kind of lifestyle will be that of approval or disapproval. The student will see how the teacher acts in informal situations and will hear from others what kind of a lifestyle the teacher has.

The student stands in the way of sinners.

The person who leaves God out of his life quite often becomes an open, practicing sinner. He is already a sinner at heart. He may abstain from certain forms of sin, but would find himself very comfortable in practicing other sins. He finds meaning in life through sinful pleasure. He cannot be neutral on moral issues or religious issues. A Christian parent would be really upset if a practicing homosexual teacher were to be his child's teacher, and rightly so, but why should that one sin be singled out, with the covenant child still learning the other sinful ways of the ungodly teacher who practices his sinful life with little or no shame?

The student who stands in the way of the ungodly teacher who practices sin will not be blessed.

We must now ask the question, "What if my covenant child stands with a godly teacher who practices a righteous life in the secular school?" It is certainly far better to have your covenant child under a godly, righteous living Christian teacher in a secular school. However, the freedom that the Christian teacher has to demonstrate his Christian convictions is hampered by the present laws of the land. When sex education is presented to the sixth grade class, the Christian meaning of sex and the sex relationship cannot be presented. The teacher can look for ways to demonstrate the Christian life and pray that the covenant child will understand the source of that Christian teacher's lifestyle. How much better would it be for the covenant child to see and to hear the truth on right living from the Christian teacher who would have freedom to use the Word of God for the lifestyle that a covenant child should have.

It is also important to think of the covenant child standing in the way of a classroom of fellow students who for the most part are "practicing sinners". Who will influence whom? Yes, a covenant child should be a witness to his classmates. But if the covenant child isn't a believer yet, and even if he is, he still has his own sinful nature to cope with. Then he would have to appeal to the other unsaved students to be reconciled to God and to turn from their sins, but he has nothing in them to appeal to. Sad to say, the unsaved student has the sinful nature that still remains in the saved student to appeal to. Who will influence whom?

The student who sits in the seat of the mocker.

The student who sits in the seat of the mocker:

The degree of intimacy increases from walk to stand to sit. It is a very significant thing for one person to say to another, "Let us sit for a

while and talk". It is a serious matter when a covenant child takes a seat in the classroom. While a Christian parent would not want his covenant child to sit in a Sunday school class or a church pew where false doctrine is being taught or even if the main truth is not being taught, yet that parent is often unconcerned about the false teaching or lack of truth that is being presented in the weekday school. A child who sits (at least a parent hopes his child will sit when he is told to do so) in the classroom is going to spend time. Not only that, but the child who goes to the weekday school will spend a lot of time in that classroom. It is really the prime time of the day.

The student who sits in the seat of the mocker.

The degree of the content of knowledge that a child receives increases from counsel, to way, to seat. This is the place where the child says to the teacher, "Indoctrinate me". It is true in many cases that a student will not say that, but one of the reasons why the parent put the child in the classroom is to have him indoctrinated. It is of utmost importance for the covenant believing parent to have his covenant child in a school where the indoctrination received is consistent with the teaching in the home and church. It needs to be kept in mind that when a child enters the weekday classroom, for the most part, he believes that the teacher has more authority and knowledge than his parents and his pastor. It is vital for the parent to have the child in the "right seat".

Also, a parent soon finds that his child is more willing to accept the authority of his peers than that of the teacher and the parent. Blessed is the covenant child who does not sit in the seat of the fellow students who may mock God and his truth.

The student who sits in the seat of the mocker:

We now see that the degree of antagonism to God increases.

It is one thing for a teacher to be ungodly. It is even a greater threat to the student to have a teacher who practices sin. The depth of seriousness is to have a covenant child sit (whatever the age) in a classroom where the teacher is a mocker of God. This teacher may be very nice and be well educated. Many of them are, which makes it even more dangerous for the covenant child. When a teacher ignores or belittles the God of creation, the fall of man into sin, the justice and righteousness of God, the ten commandments, the virgin birth of Jesus Christ, salvation through Jesus Christ, Christian morality, God's control of history and all the other great truths that are found in the Word of God, he may be placed in the category of being a mocker. A child is not blessed who sits in the seat of the mocker.

Again we must consider the situation where a covenant child sits in the seat of the God-honoring teacher in the secular classroom. It is far better for a covenant child to be in this seat than in the seat of the teacher who is a mocker. The problem still remains in our present society in the secular classroom: the Christian teacher does not have the freedom to teach the whole truth of God as it relates to the subjects at hand. When science is discussed, the fact of creation must be left out in most secular schools. To a certain extent, God is being mocked when he is not given the credit for his work of creation. When literature is studied, if the author's view contradicts the Word of God, God's wisdom must give way to human wisdom because the Christian teacher cannot or will not present the whole truth. The covenant child needs to be taught by Christian teachers who have freedom to teach the whole truth.

The student who has to walk in the counsel of the wicked,
who has to stand in the way of sinners,
and who has to sit in the seat of the mockers,
will not be blessed.

The Lord tells us in his Word who will be blessed. Those who will be blessed by the Lord are those who walk in the counsel of the godly, stand in the way of the righteous and sit in the seat of the God-honoring one. This certainly speaks of the student in the weekday classroom. The above is expressed in different words in Psalm 1:2, "But his delight is in the law of the Lord, and on his law he meditates day and night." It takes the grace of God to cause a person to delight in the law of the Lord and to meditate on it day and night. In one way this could only be said of a Christian. What does it take from a human perspective for a person to be brought into this kind of a relationship? A person must be taught the Word of God. The Holy Spirit uses the Word of God to bring people to conversion. The Word of God is used to cause people to grow in their desire for that increased delight and meditation. What does this mean for the covenant child? Christian parents who believe and want to practice the covenant command will want to have their children in the classroom where they will be able to delight in the law of the Lord and to be able to meditate on it day and night. This for the most part cannot be done in the secular classroom. It must be the goal of the God-centered classroom. It can by God's grace be done in the God-centered school. The God-centered school has the freedom and responsibility to teach the student the truth from God's perspective. As that is done the student will be given the opportunity, and by God's grace will experience the reality of "delighting in the law of the Lord and meditating in it day and night" as he is taught in the God-centered day school as well as in the church and in the home.

The student is blessed who walks in the counsel of the godly.

The student is blessed who walks in the counsel of the godly.

The covenant child will have the opportunity to learn relationships in the daily walk with others. If he has godly parents and attends a godly church he should have a godly school.

The student is blessed who walks in the counsel of the godly.

The covenant child, in his formative years, needs to be associated with people who will "tell him" the truth in casual ways and in everyday situations, but especially when he walks with his teacher in the weekday school and with peers in the classroom.

The student is blessed who walks in the counsel of the godly.

To have godly parents and godly church associations is of great importance. It is of equal or of even greater importance to have godly teachers in the weekday school. Such a teacher will have the freedom to let it be known, not only in actions, but by spoken word, that he is a sinner saved by grace. He can joyfully proclaim that the Lord is his God.

The student is blessed who stands in the way of the righteous.

The covenant child is blessed who stands in the way of the righteous.

The degree of intimacy progresses from walk to stand. The student who is able to stand and talk with a godly teacher and his peers, who are for the most part under the same covenant promise and command, will be blessed.

The covenant child is blessed who stands in the way of the righteous.

The teacher is a very important role model. He is saying to the student, "I will show you how to live the Christian life". Most of us believe "actions speak louder than words". Students would rather see a sermon than hear one. In this day when there are so many poor role models for children and young people, it is of utmost importance for a covenant child to have proper role models in the home, the church and in the school.

Blessed is the one who sits in the seat of the God-glorifier.

Blessed is the covenant child who sits in the seat of the God-glorifier.

The degree of intimacy has increased from walk, to stand, to sit. When the child becomes a student, he sits. He may not like it, but for the most part he is stuck. He doesn't sit for only a minute, but he sits for about thirty-five hours each week. He is captivated, or at least is supposed to be. When he sits, he is in a position of submission to the teacher. When that teacher is a godly teacher who lives out the Christian life, a tremendous blessing is given to that child.

Blessed is the covenant child who sits in the seat of the God-glorifier.

That seat is the position of submission. The one who sits there says to the teacher, "Indoctrinate me". The student is there to study and to learn. The teacher is the authority. The teacher will command greater respect from the student than the parent commands from the child in many cases. The godly teacher who lives a godly life will have profound influence over that covenant child. That child can have the consistent influence from the home, the church and the school.

The child is blessed who sits in the seat of the God-glorifier.

This teacher will be one who knows the Lord and will desire to make him known. He will teach the child what the "real world" really is. He will be free and able to indoctrinate the covenant child with the same truths that the child has been receiving at home and at church. He will tell the child who God is and what God has done. He will be able to tell the child who man is and what his real needs are and that they can be fulfilled in the Lord. He can enrich the child's life to let him know that the Lord created all things and that they were created for his glory. The student can be taught a proper view of history, literature, art, athletics, morals, purpose and meaning in life.

