

TOWARDS A CHRISTIAN PHILOSOPHY OF EDUCATION

I. THE NEED AND NATURE OF A CHRISTIAN PHILOSOPHY OF EDUCATION

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Although education today has become so widely and thoroughly secularized, its beginnings reach back not only to the early Church but also behind the Church to the Bible, both Old and New Testaments, and to the home and family as established by God. When Moses communicated to Israel the great truth of the unity of Jehovah and the commandment to love Him with all their heart and soul and might, he placed upon God's ancient people a binding obligation that continues in principle down through the ages. "Thou shalt teach them (the words of God) diligently unto thy children . . ." wrote Moses, "and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."¹ In passages like this, making the home the center of godly training, and also in many other places, the Old Testament deals with teaching and learning. As for the New Testament, it records what is incomparably the most important teaching situation in history -- our Lord Jesus Christ's instruction of the twelve, and beyond the twelve, of many others, individually and in groups. The Great Commission as given in Matthew is essentially a teaching commission: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."² The Book of Acts sets forth the apostolic teaching practice and the epistles give the content of that teaching as applied to particular needs in the church and in the life of the believer.

The Bible is marvellously rich in passages relating to education. Here is the book that gives us authoritative insight into the nature and needs of man. It shows us what God requires of man. It reveals the will and purpose of the great Teacher of us all, who is God the Father, and it shows us the perfect example of teaching in the ministry of God the Son. Moreover, it presents through God the Holy Spirit, who inspired its words, the central truths of revelation into which all other aspects and areas of truth must be integrated to find their fulfillment.

But just as the Scriptures present no organized doctrinal system but rather the data out of which theology is constructed, so, with Christian education, the data are these -- abundantly so -- in Scripture; the obligation is for us to derive from them a Christian view of teaching and learning. Christianity is the religion of the Book, and for us nothing short of a philosophy centered in Biblical truth has a right to the name of Christian.

But why, it may be asked, should we be concerned with formulating a Christian philosophy of education? Why not simply go on using and teaching the Bible? Why try to work out a philosophy of education based upon it? After all, we are reminded, from time immemorial the Bible has had its place in education. In countless schools and colleges today, including even many that are in actuality secular, it is read and studied. Moreover, religious observances, such as chapel services or classroom devotional exercises, are part of the daily program in large numbers of schools.

The answer to the question, "Why be concerned about a Christian philosophy of education?" may be plainly stated. Religious practices in education, even to the extent of chapel services and evangelistic meetings and regular Bible study, do not by themselves make education Christian. For a school or college to say, "We have Christian education on our campus; we have an evangelical program of education," is not enough. What ought rather to be said, providing that it accords with the facts, is something like this: "Our school, our college, is Christian education. For us the truth, as it is in Christianity and the Bible, is the matrix of the whole program, or, to change the figure, the bed in which the river of teaching and learning flows." To put it, then, very concisely, a thorough-going Christian philosophy of education is indispensable if the Protestant evangelical education to which we are committed is to have wholeness in God and if it is to go all the way for Him.

In The Republic, Plato says of the endeavor, essential to his educational theory, to discover the nature of justice: "Here is no path . . . and the wood is dark and perplexing; still we must push on."³ Today, despite the vast accumulation of knowledge in every field, education included, the wood is still "dark and perplexing" to an extent undreamed of in Plato's day. Nevertheless, we too must "push on." Advances in teaching have been numerous; the history of education is the history of new and more effective procedures from the catechetical method of early Christians through the trivium and quadrivium of the middle ages to the modern period beginning with Comenius and moving on through Rousseau, Pestalozze, Herbart, and Frobel to James, Dewey, Kilpatrick, and Brameld, and reaching beyond these to the language laboratories and teaching machines of the present. Yet, through it all, the search for meaning has continued. And this search for an over-all frame of reference, for a view of man and his relation to God and the universe that has wholeness, is in itself philosophical.

Over fifteen years ago, the Harvard Report, General Education in a Free Society, described the quest in these words: "Thus the search continues for some over-all logic, some strong not easily broken frame within which both school and college may fulfill their at once diversifying and unifying tasks."⁴ Earlier in the same chapter, the authors acknowledged that "the conviction that Christianity gives meaning and ultimate unity to all parts of the curriculum"⁵ was in the past general in America. Whereupon they turned to society for the source of a unifying educational philosophy. "It" [the over-all logic] is evidently to be looked for," they asserted, "in the character of American society."⁶

This endeavor to derive the real meaning of education from society still characterized secular educational philosophy, whether in its life-adjustment or reconstructionist, or other contemporary aspects. But there is a fatal flaw in this turning to society for an over-all frame of reference. Just as the physical organism must be nourished from without, so the human spirit cannot be self-nourished. No soul ever finds sustenance from within itself. If humanity, either individually or en masse, cannot lift itself by its bootstraps, no more can education. When it comes to the philosophy of education, the alternatives are the same as for the individual -- that is to say, man proceeds either upon the assumption that he can save himself, or else upon the assumption that he must have a Saviour. The former is the way of the secularist and the naturalist; the latter is the way of supernatural Christianity.

Now it is against all naturalistic and secularistic philosophies that Christian education stands resolutely opposed. In his Bampton Lectures at Oxford, entitled Christian Education, Spencer Leeson, former Headmaster of Winchester School and the late Bishop of Peterborough, has a chapter on Plato, whom he calls "the first thinker who ever speculated on the ends and methods of true education," and of whom he says "he lifts us up to the heights."⁷ After an appreciative analysis of Plato's educational thought, he shows its inadequacy as measured against the Christian norm. Bishop Leeson concludes his critique with these words: "Again and lastly Plato fails us . . . because he does not satisfy the deepest spiritual needs and instincts of man . . . We need a living Saviour, Who will bring to our sinning souls not only a standard by which to judge ourselves, but a raising and purifying power from God Himself. Augustine summed the matter up in a sentence. The Platonists had taught him, he said, the same doctrine regarding the Word that he found in the opening verses of S. John's Gospel; but they did not go on to teach him, as S. John did, that the word was made flesh."⁸

What Spencer Leeson says of Platonism applies to all lesser philosophies, including the naturalistic views of our day. Prominent among them is scientism, by which is meant the misapplication of science to the extent of letting it practically play God in assuming for itself the solution of all human problems. Take for example this statement by Professor Polycarp Kusch, the Columbia University physicist, in recent lecture before the American Association for the Advancement of Science: "I cannot think of an important human need that cannot be satisfied by present scientific knowledge or by technology."⁹ Tell that to the mother who has lost a child. Or try to satisfy with science alone a soul tortured by guilt. Despite the dogmatism of Sir Julian Huxley, when he said at the Darwin Centennial at the University of Chicago, "In the evolving pattern of thought there is no longer need or room for the supernatural. The earth was not created; it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul, as well as brain and body. So did religion"¹⁰ -- all purely human philosophies, scientism included, must in the long run fail, because they do not satisfy the deepest needs and instincts of man.

So we must continue to "push on." And the direction in which we must move has already been pointed out at the beginning of this chapter. We must turn to the Bible, not as one book among many studied in our schools and colleges, but as the greatest and ever-new source of our educational thought.

