

Toward a Christian Philosophy of Education

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The American Declaration of Independence states :

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of happiness....

Two other rights are subsequently added (safety and security), but not one word in the American Declaration is relegated to "the pursuit of Truth"—upon which every lasting segment of any permanent society or state must be based.

Among the various "rights" so highly touted before our modern eyes, is *the right to Truth* to be found conspicuous by its absence? Is it not from birth our God-given legacy to be able to freely pursue the element of Truth by means of the receptacles of history, science, education, theology, and government? Have we stopped to consider the future of mankind if we fail to bequeath the same to our posterity?

Does it not seem strange that so grave a matter is assigned so insignificant a place of relative importance in our basic national document? Or is the whole question of Truth in the Declaration, and in the Constitution, so fundamental an issue that to raise it here would be a matter of incongruity? If this were true, it would seem unwise of the Founding Fathers to take so serious a matter for granted.

Of all the important issues relative to our lives on earth, this solitary one looms by far the most urgent—but alas!...one of the most neglected. Could this be a reason, or, *the* reason, for the multitude of complexities and perplexities dogging the trail of mankind? Might our failures in the whole of society be only a reflection of our primary failure in education to elevate this tenet to a position of preeminence? How far afield have we gone when we fail in our mission on earth to guarantee the future not only the air of freedom, but also—and equally vital to *any* social system or subsystem—the avenue of Truth?

English universities of the past have placed their greatest emphasis on scholarship and mental discipline for character development. Other countries, especially European, whose educational systems have been dominated by Renaissance humanism, have stressed classical subject matter in order to develop aristocratic leaders for the state. In Soviet Russia, the secondary school curriculum, at least until its semi-liberal reorganization in the 1940's, placed its greatest emphasis on Marxist political and economic doctrines. Foundations of the modern American educational system were laid by the Calvinist Puritans of New England, faithful [to the historical Christian ethic that

everyone should be able to read the Bible in his own language. Other nations and cultures in specific societies have given their own particular emphasis to the educational process, and from the beginning of recorded history, we find widely divergent views and opinions with regard to the *correct* emphasis for education's main thrust.

A current phenomenon in the United States is the rapid growth of the Christian School Movement. What is the underlying reason for this phenomenon? What is a "Christian" school? Of what does "A Christian Philosophy of Education" consist? How does it compare or contrast with secular educational philosophy in general and with the philosophy of historical materialism in particular? In this treatise we shall endeavor to answer some of these questions. A thorough treatment to the satisfaction of every reader may not be possible, but we beg your indulgence. We shall endeavor, above all, to be honest in our treatment of the subjects involved.

WHAT IS EDUCATION?

Of foremost importance, therefore, is a clear definition of terms. What is education? What are its aims, objectives, and purposes—and its methods for accomplishing them? What are its implications for the individual, for the community, for the nation, for mankind as a whole, and—from a Christian point of view—for God and for Eternity? These are fundamental questions for any enterprise, but for the molding of character in human personality (which the Christian considers the handiwork of God) the problem is especially acute, and the attitude with which it is undertaken should be one of awe-filled responsibility.

From a classic definition of the root word we surmise that education is basically a mental and cultural development of the individual, a "drawing out" of the capacities and capabilities latent within him, and a formation or forging, as it were, in the fires and upon the anvil of tutelage, instruction, correction, discipline, and training. A child left to himself will develop into little more than animal; rare is the phenomenon of a totally self-educated man.

A related word having the same root is *educere*, whose etymology is interesting: from *e* out + *ducere* to lead. Hence, to draw forth, as something latent; bring out; elicit; evoke. Under traditional systems of thought and practice, education is often, and mistakenly, only a matter of one-way traffic. How tragic, when considered in the light of the meaning of the term itself! Of course the teacher is indispensable by virtue of his maturity, experience, and training. But that the student should not be given full opportunity for contribution through personal input is unthinkable.

AIMS AND PURPOSES

How then—toward what aim, and to what purpose—should the process of education be initiated and executed?

Education in an atmosphere of freedom should certainly be one of the most basic aims of a truly *free* society. This is certain to be a matter of near universal contention, however, for no two societies on the face of the earth will agree as to just what is meant by the term *freedom*. Taking Webster's *New World* definition, we ought to be able to arrive at some consensus: "exemption or liberation from the control of some other person or some arbitrary power; release from slavery, imprisonment, captivity, or any other form of arbitrary control." With this understanding of freedom, it may be found difficult to satisfy every dissenting minority group within a given society, but the impossible should at least be attempted, if for no other reason than that of satisfying this basic yearning of the human heart. The plea, then, is for tolerance and understanding for the rights of others, especially when the aims of educational (as well as other) endeavors involve controversial issues. The air of freedom in no pursuit can afford to be overlooked, and it should be considered integral in any educational system or scheme.

Whether religious, political, economic, or educational, the issue of freedom involves certain basic concepts which must be taken into consideration. First, the acceptance of personal freedom and individual liberty involve weighty responsibilities. "For unto whomsoever much is given, of him shall be much required."¹ It has been said that "freedom is the right to say that two plus two equals four."² No man has a "right" to contaminate the quest for truth with lies; yet how often do we find such contamination in the name and under the guise of "educational freedom" or "freedom of expression." Bridges stated that

...The high goal of our great endeavour
is spiritual attainment, individual worth,
at all costs to be sought and at all cost pursued,
to be won at all cost and at all cost assured.³

When applied to the basic problem involved with education's treatment of the human personality, this sentiment reflects the necessity that education be first spiritual and moral, individual and personal, both temporal and eternal. Neither moral and spiritual values in society, nor physical, mental, emotional, and social values should be found wanting for emphasis in any educational system. But if man indeed is primarily a spiritual being, as the Bible would indicate,⁴ it would seem only logical and reasonable that we should place *at least* proportionate emphasis on the development of his spiritual and eternal character as on the commonly-held priority given his mental, material, and temporal needs only.

WHAT IS TRUTH?

Truth, like freedom, is an emotional word, charged with many meanings for many

1 Luke 12. 48.

2 E. Merrill Root, *America's Steadfast Dream*, p. 86.

3 Robert Bridges, *The Testament of Beauty*, II, pp. 204-7.

4 See Exhibit A-B, p. 17.

people. It is at the same time quite simple and absolute. When a system is *not* geared to the single-minded quest for absolute truth, the end result can only be ultimate confusion and chaos. Lincoln wisely observed :

You can fool *some* of the people *some* of the time ;
You can fool *some* of the people *all* of the time ;
But you *cannot* fool *all* of the people *all* of the time !

In other words, he is simply saying that "the truth will out." How much better, and how much more desirable, that it should be pursued and practiced in all societies—open as well as closed. We have every legitimate reason to believe that undemocratic systems would readily become democratic if this policy in education were to be universally adopted. Truth for truth's sake is a powerful weapon indeed !

Man, in his exalted position as the only spiritual and cultural being, must, if he is to succeed, have the wisdom and discernment to choose the true and the good. What then is objectively true and good becomes his greatest and deepest problem, but the challenge toward its solution must be undertaken and conquered on the basis of past history as well as of present reality.

In essence, the educational process has been aptly described as "The Quest for Truth." Pilate, at the erroneous misjudgment of Christ¹ asked :

"What is Truth?"

In the previous chapter, Jesus had already answered his question with :

"Thy word (The Bible) is Truth."²

And, subsequently :

"To this end was I born, and for this cause came I into the world,
that I should bear witness unto the Truth.
Every one that is of the Truth heareth my voice."³

Truth, righteousness,⁴ and liberty in education and in government—these three ; but the latter are *always* predicated upon the former.

ANCIENT EDUCATIONAL SYSTEMS

Graves⁵ posits three distinct stages in the development of education from its earliest beginnings to the present :

1. *Education among tribes of savages or nature peoples*

This he calls the "crude economic stage," during which there is developed some skill in fighting, hunting, fishing, the shaping of weapons and utensils, the tanning of

1 John 18.

2 John 17. 17.

3 John 18. 37.

4 "Righteousness exaleth a nation: but sin (unrighteousness, wrongdoing) is a reproach to any people." (Proverbs 14. 34).

5 Frank Pierrepont Graves, *A History of Education*.

skins, weaving, cooking, etc., all of which are connected solely with man's basic need of self-preservation. From this simple food-gathering stage the development of culture proceeded to that of organized hunting and then to agriculture. The beginning of industrial production was based chiefly on man power and beast power, and finally, with the harnessing of wind, water, fire, and a combination of the forces of nature, man graduated to a position of having these powers perform for him a great deal of his erstwhile hard labor.

It is interesting to note that he says concerning the ceremonials of the medicine man :

...crude as they are, (they) were the first expressions of that tendency from which all forms of human philosophy, religion, and science have developed.¹

His summary of this section is worth quoting in its entirety :

Thus in all things the savage lives merely from hand to mouth. His social organization is undeveloped, he is absolutely incapable of abstract thought, his religion is superstitious and crude, his occupations are largely limited to securing the products of nature that are at hand, and the education he receives is imitative and fixed. Because he has not developed sufficiently to analyze the conditions about him and pass general judgments upon them, or to treasure his results in a written language, literature, and historic records, he has little idea of the past or future, and is practically *tied to the present*. Therefore, looking upon his physical and social surroundings as unchanging through all time, he seeks no control over nature, and secures his education, both practical and theoretical, by following the example of the tribal exorcists and elders. Since he is completely bound by nature and the customs of the society in which he lives, the habitual forms of expression are the same for all savages of the same sex, and *no real development of individuality exists*. The welfare of the individual is never even considered, except as a member of the clan. Such a training must be conspicuously *non-progressive*. Not until people have come to see beyond the present and control their environment to some extent, do they reach to even a slight degree of culture or civilization. They remain savages, or children of nature.²

2. *Barbarism or early civilization*

Graves cites Egypt as historically the most obvious type in the transition stage between "savagery" and "civilization." In this category are represented "several races and a large number of influences, the most typical (of which are) located in the Orient." Here he mentions Egypt, Babylonia, Assyria, Phoenicia, China, India, and Persia. Of particular interest are his remarks about the purpose of education in (pre-Communist) China :

Thus every influence connected with the history of the Chinese people has conspired to make them a most conservative people. The isolation of their geographical position, the sufficiency of their natural products, and the national habit that has resulted from such vast numbers of people following a definite bent for thousands of years have done much toward creating an

1 Graves, op. cit., p. 15.

2 Ibid., pp. 17-8.

inherent opposition to progress. The preservation of the past has become the great essential, and all originality is regarded as impious and unpatriotic.