All truth can be taught from God's perspective. When a child is taught all truth from the Christian world and life view, he will be much more in line with Psalm 1. His delight, outwardly at first and then prayerfully by God's grace inwardly, will be in the law of the Lord, and on his law he will meditate day and night. The home will be able to lead the child according to Deuteronomy 6:4-9 and the God-centered school can help fulfill Psalm 1 for the covenant child.

What will be the result for the covenant child?

The Lord's promise is very clear. That covenant child will be like a tree planted by streams of water. His source of spiritual enrichment will be provided in the home, in the church and in the weekday school through the Word of God as the Holy Spirit gives understanding and refreshment. That covenant child will yield his fruit in his season. The fruit of the Spirit can flow in and through him. His life will be one that glorifies God and that is enjoyable to him. When the hard times of life come, during his training and after his years of covenant training, "his leaf will not wither". He will have the spiritual stamina to withstand the things that would normally undo him. Then the Lord adds this, "What ever he does prospers". He will be given that which will enable him to glorify God and enjoy him forever.

Harry Van Dyken entitled a chapter in Viewpoint, "Covenantally Ours". He states that Covenantal education "honors the child for what he really is. It honors subject matter as God-given and informed. It honors the Bible as the only directive to understand God's creation and the relationships within it. It honors the teacher as the God-given, specially trained and qualified - a person thus fit to give the parents just the kind of help they need in their all-important task and responsibility. It honors the confession of believing parents as they speak this confession forth in the standards of the church of

Jesus Christ. It honors the Lord who has given this task and responsibility to parents and will ask an accounting of it. Parents, let us together insist that we have Christian education that will carefully aim to present our covenant children as equipped and qualified covenant-keepers in Christ, blessed by His Holy Spirit to our God for His use and to His glory."

Objections to God-centered schools and these objections answered.

I will present some of the objections that are presented by Christian people. These are some of the reasons why they will not have their children in God-centered schools or would not want to have other covenant children enrolled.

1. Christian children should stay in the secular school so that they can be a witness for Christ to their teacher and fellow students.

Answer: The concept of sending covenant children into the secular society to witness for the Lord is never found in the Bible. It was never practiced in the early history of the Christian church and was not even practiced in the early years after the founding of this country.

Covenant children are still being trained while in the home and in the school. They should not be expected to carry on a ministry of evangelism that the Bible does not give to them and one which their parents find very difficult to do in their places of work. Evangelism is a mature Christian's task. Some use the Scripture, "And a little child shall lead them", to show the effectiveness of children in witnessing. In its context that statement certainly does not deal with winning teachers and fellow students to Christ. For anyone to think that a student in high school and lower can ordinarily be an effective witness to a teacher must be forgetting the relationship of teacher to the student and the student to the teacher. The teacher is in the place of authority and in the position of greater knowledge. Most Christian

students will not be able to prevail if there is a confrontation. The covenant student is often weakened in his faith.

2. Objection: Christian children who are students should learn how to live in the "real world".

Answer: First of all the real world is what you have in the God-centered school. The God of creation, salvation, history, providence, science, morals and all of life is included in the total life of the student. In the secular school, for the most part, God and his role in education are left out. The children in the secular school are being educated in a false world.

Now if "real world" means living among sinful people, then that is somewhat different. The God-centered school still has the "real world" in that sense, but it is not as bad as the "real world" in the secular school. Covenant children are to be taught to live holy lives and when they reach maturity they can more easily cope with worse forms of evil. Christian parents often ask, "What went wrong with my children in school?" If they knew the "worldly" influence that students have to put up with, they might be glad that their children are not worse off. For some reason parents think that because they made it through the secular school, their children can too. Those parents need to find out the difference between the secular schools of their day and of the present day. Also, Christian parents should not just want their children to "get through", but to study and learn all of their subjects from the Christian viewpoint and grow in the knowledge and grace of our Lord Jesus Christ.

3. Objection: "My children will be misfits in the community if I don't go along with my neighbors. People will think we are acting as if we are better than the other people in the community".

Answer: First of all, as covenant parents, our first concern must be what

God thinks about us and whether or not we are keeping the covenant promise and command by bringing our children up in the fear of the Lord. Secondly, if we are willing to be "misfits" in the community by being a part of the PCA rather than one of the "mainline denominations", we should be willing to take a stand for the Lord for the spiritual welfare of our covenant children. Thirdly, we must realize that as God's covenant people we are not like the rest of the neighborhood people. We are not better, but we are more responsible in the sight of the Lord for our own spiritual welfare and especially for that of our covenant children.

4. Objection: "Why should I pay twice for the education of my children? The price is too high".

Answer: Yes, it is sad that we have to pay taxes for secular education and then turn around and pay high tuition. The first question that must be asked and answered is this, "What does God want me to do about the education of my covenant children?" (Tithing is expensive too, but it is commanded by the Lord.) For some Christian parents the cost is very high. The covenant church will have to find ways to provide for the support of the God-centered school just as the covenant church finds ways for the local church to be supported. Covenant parents may have to work toward providing for their grandchildren if their children are unable to provide the tuition. For many Christian families, it becomes a matter of priorities on spending the money that is available. It may not be possible for a covenant family to have everything that they want of the worldly goods that are available. They may have to sacrifice, or even sacrifice a lot, in order to give their covenant children a God-centered education. Some will have to sacrifice time by having God-centered education in the home. Another way to look at this is the wise investing of time. What things or persons are more important than covenant children? My wife and I put our two children through God-centered schools from kindergarten through

college. We had to consider it an investment rather than an optional expense. After those years we did not have an accumulation of worldly goods to point to, but we are thankful to the Lord for his evident grace in the lives of our two covenant children.

5. Objection: The God-centered schools give a poor-quality education.

Answer: That is sadly true in some cases. It is also sadly true in many secular schools. Then one has to weigh the facts in the light of God's Word. Is it more honoring to the Lord to have the covenant child trained in a God-centered school that is somewhat educationally weak, but gives to the child the truth of the real world as the Covenant God sees it, or is it more honoring to the Lord to have the child trained in the secular school which is educationally better, but leaves the Lord out? The Christian parent must be prepared to answer that question in the light of the Word of God and then to explain his reason in the presence of the Lord someday. The Christian parent can try another approach or two. One would be to get involved in that Christian school and make it better. Another would be to start a better God-centered school. Still another would be to do home schooling.

6. Objection: The God-centered school does not have all the programs and electives that the secular school has.

Answer: That may be the case, but does that warrant putting a covenant child into a secular school for the whole time in order to get some special things that the God-centered school doesn't have? A child doesn't have time to take everything in school anyway. He needs to have the proper covenant teaching and then he can continue to pick up other things on the side. A positive note on this: perhaps that parent can volunteer to teach or lead that class or program in the God-centered school, or even try to get someone else to teach or lead.

7. Objection: "Secular schools are not so bad; I got through all right."

Answer: Secular schools for the most part are a lot different today from what they were back when the parent went through. The question is not really, "they are not so bad", but this, "Is the school teaching what a child of the covenant should be taught?" Also, the parent may question what is meant by the statement, "I got through all right". That parent would have remained a Christian, but did he grow in the faith and did he learn from the Christian world and life viewpoint? What does God really want for his covenant children? Some people stay in the "liberal church", but is that really pleasing to the Lord and is it really helpful for the spiritual welfare of the Christian?

8. Objection: A parent may state that he thinks his child should go to school with the children in the neighborhood so he won't have to play alone.

Answer: If one used that argument then to be consistent he would have to attend the local community church, no matter what it taught, just so his children could be friends with the neighborhood children. If it is important to go to a Bible believing church, how much more important is it to attend a Bible believing day school. A parent can properly train his child to make friends in the neighborhood without sending him to the neighborhood school. A parent needs to help his child find the right friends anyway.

9. Objection: The God-centered school may not be accredited and the student could not get into the college of his choice.

Answer: The parent will have to weigh this in the light of God's Word. Is it more important to have that exact prestigious university, or is it more important to be pleasing to the Lord and to be accredited by God? Parents should also look into what the student has learned and what grades and test scores the student has and how far that will take him in attending the university that he knows the Lord wants him to attend. Usually a student with a good record will be accepted in a school of his choice.

10. Objection: A parent may believe that the home and church should do the religious training and the school should do the secular training.

Answer: It is true that the home and church should do the religious training. It is also true that the secular school is not neutral, it is secular, it is religious. If it doesn't teach truth from a Christian perspective, then it is teaching subjects from another viewpoint. It will have religious overtones, Christian or otherwise.

11. Objection: A parent may think that he can undo any secular or false religious teaching that the covenant child may have received from the secular school.