In point of fact there has not been the dearth of Christian educational philosophy that some writers lament. Roman Catholicism has its Thomistic philosophy of education. The reformers -- Luther, Calvin, and particularly Melancthon, who is the unsung pioneer of the common school,¹¹ are far from poor in educational theory, although their primary concern was elsewhere. And behind Romanist and Protestant thought there stands Augustine who also dealt with education. As for recent American Protestantism, since the turn of the century there have been attempts at a philosophy of Christian education on the part of the Missouri Synod and other Lutherans, the Mennonites, the Christian Reformed Church, the Episcopalians, some of the liberal and neo-orthodox Protestant thinkers, and various other groups, such as the National Union of Christian Schools, the National Association of Evangelicals and its affiliate, the National Association of Christian Schools.

By and large, however, the weakness of these attempts at a Christian philosophy of education has been two-fold: on the one hand, a parochialism of thought that is limited by the distinctive views of the particular group; on the other hand, an eclecticism that combines, sometimes unconsciously, Christian philosophy with certain secularistic views. The result has been a fragmentation in Christian educational philosophy that has led to a variety of fairly restricted views with consequent neglect of a comprehensive Christian frame of reference. Thus Edward H. Rian, now President of the Biblical Seminary in New York wrote in 1949, "At the present time there is no comprehensive Protestant philosophy of thought and life,"¹² while in 1957 he opened a published symposium on the Christian Philosophy of Higher Education with a chapter entitled, "The Need: a World View."¹³ And Professor Perry LeFevre of the University of Chicago in a new book, The Christian Teacher, regrets the fact that "not many theologians have . . . addressed this problem" -- i.e., the interpretation of the religious meaning of the teaching-learning process.¹⁴ Moreover, Herbert W. Byrne, writing out of the Bible-college movement, remarks in his volume, A Christian Approach to Education, "Little effort . . . has been made thus far to develop a real Biblical philosophy of Christian education. The efforts that have been made may be described as Christian-secular education."¹⁵ This is an accurate comment, as is his further statement, "In other areas of Christian education the efforts at building a true biblio-centric curriculum have been few."¹⁶

The plain fact is that the same weakness afflicts most Protestant attempts at educational philosophy that mars Roman Catholic educational philosophy -- namely, a neglect of full reliance upon Scripture. And, let it be noted, this is true even of the theologically conservative groups; in doctrine they are thoroughly Biblical, but they have failed to see that the world-view of Scripture embraces even the so-called secular fields of knowledge. In spite of adherence to fundamental Gospel truth they have either not seen the unity of all truth in God or, recognizing this unity and paying lip-service to it, have done little to make it a living reality throughout the whole of education. Therefore, much of evangelical educational thought has yet to move beyond a kind of academic schizophrenia in which a highly orthodox theology co-exists uneasily with a teaching of non-religious subjects that differs little from that in secular institutions.

If Protestants in general and evangelicals in particular are yet in respect to a broad and deep Christian view of education, in a "dark and perplexing wood," one reason may be that they are like a man who owns a mine full of valuable ore, but who fails to work it, because some lesser project has captured his interest.

The time, then, is ripe to work the mine. In a day of revival of Biblical theology, the climate is favorable for the development of a view of educational philosophy that, instead of being a patchwork of naturalistic ideas and Biblical truth, will stand under the truth of the Word of God itself.

The relation between theology and a Christian philosophy of education is intimate. Even the layman cannot escape it. As Dorothy Leach of the University of Florida said, "The educator is forced by the nature of his work to be in some measure a lay theologian."¹⁷ But theologians differ, and their differences are not trivial. For example, both Reformed and Arminian systems are within the framework of Protestantism, yet their divergences are major. Likewise the variations between evangelical, neo-orthodox, and liberal thought are of great significance.

An open-armed invitation for all to be instructed by Christ is found in Matthew 11:29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This is the test that stresses the humility without which no one can really learn as he ought. And what of the educational implications of the great Christological passage in Philippians 2:5-11, which begins with the exhortation, "Let this mind be in you, which was also in Christ Jesus" and which shows, step by step, the voluntary humility of Christ that led to His exaltation. Or take the grand affirmation in Colossians 2 that in "Christ are hid all the treasures of wisdom and knowledge.

One of the greatest of all texts relating to Christian education is certainly John 17:3, where the gift of gifts that Christ purchased for us with His own blood is defined in terms of on-going knowledge of the eternal God and of His divine Son, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." Again, there are the great companion texts regarding the truth, John 14:6 and 17:17, in which our Lord declared of Himself, "I am the truth;" and of Scripture as well as of Himself, "Thy Word is truth." And Philippians 4:8 shows the wide horizons of Christian education: "Whatsoever things are true, ... honest ... just ... pure ... lovely ... of good report ... think on these things." In fact, in Titus 2:11-14 the incarnation with all that it meant in Christ's gracious redeeming work is put in clear educational terms. "The grace of God that bringeth salvation hath appeared to all men, teaching us" -- teaching us what? Teaching us the whole pattern of godly living -- "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

Even such a brief sampling affords a glimpse into the wealth of Biblical material regarding education. It may be that some day a young Christian scholar, with the requisite preparation linguistically, theologically, and philosophically, will dedicate his talents to a thoroughgoing analysis and exposition of all the Bible says that bears upon education. If he does so, he may, under God, produce a work that will permanently affect the course of our Christian education.

But leaving mention of specific texts regarding education, let us consider the great Biblical doctrines that constitute the framework of our Christian world-view. The living God, the Creator of all things, the source of all being, the Sovereign of the universe; man created in the divine image, an image, ruined through sin beyond human power to repair but not beyond God's power to regenerate; the incarnation of the Son of God and His atoning and renewing work through His death and resurrection; the activity of the Holy Spirit in the outcalling of a Christian body, the Church; and the consummation of earthly history through the coming Lord Jesus Christ -- these are the spacious context of a Christian philosophy not only of education but also of any other area of human knowledge and concern. Nor is there anything sectarian or cultic regarding this framework; the truths comprising it are in the best sense ecumenical. Although they have sometimes been clouded by tradition and dogma or weakened by rationalistic concessions, truths such as these remain the essential frame of reference for a Christian world-view.²³

What, then, does it mean to build a Christian philosophy of education upon them and upon the specific Biblical data such as the texts we have considered? Well, it means a realization of the

far-reaching implications of these Biblical distinctives. If God is the Creator of all things, the loving Sovereign of the universe, then naturalism is ruled out of our educational philosophy once and for all. If man is a fallen creature, then the sin that so easily besets us has radically distorted our life and thought. If Christ is the only Redeemer, then the distortion that began with the Fall can be corrected only by His work and by His truth, and education, along with all else, needs to be set right in Him. If Christ is really coming again, then even the greatest of human achievements must in humility be considered as under the judgment of the Coming One. Or, to sum it up in a single principle, the God who in His Son is the truth incarnate, the God whose revealed Word is truth, the God who does all things well, the God "unto whom all hearts are open, all desires known, and from whom no secrets are hid,"²⁴ the God who cannot lie, is the source and ground of all truth. Everything true is of Him. All truth, anywhere and of any kind, is His truth. For if, as Scripture affirms, God is the God of truth,²⁵ if His Son is the Lord of truth,²⁶ if His Spirit is the Spirit of truth,²⁷ then the truth in its boundless dimensions, unknown and undiscovered as well as known and discovered, must be at once the context and goal of our education. Therefore, at the heart of a Christian philosophy of education there must be sound Biblical theology wedded to unremitting devotion to the truth and openness to it in every field of knowledge.