Naturally, the educational aim is a reflection of their social ideals. As far as it is conscious, the purpose of education is to maintain conditions as they have always been, and by means of literary training of a most stereotyped order, to reduce to uniformity a numerous and heterogeneous people. It is not intended to advance the individual or social welfare of the people, but to enable the pupils to pass examinations upon certain definite requirements fixed for centuries past. Hence the Chinese system has often been referred to as the most perfect type of *static, ancestor, family, or formal education*.¹

A further enlightening and interesting quote :

Dr. Martin tells us: "In no country is the office of teacher more revered. Not only is the living instructor saluted with forms of profoundest respect, but the very name of teacher, taken in the abstract, is an object of almost idolatrous homage."²

At the turn of the century, the following observation was made by Painter :

A striking fact, which throws great light upon Eastern education, is to be noted in reference to Oriental life. The individual there counts for nothing. A despotic external authority controls his destiny. Education does not aim to develop a perfect man or woman, but to prepare its subjects for their place in the established order of things. It does not aim to beautify the stone, but simply to fit it for its place in the wall. The source of this all-controlling authority varies in the different countries. In China it is fossilized tradition; in India, caste; in Persia, the state; among the Jews, the theocracy. In all the Oriental countries, this external authority determines the character of education; and if this idea is firmly grasped, it will facilitate a thorough understanding of the educational systems of the East.³

The 19th century observations of Graves and Painter may well be considered archaic and out of date for us moderns, if social development among nations is to be reckoned a valid concept. They *are* interesting and valuable, nevertheless, as a matter of history.

Graves concludes with the following :

So, while these nations in the transitional stage had largely overcome the primitive enslavement to nature and the necessities of the present, they allowed *no freedom to the individual*, and were subservient to the conventions of their society. They were completely *in bondage to the past*. Education with them, as with the primitive tribes, may well be described as *non-progressive*.⁴

3. *The beginnings of individualism in education*

In this category Graves treats Israel and Judaea, Sparta and Athens, Rome and

1 Graves, op. cit., pp. 62-3.

2 Ibid., p. 65.

3 F. V. N. Painter, *A History of Education*, p. 9.

4 Graves, op. cit., p. 108.

the Roman world, and early Christianity. It is interesting that he does not treat Israel and Judaea as being of the transition between the most primitive forms of education and the beginnings of individualism. Perhaps the following quotations will make clear his reason :

Thus it can be seen that throughout all periods of their history the Jews had ingrained in them the conception of God as the preserver and lawgiver of his people. This was accompanied by the belief that to act in harmony with the Divine will was the highest duty of man. All law, civil and ecclesiastical, was, in consequence, regarded simply as the expression of the will of Jehovah, and no distinction was ordinarily made between patriotism and religion.

The chief aim of education, therefore, was *religious and moral*. As early as Deuteronomy the command appears: "Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children."¹ The building of character was looked upon as the one goal to be achieved, and but little stress was placed upon knowledge of any sort except as it achieved this end. So from the first the pupils were trained preeminently in that 'fear of the LORD,' which is 'the beginning of wisdom'²... In keeping with their moral aim, the Jews strove also to make their training *practical*. "Not learning, but doing, is the chief thing," declares the Mishna,³ and their education always contemplated a preparation for the concrete duties of life in matters of trade and occupation, as well as of religion and ceremonies...

Until after the exile there was no public means of education among the Jews. Children were taught in the family by their parents...Thus, through the family, was given that religious and ethical instruction which is especially characteristic of the Jews. The boys and girls alike learned the history of their own people and of God's dealings with them, the different codes of the Pentateuch, the beautiful lyrics of the Psalms, and the wisdom of the Proverbs...

In the second century before Christ the public elementary school began to grow up, and in the end became the most prominent feature of Jewish education...The method of learning...was not unlike that of other Oriental peoples. Frequent repetition was required for the purpose of committing a text and obtaining a distinct pronunciation, and the loud tone in which this was done suggests the memorizing of the Chinese and Hindus. The Jews, however, had learned to make a practical appeal to various memories through the different senses,—to the visual memory by reading, the motor by pronouncing and writing, the auditory by hearing, and the musical by singing, the portions to be committed. It was realized that much care should be exercised in the beginning, as what is learned then remains in the mind 'like ink on fresh paper.' Also many mnemonic helps were at all times used to impress the memory. Catchwords, symbols, numerical groupings, and other devices were invented. The most ingenious of these was probably that of the 'Athbash,' by which the initial words of lines or verses in a passage were so arranged

1 Deuteronomy 6. 5-7.

2 Proverbs 9. 10.

3 Aboth 1. 17.

with consecutive letters of the alphabet as to be easily recalled.¹

The Jews also had sufficient practical knowledge of psychology to realize that different types of mind must be approached by different methods. The Talmud recognizes four classes of pupils,—the 'sponge,' who absorbs everything; the 'funnel,' who retains nothing; the 'sieve,' who catches the illustrations, but lets the main arguments slip by; and the 'winnow,' who fans away the illustrations, but holds the more solid portion. Much other good pedagogical advice can be found in their sacred literature, although, with the *memoriter* method in vogue, it may be questioned whether some of these recommendations were not rather ideal than realized in practice.²

FOUNDATIONS OF AMERICAN EDUCATION

It is not at all difficult to discern the lines of connection and draw parallels between Judeo-Graeco-Roman influences and fundamental concepts of American education. These three respective peoples of antiquity, through their civilizations and philosophies, have made a considerable contribution to American educational foundations. From the Jews came our religious heritage, along with moral and ethical standards and values of personal responsibility, thrift, and diligence. From the Greeks came our desire for intellectual achievement and the aesthetic ideals of civilization, along with our tendency toward rationalism. And from the Romans (of which the western nations are still a part!) we received the democratic concept with all its many-faceted ramifications.

The earliest Christians were without schools of their own and were largely illiterate, but their religion itself served as an education. (Hence the American nation's original blueprint and seeming obsession with education as an exclusive function of the church.) Thus deprived of normally available intellectual development, they nevertheless received moral and spiritual training of the highest order. The very dishonor and unpopularity of the Christian religion, and the segregation of their church membership, gave *the Christian life* itself all the effect of a kind of school. Those early Christians showed an extreme reaction to the vicious morals of the time, and endeavored to cultivate in their life the higher ideals that they believed to be inculcated by the teachings of Christ. Finally, and with these teachings, there came also a larger recognition of the principle of individualism and humanitarianism, of God as the Creator of all men, and of equal justice before God and the law.

EDUCATIONAL OBJECTIVES OF THE PURITANS

The foundations of American education are undeniably Christian, for those foundations were not laid at Plymouth in 1620 or even at Jamestown in 1607. They reach back in history beyond the English Pilgrims at Leyden, further back still to Calvin.

1 The whole of *Lamentations* was constructed after this plan.

2 Graves, *op. cit.*, pp. 122-30.

Zwingli, Hus, Savonarola, Tyndale, Wycliffe—and to all the other noble band of Protestant reformers who, in concert with Luther of Germany, echoed the battle-cry of the Reformation :

“My conscience is bound by the Word of God !”

“Hie stehe ich / Ich kan nicht anders / Got helfe mir...”¹

The basis of the Protestant Reformation was simple enough, and indelibly clear to oppression from the Roman ecclesiastical hierarchy :

1. The Bible *alone*.
2. Faith *alone*.
3. Christ *alone*.

When the Pilgrims sailed from Plymouth in 1620, they left homes, possessions, families, friends, and even their beloved homeland in order to pursue that cherished freedom of faith and conscience—void of offence toward God and toward men—² in a bleak, uncharted wilderness. The hostile elements decimated more than half their number during that first terrible winter. But they did not give up, and there came to join them from 1630 a great influx of Puritans, to whose personal integrity and vision we owe much for the foundations of the republic and of American education. *Everything they did was for Christian purposes*. Their life style was one of orientation to God and to the home, where they began by establishing family worship. Here it was that their children were instructed in Biblical truths and in civil law, much after the pattern of the exiled Jews.

Soon they saw the need for establishing schools whose chief purpose would be instruction in the Scriptures. In 1635 the people of Boston requested a school-master for their children. Harvard—the first American university—was established in 1636 for the express purpose of training ministers of the Christian Gospel!³ A Massachusetts law of 1642 made it mandatory that Christians faithfully support their grammar schools which had been established for the purpose of secondary instruction and preparation for college. Fines were levied against offenders who failed in these duties.⁴

A most significant law was enacted in 1647 stipulating that every town with fifty householders must employ a teacher, and that every town of at least one hundred householders must provide, in addition, a grammar school to prepare students for college. This law is generally known as “The Old Deluder Satan Act,”⁴ and refers specifically to the devil as the “old deluder” of mankind, the enemy of God and of the souls of men.⁵ Its preamble supports the belief that the whole purpose of Puritan

1 Roland H. Bainton, *Here I Stand*, p. 145.

2 Acts 24. 16.

3 S. Alexander Rippe, *Education in a Free Society*, p. 46.

4 *Ibid.*, p. 45.

5 1 Peter 5. 8, 9 states: “Be sober, be vigilant; because your *adversary* the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith...”

education was Christian :

It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, so in these later times by persuading them from the use of tongues, that so at least the true sense and meaning of the original might be clouded by false glosses of saints seeming deceivers, that learning might not be buried in the grave of our fathers, in the church, and commonwealth, the Lord assisting our endeavor...