Answer: In order for a parent to do this, he would have to rehearse the whole day of the child, the material presented, the attitude of the teacher who made the presentation, the input from the other students, and then would have to teach the same material to the student from the Christian perspective. There is no possible way that could be done. The average parent spends so little time now with the child. There is no way that thirty more hours could be found to go over the content of the week. How many hours does a parent spend with his child during the week? Most parents find it hard to help a child with his homework, if he has any, let alone to learn what the child learned that day and then to reteach him.

12. Objection: Christian children who attend God-centered schools become elitist.

Answer: Sadly enough that is true in some cases. The parent will have to work with his covenant child on that constantly, because his sinful nature is still with him even if he is a Christian. The parent will have to constantly let the child know that it is a fulfillment of a covenant command of God to

have him in a God-centered school. He will have to tell the child that "to whom much is given, much will be required by the Lord". The covenant child will have to be warned of the sin of pride and the need for forgiveness. The God-centered school teacher will have to keep that before the student.

13. Objection: A parent may know of some covenant children who did not turn out very well spiritually or academically in a God-centered school.

Answer: The parent might wonder how the child would have turned out in a secular school if he turned out so badly in a Christian school. Even if a covenant child turns out badly, that doesn't mean that you should deliberately put him into a secular setting hoping that secular influence will help him. Also, that parent may want to do a study on what has happened to all the covenant children who went through secular schools and compare them with the covenant children who went through the God-centered schools. The parent will still have to face what the Scripture says about proper training of covenant children. Psalm 1, as expounded above, is still the norm for training covenant children.

Conclusion:

The Christian parent who accepts God's covenant promise for his child should also know that he must accept the other part of the covenant, to properly train that child of the covenant. In our present society, it is almost impossible for this to be done in the secular school system. The Christian parent must look for, pray for, work for a God-centered school and then place his covenant child in that school by whatever rightful means are at his disposal.

Consider this edited version of Psalm 1:

"Blessed is the covenant child

who walks in the counsel of the godly

and stands in the way of the righteous

and sits in the seat of the God-glorifier.

His delight is in the law of the Lord,

and on his law he meditates day and night.

He is like a tree planted by streams of water,

which yields its fruit in season and whose leaf does not wither.

Whatever he does prospers."

THE GOD-CENTERED SCHOOL FOR COVENANT CHILDREN IN THE PCA

The covenant believing pastor, and the covenant believing elders and the covenant believing parents have several options before them in placing their children in God-centered schools. There are three that I want to present.

Home School

Parent-controlled or independent board-controlled school

Church-controlled school.

The home school.

In the home school the parents do the weekday teaching in the home setting. Instead of sending the child out to be taught by someone else, the child is taught at home all of the subjects that are needed.

This obviously takes real commitment. It is best if it is Biblical commitment, wanting to obey the Lord and do the right thing for the covenant child. Deuteronomy 6:4-9 would be the strongest reason for this type of teaching. Psalm 1 is just as true for the training of the child at home.

The educational level of the parent is also an important factor. It is important for the welfare of the child and it is important because a parent has to deal with state laws.

A parent will also have to decide how many years he will do home schooling and then know ahead of time as much as possible which school outside the home will be asked to pick up the responsibility. I would strongly suggest that a parent who does home schooling tie in with a local Christian day school at the beginning. This will give some guidance for the parent. It will enable the parent to get help in testing and whatever will be needed for future

enrollment. It will also enable the child to be given time with other covenant children in the school setting. Extracurricular activities can be taken advantage of when the home school ties in with an existing day school.

Another form of home schooling would have two or more families agree together to teach their covenant children. The parents could divide the teaching responsibilities according to the best gifts and abilities that each parent has. It makes it possible for the parent not to be tied down for the total teaching time.

Books available to help the parent in home schooling:

Home Grown Kids

"A practical Handbook for Teaching Your Children at Home"
by Raymond and Dorothy Moore
Hewitt Research Foundation, Washougal, WA 98671
Word Books, Publisher, Waco, TX 76796

Contents:

- Foreword by Dr. James Dobson
- A Note from the Authors
- Part one. The Family or the state?
 - Chapter 1. The Hand That Rocks the Cradle...
 - Chapter 2. Parents in Charge
- Part two. Steps in Parenthood
 - Chapter 3. Setting the Stage for Birth
 - Chapter 4. Getting a Good Start: The Newborn
 - Chapter 5. The Crucial First Year
 - Chapter 6. The Winsome Ones and the Terrible Twos
 - Chapter 7. The Exploring Threes and Fours
 - Chapter 8. The Creative Fives and Sixes
 - Chapter 9. The Reasoning Sevens, Eights and Nines
- Part three. Problems and Policies
 - Chapter 10. Parents and School Laws
 - Appendix 1. Sources of School Materials
 - Appendix 2. Good Books for You and Your Children
 - References and Resources

Home Spun Schools

"Teaching Children at Home - What Parents Are Doing and How They Are Doing It"
by Raymond and Dorothy Moore
Hewitt Research Foundation, Berrien Springs, MI 49103 (1982)
Word Books, Waco Texas

Content:

- Home-Spun Schools
- The Nurse and the PR Man, with Marge Schaefer
- The Schoolmarm and the New York Banker, with Meg Johnson
- The Builder and the Homemaker, with Pat Graybill

The Hotel Keepers, with Dixie Rice
The Army Wife and the Intelligence Officer, with B. Gerbozy
The Teacher and the Carpenter, with Ruth Nobel
The Oil Man and the Housewife, with Marie Gray
The Dentist and the Nurse, with Rosemary Sprague
The Teacher and the Dairy Man, with Lenora Blank
The Florida Revelation, with Donna Brinkle
We Single Girls: P. Blankenship, B. Franz, J. Waddell
How to Deal with the Law

Appendix A: Home-school Resources
Appendix B: Michigan v. O'Guin
Appendix C: California v. Williams
Appendix D: Nebraska v. Rice
Appendix E: Michigan v. Wenberg
Appendix F: Georgia v. Blankenship
Appendix G: Civil Rights

"Home-Spun Schools presents a concept whose time has come, and, as in the past, Raymond and Dorothy Moore find themselves at the forefront of this national movement. I recommend this book to every parent who is interested in the education of children." Dr. James Dobson

Home Style Teaching

"A Handbook for Parents and Teachers"

by Raymond and Dorothy Moore

Raymond S. Moore, Box 9, Washougal, WA 98671 (1984)

Word Books, Publisher, Waco, TX 76796

Contents: Foreword by Robert Strom, Ph.D.

Introduction: Why this Book was Written for Both
Parents and Teachers

- I. Becoming a Good Teacher
 1. Some TLC Hints for a new Teacher
 2. How You Develop Confidence as a Great Teacher
 3. How to Start Home Schooling, Whether or Not
Your Child Is Already in School
 4. Organizing and Stretching Your Time
 5. How to Go About Teaching At Home
- II. Some Teaching Secrets Not Commonly Practiced
 6. Using Older or Stronger Students to Teach...
 7. Making the Teaching of Reading Easy
 8. Teaching Children to Think and Write
Creatively
 9. Using Illustrations That Fascinate Minds and
Hearts
 10. Getting the Most From Test-Taking and Making.
 11. How, When and Where for Your Child to Study
 12. Remotivating a Burned-out Child
 13. Homework That Really Counts
- III. Background For Great Teaching
 14. What We Mean by "Curriculum"
 15. The Psychologists Call It "Cognition" - But
They Really Mean Consistent Reasoning
 16. How Children Develop
 17. Readiness and the Truth about "Super Baby"
- IV. Some Things to Make Life Easier

18. Your Child's Best Socializer
19. A Place for Grandparents, Too
- V. Professional Relationships
20. Satellites: Home and School Working Together
21. Making the Transition From Home School to Regular School or Formal Study
22. How Far Shall We Submit to State Control?
23. Home Schools and the Law

Other books by Raymond and Dorothy Moore:

Better Late Than Early

School Can Wait

Moore-McGuffey Reader Series

Winston Grammar Program

Math-It

Available: Hewitt Research Foundation, Box 9, Washougal, WA 98671

Other sources for home schooling:

Advanced Training Institute of America

by Bill Gothard

Box One, Oak Brook, IL 60521

Developing an Effective Home School

by Philip J. Meyers

Park Springs Bible Church

3500 Poly Webb Rd., Arlington, TX 76017

Sources to contact for teaching material:

AMERICAN CHRISTIAN ACADEMY

P.O. Box 1162, Lewisville, TX 75067

BASIC HOME STUDY

2600 Ace Lane, Lewisville, TX 75067

CHRISTIAN FAMILY RENEWAL HOME EDUCATION

Box 73, Clovis, CA 93613

CHRISTIAN LIBERTY ACADEMY

203 E. Camp McDonald Rd., Prospect Heights, IL 60070

FAITH ACADEMY, INC.