This brings us to the great subject of Christian education and the truth, a subject that the next chapter will explore at some length. There is a human tendency to be timid about the truth. To put it plainly, there are some -- and they are in both camps theologically, liberal as well as conservative -- who are afraid of the truth. They suffer from a species of aletheiophobia, to coin a word. Now when an evangelical is afraid of the truth, it may be because he has equated some particular human formulation with final truth. Therefore, when he sees some newly apprehended scientific truth, some break-through into wider knowledge as a threat to the system to which he is committed, he may react in fear and sometimes even anger. But, as Plato said, "No man should be angry at what is true."²⁸ To which we may add that to be angry at what is true is to be angry at God.

But what do we do when some new truth of radical implications faces us? Take, for instance, scientific investigation through molecular biology into the basis of physical life. What if a researcher succeeds some day in putting together substances that will produce a living cell? Or what if the exploration of space achieves communication with other worlds of intelligent beings? Are we to shrink back in terror from thought of such disclosures because we fear that they might jeopardize the doctrine of God as the sole Creator or devalue His love for us in Christ? Surely not. Should we not rather marvel at the greatness of the God who endowed man with powers capable of probing the mysteries of the microcosm and the macrocosm? And should we not remember that God's initial creation was ex nihilo, really out of nothing, that He is so great that the heaven of heavens cannot contain Him, and that His love is boundless? Trusting, therefore, in the infinite greatness of the God of creation, whom we know as Father through Christ, we must resolutely put aside the fear of any valid disclosure of truth.

On the other hand, those of more liberal persuasion theologically are prone to another kind of aletheiophobia. Priding themselves upon their openness to everything new, they may see in old yet unwelcome truth a threat to their cherished ideas. Theirs is not so much the fear of the expanding aspect of truth as it is the fear of the particularity of truth. But what if old truths that have been discarded as outmoded, mythological, or unhistorical suddenly came to life? Adjust-

ment to truth cuts both ways. So the undoubted trend of archeology to corroborate the historicity of many a Biblical passage discarded by some as unreliable; the overthrow of critical strongholds like the Wellhausen theory of the Pentateuch;²⁹ the demolition of the notion of the perfectibility of man through new revelations of human sin; the return to man's justification through the redeeming work of Christ -- these are a few of the particular areas of truth with which liberalism must come to terms.³⁰

Let us rejoice, then, that all truth, whether old and cherished or newly revealed, is of God. Even more, let us welcome it and, when we cannot understand all of its implications, for this is an essential condition of our finiteness, let us be assured that there can be no real inconsistency in the truth of God and that ultimately all of it is reconcilable in Christ, whose name according to Revelation 19 is "Faithful and True." And let us not hesitate to ask ourselves in all honesty what our own attitude to truth is. Is it an attitude of openness or of timidity, of hostility or of welcome? The answers to these questions will reveal much about our spiritual as well as intellectual integrity.

DOCUMENTATION

1. Deuteronomy 6:7.
2. Matthew 28:16-20.
3. Collected Works of Plato, Trans., B. Jowett, New York, n.d. p.9.
4. General Education in a Free Society, Cambridge, 1945, p. 40.
5. Ibid., p. 39.
6. Ibid., p. 41.
7. Christian Education, Spencer Leeson, London, 1947, pp. 49, 51.
8. Ibid., 49, 51.
9. The Key Reporter of Phi Beta Kappa, Summer, 1961, p. 2.
10. Quoted in "Review of Religious Thought," Christianity Today. 4 January, 1960.
11. Melancthon, The Quiet Reformer, Clyde L. Manschrek, New York, 1958, p. 144f.
12. Christianity and American Education, Edwin H. Rian, San Antonio, 1949, p. 235.
13. Toward a Christian Philosophy of Higher Education, J. P. von Gruenigen, ed. Philadelphia, 1957.
14. The Christian Teacher, Perry LeFevre, New York, p. 58, 147.
15. A Christian Approach to Education, Herbert W. Byrne, Grand Rapids, 1961, p. 176.
16. Ibid., p. 177.
17. Letter to Laymen, Journal of the Christian Faith and Life Community, Feb., 1961.
18. Paul's Use of the Old Testament, E. Earle Ellis, Edinburgh, 1959. Pp. 25, 26.
19. Matthew 5:18.
20. John 10:35.
21. John 17:17.
22. The Quest of the Best in Education, David R. Porter, Lebanon, Pa. 1960, p. 113.
23. Cf. The Pattern of God's Truth, Frank E. Gaebelin, New York, 1954 p. 34, 35 for the gist of this paragraph.
24. Book of Common Prayer of the Reformed Episcopal Church, p. 65.
25. Psalms 31:5.
26. John 14:6; Revelation 19:11.

27. John 14:16,17.
28. The Collected Works of Plato, Trans., B. Jowett, New York, n.d. p. 137.
29. Prof. Cyrus Gordon's article in Christianity Today, 23 November, 1959, "Higher Critics and the Forbidden Fruit," speaks to this point.
30. Cf. for the thought of these paragraphs "Corollaries of Biblical Scholarship," Frank E. Gaebelein, Christianity Today, 11 May, 1962.

TOWARDS A CHRISTIAN PHILOSOPHY OF EDUCATION

II. THE MAJOR PREMISE OF CHRISTIAN EDUCATION

FRANK E. GAEBELEIN

The major premise of any Christian philosophy of education may be put in a single sentence: All truth is God's truth. But the problem is that of the application of this principle to every area of knowledge and every aspect of life. In the third chapter of his Gospel, John wrote, "He that doeth the truth cometh to the light."¹ Doing the truth, the application of the major premise of Christian education, is, therefore, the question before us in this lecture.

This is a subject that must be treated with humility, because of its wide dimensions and great depth. Yet, great though it is, we must in thinking further about the philosophy of Christian education, grapple with the problem of a thorough-going doing of the truth.

At the Massachusetts Institute of Technology, a new chapel of striking modern design stands within a water-filled moat. It is, as it were, an island. The design may be effective architecturally, but it could hardly be more inadequate spiritually. What the chapel stands for on any campus would be far better symbolized by a room for worship in the physics building, in the library, or even in the gymnasium, than by a church on an island.

It is, however, too little recognized that the isolationism of the spiritual is a major problem even in Christian education. What makes a campus really Christian? Is it Bible classes, worship services, revival meetings? These things play a significant part in making a campus Christian. Yet a school or college may have them all and others like them and still be deeply imbued with secularism. In a pungent comment, Prof. Gordon Clark speaks of schools where such good things as "giving out tracts ... holding fervent prayer meetings, going out on gospel teams, opening classes with prayer" are the accepted practice; "yet the actual instruction," he says, "is no more Christian than in a respectable secular school ... The program is merely a pagan education with a chocolate covering of Christianity. And the pill, not the coating, works ... Christianity, far from being a Bible department religion, has a right to control the instruction in all departments. The general principles of Scripture apply to all subjects, and in some subjects the Scriptures supply rather detailed principles, so that every course of instruction is altered by a conscious adoption of Christian principle."² These are strong words. They are not quoted with the implication that they apply totally to a college like this, any more than that they apply totally to the school which I serve. Yet honesty compels the statement that they relate in part to all of us, even to the best in Christian education. As was said in the preceding lecture, we should be able to declare in full reality that our evangelical institutions not only have a Christian program of education but that they are Christian education through and through, all the way.

The difference between being content with a partially Christian education, however good, and a completely Christian education, relates above all to the concept of the truth and to the application of this concept. Let us, then, endeavor to do two things in this lecture: first to determine more fully what we mean by the truth; and second, to consider how the truth may be integrated with the so-called secular, non-religious subjects and with all areas of school life.