These Puritans and other Protestants who settled the English colonies must have realized from the very beginning the value and worth of education, attested to by their esteem placed on books—especially the Bible. As seen in the foregoing preamble, the reason for establishing the first educational system was that their children might learn to read this *Book* of books.

From these earliest efforts in American education are listed below, in order of sequence developed and used, those books and/or educational means leading to competence in Bible reading and general education :

1. *The hornbook*

This device consisted of a small wooden paddle-shaped instrument on which was pasted a sheet of paper bearing the alphabet, numerals, and the Lord's Prayer in addition to the Apostolic Benediction. The whole of this printed sheet was then covered for protection with a thin sheet of transparent horn ; hence the name.

2. *The primer*

Use of the primer as a teaching device can be traced from the Middle Ages, but the one most commonly used in early American schools was the amazingly popular *New England Primer*, whose total sales are reported to have ranged in the category of some three million copies ! This was a tremendous distribution figure for colonial times, and the primer continued to enjoy popularity for more than one hundred years, setting the pace for other widely used early American texts. Among those which followed were Noah Webster's spelling book (commonly known as the "Blueback Speller") and William Holmes McGuffey's *Eclectic Readers*, all of which embodied a distinctly Christian ethical and moral fiber.

3. *An outline of Puritan theology*

More advanced than the primer, but still on the spiritual train as advocated in the "Old Deluder Satan Act" of 1647, this category included such items as the *Shorter* (Westminster) *Catechism*, John Cotton's *Spiritual Milk for Babes*, and similar works designed to provide the student with a thorough working knowledge of the Scriptures.

4. *Introduction to the Bible*

The first actual study of the Bible itself was the book of Psalms, followed by the whole of the New Testament, and then the remaining books of the Old Testament.

5. *The spelling book*

A spelling book was printed on the first American press at Cambridge, Massachusetts, before 1650. The book is thought to have been Edmund Coote's *English Schoolmaster*, but no copy of this imprint remains. It was not a secular book. Besides the alphabet and spelling exercises, it had a short catechism, prayers, psalms, writing copies, and a list of "hard words alphabetically arranged and sensibly explained." This idea of teaching little children "hard words" out of context and before they were needed was an almost universal teaching error of those and later days.¹

John Locke criticized this sequence and advocated, in addition, the use of stories in teaching. He agreed with Thomas Mann that the Bible stories of Joseph from the Old Testament should be retained, but he could think of only two others which he considered appropriate for use in teaching children. They were *Aesop's Fables* and *Reynard the Fox*. For all practical purposes, children's literature as a branch of education did not make its appearance until the late eighteenth century.

Subsequently, Quaker George Fox prepared an omnibus book entitled *Instructions for Right Spelling and Plain Directions for Reading and Writing True English*, which contained, in addition to spelling words, a catechism, proverbs, Scripture selections, and some arithmetic lessons. This was followed by Thomas Dilworth's *New Guide to the English Tongue* and *The Only Sure Guide to the English Tongue, or New Pronouncing Spelling-Book* by William Perry.

The crowning gem of all American schoolbooks to date appeared in the year 1783—a masterpiece by America's pedantic Noah Webster who even to this day bears (posthumously) the honored title, "Schoolmaster of the Republic." It was entitled *The American Spelling Book*, but was always popularly known as "the blue-backed spelling book." The speller itself was only the first published item in a three-part series, the entire set combining speller, grammar, and reader, for which Webster invented the prodigious title *A Grammatical Institute of the English Language*. The spelling book continued in popular use for more than a century and the numbers reported sold reached an astronomical figure. In the preface to the facsimile edition of *Webster's 1828 Dictionary* it is stated that

...the famous "blue-backed speller" set a publishing record unlikely to be equalled by any school text in America. Over a period of one hundred years, more than one hundred million copies were worn out by Americans as they learned their letters, their morality, and their patriotism, from north to south, from east to west. Noah Webster's "Speller" was compatible with the hearth-side of a log cabin in the wilderness, it travelled on the flat-boats of the Ohio, churned down the Mississippi, and creaked across the prairies of the far west as pioneer mothers taught their children from covered wagons. Whenever an individual wished to challenge his own ignorance or quench his thirst for knowledge, there, along with the Holy Bible and Shakespeare, were

1 H. G. Good, *A History of American Education*, p. 32.

Noah Webster's slim and inexpensive *Spellers, Grammars, Readers*, and his *Elements of Useful Knowledge* containing the history and geography of the United States. Indeed if his Biblical name should have any significance to America, it might be said that Noah's books were an ark in which the American Christian spirit rode the deluge of rising anti-Christian and anti-republican waters which threatened so often to inundate the nation.¹

That Webster himself was truly Christian in heart, which accounts for the not-at-all-surprisingly large number of theological and Biblical references in his compendious 1828 *Dictionary* (among other writings and utterances), is also attested to by his confession of personal faith in Christ, as follows:²

In the month of April last (1807) I made a profession of faith; in this most solemn and affecting of all transactions of my life I was accompanied with my two eldest daughters; while I felt a degree of compunction that I had not sooner dedicated myself to God, it was with heartfelt delight I could present myself before my Maker and say, "Here am I, with the children thou hast given me."³

Noah Webster's confession of faith became the basis of an evangelistic tract entitled *The Peculiar Doctrines of the Gospel, Explained and Defended*. It was well received by the Trinitarian clergy, among whom was Abiel Holmes, father of Oliver Wendell Holmes. The elder Holmes wrote Webster in grateful appreciation for having written the tract:

We have been much gratified in the perusal of your Letter in explanation and defence of the "Peculiar Doctrines of the Gospel." I hope the publication of it will promote the interests of pure Christianity...I rejoice to find you defending, not the outworks merely, but the citadel; not the truth of Christianity in general, but the peculiar doctrines of it—the truth as it is in *Jesus*.

The last great series of what might appropriately be called pioneer in the American Christian Heritage classics, and appearing before the invasion of John Dewey and the disciples of progressivism, appeared about the middle of the nineteenth century. Lasting well into the twentieth, William Holmes McGuffey's *Eclectic Readers* enjoyed phenomenal popularity in the elementary schools of more than thirty-seven states, with total sales of more than twenty-two million copies! The McGuffey *Readers* contained simple moral lessons, poems, fables, and well-chosen extracts from English and American literature. An outstanding feature of the texts, from Primer through Book Six, is their frequent reference to God as the Supreme Being and Creator of the universe, but without sectarian connotations. This is certainly in keeping with the spirit *and* with the letter of the American Constitution and of our basic freedoms,

1 Quoted from the facsimile edition published in 1967 by the Foundation for American Christian Education at Anaheim, California.

2 Rosalie J. Slater, "Noah Webster, Founding Father of American Scholarship and Education," p. xiii in the preface to *Noah Webster's First Edition of an American Dictionary of the English Language*.

3 A probable reference to Genesis 33. 5 and Jacob's words to Esau: "The children which God hath graciously given thy servant."

specifically the freedom of religion (or belief). The grotesque notion widely held today that our Constitution somehow guarantees us *freedom* from the concept of God¹ is an impudent travesty against both the intents and purposes of that document and its honorable authors! The influence of McGuffey's masterpieces on the cultural and moral development of children in primary schools during the latter part of the nineteenth and first part of the twentieth centuries was deep and long-lasting.

An unbiased and objective appraisal of the history of American education cannot but lead to the candid conclusion that the foundations of that educational system were *originally* every whit Christian. A growing concern on the part of Christian educators in the United States today focuses on modern education's departure from our original moorings—from the religious, moral, and ethical emphases which have characterized public and private education from colonial times. A great deal more might be written concerning the background problem, but with the resource time so definitely limited, we shall begin now to consider something of the basis of a truly Christian philosophy of education.

THE BASIS OF CHRISTIAN EDUCATION

Any philosophy has its own unique origin, source, beginnings—and that of the Christian is no exception. Those who would give education a truly Christian emphasis must exercise great care to see that the correct blueprint is both carefully selected and diligently followed. Otherwise, the resulting edifice—however magnificent in construction—cannot be properly considered true to the original plan of its author, its designer, its architect. The source to whom we look for truth as to *Christian* educational philosophy is none other than *Christ*, as its name implies. Let us begin from this point with clear definitions of our intents and purposes, and not becloud the issue with nebulous terminology which no one understands. There is great confusion in our day simply because many men do not say what they mean and/or mean what they say. Words seem to have lost their traditional meanings. Let us who are engaged in educational endeavors not be guilty of such ambiguity!

God is the author of *all* truth, and is not limited in His operation and design to the thoughts of any one individual or group(s) of individuals. The consistent Christian simply follows Christ according to His Word—not what some agnostic, infidel, or atheist thinks about Christ, or has said about Him, or what another imagines was

1 ...or, from the reality of His existence and presence. David, in Psalm 139, says: "Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee..."

thought or said. Too many have *missed the mark*¹ in this regard and have wound up with a system somewhat less than Christian. To be specifically clear, we can by no means afford to equate that which is Biblically Christian with any system or systems of man-made origin. Otherwise, the result becomes an amalgam and can no longer be considered Christian in any true sense of the word. Of religious counterfeiters, deceivers, and protagonists of error the world is rife, but most individuals—alas!—are lacking in discrimination sufficient to discern between the true and the false.

THE ROLE OF THE BIBLE

The question now arises: Is there any method or means by which we may know with relative certainty who Christ was, what He was like, what He said, and what He did? Do we have access to reliable documents setting forth His life and teachings from a historical perspective? Fortunately, there are several,² the most detailed of which is the content of a record called *The Book*, or Bible. This book is our chief work of reference when considering Christ, or things Christian. Entered therein is all spiritual edification necessary for the benefit of mankind—both temporal and eternal. The Westminster Confession of Faith declares it to be absolute in all matters pertaining to faith and godly living. Without it to serve as chart and compass, “things Christian” would crumble to indistinctive nothingness. The Bible declares itself to be God’s own unique message to man containing information as to the past, present, and future course of events, the full significance of which it is impossible that man discover by himself. What a marvelous *Book* God has preserved for us through the centuries. It is no less than His personal message to the hearts of *all men everywhere*!³

THE CONCEPT OF GOD

The very first words of this *Book* are these:

“*In the beginning God created the heaven and the earth.*”⁴

It is interesting to observe that this *Book* does not *argue* the existence of God. It simply declares Him. How Godlike! How supra-human! If any man were to have thrust upon his shoulders the responsibility for such an overwhelming and all-encompassing statement, he would likely require multiplied volumes just to declare this

1 Gk. *ἁμαρτία* (hamartia), missing the mark, is the root meaning of *sin*.

2 *The Works of Flavius Josephus*, among others.