Rt #2 Box 84, Shell Lake, WI 54871

PIONEER SCHOOLS

Box 274 Sheridan, OR 97378

QUEST ACADEMY

515 South 48th St, Suite 106, Tempe, AZ 85282

SUMMITT CHRISTIAN ACADEMY
13789 Noel Rd, Suite 123, Dallas, Tx 75240

WEIMAR CHILD DEVELOPMENT CENTER
Box A, Weimar, CA 95736

Personal testimony of Mrs. Lucy Milojevich, wife of OPC pastor in Grants Pass, Oreg., is given in New Horizons, Vol. 6, No. 1, Jan. '85. on "My Personal Experience With Home Schooling".

Helpful book for education of the child in any school:

For the Children's Sake

"Foundations of Education for Home and School"
by Susan Schaeffer MacCauley
Crossway Books, Westchester, IL 60153 (1984)

"For the Children's Sake is a book about what education can be for your child, in your home, and in your school. It is based first on a Christian understanding of what it means to be human - to be a child, a parent, a teacher- and on the Christian meaning of life. At the same it is deeply

The home school is an important means for covenant parents to fulfill their covenant commands in training their covenant children.

The Parent-Controlled or Independent Board-Controlled School

Individuals or parents form a corporation to establish a God-centered school.

Any small group of Christians committed to taking God's covenant command seriously can do this by the grace of God. It usually takes a leader in a local church or the community to catch the vision from the Word of God and then pray and work so that others will see it and join together to form a God-centered school.

Wisdom will be needed concerning who should be put on the board. Wisdom will be needed to know what the doctrinal base should be. A board-controlled or parent-controlled school may need to have a wider range of doctrinal views than what a local PCA church may have.

Organizations that can give valuable assistance in starting
a God-centered day school:

ASSOCIATION OF CHRISTIAN SCHOOLS INTERNATIONAL
P. O. Box 4097
Whittier, California 90607

"The Association of Christian Schools International is a service organization serving Christian schools across the United States and around the world. Each member school or college retains its individual distinctives and operating independence. Participation in any or all of the services of ACSI is voluntary. ACSI is a full-service association designed to be a meaningful aid to the schools' educational ministry." International Membership Directory.

There are presently 2500 schools in the ASCI membership. The student enrollment is 416,000.

The Association of Christian Schools International has a Manual of Administration For New and Young Christian Schools. This would be an excellent resource for starting a God-centered school. Following is a list of chapter

headings: The Purpose of Christian Education
Beginning Steps for Starting a New Christian School
Legal Procedures for Christian Schools
Organizing the School Board
Checklist for the Board
Checklist for the Principal
The Principal's Proper Image
Professional Standards for the Faculty
Recruiting and Screening Teacher Applicants
Christian Schools and Standardized Testing
Sources and Lists of Tests
Parent-Teacher Fellowship
School Accreditation
Curriculum Goals
A Note Regarding Textbook Surveys
Planning Your Bible Curriculum
Finances and Suggestions for Purchasing
Promotion and Publicity
School Forms, Files and Records
Sample Forms
Publishers and Professional Organizations

People associated with ACSI have written other books that would be of great help in starting and operating God-centered schools.

The Christian School: Why It Is Right For Your Child:
by Paul Kienel

The book will challenge parents to seek out the advantages of Christian school education.

The pastor or session that is serious about starting a God-centered school should consider giving one of these books to every family that is a prospect.

To Christian School Parents
by Roy W. Lowrie, Jr.

The book will help parents clearly understand the responsibility the Christian school undertakes in educating their children.

Insights For the Christian School Board Members
by Roy Lowrie, Jr. President, ACSI

Contents:

The Purpose, Philosophy, and Objectives of the Christian School
Choosing the Administrator
Evaluating the Administrator
What it Takes for Excellence in the School
Grieving the Spirit of God in the School
The Pastor and the School
The Board's Role in Reducing Stress on the Administration
Prepare to Prove These Statements Should Court Become Necessary
Danger Signals for the Board and Administration
Concluding Scriptures

This helpful book is for individual study followed by interaction by the entire Board and administration of the school.

Two other professional organizations:

AMERICAN ASSOCIATION OF CHRISTIAN SCHOOLS
6601 N.W. 167th Ave. Miami, FL 33193

SOUTHERN BAPTIST CHRISTIAN SCHOOL ASSOCIATION
Nashville, TN

CHRISTIAN SCHOOLS INTERNATIONAL
3350 East Paris Ave. S.E
Grand Rapids, MI 49508

CSI has 368 elementary and secondary schools with a total pupil population of 71,235, of which 107 schools are in Canada. Its purpose is spelled out in these phrases:

- aiding the cause of Christian normal training;
- encouraging the publication of literature of a pedagogical nature;
- raising the standard of education;
- improving the economic position of the teacher;
- aiding one another as schools when necessary;
- and supervising the individual school.

A Planning Kit has been devised and can be obtained at the Grand Rapids office address.

CSI has an extensive list of publications. "Each CSI publication presents opportunities to aid development for service in community - personalized education. But for service to be meaningful, it must be in response to God's revelation. That revelation is of prime importance - the beginning of all study. In designing CSI texts, we recognize God's sovereignty over all - 'So that all creation proclaims its Creator'. CSI texts as a whole help students interpret God's revelation as the source of all truth." Christian Home and School, Volume 60, March 1982, Number 3, page 14.

A CSI Publications Catalog is available at the Grand Rapids address.

CSI can provide: Christian curriculum materials
 Christian Home and School magazine
 Employee benefit plans
 Representation at all government levels

Help in beginning a school
Promotional materials
Film libraries
Testing service
Research studies, Handbooks
Worshops, Consultants
School evaluation.

God-centered schools that are board or parent-controlled that are successfully carrying on this ministry:

Delaware County Christian School
Kenneth Tanis, Headmaster
Malin Rd, Newtown Square , PA 19073
Founded: 1950 Enrollment: 448

Westminster Christian School
Jim Marshall, Headmaster
10900 Ladue Rd. St. Louis MO 63141
Enrollment: 350 7th-12th

The Covenant School
Stephen C. Yowell, Headmaster
P. O. Box 5469 Charlottesville, Virginia 22905
Founded: 1985 Enrollment: 70 students in K-5 - 6th grade.

Many more could be listed. For a fuller listing of such schools, the ACSI and CSI directories can be obtained. Sufficient information is available in the directory to see if there is a similar situation which can help in starting a new school in a desired area.

Church-controlled schools should be considered.

Many local churches have taken the covenant promise and covenant command seriously and have started church-controlled schools. Sometimes it has been done by a local church itself. Other times several sister churches in a local area have worked together to start a God-centered school.

It is possible for the Session to operate the school directly or to appoint a school board to carry out the policies laid down by the Session in conformity with the doctrine and government of the church.

The material covered under board-controlled schools above will be of use for the church-controlled school. ACSI and CSI material can be of great help in starting a school which will be under church control.

BECAUSE THE PCA PASTORS, ELDERS AND PRESUMABLY MOST OF THE PCA MEMBERSHIP BELIEVE IN THE LORD'S COVENANT PROMISE, EVERY EFFORT MUST BE MADE TO EITHER HAVE A GOD-CENTERED CHURCH-CONTROLLED OR BOARD-CONTROLLED SCHOOL, OR ENCOURAGE HOME SCHOOLING IN ORDER TO HELP PARENTS FULLFILL THEIR COVENANT RESPONSIBILITY TO PROPERLY TRAIN THEIR CHILDREN.

In order to encourage pastors, elders and parents to fulfill their covenant responsibilities through the God-centered day school, a list of some PCA churches who now have church-controlled day schools is included. These organizations can be contacted for help in starting a school in a similar situation.

TAKE SERIOUSLY THE COVENANT PROMISE AND COVENANT COMMAND

Pastors, elders and church members in the Presbyterian Church in America need to take seriously the covenant promise of the Lord and the covenant command.

God's people in the Old Testament experienced the blessing of obeying God's covenant and also experienced the suffering for disobeying that covenant command. They failed to properly train their covenant children and as a result future generations turned away from the Lord.

God's people in the New Testament era who believe in covenant theology and mark their children out with the sign of baptism must not neglect their covenant responsibilities to properly train their children.

God's people in the PCA have seen the need to separate from the Presbyterian Church US or USA because of false teaching in those churches. New churches that have been started by the PCA are started so that God's truth can be maintained and promoted. How much more should God's covenant people in the PCA separate from the lack of Christian teaching, from the teaching of secular humanism and the practice of ungodly lifestyles in the secular school system. The God-centered school is the answer to that crying need for our covenant children.