First, then, the nature of truth. "What is truth?" The question is forever associated with Pontius Pilate, not because he was the first to ask it, but because he asked it face to face with the most important Person who ever walked on earth and because he asked it on the most crucial day in

human history there in the judgment hall in Jerusalem. And mark this: The Lord Jesus, who stood before Pilate when Pilate asked the great question, "What is truth?"³ had already answered it when, in His high-priestly prayer, He said to His Father, "Thy Word is truth,"⁴ and, when speaking to Thomas, He gave the great word of self-witness, "I am the truth."⁵

Observe in Pilate the classic example of the self-condemnation of secularism. Having asked the great question regarding truth, "he went out," the record says. It was Sir Francis Bacon who, in his *Essay on Truth*, remarked that Pilate "would not stay for an answer."⁶ He got up and went out. Secularism knows truth only on the level that can be discovered and verified by human imagination, analysis, experiment, and thought. But when it comes to the higher level of truth in the root sense of the Greek word *aletheia*, which means, as Dr. Outler has pointed out, "without a veil,"⁷ thus implying revelation, secularism with its truncated, incomplete concept of truth is utterly impatient. Like Pilate, it just will not stay for an answer. It will not listen to truth by way of revelation.

But Christian education in contrast with secular education deals with truth in its deepest and widest and most Christological sense. So Spencer Leeson in his Bampton Lectures at Oxford significantly prefaces his chapter on "The Content of Christian Education" with Hebrews 13:8, "Jesus Christ the same yesterday, and today, and forever."⁸

Correctly understood, the Biblical concept of truth is neither narrow nor provincial, as is often charged. St. Paul's words, "Whatsoever things are true ... honest ... just ... pure ... lovely and of good report,"⁹ are magnificently comprehensive. The Scriptural idea of truth, although obviously not spelled out in the vocabulary of modern science, philosophy, and art yet gives room for every aspect of truth in every possible realm. Within the revelation given in Christ and in Scripture there stands in principle the whole universe of truth. For Christ is God, and Scripture is the Word of God, and God is the God of truth.

Now Christian education, if it is faithful to its deepest commitment, must renounce once and for all the false separation between sacred and secular truth. It must see that truth in science, and history, in mathematics, art, literature, and music belongs just as much to God as truth in religion. While it recognizes the primacy of the spiritual truth revealed in the Bible and incarnate in Christ, it acknowledges that all truth, wherever it is found, is of God. For Christian education there can be no discontinuity in truth, but every aspect of truth must find its unity in the God of all truth.

That is to say that Christian education stands on no lower ground than that defined by Jonathan Edwards in these words, inscribed on the bronze tablet in his niche in the Hall of Fame at New York University: "God is the head of the universal system of existence, from whom all is perfectly derived and on whom all is most absolutely dependent, whose Being and Beauty is the sum and comprehension of all existence and excellence."

Such is the God of truth. And because His Son is One with Him, Jesus Christ is the Lord of truth. And because the Bible is inspired by the Spirit of truth, Scripture, uniquely among books, is the Word of truth. And because creation is the work of God, called into being by the Word of God, the whole vast book of nature as well as the written Word shows forth God's truth.¹⁰

It follows that this emphasis upon truth as the clue to Christian education, and indeed its very heart and center, carries with it the inescapable obligation of integrating truth in Christian education. What do we mean by integrating truth in Christian education? Well, we mean the wholeness of Christian education, all of it a unity in truth, all of it related to the truth of God, what we know as truth in Christ and through the Scriptures. Or to put it philosophically, we mean by integration having in our teaching a completely Christian rather than a secular world view and then carrying that world view over into everything we teach and do.

Consider now a very vital point. How does truth as we go on in learning come to us? According to Emile Cailliet, "The world in which we live may be likened to a great signaling station. Our task in life is to try to make out its meaning, proceeding at all times upon what we have learned."¹¹ In other words, truth is already here. The question is really one of epistemology -- how does truth reach us and how do we reach it? Our human tendency is to think that we come to the truth all by ourselves. And at times we may even assume, perish the thought, that we "make it up" out of our minds. But that is a great impiety. As a corrective, we need to go back to the New Testament word for truth, *aletheia*, meaning, as has already been said, "without a veil," and therefore implying revelation. We do not, in a deeper sense, by ourselves discover or find out truth. Truth is something that "happens" to us, if we are patient and believing. Asked Pilate, "What is truth?" But he never found out, because he would not stay and wait in faith to see the answer.

Not so the Christian teacher. Because he is a Christian, he is in the way to knowing the truth in a living manner. One of the great spiritual insights, an insight with which theologians only now are catching up, is that expressed by Anselm of Canterbury in the three words, "Credo ut intelligam" (I believe so that I may know). The pathway to God's truth is not through the unaided human reason. It is through the believing heart and mind. There are those who tell us that faith is a leap in the dark. But that is not so. Actually, faith is, as David Read says,¹² a leap out of the dark into the light. You are a Christian teacher. You are therefore a believing teacher. Take heart, then, for you are in the way of knowing the truth.

But what about integrating with Christian truth the subjects we teach. "How can I do it?" asks the history or English or science or mathematics teacher. It will help us at this point to consider what might be called the theology of the problem of the integration of truth in Christian education. So we think back to the fall of man. Many these days would call it a myth. Conservative Christians believe and know on the authority of God's Word and Christ's authentication of the Word that it was an historical event. The fall and sin brought a radical human and cosmic displacement. The world of nature and of man has become, in the words of Gerald Manley Hopkins's fine sonnet, "The Bent World."¹³ And the bent, the distortion, that sin brought affects the thinking of man. Emil Brunner (and let us not permit dissent from much of his theology to close our ears to everything he said) has a most useful insight here, suggesting that the areas of knowledge may be arranged in relation to their distortion because of sin somewhat in this way:

Theology
 Philosophy
 Literature and History
 Science
 Mathematics 14

At the top are those subjects where there must be the greatest integration, or re-integration, with God's truth. Being the most personal subjects in relation to God and man, in them the distortion through the fall and through sin is greatest. As the subjects become less personal and humanistic, the distortion lessens, until in mathematics, the most objective subject, it is almost nil. So it may be that Christian teachers may try too hard to integrate science and mathematics with Biblical truth. The very nature of these subjects -- precise, comparatively unaffected by sin (two times two is four for the villain and the saint alike) is its own testimony, so plain that, like the basic postulate of the Bible -- "In the beginning God" -- it is self-evidently true.

That being the case, it follows that, in mathematics and science, integration must come through the person of the Christian teacher. There is no such thing as Christian mathematics, or Christian chemistry, or Christian physics. But there are Christian teachers of mathematics, or of chemistry, or of physics. And with them the atmosphere and feeling tones of the classroom are different. No one teaches out of a vacuum. Christian love, understanding, patience, and other personal qualities shine through the committed teacher of even the most objective subjects.

This leads to a word regarding false integration of Christian doctrine and subject matter. When a correlation between Christianity and a particular study is lugged in, when it does not arise naturally, when it is labored or forced, this is false integration. Let us beware of being like the eighteenth century poet, James Beattie, who was so eager to impress his son with the argument from design that he planted cress in his garden so that it would grow up in the pattern of the boy's initials!¹⁵ All truth is of God. All truth is unified under Him. Truth is living because it belongs to the living God. Therefore the unity of truth is organic. And when teachers presume to manufacture correlations of Christian doctrine with subject matter, then they violate that organic unity. It is far better through faith and the patient exercise of faith to let truth be revealed to us, to let it "happen" to us. Perhaps, therefore, Christian teachers should be more relaxed in respect to this matter of integration.