3 Harry Rimmer, *The Harmony of Science and Scripture*, p. 35:

If we grant the existence of an intelligent Creator Who is responsible for the creation of intelligent creatures, it is to be expected that He would seek to make some revelation of Himself to His creatures. This the Creator indeed has done.... The first and simplest of those revelations is in the realm that men call nature.... The second and complete revelation is to be found in His Word.

4 Genesis 1. 1.

first premise. But God deliberately wraps it up in ten words!

...it is by no means obvious why the existence of God cannot be proved. The theistic arguments can be classified as belonging to one of two types—the *a priori* and the *a posteriori*. An *a priori* argument moves from considerations whose truth is independent of or logically prior to experience—i.e., it is a purely logical proof. An *a posteriori* argument is one whose premise or premises are known to be true only by experience. The only *a priori* argument is the Ontological Argument, which has been formulated in different ways by Anselm...Descartes, and the Idealists. The most subtle formulation was that of St. Anselm, who in the second chapter of his *Proslogion* defines God as 'that than which a greater cannot be conceived', and then argues that this entails that God exists. His argument is that, if God exists only in thought, we can imagine an existing God, and this would be a greater. This situation cannot exist, and so God must exist.¹

WHAT IS MAN?

A famous treatise on Japanese religion² begins:

Man is a religious being. In every culture and among all peoples of the earth we find man worshiping some kind of god...

While this may not be altogether obvious in modern societies that pride themselves at being "scientifically" agnostic or atheistic, yet it is incontrovertibly true when considered in the light of the fact that *religion* in its broad generic sense simply means "that in which a person *relies*, or puts implicit trust." This may turn out to be his god, his family, his clan, tribe, or ancestors; his church, business, or company; the nation, society in general, his ideology; or simply the individual's own personal pride in fleshly, material accomplishments. But the nuclear idea embodied here is that *religion* presupposes respect/adoration/love/awe/fear/etc. toward an object or system that is greater than the individual who identifies with, *relies* on, or clings to it. The word itself stems from the Latin *religo* and means "to bind anew." It implies strict adherence to a set of rules or ideology. Since all men everywhere are social beings, gregarious by nature, and are found to be trusting in and/or adhering to some set of mutual rules or beliefs; and since it is rather improbable that any man could continue for long on the earth with *no* adherence at all to law of any kind, man is thereby reckoned to be—in his natural, created state—primarily a religious being. Such unique characteristic makeup may be erroneously adduced in part to members of the animal kingdom as well, but the animals are not aware of this fact. Man alone, of all the visible creatures, is *consciously* a religious being, even though he may ever so deftly attempt to conceal this—the most outstanding characteristic of his essential being. He is a creature—the handiwork of God—made in God's own image.

1 S. G. F. Brandon, ed., *A Dictionary of Comparative Religion*, p. 500.

2 Malcolm St. Clair Frehn, "Shinto Idolatry."

What, then, of the nature and destiny of man? The historic Christian and Biblical position on the doctrine and nature of man is that he is a trichotomous being. Of man's creation, the Genesis record reports :

And the LORD God formed man of the dust of the ground, and breathed into his nostrils *the breath of life*; and man became a *living soul*.¹

From empirical evidence and rationalistic judgment we can be certain that man embodies more than material properties alone. In the above reference (among others) we are given to understand that man's physical body consists merely of the dust of the earth.² But he is *more than physical*. Through the nostrils of the physical was infused into his innermost being *the breath of life*, and it is this distinction¹ at which point man's nature takes on an aspect clearly setting him apart from the animals and lower life forms. In the word *soul* (above) are incorporated two separate and distinct meanings which lend credence to the concept of man's trichotomous state. *Webster's 1828 Dictionary* makes the following distinction: (Note frequent use of Biblical references)

SOUL, 1. The spiritual, rational, and immortal substance in man, which distinguishes him from brutes; that part of man which enables him to think and reason, and which renders him a subject of moral government. The immortality of the *soul* is a fundamental article of the Christian system.

Such is the nature of the human *soul* that it must have a God, an object of supreme affection. Edwards.

SPIRIT, 5. The soul of man; the intelligent, immaterial, and immortal part of human beings.

Then (at point of death) shall the dust (body) return to the earth as it was: and the spirit shall return unto God who gave it.

Ecclesiastes 12. 7

7. An immaterial intelligent being.

God is spirit...

John 4. 24

If this seems confusing, *Webster's Collegiate* edition may clarify it for us :

soul, 1. An entity conceived as the essence, substance, animating principle, or actuating cause of life, or of the individual life, esp. of individual life manifested in thinking, willing, and knowing... 3. Man's moral and emotional nature.

SYN: *Soul*, *Spirit*, as here compared, mean an immaterial entity distinguishable from and superior to the body. *Soul* is the preferred term when the connection with the body is in mind, or its functions, responsibilities, or special qualities are suggested; *Spirit*, when an

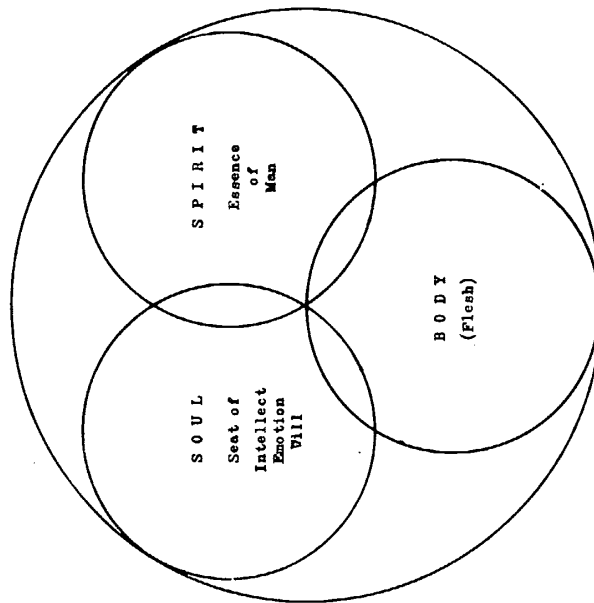
1 Genesis 2. 7.

2 Genesis 3. 19 records: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

(I)

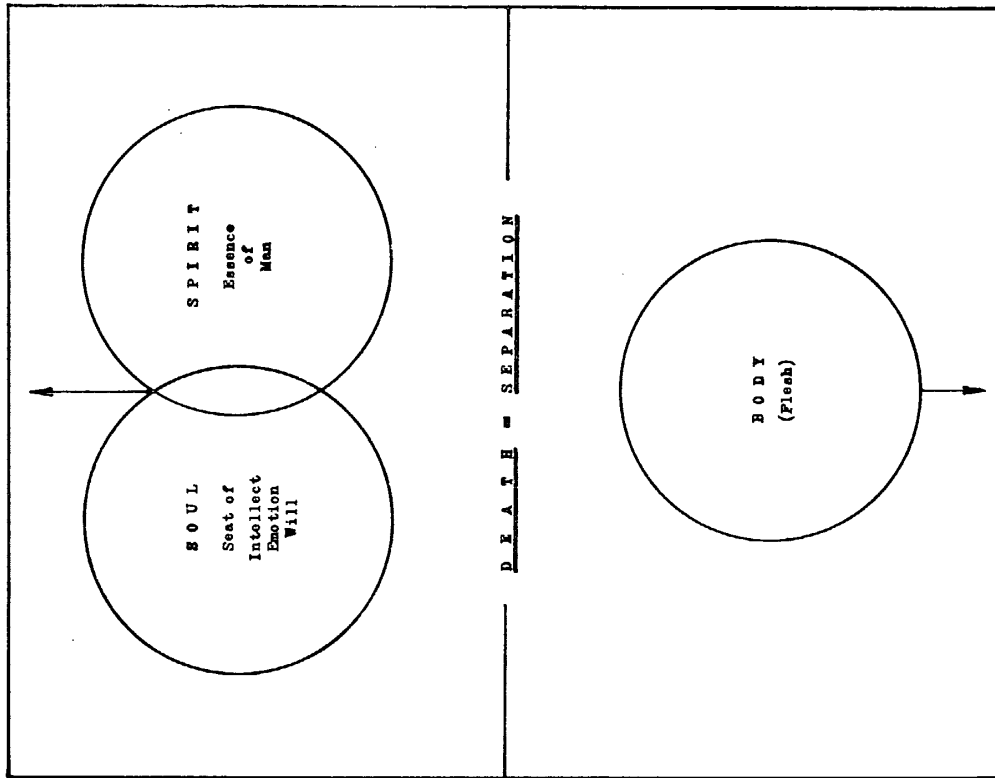
"...and I pray God your whole spirit and soul and body be pre-served blameless unto the coming of our Lord Jesus Christ."
(1 Thessalonians 5:23)

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." (John 6:63)



"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2:7)

(II)



"Then (at point of death) shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." (Ecclesiastes 12:7)

EXHIBIT A-B

The Concept of Man as a Trichotomous Being

opposition to that which is material, corporeal, etc., is in mind, and its movement, activity, or the like, is suggested...

spirit, 1. The breath of life; life, or the life principle, conceived as a kind of vapor animating the body, or, in man, mediating between body and soul. 2. The life principle viewed as the "breath" or gift of deity; hence, the agent of vital and conscious functions in man...

Paul indicates the Judeo-Christian position when he says

...I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ.¹

The body, then, is unquestionably earthy, and composed of nothing but perishable flesh.² Man's soul, on the other hand, embodies the seat of his intellect, emotion, and will. Spirit is that property inherent in every human being which we call the real self; that which animates and inspires both body and soul.