God's people in the PCA have been willing to suffer financial loss and public embarrassment in forming a "separatist" denomination. How much more should the PCA pastors, elders, and parents be willing to bear the financial responsibility for God-centered education and be willing to suffer public embarrassment if need be in sending their children to God-centered schools. PCA people who are committed to truth's being taught and lived in their homes and in their churches should strongly cry out for the truth to be taught and lived according to Psalm 1 in the most vital area of day school education. Not

only the present, but the eternal welfare of the covenant child is at stake. The honor of our covenant God is also at stake, The God-centered school is most necessary for the proper training of covenant children.

"Few if any tasks performed by the church are wont to bear such rich fruitage as the instruction of its covenant youth. That is accounted for by at least two reasons, a natural one and a supernatural. The natural reason is that this instruction concerns human beings at their most impressionable age. It is much easier to bend a young tree than an old one, and as a young tree is bent so it will continue to grow. The supernatural reason is that the faithful covenant God is sure to bless richly the church which diligently performs its covenant obligation with reference to the children of the covenant." The Glorious Body of Christ, R. B. Kuiper, "Teacher of Covenant Youth", page 220.

CHURCH-CONTROLLED SCHOOLS
controlled by
churches in the
PRESBYTERIAN CHURCH IN AMERICA

Those who are interested in starting a church-controlled school are encouraged to review the following schools listed in order to learn of similar situations so that contact can be made with the school(s) to help in starting a new school.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Bay Street Pres.
Woodland Pres.

Name of pastor: John Ragland
David Jussely

Name of School: Presbyterian Christian

Name of principal: Scott Griffith

Address: 3901 Lincoln Rd
Hattiesburg, MS 39401

Date school was started: 1976

Why school was started:

To offer Christian education to interested parents.

Person(s) most responsible for starting school: Ed Jussely

How school was started:

As a parochial school by Bay St. Presbyterian Church.

Curriculum used: A variety of materials.

Grade levels: K - 8th Number of students: 236 Structure of teaching: self-cont

Size of city: 45,000 Climate for Christian School: Not good.

Percentage of response in church: High. Open to helping others start school: yes

Person to be contacted for information on starting a school: Scott Griffith

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Bible Presbyterian

Name of pastor: Kent Seldal

Name of School: Cono Christian

Name of principal: David Dupee

Address: Rt. 1 Walker, IA 52352

Date school was started: 1951

Why school was started: The Session saw the need. The Session believed starting a school was an act of obedience to God. They believed God commands that children be taught in a Christian environment and from a Christian perspective.

Person(s) most responsible for starting school: Max Belz and LeRoy Gardner

How school was started: By a decision of the local session, with one teacher and seven students. It was started as a day school.

Curriculum used: Mixed, including some secular and some Christian textbooks.

Grade levels: K - 12. Number of students: 63 Structure of teaching: self-cont.

Size of city: 700 Climate for Christian School: Substantial apathy.

Percentage of response in church: 100% Open to helping others start school: yes

Person to be contacted for information on starting a school: David Dupee

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Calvary Pres.

Name of pastor: Kenneth Orr

Name of School: Calvary Christian

Name of principal: David Ahrenholz

Address: 610 N. Glendale Ave.
Glendale, CA 91206

Date school was started: 1978

Why school was started:

- as a ministry to covenant families in our church
- as a ministry to covenant families in our community.

Person(s) most responsible for starting school:

Elders: Bob Lemen, Earl Ross, Rudolf Schroeter

How school was started:

By the Session of the church.

Curriculum used:

Grade levels: K - 6. Number of students: 171 Structure of teaching: self-cont.

Size of city: 150,000 Climate for Christian School: Positive

Percentage of response in ch.: excl. Open to helping others start school: yes

Person to be contacted for information on starting a school: Ken Orr or
David Ahrenholz

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Church Creek Ref. Pres.

Name of pastor: Gerald Malkus

Name of School: The Charleston Christian

Name of principal: Phillip Weston

Address: 2234 Plainview Rd
Charleston, SC 24407

Date school was started: 1981

Why school was started:

To provide an education for our children which is centered in God, his word and his covenant. To assist specifically Christian parents in fulfilling their mandate to educate their offspring in a godly way.

Person(s) most responsible for starting school: Robert Needham, Gerald Malkus,
and elder Dean Ezell

How school was started: Concerned parents, in contact and under direction of church session, formed a preliminary board to plan philosophy, constitution, basic policies before school began. (A 16-month process.)

Curriculum used:

Grade levels: K -8th. Number of students: 71 Structure of teaching: self-cont.
combined.

Size of city: 200,000 Climate for Christian School: Many "church" schools
Few Christian schools (5)

Percentage of response in church: Open to helping others start school: yes

Person to be contacted for information on starting a school: Bruce Brasnell, pres.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Coral Ridge Pres. Name of pastor: D. James Kennedy

Name of School: Westminster Academy Name of principal: Ken Wackes

Address: 5620 NE 22nd Ave Date school was started: 1971
Ft. Lauderdale, FL 33308

Why school was started: A conviction on part of senior minister and a number of families. It was not an overwhelming conviction on part of elders. In fact, some opposed the school, thinking it a retreatist movement. It was an attempt to avoid the excesses of "Christian liberties" advocated in an existing school and to establish a school under the control of the session for the benefit of the church's covenant children.

Person(s) most responsible for starting school:

Pastor of church, members of the Board, headmaster.

How school was started:

School board was organized, headmaster hired, then came advertising, faculty hiring, etc.

Curriculum used: eclectic

Grade levels: K - 12th. Number of students: 866 Structure of teaching: self-cont.

Size of city: 1 1/2 M. Climate for Christian School: evengelical community large.

Percentage of response in church: Open to helping others start school: yes

70% of children from church in sch. Have already assisted 8 schools.

Person to be contacted for information on starting a school: Ken Wackes

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Covenant Presbyterian Name of pastor: Rodney Stortz

Name of School: Covenant Christian Name of principal: David Kinsey

Address: 2143 Ballas Rd Date school was started: 1972
St. Louis, MO 63131

Why school was started:

The dedication of the small group of parents to Christian education.

Person(s) most responsible for starting school:

George Knight, George Peters, Lillias Churchill

How school was started:

Several parents wanted to form a school which would meet in Glen Ridge Pres. It began with 1 teacher and 6 students. The second year they had 2 teachers and 14 students.

Curriculum used: A-Beka (science and language), McMillan (social studies) Heath (math), Bible (Life Way)

Grade levels: K-6th Number of students: 108 Structure of teaching: self-cont.

Size of city: 1.4 M. Climate for Christian School: good

Percentage of response in church: 26% Open to helping others start school:

Person to be contacted for information on starting a school:

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: X Church-controlled. ___ parent-controlled. ___ board-controlled.

Name of Church: Faith Presbyterian Name of pastor: David Bryson

Name of School: Faith Christian Name of principal:

Address: 4100 Ronnaki Rd Date school was started: 1978
Anniston, AL 36201

Why school was started:

Public schools have been infiltrated with a philosophy of secular humanism which creates a different faith than Christianity and that joins that new faith to a godless approach to the academics.

Person(s) most responsible for starting school:

Roy Flannagan, Jr., Leon Webb, Walter Foster, Boyce Callahan

How school was started:

Through the efforts of a group of concerned men. They were concerned about the spiritual and academic standards of the public and private schools in Calhoun County.

Curriculum used:

A-Beka, Open Court, and Heath

Grade levels: K-8th. Number of students: 130 Structure of teaching: self-cont.

Size of city: 35,000 Climate for Christian School: apathetic

Percentage of response in church: 75% Open to helping others start school: yes

Person to be contacted for information on starting a school: David Bryson

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: X Church-controlled. ___ parent-controlled. ___ board-controlled.

Name of Church: Faith Presbyterian Name of pastor: Wayne Herring

Name of School: Faith Presbyterian Kind. Name of principal: Harriet Proffitt

Address: Brookhaven, MS Date school was started: 1981

Why school was started:

To be an arm of the church in Christian education and outreach in the community.

Person(s) most responsible for starting school:

Former pastor, Shelton Sanford, Harriet Proffitt

How school was started:

Outreach of CE committee of Session of the church.

Curriculum used: Beka

Grade levels: K-4,5. Number of students: 60 Structure of teaching: self-cont.

Size of city: 15,000 Climate for Christian School: not good - excellent public sch.

Percentage response of people in our church? 25 %

Person to be contacted for information on starting a school:

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: First Presbyterian

Name of pastor: Thomas Kay, Jr

Name of School: Presbyterian Day

Name of principal: Mrs. Ruby Jones

Address: 900 W. Second
Clarksdale, MS 38614

Date school was started: 1970

Why school was started:

To provide quality education.

Person(s) most responsible for starting school:

Dr. Norman Harper

How school was started:

Curriculum used:

Grade levels: K - 6th. Number of students: 145 Structure of teaching: self-cont.

Size of city: 22,000 Climate for Christian School:

Percentage of response in church: Open to helping others start school: yes.