This is not to say that in some subjects integration is not very plain. To go back to Emil Brunner's insight, in the humane subjects, such as history, and literature, there are many opportunities where it is also mandatory, if the full story is to be told. Take for example, certain major American writers. As Professor Randall Stewart shows,¹⁶ Hawthorne and Melville are in the authentic Christian tradition, because they deal seriously with sin and the problems of evil, whereas Emerson and Whitman with their presupposition of the perfectibility of man are in the naturalistic, non-Christian tradition.

As for literature today, Lewis Bliss Whittemore is right in saying, "Our people are reading books which are fit only for the ash can, and they do so without batting an eyelash. They seem to have no inward monitor, no standard of judgment which tells them that a certain book is trash." Do you and I have such an "inward monitor?"¹⁷ Of course we do; we have our Christian conscience. Modern literature is completely of this earth, earthy. What should we do? Should we ignore it? I do not think so. On the contrary, we should unmask it against a Biblical perspective. We should show how incomplete and unrealistic it is, dealing, as it does, with the great personal and ethical questions as if there were no moral absolutes and as if the Ten Commandments had never been given men.

So we return to the centrality of the Bible in Christian education. The greatest asset for effective integration of the truth in teaching is a profound knowledge of the Bible. If the mind of the teacher of literature, of language, of history, or of science is formed by this Book, there is bound to be in his classes some real measure of integration with God's truth.

Another avenue to the problem of the integration of truth in teaching the so-called secular subjects is the continuing obligation to excellence in Christian education. Truth is excellence. God is most excellent. In the words quoted earlier in this lecture, Jonathan Edwards speaks of God as the One "Whose Being and Beauty is the sum and comprehension of all existence and excellence." So it follows that, when we are demanding of our students excellence, then in a very real sense we are integrating truth with the curriculum and with the extra-curriculum too. Doing well whatever is to be done is integration. As Paul says, "Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."¹⁸

Now this principle cuts two ways. Students will not seek excellence unless we who teach are seeking it. There are two main attitudes toward the relation of culture to Christian education. One is that expressed in the famous question of Tertullian, "What has Athens to do with Jerusalem?"¹⁹ It is the attitude of distrust of culture and a studied avoidance of art and literature and the wide range of human thought. But this will not do. Better is another attitude -- namely, that Christian education should maintain a conversation with culture. This means that Christian teachers should seek cultural excellence to the glory of God. It is the attitude that acknowledges the fact that God in His common grace has given genius and talents to men and that He has used some non-Christians to bring forth enduring works of truth, beauty, and excellence. "All that has been well said," declared Justin Martyr, "belongs to us Christians."²⁰ But at this point there must be a caution. While Christians must seek and recognize excellence wherever it is, they must not be submerged by it. As Phillips's brilliant translation of Romans 12:2 puts it, "Don't let the world around you squeeze you into its own mold."

Always bearing this caution in mind, let us recognize several things. For example, excellent music may be a powerful factor in integration of truth in Christian education, a fact to which the next lecture will be devoted. There is indeed a peculiarly intimate relationship between music and Christian life and worship. Likewise art may be a vital force in the integration of truth with Christian education. If I may be personal, at Stony Brook we are gradually building a collection of fine original paintings, mostly begged from or given by artists and friends. Our boys may hardly realize it, but there is an unconscious influence toward truth through living with beauty. Just to be day-by-day in the presence of good art is an offset to the cheap, sentimental pictures, the vulgar, department store kind of thing, that is too often on the walls of Christian schools as well as homes.

Finally, let us look briefly but discerningly at the rest of Christian education apart from the classroom -- athletics, the other extra-curricular activities, all the manifold, interpersonal activities of campus life. As Abraham Kuyper said, "There is not an inch of secular life so-called of which Christ does not say, 'It belongs to me.'"²¹ Or in the words of Dr. A. N. Tsrintanes of Athens University, "If Christ is all and in all," all expressions of life, from prayer to football, must be "holy to the Lord."²² And let me add that for a thing to be holy (h-o-l-y) the Lord's is, as someone has said, for it to be wholly (w-h-o-l-l-y) the Lord's.

One of our major and sometimes neglected concerns in our Christian education must be the doing of God's truth in all of our personal relationships. There is the continuing and urgent obligation in this day of cheapened values and shoddy morality for us to express the ethical dimensions of the truth so constantly stressed by our Lord and so fully taught in the Bible. With all our high doctrine about Christ and salvation by grace alone, let us be wary of any descent into antinomianism.

This is a time of radical moral slippage. Edward Weeks, the editor of the Atlantic Monthly and no fundamentalist, in a recent article in Look magazine²³ spoke of the four retreats in American life -- the retreat from courage, the retreat from sexual decency, the retreat from conserving natural resources, and the retreat from civic responsibility. No Christian should ever retreat in any of these ways. And Sir Richard Livingstone of Oxford in his book, Education for a World Adrift, says that ours is a time that may be characterized as "the age without standards."²⁴ The fact is that, unless we are careful, the world's lack of standards will seep into our Christian life and practice through television, through the press, and through the moral climate of our times.

Therefore, we on the Christian campuses of America must be very careful to maintain our moral sensitivity in all of our relationships. Let us never devalue Christian ethics by looking down on morality. Ethics and morality do not save; only Christ saves. But ethics and morality are the outward proof of the inward change wrought by Christ. As Oscar Cullman has said, while other religions tell us, "Love your brother," only Christianity says with Paul, "Love your brother for whom Christ died."²⁵ So ethics go back to Christ and Him Crucified.

We may do wonderfully well in the integration of truth in the classroom, we may work out an ever more comprehensive Christian philosophy; but what shall it profit us if the truth, even the truth that Christ died for our brother whom we should therefore love, fails to be expressed in our day-by-day relationships--teacher with teacher, administrator with teacher, student with teacher, teacher with student, and all of us with the world around us.

In the trio of the scherzo of Beethoven's Seventh Symphony, the great composer quotes an old Austrian pilgrim hymn. Over an organ point, which is a tone long sustained, the hymn is heard. The organ point is on "A," the note to which all the instruments of the orchestra are tuned. First, it sounds softly; then, as the pilgrim hymn continues, it grows in volume until the brasses come in and the "A" sounds forth in a "quivering flame of tone." So it is with a Christian. The "A," the essential point of reference, the spiritual organ point, is the truth -- the truth as it is in Christ, the Bible, and in all of life.²⁶

And the question of questions for us, Christian teachers and students is this: "What will you do with the truth?" Paul declared, "To me to live is Christ."²⁷ May we reverently paraphrase these noble words to bring out their application to Christian education and also say for ourselves, "To me to live is truth."²⁸

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TOWARDS A CHRISTIAN PHILOSOPHY OF EDUCATION

III. THE PLACE OF MUSIC IN CHRISTIAN EDUCATION

FRANK E. GAEBELEIN

We turn now to "The Place of Music in Christian Education." "But why," someone asks, "single out one subject, and why choose music for that subject?" There are several answers to the question. For one thing, it is logical to consider a particular field at some length rather than to deal more superficially with various areas of knowledge. Again, of all the subject areas, music, along with English and speech, is closest to us all. Not a day goes by when we do not hear music; not a school day passes on the Christian campus when students do not participate in music through singing in chapel. Music is as constantly with us as food and drink. Even the student who never takes a single course in it, nevertheless to some real extent lives with it daily. A woman once said to her pastor, "The strange thing about life is that it is so daily." That is true also of music.