It is not unthinkable that the Creator has used the same general pattern of construction for human beings that He had used previously for the animals. But there are several indications that man is a special created being by the direct act of God and therefore distinctly separate from creatures in the animal kingdom. The Scripture itself states plainly that

"...God created man *in his own image, in the image of God* created He him; male and female created He them."³

Let us note carefully the phrase "...in his own image" and "...in the image of God...." What does this mean?

According to Calvin's exegesis,

The image of God includes all the excellence in which the nature of man surpasses all the other species of animals.⁴

Wherein, then, does this "excellence" reside? Of what does man consist that makes him such an outstandingly unique piece of God's workmanship? The answer lies in the fact that man is a *spiritual being* whose home⁵ is eternity. In this respect he is far superior to all God's other earthly creatures.

"For thou (God) hast made him (man) a little lower than the angels, and hast crowned him with glory and honor. For thou hast made him to have dominion over the works of thy hands; thou has put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea... O LORD our Lord, how excellent is thy name in all the earth!"⁶

1 1 Thessalonians 5. 23.

2 Genesis 3. 19.

3 Genesis 1. 27.

4 John Calvin, *Institutio Christianæ Religionis*, Bk 1, Ch 15.

5 Ultimate destiny.

6 Psalm 8. 5-9.

By this we understand that man is the product resulting from a direct creative work of God, existing on a lower plane than that of the angels, but on a higher than that of the animals—a special manifestation of the handiwork of God: *not* evolved from a blob of protoplasm, but *made* (created) *in the image of God*, his Creator and Redeemer. Some of the considerations that set him apart as a unique being, separate and distinct from God's other creatures, are these:

1. Universal consciousness of God
2. Intelligence
3. Emotional makeup (powers of love, anger, hate, sorrow, joy, sympathy, etc.)
4. Conscience
5. Power of choice (decision, will) based on the knowledge of right and wrong
6. Power of abstract thought
7. Power of communication by use of verbal symbols
8. Ratiocination

The process of education, incorporating both the teaching and the training of individual personality, is in danger of missing the mark entirely if it unduly emphasizes only "animal training" (conditioned response for reward or punishment) at the expense of teaching and instruction. Both animals and human beings may be *trained*, by means of positive or negative reinforcement. But only the individual human personality possesses (in the image of God) the above eight unique capacities to rationalize and to be *taught* in the fullest sense of the word.¹

THE ROLE OF SCIENCE IN EDUCATION

The question which immediately confronts every rational mind when this issue is raised has to do with an objective definition of true science and the limitations of that discipline.

In science, as in all education, the pursuit of *truth* for its own sake ought always to be of primary consideration. The *truly scientific mind*, which every Christian should strive to cultivate and maintain, must be and forever remain a little skeptical about latching onto the bandwagon of every new theory or hypothesis that comes along. Even the so-called "immutable" *laws* of science may conceivably change, whereupon the older ones—once held to be the ultimate in scientific knowledge and advancement—thereafter are totally discarded. What position should a Christian take on such issues?² Should he allow himself to be made a fool of (like other "scien-

1 In an amazing verse of Isaiah, chapter one, God, speaking, pleads with man: "Come now, and let us reason together (ratiocinate), saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What condescension that the Creator of the universe should deign to *reason* with the chiefest of sinners!

2 The references to science in Scripture are remarkably accurate. In case of a seeming discrepancy, it would be the better part of wisdom to suspend judgment until *all* the scientific *facts* have been fully interpreted and correlated in the light of thorough textual exegesis by sound, conservative Bible scholars.

tists" of the Ptolemaic persuasion, until the arrival of Copernicus in 1543), or should he reserve judgment on unknown factors until absolute truth is arrived at by means of *truly scientific methods*?¹ Marx himself gives the only reasonable answer to this question:

Sense-perception must be the basis of all science.²

The word *science* comes to us from the Latin *scientia* meaning "knowledge," and that in turn from the root word *scire*, "to know." The Oxford English Dictionary defines it as

A branch of study which is concerned either with a connected body of demonstrated truths or with observed facts systematically classified and more or less colligated by being brought under general laws, and which includes *trust-worthy* methods for the discovery of new truth within its own domain.

Science thus involves *facts* which are *observed* and laws which have been demonstrated. The scientific method involves *experimental reproducibility*, with like causes producing like effects. True science is *knowledge*, not inference or speculation or extrapolation. It is precisely such presumptuous extrapolation and guesswork to which creation scientists, and other men of logic and rational persuasion, so highly object.

The problem that must now be candidly faced is that not everything called "science" is really *known* in a sense involving the most diligent research techniques: careful observation, thoroughly empirical testing, and indubitable proof. Thus, human philosophizing and conjecture do *not* fall within the category of truly experimental, reproducible knowledge.

Famed lecturer Dr. Harry A. Ironside, commenting on Proverbs 1. 7,³ stated:

Science means *exact* knowledge. To call by such a name the wild guesses of evolutionists and infidel-biologists is but word-prostitution. Hypotheses, however original and erudite, are not science. There never has been, and never will be, a conflict between the Bible and science. The conflict comes in between the Bible and unbelievers' vain theorizing; as, also, between religious notions unsupported by Scripture and scientific facts.⁴

LIMITATIONS OF SCIENCE

Human material progress owing to scientific advancement has resulted in some marvelous wonders before our twentieth century eyes. We wish to give God full credit for blessing our modern scientists and engineers with such intellect and ability! There are some areas, however, in which science is definitely deficient:

1 Observation, testing, proof.

2 *Marx-Engels Collected Works*, Volume 3, p. 303.

3 "The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction."

4 Homer Duncan, *How Firm a Foundation*, p. 111.

1. Science is *fallible* (foolable). It may be wrong or mistaken in its observations, or it may simply draw incorrect conclusions. Things are not always what they seem to be.
2. Science is *changeable*. All scientific knowledge is temporary, and thus subject to change. We have witnessed in our lifetime that hypotheses, theories, and even so-called scientific laws are here today and gone tomorrow.
3. Science cannot properly deal with *origins*. The origin of *life* itself, for example. Since no human observer was actually present to *observe* the creation of the universe, how can any *scientific* observation or pronouncement about the origin of the world possibly be made?
4. Science cannot deal with *spiritual things*. It can only deal with the observable, that is, with the material world. It cannot deal with spiritual things such as God, angels, the spirit, soul, or prayer, because these *cannot* be observed on the basis of sense-perception.
5. Science cannot make *value judgments*. It cannot tell good from evil, or right from wrong. Since value judgments are closely related to the spiritual, this area is totally outside the realm of materialistic science.
6. Science is unable to prove any *universal negative*. For example, a statement such as "There is no such thing as a sea monster" is typical of a universal negative. In order to scientifically prove such an absolute statement, man would have to dispatch search missions *to every inch of every ocean depth—simultaneously!* Since man is neither omnipresent nor omniscient, the absurdity of such a venture is obvious.

In order to help distinguish a truly scientific endeavor from that which is counterfeit, we must keep in mind the following absolute essentials which characterize the scientific method. A true scientist most diligently and carefully:

1. Observes (using one or more of the five senses)
 2. Collects
 3. Classifies
 4. Analyzes
- } (his data)
5. Chooses (the *best* answer as objectively as possible)
 6. Verifies (the results of his observed experiment)
 7. Predicts (future occurrences based on the above six steps)

Knowledge that cannot meet the test of the scientific method is mere opinion, supposition, or prejudice, as Marx has honestly indicated.¹

DARWIN'S UNPROVED HYPOTHESIS

In his excellent introduction to an outstanding work on the flaws inherent in Darwin's hypothesis, Shute quotes the Duke of Argyle as follows:

...to accept as the truth that which is not a truth, or to fail in distinguishing the sense in which a proposition may be true from other senses in which it

¹ "Sense-perception must be the basis of all science." *Marx-Engels Collected Works*, Volume 3, p. 303.

is not true, is an evil having consequences which are indeed incalculable. There are subjects in which one mistake of this kind will poison all the wells of truth, and affect with fatal error the whole niche of our thoughts.¹

Interesting, enlightening, and profoundly thought-provoking is his observation! In every avenue and bypath of the educational quest, therefore, should not the element of *truth* become the great determiner as to whether or not young, impressive, pliable minds should be presented with *any* proposed inclusion in the curriculum—scientific, historical, or whatever?² The problem, briefly stated, for truly Christian educators, is this: Can evolution be taught as *fact*, or should it rather be taught as one man's unproved and unproveable *fancy*?³

Quoting Shute's opening paragraphs:

One hundred years after Darwin's publication of the *Origin of Species* the (theory?) of evolution seems to have won the day as an explanation of the world of life. It is almost universally accepted by educated men as a fact rather than a (theory?).⁴ For example, it can serve as the basis of a series of illustrated articles in *Life*, a magazine for the American masses, in 1959. He is a brave man, indeed, or at least a very reckless one, who dares to challenge its general validity....⁵ Should we not look more closely at the various facets of this fascinating theme?

Darwin himself foreshadowed this approach when he wrote in the *Origin*: "I am well aware that there is scarcely a single point discussed in this volume on which facts cannot be adduced, often apparently leading to conclusions directly opposite to those at which I have arrived. A fair result could be obtained only by fully stating and balancing the facts on both sides of each question...."

I fear it has been attempted too rarely since his day.⁶

1 Evan Shute, *Flaws in the Theory of Evolution*, p. 1.

2 Homer Duncan, op. cit., p. 95:

The CAP program (College Ad Project) was conceived and initially sponsored by an insurance executive who had a strong desire to reach students on college campuses with the fact that *special creation* is a more viable and logical explanation of origins than the molecules-to-man theory of evolution. College students are beginning to ask, "Why were we not told about this?"

3 Ibid., p. 96:

Dr. Austin H. Clark, noted biologist of the Smithsonian Institution, has written, "There is *no evidence* which would show man developing step by step from lower forms of life. There is *nothing* to show that man was in any way connected with monkeys.... He appeared SUDDENLY and in substantially the same form as he is today....There are *no such things* as missing links."