Person to be contacted for information on starting a school:

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: First Presbyterian

Name of pastor: Ross Bair

Name of School: Coral Springs Christian

Name of principal: Richard Snyder

Address: 2251 Riverside Dr
Coral Springs, FL 33065

Date school was started: 1971

Why school was started: To meet the expressed needs of Christian mothers for a pre-school program for their children. Since that early beginning the school has grown to 780 students.

Person(s) most responsible for starting school:

Ladies in the church at that time.

How school was started: Three young mothers came to the pastor and asked for help for training their children. Since they were all trained teachers, they were appointed as a committee to study and recommend to the session how a class could be started.

Curriculum used:

Grade levels: 3's, 4's Number of students: 780 Structure of teaching: self-cont.
K5 - 8th.

Size of city: 65,000 Climate for Christian School: People are looking for standards.

Percentage of response in church: Open to helping others start school: yes
Less than 20%.

Person to be contacted for information on starting a school: Ross Bair

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: First Presbyterian Name of pastor: Dr. R. L. Summers

Name of School: Presbyterian Weekday Name of principal: R. L. Summers

Address: P.O. Box 1362
Gulfport, MS 39502

Date school was started: 1951

Why school was started:

The need was felt for a Christian kindergarten.

Person(s) most responsible for starting school:

R. L. Summers, pastor

How school was started:

Parents approached the pastor asking for a Christian kindergarten.

Curriculum used:

Grade levels: Number of students: Structure of teaching:

Size of city: 40,000 Climate for Christian School: several private schools

Percentage of response in church: Open to helping others start school: yes
Most all have used the Kindergarten.

Person to be contacted for information on starting a school: R. L. Summers

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: First Presbyterian Name of pastor: Jim Baird

Name of School: First Pres. Day Sch. Name of principal: Joe Trelord

Address: 1390 North State St
Jackson, MS 39202

Date school was started: 1970

Why school was started:

To provide a Christian education.

Person(s) most responsible for starting school:

Session, deacons, and parents

How school was started:

By the session of the church.

Curriculum used: from 15 different publishers.

Grade levels: K4 - 9th. Number of students: 650 Structure of teaching: self-cont.

Size of city: 150,000. Climate for Christian School: good.

Percentage of response in church: Open to helping others start school: yes

Person to be contacted for information on starting a school: Joe Treload

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Immanuel Presbyterian Name of pastor:

Name of School: Covenant Christian Name of principal: Tom Sidebotham

Address: 4800 Howell Branch Rd Date school was started: 1971
Goldenrod, FL 32733

Why school was started:

Dissatisfaction with alternatives, secular and Christian. A quality Christian education for covenant children is the objective.

Person(s) most responsible for starting school:

Pastor, Session, concerned parents

How school was started:

By concerned families of Immanuel Church.

Curriculum used: A-Beka for K through 5th, middle school mostly Christian

Grade levels: K4 - 8th. Number of students: 175 Structure of teaching: self-cont.

Size of city: 1/2 M. Climate for Christian School: Very few state controls.
Many schools. Lots of competition.

Percentage of response in church: good. Open to helping others start school: yes

Person to be contacted for information on starting a school: Tom Sidebotham

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Mitchell Rd. Presb. Name of pastor: Henry Hope
Earl Eckerson

Name of School: Mitchell Rd. Christ. Ac. Name of principal: John Owen

Address: 207 Mitchell Rd Date school was started: 1973
Greenville, SC 29615

Why school was started:

The school was primarily started to help Christian parents of Mit. Rd. Pres. church fulfill their covenant responsibilities to their children.

Person(s) most responsible for starting school:

Tom Cross, Earl McAlister

How school was started:

The school was started through the vision and support of the session and the people.

Curriculum used: A variety.

Grade levels: K4 - 8th Number of students: 248 Structure of teaching: self-cont.

Size of city: 250,000 Climate for Christian School: excellent

Percentage of response in church: 60% Open to helping others start school: yes

Person to be contacted for information on starting a school: John Owen

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Perimeter Presbyterian Name of pastor: Randy Pope

Name of School: Perimeter Christian Name of principal: Jan Powell

Address: 5701 Spalding Dr Date school was started: 1983
Norcross, GA 30092

Why school was started:

To provide Christian schooling for our covenant children.

Person(s) most responsible for starting school:

Randy and Carol Pope, David Kinsey

How school was started:

After putting together information, philosophy, and working on school details for several years, our school ministry team started with one first grade with seven students.

Curriculum used: A-Beka, Bob Jones University

Grade levels: 1st-3rd Number of students: 24 Structure of teaching:
4th for '86-'87

Size of city: In Norcross, draw from Atlanta. Climate for Christian School: good

Percentage of response in church: good. Open to helping others start school: yes

Person to be contacted for information on starting a school: Jan Powell

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Seminole Presbyterian Name of pastor: John Buswell

Name of School: Seminole Presbyterian Name of principal: Jeanette Hood

Address: 6101 N Habana Av. Date school was started: 1965
Tampa, FL 33614

Why school was started:

To meet the need for excellence in grade school education in Christian context.

Person(s) most responsible for starting school:

Pastor and elders.

How school was started:

Pastor with laymen.

Curriculum used:

Grade levels: K4 - 9th. Number of students: 645 Structure of teaching: self-cont.

Size of city: 1 M Climate for Christian School: Much conflict with non-Christian values.

Percentage of response in church: 50% Open to helping others start school: yes

Person to be contacted for information on starting a school: pastor

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Shannon Forest Pres. Name of pastor:

Name of School: Shannon Forest Christian Name of principal: George Hopson

Address: 829 Garlington Rd Date school was started: 1968
Greenville, SC 29615

Why school was started:

To provide proper Christian training for covenant children in the church and in and Christian families in the area.

Person(s) most responsible for starting school:

Al Lutz, Charles Cox, Lanny Moore, John Griffin, Sr., J. P. Jackson.

How school was started:

Congregation was taught the Biblical basis for the school. The Session appointed a board from the church membership. The school board hired teachers, etc.

It started with K4 and K5 and then added grades 1-6 in 1970 and then a grade each year after that.

Curriculum used: Our curriculum is developed and revised by our staff using many helps from public school textbooks and Christian books

Grade levels: K4 - 12th. Number of students: 375 Structure of teaching: self-cont.

Size of city: 250,000 Climate for Christian School: good.

Percentage of response in church: good. Open to helping others start school: yes

Person to be contacted for information on starting a school: George Hopson

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Spring-Cypress Name of pastor: Kent Hinkson

Name of School: to be announced Name of principal: to be announced

Address: 6000 Spring-Cypress Rd Date school was started: Fall '87
Spring, TX 77379

Why school was started:

To develop covenantal thinking in all of life. This will not occur only through the church and the home.

Person(s) most responsible for starting school:

Pastor, Mark Stuart, John Nixdorf

How school was started:

C.E. Committee of church has a sub-committee for a Christian Day School.

Curriculum used: Planning to use CSI.

Grade levels: Number of students: Structure of teaching:

Size of city: 3-4 M. Climate for Christian School: Weak felt need due to good public schools. Lack of reformed thinking.

Percentage of response in church: Open to helping others start school: yes

Person to be contacted for information on starting a school: Pastor or Mark Stuart

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Trinity Presbyterian

Name of pastor: Tom Barnes

Name of School: Trinity Christian

Name of principal: Tom Barnes

Harris Langford - '86-'87

Address: 1010 India Rd
Opelika, AL 36801

Date school was started: 1978

Why school was started:

There was no Christian education (much less Reformed perspective) in our area. Scripture required it.

Person(s) most responsible for starting school:

Tom Barnes, Ione Mayfield, Jerry Parsons.

How school was started:

Vision, desire, prayer. First year it was K4 and K5. Second year grades 1-3 were added. Continued adding a grade a year. Stopped at 8th for the present.

Curriculum used:

Various materials.

Grade levels Number of students: 104 Structure of teaching: Self-cont.

Size of city: 3 of 30,000 Climate for Christian School: Poor, comparatively.
Good public school.

Percentage of response in church: 80% Open to helping others start school: yes

Person to be contacted for information on starting a school: Tom Barnes

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Westminster Presbyterian

Name of pastor: Charles B. Holliday III

Name of School: Westminster Christian

Name of principal: vacant

Address: 991 Deborah Ave.
Elgin, IL 60120

Date school was started: 1977

Why school was started:

There was not a suitable Christian school alternative in our area. Our primary concern was for the covenant children of our church. Beyond that, we have a desire to be of help to the other Christian parents in the area.

Person(s) most responsible for starting school:

Chuck Holliday, Craig Burdett, Art Stoll

How school was started:

Session proposed constitution for the school to the church membership,
The congregation voted to start the school.

Curriculum used: Varied. Some Christian. Some secular.

Grade levels: K5-8th. Number of students: 117 Structure of teaching: Self-cont.

Size of city: 50,000 Climate for Christian School: good.