Moreover, music is united to Christianity in the closest kind of bond. Of all the great religions of the world, Christianity is the most musical. The essential handmaid of our worship is music. It accompanies some of our deepest experiences. Recall the quiet but eloquent service it renders after an evangelistic sermon as when the organ plays, or the choir sings such a hymn as "Just As I Am," or those who come forward join in singing, "Where He Leads Me, I Will Follow," or some similar hymn of commitment. Luther called music "a noble gift of God next to theology"¹ and said: "We must teach music in schools; a schoolmaster ought to have been well exercised in music." It was Goethe, the greatest of German writers, who said, "If the rainbow stood for a day, no one would look at it."² So it is with music; because we live with it, we may forget its wonder.

To define music is a subtle and difficult problem. Let it simply be said, quite apart from an attempt at definition, that music is the greatest of the arts. Nor is this merely a private estimate. Its dimensions are more than this-worldly, for it is identified, as is no other art, with time, the most mysterious and fluid thing we know, the element of our experience that impinges most closely upon eternity. It is no accident that there is more in the Bible regarding music than about any other of the arts. According to the Book of Revelation, music will be heard in heaven. Observe in these passages the survival in eternity of music, both instrumental (typified by the harps) and vocal.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands."³

"And I heard a voice from heaven as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and be-

influences, radio, TV, advertising, and the press.¹² In both formal and informal education, and, above all, in Christian education, music should have an essential place.

What kind of music has a place in Christian education?¹³ What kind of music belongs in the school program, in the home, in the church, in the recreational life of Christians? These are leading questions. Now the theme, the foundation, upon which our thinking about the place of music in Christian education must be based is the principle set down in the preceding lecture: All truth is of God. Therefore, music that is true, music that has integrity, belongs to God's truth and has its place in Christian education. For truth is not confined to the spoken and written word and to such subjects as mathematics and the sciences; it relates to the arts also.

Let this premise, then, that all truth, including truth in music, is of God stand as our basic theme. On it and out of it our thought will proceed. Thus we consider some implications or variations of this theme that music is a valid part of God's all-embracing truth. For one thing, the fact that music belongs to God's truth breaks down the misleading distinction between sacred and secular music.

What, after all, is sacred music? Well, according to common understanding, it is music linked either to religious words or music written for religious use. Thus there are Christians who, while suspicious of all so-called secular music as worldly, will attend with clear conscience a performance labelled a sacred concert in which a good deal of inferior, sentimental music has been baptized, as it were, by association with Christian verse, or in which tawdry, tasteless hymn arrangements, false to any real musical integrity, are deemed sacred. But is the principle of sanctification by association a valid criterion for the distinction, so common today, between sacred or Christian and secular or worldly music? Certainly not. Rather the only defensible criterion as to whether music is fit for use in Christian worship and for service as a handmaid of the glorious truths of the Gospel is its own, inherent quality, provided that it meets first of all the test of truth.

"And what," we are asked, "is truth in music?" Now it would be presumptuous to attempt anything like a final answer to the question. But one may at least point in the direction of the answer. Let me put it negatively, first of all. Music that is pretentious, music that is vulgar, as in some of the so-called evangelistic styles of piano playing, lacks integrity. As music it is not true, even though doctrinally it keeps the best of company.

Positively, what are some of the elements of truth in music? Are they not honesty of expression, sincerity in the sense of avoidance of the cheap and contrived? And surely they include such qualities as simplicity and directness. Yet on the other hand, they do not rule out either complexity or sophistication, as opposed to artless simplicity. Bach wrote some enormously complex music, yet there is no higher musical truth than his. Honesty and integrity in music are not confined to the simple and naive. In point of fact, there is a vast body of music that has truth and integrity, yet is not fitted for church use, although Christians may enjoy it because it is part of God's truth. Strictly speaking, there is no such thing as Christian music, just as there is no such thing as Christian mathematics. Music is itself, simply music. What we call Christian music--and the word implies a body of doctrine--always gets its name by association, usually with

Christian words. For example, the Chopin polonaises or mazurkas, beautiful as they are, do not convey religious feeling. They have their place in the Christian's enjoyment of music, but not in church.

Is there, then, music that as music, regardless of words or religious associations, is compatible with spiritual worship? The answer is a clear "Yes." There is music that is innately spiritual in appeal. Not all of Bach's religious music was written for church use. Some of the forty-eight Preludes and Fugues, such as the great E major Prelude and Fugue in the Second Book of The Well-Tempered Clavichord are deeply spiritual. Unquestionably many of Beethoven's slow movements in the symphonies and sonatas, such as the wonderful second movement of the last Piano Sonata, Op. 111, speak with a transcendental, almost heavenly voice. Mendelssohn's Reformation Symphony has its religious moments and not just because of his use of Ein' Feste Burg. But the Cesar Franck Symphony, without any such reference, is also religious, even mystical, in spirit. The firm majesty of Handel, so compatible with faith, is not confined to The Messiah. Witness the universally familiar Largo, which, though composed for secular use, has found such wide religious acceptance. Or take a piece like the Mendelssohn Song without Words, named Consolation, that we have in our hymnals under the name, Communion; or the Schumann Nachtstücke, that we know as the hymn tune Canonbury. Granted that personal taste enters into comments like these, the point is clear that there is a wealth of absolute music that is in itself conducive to worship.

My own feeling is that more of this kind of music should be used in our services in schools and churches, not self-consciously but unobtrusively. It may sound radical, but I wonder if the practice of always printing on our church calendars the names and composers of preludes and postludes and the offertories is a good thing. Yes, I know that we want to develop the people's understanding of fine music. But a church service is not a course in music appreciation. And we must be careful, in our reaching out for a higher level of church music, not to foster what Don Hustad calls "spectatorism," in which the people settle back in their pews as at an opera or concert and look on parts of the church musical service as a performance.

Consider an example from another of the arts. A distinguished artist had finished a painting of the Last Supper. All was done with great skill, and the chalice in particular had been painted most beautifully. As one after another of the artist's friends looked at the painting, they said: "What a beautiful cup!" Then the artist realized that he had diverted attention from the Lord. Taking his brush, he painted out the gorgeous chalice and substituted for it a more quietly beautiful and far less obtrusive one. So should it be with music in worship. It should not call attention to itself nor monopolize the center of attraction that belongs to the Lord. And it may well be that the use, almost anonymously, of some first-rate music that, while unfamiliar, is in itself spiritual, will help the atmosphere of worship.

"But what," we are bound to be asked, "about Gospel hymns? Are you saying that all of our church music must be serious and classical?" This is the inevitable inquiry growing out of a very present point of tension in evangelical Protestant worship. Yes, what about Gospel hymns? Surely the answer is still, as was pointed out in The Pattern of God's Truth, that "when it comes to Gospel hymns and their more formal companions, it is not a matter of 'either - or' but of 'both - and.'"¹⁴ For the criterion for Gospel music must be nothing less than the truth just as the truth must be the criterion for the words of Gospel hymns. Christians ought not to tolerate a double-standard in worship--namely, zeal for the truth in doctrine and disregard of the truth in art.