4 Ibid., p. 98:

Evolutionary thinking dominates our schools today—our news media, our entertainment, our politics, our entire lives. But evolution is *false* and *absurd scientifically*!

5 Ibid., p. 95:

Because of the pressure applied by evolutionists it has been next to impossible for a convinced creationist to get a job in many of the leading universities, and many students have been kept from getting advanced degrees by their "broadminded" evolutionary professors.

6 Shute, op. cit., pp. 1, 2.

Continuing, from page 230 of the same volume, he says :

Few opinions of men are sacrosanct, and evolution is merely one view of how the world of nature reached its present status. The loud and persistent attestations that it is not theory but "fact" merely serve to indicate how shaky some of its foundations are.

THE ADVENT OF MATERIALISM

Man is a being who lives in two worlds simultaneously—the spiritual as well as the material. For this reason, we find that scientific theories and beliefs of a certain era often reflect the thinking and spiritual climate of that period in history. It was not until about the 17th century that science as we know it began to take shape. Since that time, however, separation between the spiritual and material facts of life has become rapidly pronounced. Modern developments in science have brought us to the point where spiritual values are almost totally eclipsed by the material aspect of our lives.

At the beginning of the 19th century the industrial revolution was already in gear and running, and with it came the advent of a trio whose concepts influenced one another in a catalytic manner. Those three were Malthus, Darwin, and Marx. Brameld reports :

The influence of Malthus is an even more dramatic example of how scientific ideas may be influenced by the cultural climate and by philosophic theories that thrive in it. Darwin had read "for amusement" the *Essay on the Principle of Population* and through it had decided that "the struggle for existence" (Malthus' phrase) was necessary to explain why, through natural selection, some species survived and flourished while some did not. Because population always outruns the food supply, the weaker members of every species must perish.

A plausible case could be made to show that this theory was actually developed to provide a rationale for the industrial revolution that was in full swing during Darwin's lifetime. The severity and ruthlessness of competition, which placed the few in positions of economic superiority and the many in positions of economic inferiority, was justified on the ground that it accorded perfectly with the laws of the struggle for existence. But while it is true that Darwin, through his incorporation of Malthusian doctrine, thereby helped to shape social thought in the decades following 1859, it is at least equally true...that "Darwinian biology was largely influenced by the social and political thought of the first half of the 19th century..."¹

The context of Darwinism is also enriched by philosophic doctrines that developed during the last half of the century. Marxism...is one of these.... But there are other doctrines...all radiating the same virile mood of aggressive change that permeates evolution as a scientific theory.

Frederick Nietzsche, a German professor and contemporary of Darwin, may be

1 Ashley Montagu, *Darwin: Competition and Cooperation*, p. 32.

chosen as an example.... In a series of passionate books...Nietzsche repudiates the "weaknesses" that he thinks Christianity encourages with its ethics of brotherhood and gentleness. The human being at his best is an aristocrat who faces danger courageously, who triumphs over life through his "will to power," who is evolving toward far greater capacities than he has ever possessed.¹

Note well the following:

Man is something that is to be surpassed. What have ye done to surpass man? All beings hitherto have created something beyond themselves; and ye want to be the ebb of that great tide, and would rather go back to the beast than surpass man? What is the ape to man? A laughing-stock, a thing of shame. And just the same shall man be to the Superman...The Superman is the meaning of the earth. Let your will say: Superman *shall be* the meaning of the earth!²

Is there any wonder that both Hitler and Mussolini tried to draw upon the works of Nietzsche for support—particularly in their doctrine of super-racism! This is *not* intended to single out *only* two men from the panorama of world history; the same may be said of all demagogues and dictators.

While exiled from Czarist Russia, Lenin himself zealously studied philosophy in the reading room of the London Museum and wrote an extraordinary book entitled *Materialism and Empirio-Criticism*, in which he tried to show that ideas are *epiphenomena*—that is, pictures of the outside materialistic world. This concept is of crucial import in accordance with the Marxian view that ideas about morals, religion, politics, art, or education are primarily the "epiphenomena" of the prevailing economic order of society and of the power structure undergirding that order. It is precisely at this point that dialectical materialism tries to join Hegel's dialectic of conflict with the materialistic view that man's ideas are derived from external facts of worldly experience only. Marx took over much of the concept of reality from Hegel, but instead of calling the universe spiritual, as Hegel did, he called it material.

Thus we see that direct connections are traceable not only between evolution and facism, but also between evolution and communism,³ and to other philosophical and political systems whose chief symptom (antipathy toward God) seems to afflict a substantial portion of mankind. Natural selection ("the survival of the fittest") has made great stir among those eager to get away from the philosophy of existence embodied in the concept of *special creation by the direct act of God*. The evolutionary system of thought has been appropriated as the *pseudo-scientific* basis of

1 Theodore Brameld, *The Use of Explosive Ideas in Education*, pp. 185-6.

2 Friedrich Nietzsche, *Thus Spake Zarathustra*, pp. 6-7.

3 Quoted from *Marx-Engels Collected Works*, Volume 3, pp. 304-5, Marx states:

"The creation of the *earth* has received a mighty blow from *geognosy*—i.e., from the science which presents the formation of the earth, the development of the earth, as a process, as a self-generation. *Generation aequivoca* is the only practical refutation of the theory of creation."

tion of Germany's will to war—for it had the highest official sanction and approval—was published in 1911. Three years later the greatest holocaust the world had ever known was launched. . . .¹³

Benito Mussolini, who brought fascism to Italy, was strengthened in his belief that violence is basic to social transformation by the philosophy of Nietzsche.¹⁴ R. E. D. Clark says, "Mussolini's attitude was completely dominated by evolution. In public utterances he repeatedly used the Darwinian catchwords while he mocked at perpetual peace, lest it should hinder the evolutionary process."¹⁵

Likewise, Adolph Hitler in Germany based his fascism on evolutionary theory. This is evident from his speeches and his book *Mein Kampf*. R. E. D. Clark has pointed out that in the large number of books which have appeared describing every phase of the Hitler regime, there is hardly a mention of the evolution of Charles Darwin. He interprets this to mean that the authors refrain from mentioning evolution in this context because they fear they might be considered to be anti-evolutionary.¹⁶

Communists, Like Fascists, Used Darwinism

Friederich Engels, one of the founders of Communism, wrote to Karl Marx, December 12, 1859, "Darwin, whom I am just now reading, is splendid."¹⁷ Karl Marx wrote to Friederich Engels, December 19, 1860, "Although it is developed in the crude English style, this is the book which contains the basis in natural history for our views."¹⁸

Again Marx wrote to Engels, January 16, 1861, "Darwin's book is very important and serves me as a basis in natural selection for the class struggle in history. . . . not only is a death blow dealt here for the first time to 'teleology' in the natural sciences but their rational meaning is emphatically explained."¹⁹

Marx wished to dedicate to Darwin his book *Das Kapital*, but Darwin declined the offer.

E. Yaroslavsky, a friend of Joseph Stalin, wrote a book on the life of Stalin. This book was published in Moscow by the Communists while Stalin was in power. The author says, "At a very early age, while still a pupil in the ecclesiastical school, Comrade Stalin developed a critical mind and revolutionary sentiments. He began to read Darwin and became an atheist."²⁰

Militarists Used Darwinian Theory

The Darwinian theory of evolution has also been used by militarists to glorify war. They said that the outcome of a war is determined by the principle of the survival of the fittest.

The Prussian militarist, Heinrich von Treitsche, said, "The grandeur of war lies in the utter annihilation of puny man in the great conception of the State, and it brings out the full significance of the sacrifice of fellow-countrymen for one another. In war the chaff is winnowed from the wheat."²¹

The German philosopher Friederich Nietzsche, who held Christianity in contempt, said, "You say, 'A good cause sanctifies war,' but I say, 'A good war sanctifies every cause!'"²² Wallbank and Taylor comment,

Likewise, he ridiculed democracy and socialism for protecting the worthless and weak and hindering the strong. Social Darwinism and the antidemocratic cult of naked power, as preached by advocates like Nietzsche, were laying the foundations of fascism, which would one day plunge the world into the most terrible convulsion in its history.²³

Friederich von Bernhardi was a German soldier, who retired in 1909, and wrote an inflammatory book, *Germany and the Next War*, which extolled militarism. Of this book anthropologist M. F. Ashley-Montagu says,

"War," declared Bernhardi, "is a biological necessity"; it "is as necessary as the struggle of the elements of nature"; it "gives a biologically just decision, since its decisions rest on the very nature of things." "The whole idea of arbitration represents a presumptuous encroachment on the natural laws of development," for "what is right is decided by the arbitration of war." In proof thereof such notions of Darwin's as "The Struggle for Existence," "Natural Selection," and the "Survival of the Fittest" are invoked with sententiousness quite military both in logic and in sense. According to Bernhardi, it is plainly evident to anyone who makes a study of plant and animal life that "war is a universal law of nature."²⁴ This declaration and fortifica-

every political or philosophical system of thought during the past hundred years which has been opposed to theism in general, and to Christianity in particular.¹

Reading the *Origin of Species* in 1860, (Marx) reported to Friedrich Engels, and later declared to Ferdinand LaSalle, that "Darwin's book is very important, and served me as a basis in natural science for the class struggle in history."²

Jacques Barzun, prominent contemporary historian and Dean of the Graduate Faculties at Columbia University, reports :

It is a commonplace fact that Marx felt his own work to be the exact parallel of Darwin's. He even wished to dedicate a portion of *Das Kapital* to the author of the *Origin of Species*....like Darwin, Marx thought he had discovered the law of development. He saw history in stages, as the Darwinists saw geological strata and successive forms of life.... But there are even finer points of comparison. In keeping with the feelings of the age, both Marx and Darwin made struggle the means of development....the measure of value in Darwin is survival with reproduction—an absolute fact occurring in time and which wholly disregards the moral or esthetic quality of the product. In Marx, the measure of value is expended labor—an absolute fact occurring in time, which also disregards the utility of the product.³

Dr. Gertrude Himmelfarb states that

There was truth in Engels' eulogy on Marx: "Just as Darwin discovered the law of evolution in organic nature, so Marx discovered the law of evolution in human history." What they both celebrated was the internal rhythm and course of life, the one the life of nature, the other of society, that proceeded by fixed laws, undistracted by the will of God or men.... God was as powerless as individual men to interfere with the internal, self-adjusting dialectic of change and development.⁴

Marx, Engels, Lenin, and Joe Stalin may have thought God nonexistent, or for their own convenient purposes wished Him so.⁵ But is this process of expedient fantasy in keeping with the realistic necessity of sane logic? An old adage that seems fitting here goes something like the following :

If wishes were horses,
Then beggars would ride!