Percentage of response in church: good. Open to helping others start school: yes

Person to be contacted for information on starting a school: Chuck Holliday

Response to survey on God-entered Schools in the PCA, March 1986.

Type of school: X Church-controlled. ___ parent-controlled. ___ board-controlled.

Name of Church: Westminster Presbyterian Name of pastor: Paul Alexander

Name of School: Westminster Christian Ac. Name of principal:

Address: 1400 Evangel Dr Date school was started: 1964
Huntsville, AL 35816

Why school was started:

To fulfill mandates of Deuteronomy 6:4-9 and Matthew 28:19-20 insofar as they apply to discipling children.

Person(s) most responsible for starting school:

Pastor, session, interested parents

How school was started: Nineteen interested families formed a school board under supervision of the session. Then added on class per year from kindergarten until we had K - 12.

Curriculum used:

Grade levels: K5 - 12th Number of students: 270 Structure of teaching: Self-cont.

Size of city: 160,000. Climate for Christian School: favorable

Percentage of response in church: 90% Open to helping others start school: yes

Person to be contacted for information on starting a school: Rev. Harry Miller

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: X Church-controlled. ___ parent-controlled. ___ board-controlled.

Name of Church: Westminster Presbyterian Name of pastor: Kyle Thurman

Name of School: Gainesville Christian Kind. Name of principal: Mrs. Kyle Thurman

Address: P.O.Box 716 Date school was started: 1957
Gainesville, TX 76240

Why school was started:

Train children in the Christian faith and academically.

Person(s) most responsible for starting school:

Nelson Malkus, Kyle Thurman, Louise Thurman

How school was started:

Parents and elders saw the need and began the school.

Curriculum used:

Grade levels: K4, K5. Number of students: 54 Structure of teaching: self-cont.

Size of city: 15,000 Climate for Christian School: good

Percentage of response in church: 100% Open to helping others start school: yes

Person to be contacted for information on starting a school: Kyle Thurman

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Abundant Life Pres. Name of pastor: Ken Counts.

Name of School: Catahoula Christian Ac. Name of principal: Buzz Scott

Address: Jonesville, LA Date school was started: 1982

Why school was started:

Vision and conviction from the Holy Spirit.

Person(s) most responsible for starting school: J. Bancroft, D. Steigler, Session.

How school was started:

One teacher and 9 students.

Curriculum used: A-Beka, BJU Press, and some additional.

Grade levels: K-10th. Number of students: 115. Structure of teaching: Self-contained.

Size of city: 2,500. Climate for Christian School: Initially, poor. Now positive.

Percentage of response in church: Open to helping others start school: yes.

Person to be contacted for information on starting a school: Buzz Scott.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Westminster PCA Name of pastor: Ned Rutland.

Name of School: Westminster Christian Ac. Name of principal: Valerie Rutland.

Address: Lafayette, LA Date school was started: 1978

Why school was started:

Need for covenant school, evangelistic outreach, discipleship ministry.

Person(s) most responsible for starting school: Ned and Valerie Rutland, Warren Barnes.

How school was started: Pastor and wife started with 30 students in 3 & 4 year old kindergarten class and gave it to the church last year with 350 students in K - 9th with \$800,000 in assets.

Curriculum used: Our own plus A-Beka and BJU Press.

Grade levels: K - 10th. Number of students: 496. Structure of teaching: Self-contained.

Size of city: 18,000. Climate for Christian School: Good.

Percentage of response in church: 100%. Open to helping others start school: yes.

Person to be contacted for information on starting a school: Ned Rutland.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: West End Presbyterian. Name of pastor: E. Lee Trinkle III

Name of School: West End Christian Name of principal: Robert Scott

Address: Richmond, VA Date school was started: 1949

Why school was started:

Primarily as a mission emphasis to the community and also to train the Christian children of the congregation to enter "full time" Christian work, i.e. missionaries, pastors, etc.

Person(s) most responsible for starting school: Rev. William Hill.

How school was started: As a venture of faith, a kindergarten was begun in 1949, with a total of 19 students. By 1954 there were 140 students in 8 grades.

Curriculum used: Varied.

Grade levels: K- 12th. Number of students: 390. Structure of teaching: Self-contained.

Size of city: 25,000. Climate for Christian School: Fair.

Percentage of response in church: 22%. Open to helping others start school: Yes.

Person to be contacted for information on starting a school: E. Trinkle or R. Scott.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Trinity Presbyterian. Name of pastor: Dennis McDonough.

Name of School: Trinity Christian Ac. Name of principal: Peter Rich.

Address: Grand Junction, CO Date school was started: 1980.

Why school was started: To provide a Christian education that the other private Christian schools could not provide.

Person(s) most responsible for starting school: D. Hein, K. Kenimer, Jackie & Bud Kemp.

How school was started: As a ministry of this RPCES church to our families first and then to the community.

Curriculum used: A-Beka.

Grade levels: K-8th. Number of students: 57 Structure of teaching: Self-contained.

Size of city: 8,000 + 20,000 com. Climate for Christian School: Spiritual desert.

Percentage of response in church: 45%. Open to helping others start school: yes.

Person to be contacted for information on starting a school: Peter Rich.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Bryce Ave. Presbyterian. Name of pastor: Wayne Buchtel

Name of School: Covenant Christian. Name of principal: Suzanne Buchtel.

Address: Los Alamos, NM Date school was started: 1980

Why school was started: A few families decided to start a school for the purpose of providing a Christian education for their children.

Person(s) most responsible for starting school: Wayne Buchtel, Larry Byars.

How school was started:

By a few families with a vision for Christian education.

Curriculum used: A-Beka.

Grade levels: K-11th. Number of students: 25. Structure of teaching: Self-contained.

Size of city: v 20,000. Climate for Christian School: Good. Highly educated community.

Percentage of response in church: 33%. Open to helping others start school: yes.

Person to be contacted for information on starting a school: W. or S. Buchtel, D. Forslund

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: First Presbyterian Ch. Name of pastor: Charles McGowan

Name of School: First Pres. Children's Min. Name of principal: Mrs. Mike Lee.

Address: Dothan, AL. Date school was started: 1973

Why school was started:

On the advice of church committee for interested parents.

Person(s) most responsible for starting school: Committee appointed by Session.

How school was started: By the Session appointing a committee.

Curriculum used:

Grade levels: K-4, K-5. Number of students: 95. Structure of teaching:

Size of city: Climate for Christian School: Good.

Percentage of response in church: 100%. Open to helping others start school: yes.

Person to be contacted for information on starting a school: Mrs. Mike Lee.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Covenant Presbyterian. Name of pastor:

Name of School: Covenant Christian. Name of principal: Byron Snapp.

Address: Cedar Bluff, VA. Date school was started: 1982

Why school was started: For theological reasons. Several parents believed they had a covenantal responsibility to train up their children in all areas of God's Word.

Person(s) most responsible for starting school: Session, several parents.

How school was started: A school board was established under the oversight of the Session. This was done after a study committee was formed and made its recommendation accordingly. Public school teachers within the school supported the establishment of the school.

Curriculum used: Reading: Lippincott, Spelling: CSI, Other: A-Beka.

Grade levels: K - 8th. Number of students: 53. Structure of teaching: Self-contained.

Size of city: 20,000. Climate for Christian School: Good.

Percentage of response in church: 57%. Open to helping others start school: Yes.

Person to be contacted for information on starting a school: Byron Snapp.

PARENT-CONTROLLED OR BOARD-CONTROLLED SCHOOLS

affiliated with

churches in the

PRESBYTERIAN CHURCH IN AMERICA

Those who are interested in starting a parent-controlled or a board-controlled school are encouraged to review the following schools listed to find similar situations to their own in order to make contact with the school(s) to help in starting a new school.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Covenant Presbyterian Name of pastor: Harold Hight

Name of School: The Christian Academy Name of principal: Arthur Nazzgian

Address: 704 S. Old Middletown Rd Date school was started: 1951
Media, PA 19063

Why school was started:

To provide a Christian education for the children from Christian homes.

It is a parent-controlled school, quite interdenominational. It does not have a Reformed doctrinal emphasis, though it does have reformed persons on its faculty.

Person(s) most responsible for starting school:

George Frazier, Willard Cassell

How school was started:

About twenty ministers in the area got together who had a common burden. They wanted to have a Christian school for the children of Christian parents.

Curriculum used:

Grade levels: K4-12th. Number of students: 750+ Structure of teaching: Self-cont.

Size of city: 100,000 Climate for Christian School: Good. Other smaller Christian schools in the area, self-contained and ACE.

Percentage of response in church: Open to helping others start school: yes

Person to be contacted for information on starting a school: Rev. Harold Hight

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Covenant Presbyterian Name of pastor: R. C. Cannada

Name of School: Walnut Valley Christian Name of principal:
Christ Lutheran

Address: Date school was started:

Why school was started:

Need for a true Christian school in light of the humanism and anti-Christian bias in the public school.