"But does not this criterion rule out all Gospel music?" our questioner persists. Not if we realize the wonderful comprehensiveness of God's truth. Some of the truest music ever written, music of utter integrity, is folk music. Think of the true nobility of Negro spirituals like "Were you there when they crucified my Lord?" We speak of "highbrow" or "long-haired" music. May we reverently say that God recognized no such distinction but only the truth. It is a mistake to confine truth in music to the classical or sophisticated, or to the old. There are Gospel hymns--and the number is not inconsiderable--that in their sincere, artless expression are valid and honest music. They belong in our worship and education. Without attempting anything like a list, let me say that they include hymns such as What a Friend We Have in Jesus, Blessed Assurance, or Saviour Like a Shepherd Lead Us, a tune by the way, that Dvorak wove into the last movement of his Violincello Concerto. Jerome Hines of the Metropolitan Opera, a great singer and an earnest Christian, in no way compromised his artistic integrity when he sang at the prayer breakfast in Washington Blessed Assurance as his testimony before the President and other leaders of our nation. One gets a little weary of extremists who say, "Away with all Gospel music; it's all trash;" or those on the other side who say, "Away with all the older hymns; they're all staid, doleful, and joyless." The antitheses are false. Not all the old, standard hymns are staid and sombre; and, on the other hand, if the truth must be told, even the best denominational hymnals contain some hymns of negligible value, hardly worth singing. And to classify all Gospel music as trash is nothing less than obscurantist. It is much more difficult to be thoughtfully discriminating than to fall back upon sweeping generalization, but nevertheless discrimination according to the truth as one sees it is the only responsible answer to the tension between Gospel hymns and standard hymns.

In point of fact, there is a far greater threat to the musical integrity of our evangelical worship and education than the Gospel hymn. This threat is the invasion of Christian music by the techniques of the entertainment world and show business. With the advent of TV and the widespread use of record players and hi-fi sets, the great God-ordained center of education, the home, has been infiltrated by the musical devices of Hollywood and the night club. What does the habitual use of such music do in a home? It debases taste and cheapens the Gospel. Whoever wrote the editorial in the September 16, 1961, issue of the Sunday School Times was absolutely right in his slashing attack upon the dressing up of our Gospel melodies in the garments of show business. If the state of music among evangelicals is not what it should be, then records in which the precious doctrines of our redemption are unequally yoked with the movie-theatre organ or sung in the over-sweet mood of cocktail-hour ballads has much for which to answer. Paul's exhortation quoted in the preceding lecture, "Don't let the world around you squeeze you into its own mold,"¹⁵ is an aesthetic as well as a moral imperative and it applies as much to some of the music that is so popular among many Christians as it does to jazz, which is generally unacceptable to Christians.

Now we come to the heart of the matter, which is the formation of musical taste. In an essay entitled the Place of Classics in Education, the great philosopher Alfred North Whitehead has a noble sentence. It is this: "Moral education is impossible apart from the habitual vision of greatness."¹⁶ Let us paraphrase it thus: "Musical education is impossible apart from the habitual hearing of greatness." This is the key to the place of music in Christian education.

Look again at the home. Look forward to the homes college students will set up. And indulge me in a bit of autobiography. I am privileged to be the son of a great Bible teacher, one who stood firmly for the Word of God and who preached the Gospel fearlessly wherever he went. Why

am I a Christian today? Because of my home, the place where as a small boy I received Christ as my Saviour. And why am I a musical person today? Again, because of my home. Among my earliest memories is that of hearing my father and my oldest brother playing Beethoven's Fourth Symphony in a four-hand piano arrangement. This was long before the day of radio and record players, but we had music in our home. My father and brother were not fine pianists, but they loved and played good music. Yes, musical education is impossible apart from the habitual hearing of greatness--not necessarily in great performance, for that was not nearly so available in my boyhood as it is now, thanks to long-playing records, but in constant hearing even of unskilled performance of great music.

What of musical education in school and college? Here too the same principle holds. Whatever else we do we must expose youth to greatness in music. Moreover, we need to tell them the difference between the good and the bad in music. Today one of the watchwords in education is, as was pointed out in the preceding lecture, the pursuit of excellence. Christian education, committed to that which is most excellent of all, the truth incarnate in Him who is altogether lovely, can do no less than seek excellence in music, as in everything else. Seminary students may well remember that, when they become pastors, they have a responsibility for the kind of music used in the services they lead.

As headmaster of a school that stresses academic standards and college preparation in these competitive days, I deplore the imbalance of the curriculum in schools like ours. I wish that music might be a major subject like English and mathematics. Yet with the all-too-little time at our disposal, some real exposure to greatness is still possible. At Stony Brook, aside from our choir, which is one of our most respected extra-curricular activities, and the usual class in music appreciation, private lessons on various instruments, and a rudimentary band, we try to give all of our boys some personal exposure to musical greatness.

Each year the whole school of about 200 plus the faculty is organized for part singing. Through weekly rehearsals, we learn some great music and sing it at public occasions, such as the annual academic convocation or the baccalaureate service. Thus we have learned choruses from The Messiah, a Gloria from one of Mozart's Masses, some Bach, and this year we are working on a chorus from Haydn's Creation. It is refreshing to hear adolescent boys walking along the campus humming or singing Mozart, Handel, or Haydn. Again, there may be regular exposure to music of truth and beauty through daily and Sunday chapel, not only in the singing of fine hymns, but also through the organ. Concerts for the whole school at which good artists perform fine music are an essential part of the program. But I speak of these things with humility, realizing how much more we should do than we are doing.

The principle remains unchanged, whatever our situation. The key to better things in our Christian use of music is the habitual hearing of greatness--not only in the day or boarding school, not only in college and seminary, but in Sunday School also. For the music that children hear exercises a formative influence on their taste. Not even the very little child may be safely fed an aural diet of musical trash.

Music is a demanding art, and "life is short but art is long." To achieve excellence in music requires discipline and unremitting work. Yet in this, as in all else, we Christians must keep our priorities clear. God is the giver of talent. When He gives talent--musical talent or any other--

He gives it not to be made an idol of, but to be used first of all to His glory. In humble words the great composer Haydn summed up his musical life: "I know," he said, "that God appointed me a task. I acknowledge it with thanks, and hope and believe I have done my duty and have been useful to the world."¹⁷ Truly, music is a great gift; but it is the Giver, not the gift, who must have the first place in the teaching and practice of music in Christian education.

In the account of his conversion that has come down to us from the fourth century, the great church father, Jerome, who made the Latin translation of the Bible, tells of a dream that led to his conversion. He dreamed, he says, that he appeared before the judgment seat of the Judge. "Who are you?" the Lord asked. "I am a Christian," was the reply. But the Lord said: "Thou liest; thou art a follower of Cicero, not of Christ. For 'where thy treasure is, there will thy heart be also.'"¹⁸ Jerome was a rhetorician and his consuming interest and first love was the study of Cicero.

By no means all of you will be tempted to give music the first place that belongs to Christ, simply because only a comparatively few are called to be musicians. But the principle is the same regardless of the particular thing involved. There are many things that may usurp the central place in our lives and actually crowd out Christ. For some, it may be athletics; for others, studies; or it may be a personal relationship, including the closest of all relationships, that to ourselves. In his First Epistle, John says: "Little children, keep yourselves from idols."¹⁹ But what is an idol? It is anything in life that counts for more than Christ. Look hard at the word "idol;" observe that it begins with "I."

Therefore, let our closing thought be this: Everything--no matter how fine and worthy, whether it be music or scholarship, athletics or profession, or even the human being who is nearest and dearest--everything must be brought into captivity to Christ.²⁰ For in all things He must have the preeminence.²¹

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TOWARDS A CHRISTIAN PHILOSOPHY OF EDUCATION

IV. CHRISTIAN EDUCATION IN RELATION TO TEACHER AND STUDENT

FRANK E. GAEBELEIN

If the subject of this lecture, "Christian Education in Relation to Teacher and Student," were to be written on a blackboard, we might indicate by arrows, pointing from the word "teacher" to the word "student" and back again, the relationship between the two not only in the give-and-take of the classroom but also in subsequent influence. For some students become teachers and they in turn influence others to take up teaching as their work.