During a lecture at the University of Chicago Centennial Discussions under the general theme *Evolution after Darwin*, Professor Julian Huxley stated :

Darwinism removed the whole idea of God as the Creator of organisms from

1 For further documentation, see Clark and Bales, *Why Scientists Accept Evolution* (entire volume), and Lammerts, ed., *Scientific Studies in Special Creation*, pp. 339-42.

2 Richard Hofstadter, *Social Darwinism in American Thought*, p. 115.

3 Jacques Barzun, *Darwin, Marx, Wagner*, pp. 8, 170.

4 Gertrude Himmelfarb, *Darwin and the Darwinian Revolution*, p. 348.

5 See Exhibit C, p. 25.

the sphere of rational discussion. Before Darwin, people like Paley with his famous *Evidences* could point to the human hand or eye and say: "This organ is beautifully adapted; it has obviously been designed for its purpose; design means a designer; and therefore there must have been a supernatural designer." Darwin pointed out that no supernatural designer was needed; since natural selection could account for any known form of life, there was no room for a supernatural agency in its evolution.¹

But Charles Darwin's *ostensibly* "scientific" hypothesis must appeal for credibility to sources other than purely objective, empirical evidence. Witness the following:

Gregor Mendel was an Austrian monk who lived about the middle of the last century. He was a biologist of note. While experimenting with garden peas... (he) learned that (they) do not vary in heredity in any such slipshod, haphazard fashion as was supposed by Darwin, Lamarck, and others, but according to definite, orderly laws which he recognized and formulated. Enthusiastic over his discovery, he wrote a paper on the subject and read it before the Natural History Society of Brunn, Austria, in 1866. At that time scientific men were all absorbed with Darwin's theory of evolution by slow, gradual, minute additions, and such information concerning the heredity of plants and animals as Mendel had discovered did not fit in well with Darwin's teachings. Mendel's discovery, therefore, was ignored completely, and it lay buried and unknown for thirty-five years. Not until the year 1900 was it brought to light when it was rediscovered by de Vries and Correns. The principles and laws of heredity discovered by Mendel...revolutionized the notion of evolution which was popular in Darwin's day. Bateson, the famous British biologist and student of Mendelian heredity, said that Darwin would never have written the *Origin of Species* if he had known Mendel's work.²

An amazing revelation that both throws a volume of light upon, and calls forth fundamental questions about, the veracity and consequent trustworthiness of the evolutionary maestro's famous guess! Darwin himself, it must be remembered, brought forth the honest confession that

If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down.³

The evidences for which he asked are existent and available for study. Alas, however, only those who search after genuinely objective and scientific truth seem to have "eyes that see." Others are willingly, or ignorantly, blind.⁴

1 J. Wood Sears, *Conflict and Harmony in Science and the Bible*, p. 88.

2 Byron Nelson, *After Its Kind*, pp. 103-4.

3 Ibid., p. 95.

4 Robert T. Clark and James D. Bales, *Why Scientists Accept Evolution*, p. 6:

What if evolution was accepted because of the determination to rule out the real possibility of creation by God...? Can it be that evolution was not proved by scientific evidence but that it was rather the inevitable result of an *a priori* decision, as expressed...by Julian S. Huxley, that: "Modern science must rule out special creation...." The problem is: Was there in the mind of Darwin, and others of the nineteenth century, a dogma that made it impossible for them to criticize adequately the *hypothesis* of evolution before it became, in the words of William Diller Matthew, absorbed into the body of scientific doctrine?

A disturbing fact for Creationists and Bible-believers who would incorporate into education's curriculum the best of true scientific knowledge and study for the (eternal) good of mankind, is the fact that evolutionism is of predominate influence in the thinking of John Dewey, chief architect of modern educational theory in the United States. In his chapter entitled "Evolution and Philosophy" (subheading "The Context of Darwinism"), Brameld says :

One of Dewey's best known essays is "The Influence of Darwin on Philosophy." That such influence has been prodigious, few, if any, philosophers would care to deny. A major purpose of this chapter, indeed, is to demonstrate that philosophies of education as diverse as progressivism and essentialism recognize the Darwinian influence as central to their respective outlooks....evolution can and should contribute enormously to human progress. Indubitably, it is one of the most fertile ideas ever *invented*. (emphasis mine)

Invented! The confession of the century! Do we not read into this word also something of the essence of *fabrication*? And why not? If Feuerbach can solemnly affirm that the whole concept of the God of Creation is but a convenient figment of man's own self-centered imagination, *then why not Darwinism also?* We must be reasonable and logical in all conceptual thinking, for rationality is one of the hallmarks of a civilized and educated individual.

Until hypothetical Darwinism becomes scientifically demonstrable and consequently true to the satisfaction of rational minds, we fear that it has before it a long, hard, uphill grind.¹ A pathetic situation indeed that man (the rational being!) has allowed himself to be cowed into a corner and the whole concept of God as Creator removed—by *the mere opinions* of two or three others!—from the sphere of rational discussion. For example, *reason* inevitably led Darwin face to face with God, so Darwin killed reason! He trusted his mind when "reasoning" about evolution, *but not when reasoning about God!*

In a letter to Asa Gray (dated November 26, 1860), he confessed :

"I am conscious that I am in an utterly hopeless muddle. I cannot think that the world, as we see it, is the result of chance; and yet I cannot look at each separate thing as the result of Design.... Again, I say I am, and shall ever remain, in a hopeless muddle."²

Are these the words of a sane and scientific logician, or of a confused and pitiable pretender???

1 Clark and Bales, op. cit., p. 36:

Many people believe that Darwin proved evolution. But Darwin recognized that his hypothesis was beset with difficulties. In writing to T. H. Huxley, December 2, 1860, he said: "I entirely agree with you, that the difficulties on my notions are terrific...." Darwin not only recognized that difficulties were in its way, but he also realized that *it had not been proved*. To G. Bentham, on May 22, 1863, he admitted that "...When we descend to details, we can prove that no one species has changed (i.e., we cannot prove that a single species has changed); nor can we prove that the supposed changes are beneficial, which is the ground work of the theory...." So when one came down to details—and to details science must go—his hypothesis *could not be proved*.

2 Ibid., p. 46.

Darwinism itself is *not true science, but only a system of thought*. It has assumed a form as religion, a faith in the supposed innate progress of mankind, in materialistic development, and in pantheistic humanism. It is the essence of modern man-centered culture.

Shute, in his excellent treatise on *Flaws...*, states:

...evolution has become *the intolerant religion* of nearly all educated western men. It dominates their thinking, their speech, and their hopes of civilization....As Weizsacker has recently said:

"—Science today is the only thing in which men as a whole believe: it is the only universal religion of our time....The scientist has thus got himself into an ambiguous position: he is a priest of this new religion, possessing its secrets and marvels; for what to others is puzzling, strange, or secret is plain to him. It is suddenly clear in many countries that the future of a nation, of a continent, of a view of life depends on producing enough scientists. Is this immoderate faith in the power of science justified? The scientist worthy of the name, who is therefore concerned to know *the truth*, must realize that what he knows is only a fraction of what he needs to know if he is really to be fit to carry responsibility for the lives of men....Science looks where it can see. That is legitimate; but there are many things it does not see, and what should its attitude be towards *them*? Ought it to wait until it has explored them, perhaps in ten, perhaps in a hundred years? There are many things science does *not* see, and above all it does not see man himself scientifically, in all the ramifications of his status."¹

THE BASIC NATURE OF MAN

One of the ways in which evolutionary pseudo-science finds it impossible to see man, and, as a consequence, to understand him, is the way in which God sees him. Not all systems of thought subscribe automatically to the innate goodness of man, totally adaptable and malleable to the influences of his environment.² A matter of mere educational opportunity under auspiciously groomed influences is *not* the total answer to man's basic problem. It must be remembered that the educational process under the most favorably envired circumstances may produce either good—or evil.

The Christian canon³ records a problem far more serious in both origin and consequences. That problem concerns *the heart of man*, created in sinless perfection,⁴ but now totally depraved⁵ through the entrance of sin and disobedience.⁶

Marx postulates that

1 Shute, op. cit., pp. 228-9.

2 á la John Dewey and the advocates of progressivism.

3 *The Bible*.

4 Ecclesiastes 7. 29: "...God hath made man *upright* (righteous, without sin); but they have sought out many *inventions* (sin, disobedience, depravity)."

5 See "Foundations of American Literature," *Culture and Language*, Vol. 12, No. 1, September, 1978: Exhibit A, p. 8.

6 Romans 5. 12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned..."

...the theologian explains the origin of evil by the fall of man; that is, he *assumes* as a fact, in historical form, what has to be explained. We proceed from an *actual* economic fact.¹

Granted, the economic realities of his day—and of ours—are tangible and real. *But why* does he then, with disdain—and in one fell swoop—attempt to negate the historical record bearing on the problem of good versus evil??? We reject his insinuation that ours is a mere assumption! It is, rather, the nitty-gritty of real, everyday, human existence, and the objective soul need only consult the nearest avenue to his local mass media for abundant proof! The Christian position an *assumed* posture, and only the Marxian *actual* and real? Is this really a judicious approach to objectivity? The absence of logic here is hardly complementary of the thought processes of any rational being.