Person(s) most responsible for starting school:

How school was started:

Curriculum used:

Grade levels: K4-12th. Number of students: Structure of teaching:

Size of city: 200,000. Climate for Christian School: Good, needed.

Percentage of response in church: good. Open to helping others start school:

Person to be contacted for information on starting a school:

Roger Yancey, principal of WVCA Ed Rogers, headmaster of First Baptist

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: ___ Church-controlled. X parent-controlled. ___ board-controlled.

Name of Church: Evangelical Presbyterian Name of pastor: Randy Thompson

Name of School: Providence Christian Name of coordinator: John DeGroot

Address: Date school was started: 1986

Why school was started: Several non-public schools were and are found in the area.

It was deemed essential to have a reformed-world and life view type school.

Person(s) most responsible for starting school:

Rev. Ralph Poutier, Rev. Randy Thompson, Susan Taylor

How school was started: A school association was begun with members from the three churches listed. A consultant-coordinator, semi-retired was appointed to assist in the foundation work.

Curriculum used: Combination of A-Beka, CSI, and Economy.

Grade levels: Number of students: Structure of teaching: self-cont.

Size of city: 750,000 Climate for Christian School: Good. People are acquainted with Christian schools.

Percentage of response in church: Open to helping others start school: yes

Person to be contacted for information on starting a school:

Any of the three listed above.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: ___ Church-controlled. X parent-controlled. ___ board-controlled.

Name of Church: Evangelical Presbyterian Name of pastor: Wm. A. Mahlow, Sr

Name of School: Annapolis Area Christian Name of principal: Mrs. Barbara Miller

Address: Ridgely and Wilson Rd. Date school was started: 1971

Annapolis, Maryland 21401

Why school was started:

Scriptural responsibility of parents for the education of their children.

Conditions of some public schools, and the philosophy behind the teaching.

Person(s) most responsible for starting school:

Sam Elder, Al & Joan Riley

How school was started: Grew out of some seminars on Christian education

held by our church and from interest of some families in the church as well as a few from other churches.

Curriculum used:

Grade levels: K5-12th. Number of students: 400+ Structure of teaching: self-cont.

Size of city: Climate for Christian School: Good.

30,000 to 350,000

Percentage of response in church: Open to helping others start school: yes

40% of students from EP Ch.

Person to be contacted for information on starting a school: Barbara Miller

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: ___ Church-controlled. X parent-controlled. ___ board-controlled.

Name of Church: First Presbyterian Name of pastor: E. Langston Haygood

Name of School: Westminster Christian Name of principal:

Address: Sixth & Chestnut St. Date school was started: 1971
 Gadsden, Al 35902

Why school was started:

The pastor at that time had seen the successful operation of Christian private schools and presented the plan to the church.

Person(s) most responsible for starting school:

Rev. James Baird, The Session

How school was started:

The Session appointed an advisory board to operate the school.
The K5 - 5th grade are located on the church property.

Curriculum used:

Grade levels: Number of students: Structure of teaching:

Size of city: Climate for Christian School:

Percentage of response in church: Open to helping others start school:

Person to be contacted for information on starting a school:

William Whorton, administrator of the church.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: ___ Church-controlled. X parent-controlled. ___ board-controlled.

Name of Church: Trinity Presbyterian Name of pastor: Bill Laxton

Name of School: Asheville Christian Ac. Name of principal: Gordon Brown

Address: Date school was started: 1957

Why school was started:

Christian education

Person(s) most responsible for starting school:

parents

How school was started:

Curriculum used: School-devised

Grade levels: K5-9th. Number of students: 200 Structure of teaching: self-cont.

Size of city: 55,000 Climate for Christian School: Generally favorable.

Percentage of response in church: 30% Open to helping others start school: yes

Person to be contacted for information on starting a school: Trinity Pres.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Trinity Presbyterian Name of pastor: Dr. Robert Ostenson

Name of School: Trinity Presbyterian Name of principal: Brian Willett

Address: 1728 S. Hull St Date school was started: 1970
 Montgomery, AL 36104

Why school was started:
As an outreach of the church.

Person(s) most responsible for starting school:
Bill Joseph, Robert Strong, Mrs. Thomas Richardson

How school was started:
By a group of committed Christian parents who saw this as an outreach of
the church.

Curriculum used:

Grade levels: K5-12th. Number of students: 650 Structure of teaching: self-cont.
Size of city: 190,000. Climate for Christian School: Positive

Percentage of response in church: 5% Open to helping others start school: yes
Person to be contacted for information on starting a school: Brian Willet

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Wallace Memorial Name of pastor: Dr. Palmer Robertson

Name of School: Silver Spring Christian Name of principal:

Address: 7201 16th Place Date school was started:
 Hyattsville, MD 20783 In the process of starting.

Why school was started:
To provide a Reformed Christian perspective to the young people and provide
a witness for Christ in the community.

Person(s) most responsible for starting school:
Gordon Klotsch, Dale Wierenga, O. Palmer Robertson

How school was started:
Elders of the church desire to see this ministry go for the Lord.

Curriculum used: Not selected yet.

Grade levels: Number of students: Structure of teaching: self-cont.

Size of city: Wash. Metro Area. Climate for Christian School: fair

Percentage of response in church: Open to helping others start school: yes

Person to be contacted for information on starting a school:
Gordon Klotsch 10417 Deakins Hall Dr. Adelphi MD 20783

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: Covenant Presbyterian. Name of pastor: Don Starn

Name of School: The King's Christian. Name of principal: David Carrier.

Address: Winston Way, Cherry Hill, NJ. 08034. Date school was started: 1946.

Why school was started:

Saw a need for a school firmly based on God's inerrant Word.

Person(s) most responsible for starting school:

How school was started: By a group of Reformed and Baptist evangelicals.

Curriculum used: Variety.

Grade levels: K - 12th. Number of students: 723. Structure of teaching: Self-contained.

Size of city: 70,000. Climate for Christian School: Very ripe. Considering church school.

Percentage of response in church: Open to helping others start school:

Person to be contacted for information on starting a school:

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: Church-controlled. parent-controlled. board-controlled.

Name of Church: McIlwain Memorial Pres. Name of pastor: Don Graham

Name of School: East Hill Christian. Name of principal:

Address: Date school was started: 1960

Why school was started: The usual Reformed reasons.

Person(s) most responsible for starting school:

How school was started: Pastor and few members started with two classes and four grades. It was parent-controlled to start with and taken over by Baptist.

Would not use that approach today.

Curriculum used:

Grade levels: K-12th. Number of students: 550. Structure of teaching:

Size of city: 150,000. Climate for Christian School: Favorable.

Percentage of response in church: Minimum. Open to helping others start school:

Person to be contacted for information on starting a school:

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: ___ Church-controlled. parent-controlled. ___ board-controlled.

Name of Church: Grandcote Ref. Pres. Name of pastor: Thomas Waldecker

Name of School: Faith Christian Name of principal: Mark Fiscus

Address: 406 W. Monroe, Sparta IL 62286 Date school was started: Fall of 1982

Why school was started: So that students could be well grounded in the Word of Truth taught with Christ as the center of every area of life. Not enough interest was in the church alone so an interdenominational school was started.
Person(s) most responsible for starting school: Harold Hight, Dewitt Watson, Max Belz

How school was started: A seminar was held in Sparta, sponsored by Cono Christian School. Mr. Belz presented the challenge and offered the opportunity to make this a reality through the Cono Educational Network. Mr. Hight pursued it.
Curriculum used: Primarily A-Beka. Will add new A-Beka for junior high.
Grade levels: K-8th. Number of students: 40. Structure of teaching: self-contained.

Size of city: 4300. Climate for Christian School: Resistance due to public Sch. loyalty.

Percentage of response in church: small. Open to helping others start school: yes.
Person to be contacted for information on starting a school: Principal.

Response to survey on God-Centered Schools in the PCA, March 1986.

Type of school: ___ Church-controlled. parent-controlled. ___ board-controlled.

Name of Church: Covenant Presbyterian. Name of pastor: Jim Conrad.

Name of School: Naples Christian Acad. Name of principal: David Henckel

Address: Naples, Florida Date school was started: 1973

Why school was started: To educate covenant children.

Person(s) most responsible for starting school: R. Palmer, K. Bruce, J. Gray, H. Moll.

How school was started: By a small group of families within Covenant Pres. Ch.

Curriculum used: A-Beka for lower grades. Combination for high school. —

Grade levels: K - 12th. Number of students: 245. Structure of teaching: Self-contained.

Size of city: 100,000. Climate for Christian School: Good, if high quality.

Percentage of response in church: 33%. Open to helping others start school: yes.

Person to be contacted on starting a school: J. Conrad, R. Bruce, R. Marting.

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