Moses, writing on the physical result of sin, records:

And unto Adam (God) said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground (moment of death);² for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.³

David, of the spiritual result of sin, writes:

Behold, I was shapen in iniquity; and in sin did my mother conceive me.⁴

Isaiah, in one of his many excellent descriptions of our actual state, chronicles:

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities have taken us away.⁵

And Jeremiah, the famous "weeping prophet," faithfully testifies:

The heart is *deceitful* above all things, *and desperately wicked: who can know it?*⁶

Jesus, God manifest in human form, and true Savior of all mankind, said:

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness,

1 *Marx-Engels Collected Works*, Volume 3, p. 271.

2 For a graphic explanation, see Exhibit A-B (II), p. 17.

3 Genesis 3.17-19. It is evident that Moses is here writing of Adam's physical and material body *only*—in contrast to the spiritual—for in Ecclesiastes 12.7 Solomon records: "Then (moment of death) shall the dust (body) return to the earth as it was: and the spirit shall return unto God who gave it."

4 Psalm 51.5.

5 Isaiah 64.6.

6 Jeremiah 17.9.

an evil eye, blasphemy, pride, foolishness: *all these evil things come from within*, and defile the man.¹

I said therefore unto you that ye shall die in your sins: for if ye believe not that I am He (Messiah, Savior), ye shall die in your sins...Whosoever committeth sin is the servant (slave) of sin...Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the *truth*, because there is no truth in him....He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.²

Paul, that prince of preachers and the first century's most outstanding missionary-evangelist, tells us:

...all have sinned, and come short of the glory of God.³

The Word of God makes plain that man is a fallen creature, and Calvin's estimation of the depraved nature of Adam's posterity is by no means in error or exaggeration—either from divine declaration or through our own personal experience as human beings.⁴

SIN'S UNIVERSAL EFFECT

Before the fall of Adam, man doubtless reflected to a much greater degree than he now does the nature and glory of his Creator.⁵ Sin, disobedience, and rebellion against God have left sad, deleterious marks upon our physical makeup, our mental, our emotional, and our spiritual. But we are still creatures of the Creator, regardless of sin's consequences, and are still directly responsible to Him for every act, every word, every thought, and every attitude.⁶ Our pilgrimage on earth is but borrowed time⁷—a mere preparation for the timeless hereafter. Not only *what* we do is of concern to God but also *how* we do it. Especially is this so with regard to intellectual accomplishments. We are equipped not only to think, but we are also obligated to think in a certain way. We are *never free to confuse truth with error* in any endeavor, *least of all in the realm of education*. We must distinguish between proper and improper concepts of God, of man, and of the universe. But *this* is the very point where sin has most obviously corrupted *the mind of man*. Because of our depraved natures, we are not naturally inclined to view the universe as a revelation

1 Mark 7. 21-23.

2 John 8. 24, 34, 44, 47.

3 Romans 3. 23.

4 See "Foundations of American Literature," *Culture and Language*, Vol. 12, No. 1, September, 1978: Exhibit A, p. 8, and Exhibit C, p. 25.

5 Ecclesiastes 7. 29: "...God hath made man upright (righteous, without sin)..."

6 Ecclesiastes 12. 14: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Matthew 12. 36: "But I (Jesus) say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment."

7 James 4. 14: "...For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

of God. Instead of recognizing "the things that are seen" as a reflection of "His eternal power and Godhead"¹ we are more likely to pride ourselves in our own ability to acquire and organize scientific knowledge (well and good!)² but leave God our Maker out of the picture altogether. This is the very antithesis of that laudable Confucian ethic known as filial piety and so highly esteemed among Orientals. Psalm 19 and Romans 1 paint for us a picture of the dutiful recognition we creatures owe to God, and of the sad and tragic results mankind heaps upon himself owing to a rejection of this obligation.

The dignity of man leaves no room for irresponsibility, and this dignity consists essentially in his capacity for recognizing and submitting to God's requirements. Man's most exalted privilege on earth, committed to no other creature, is that he bear *the image of God*. It incorporates both wonderful and awesome responsibility.

CONCLUSION

What is the underlying reason for the Christian educator's unrelenting insistence that *the Bible alone*³ serve as the cornerstone for a truly Christian⁴ philosophy of education? Why should this *Book* occupy so prominent a position of distinction and authority? Some of the most plausible answers to date are that

1. It gives us the most comprehensive, rational, and satisfying concept of God, of man, and of the universe.
2. It has been tested, tried, and proven.
3. It has met the most important criteria for educational testing: reliability and validity.
4. It has withstood the attacks of its enemies.
5. It has stood the test of time.
6. It solves the problem of origins, answers the most perplexing questions of man's existence, and provides him with a blueprint for life.
7. It is absolute and unchangeable.

"Forever, O LORD, thy word is settled in heaven."⁵

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth....surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever."⁶

1 Romans 1. 20: "For the invisible things of Him (God) from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they (men) are without excuse..."

2 Not to be construed as a carping criticism against legitimate scientific endeavor.

3 *SOLA SCRIPTURA!*—Battle Cry of the Reformation.

4 To be clearly and indelibly differentiated from terms referring to "Christendom," to "Christianity" with all its extra-Biblical trappings, or to other man-made systems bearing the title "Christian" in name only.

5 Psalm 119. 89.

6 Isaiah 40. 6-8.

“Heaven and earth shall pass away, but my words shall not pass away.”¹

The Westminster Confession of Faith refers to the Bible as ‘the infallible truth’ of Holy Scripture, ‘God’s Word written’, the supreme and final authority for all matters of Christian faith and practice. On page 95 of his treatise entitled *Fundamentalism and the Word of God*, J.I. Packer of Tyndale Hall, Bristol, says:

‘Infallible’ denotes the quality of never deceiving or misleading, and so means ‘wholly trustworthy and reliable’; ‘inerrant’ means wholly true’. Scripture is termed infallible and inerrant to express the conviction that all its teaching is the utterance of God ‘who cannot lie’,² whose word, once spoken, abides for ever, and that therefore it may be trusted implicitly....God’s Word is affirmed to be infallible because God Himself is infallible: the infallibility of Scripture is simply the infallibility of God speaking. What Scripture says is to be received as the infallible Word of the infallible God, and to assert biblical inerrancy and infallibility is just to confess faith in (i) the divine origin of the Bible and (ii) the truthfulness and trustworthiness of God. The value of these terms is that they conserve the principle of biblical authority; for statements that are not absolutely true and reliable could not be absolutely authoritative.

Dethroning God as central to life, and enthroning self,³ nineteenth century man found it necessary to gather unto himself strange bedfellows⁴ whose unproved hypotheses have resulted in yet stranger and shakier foundations of education. Most people simply do not stop to realize that before Darwin produced his *Origin of Species* there was very general belief among reputable scientists worldwide (Christian and non-Christian alike) in the rational and scientifically correct Genesis account of creation. The doctrine of evolution is now advocated as being more “scientific,” *but is it?* Huxley, for example, accepted the hypothesis, *not because he believed it was scientifically established*, but because he was at heart a uniformitarian who had ruled out creation and had to accept evolution or nothing, and he did not want to accept nothing.⁵ Likewise, even so today we find men accepting the hypothetical guess because the only other alternative is special creation. Paul tells us why they countenance the former and reject the latter:⁶

“And even as they did not like to retain God in their *knowledge* (science), God gave them over to a *reprobate mind*...”⁷

What shall we then *say* to these things? Shall we remain silent and thus be found remiss in our duty not only to God but also to man? What shall we *do* re-

1 The words of Christ as recorded in Matthew 24. 35.

2 Titus 1. 2.

3 A concise definition of humanism.

4 The anti-God team consisting of men such as Darwin, Engels, Huxley, Lenin, Lyell, Malthus, Marx, Spencer, et. al.

5 Clark and Bales, op. cit., p. 82.

6 Romans 1. 28.

7 This expression indicates a mind devoid of power to discriminate between Truth and error, or between good and evil. It is a direct result of repeated sinning against conscience, and of rejecting God who is the author of *all* Truth.

garding the terrifying decision in matters pertaining to the problem of Truth versus untruth? Quoting, in this connection, one of the most profoundly disturbing passages of all Scripture :

“...because they¹ received not the love of the Truth, that they might be saved...for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the Truth, but had pleasure in unrighteousness.”²

By this we understand the *possibility* (and very great *probability*) that man,¹ having come face to face with God’s Truth—and rejecting it, *will nevertheless receive and believe a lie*, as if it were the very Truth he has just refused! Alas, we would not be at all amiss to report that this unfortunate situation is already taking place in the halls of modern, twentieth century pseudo-science and education.⁸

Completion of this study leads the writer to conclude that historical materialism, based on, or in congruity with, Darwin & Co., fails to warrant endorsement as worthy of incorporation into any truly scientific and/or Christian philosophy of education. A more excellent position is to be found in the canonical Scriptures, both the Old and the New Testaments.

The Old affirms the fact of God’s Eternal Truth as established and immutable—in heaven by the living Word (Christ), on earth by the Word transcribed (the Bible).

“For ever, O LORD, Thy Word is settled (fixed, unchangeable) in heaven.”⁴

“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”⁵

In the New, it is recorded of Christ that as a youth He

“...increased in wisdom and stature, and in favor with God and man.”⁶

The four facets of His educational development listed for us here are :

1. In wisdom (mental and emotional development)
2. In stature (physical development)
3. In favor with God (spiritual development)
4. In favor with man (social development)

His example bespeaks totality of perfection in human development, and is altogether worthy of emulation by any segment of mankind—or by the whole.⁷

1 All whom it concerns from among the fallen and sinful sons of Adam.

2 2 Thessalonians 2. 10-12.

3 See footnotes 4 and 5, p. 22; footnote 4, p. 27; and footnote 1, p. 28.

4 Psalm 119. 89. See also Hebrews 13. 8.

5 Matthew 5. 18.

6 Luke 2. 52.

7 “The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind, and with *all* thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is *none other commandment greater* than these.” (Mark 12. 29-31).

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