The development of a Christian educational philosophy is not to be sought just for its own sake; we do not seek to know the truth merely for the purpose of admiring it, inspiring though such admiration may be. A philosophy of education rooted and grounded in God's truth always entails responsibility; it never fails to carry with it the obligation to "do the truth."¹ If truth is supremely centered in a Person, even our Lord Jesus Christ, then we as persons cannot escape the fact that we must do something about it. The responsibility is one that lies close to the heart of Christian education and that differentiates it from secular education.

In 1909 Arthur James Balfour was speaking at the University of Edinburgh on "The Moral Values Which Unite the Nations." In his address, he discussed the economic and cultural ties between people, the bond through such things as education and the personal ties of friendship. When he had finished, a Japanese student got up in the great hall of the university and said, "But, Mr. Balfour, what about Jesus Christ?" According to an American professor who was present, there was dead silence, as the audience recognized the justice of the rebuke. The prime minister of a great Christian nation had been discussing the ties that unite men and nations. But he had left out the one essential bond, and the rebuke had come from a student from a far off non-Christian land.

Thus it is with the difference between secular and Christian education. Secular education will not ask seriously the question, "What about Jesus Christ?" Christian education asks it and then insists upon an answer. That question has been at the heart of these lectures. Moreover, it continues to be asked of us everyday. Even though others may be silent, our Lord Himself asks it of us everyday. Even though others may be silent, our Lord Himself asks it of us. Quietly, yet inescapably, He says something like this: "What are you doing with Me and My truth--in writing your term papers, in your daily preparation, in all your other activities?" The question is being asked also of the faculty and administration in respect to their teaching, their formulation of policy, and their research. How vastly more relevant the question is today than in 1909--today when men face problems never even dreamed of in Balfour's time! Truly the measure of Christian education is its concern, not just in evangelism but all through its program, with the question of questions, "What about Jesus Christ?"

"All truth is God's truth." These lectures have stressed the centrality of that principle in Christian education. But we have now reached the place where the companion principle must be presented. It is this: "There can be no Christian education without Christian teachers." Turn back for a moment to the insight of Anselm stressed in the second lecture, "Credo ut intelligam"

(I believe so that I might know). Surely this means that, since faith is necessary to understanding the truth, education that is committed through and through to God's truth in its primary revelational sense as well as in its natural aspect depends upon Christian teachers--that is to say, teachers who have submitted themselves in faith to the Lord of truth.

Let us go on, therefore, to look at the Christian teacher, considering in particular six leading qualities that should characterize him and endeavoring to face their personal application. From a campus such as this many students go on to become teachers; in fact, a major contribution of the Christian liberal arts college is the large number of men and women it sends into the teaching profession. Thus the qualities we shall consider apply to students as well as to teachers. Just as music is part of daily life, so teaching in one way or another relates to us all.

Every Christian bears a responsibility to obey the Great Commission. And that commission, as we saw in the beginning of these lectures, is a teaching commission. "Go ye therefore," said our Lord, "and teach [the word is *mathēteusate*, literally, "make pupils or disciples"] all nations, . . . teaching them [*didaskontes*, the formal word for teaching, from which "didactic" comes] all things whatsoever I have commanded you."³ We are all teachers in one way or another. Think, for example, of the most important educational situation in the world, the home. Parents--fathers and mothers such as most college students will become--are God-appointed teachers of the children entrusted to them. Furthermore, every pastor is also a teacher. This we have on the authority of the apostle Paul, who speaks in Ephesians of "pastors and teachers,"⁴ linking the two offices in one man. Seminary students and preachers must remember that teaching cannot be separated from preaching and pastoral work. A man called to the ministry is at the same time called to a very important kind of teaching. But further elaboration is unnecessary. Teaching runs through the whole of life; whatever the vocation, in some respect teaching is related to it.

But we turn from these general implications to the leading characteristics of the kind of teacher upon which Christian education depends.

First, the teacher in a Christian school or college must be openly and boldly a Christian. Here in personal terms is the master-key to Christian education. Christian education is impossible apart from Christian teachers. This is not a half-way policy, but one to be followed totally, in every respect, all the way. In departing from it over the years many a school and college has, while gaining strength and prestige, lost its soul. A glance at the history of American education makes the point. Our first colleges from Harvard on through William and Mary, Yale, Princeton, Dartmouth, and Brown, and later, the women's colleges--Vassar, Mt. Holyoke, Wellesley--were founded by godly men and women to provide Christian education. Likewise, with many of the older denominational colleges. If, in relation to their original Christian commitment, "Ichabod" must be written over the doors of institutions like these, it is largely because of the admission of unbelievers to their faculties. Let me press upon all who may be given responsibility for Christian education in school or college as administrators or trustees to hold fast to the principle, "No Christian education without Christian teachers." In the application of that principle let the word "Christian" be given its deep content. How does the administrator know that a candidate for his faculty is a Christian? Not just through evidence of church membership but also through the witness of the Spirit. As Paul wrote, "The Spirit itself beareth witness with our Spirit that we are the children of God."⁵ The children of God know one another; one does not have to talk long with another Christian to recognize the common bond of fellowship in the truth.

Yes, Christian teachers must be openly and boldly Christian. In a day when church membership in our nation is soaring and fuzzy thinking regarding religion blurs important spiritual distinctions, the Christian teacher must stand up and be counted for what he believes. He may well take, as the keynote for his service and witness--and the two are not separate but are in actuality one--the grand affirmation at the beginning of Romans, "I am not ashamed of the Gospel of Christ."⁶

And what is the Gospel? Well, according to the great resurrection chapter of life and hope and power in Christ, it is that "Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."⁷ Observe the three-fold logic of this apostolic declaration. There is the logic of the Scriptures. To be a Christian teacher means to believe the very heart of the Christian faith, the atoning death and the victorious resurrection of Jesus Christ, and to believe it "according to the Scriptures," because from Genesis to Revelation Christ is the subject of the Bible. Again, there is the logic of history, because the Gospel is rooted in History. As Paul went on to show in this chapter, the risen Lord appeared to Peter, then to the twelve, and after that to more than five hundred at once, and to James, and again to all the apostles.⁸ These were definite, factual, historic appearances. Whereupon Paul adds, "he was seen of me also."⁹ This finally is the logic of personal experience. Paul knew that Christ was risen. Paul knew the Gospel, because he knew the living Christ personally. So every true Christian knows the Gospel personally, because by faith he himself is a risen person.

If I may be permitted a personal illustration, I remember that one summer as I was with some friends of the Alpine Club of Canada at the foot of Mount Robson in British Columbia, a group of us in a tent were drinking tea on a rainy afternoon. There was a discussion of religion. It became highly skeptical in tone, and I felt led to say something by way of witness. At this point, a brilliant young scientist turned and said, with a somewhat patronizing air, "But you don't really believe, do you, that Jesus is the Son of God?"

"Yes, I do," I answered, as you would doubtless have answered.

"But," he said, "how can you prove it? How do you know it is true?"

What followed will remain for me an inefaceable memory. I simply did what any other convinced Christian would have done; I looked him straight in the eye and said, "How do I know that Jesus is the Son of God? I know it, because I know Him personally." For about a half minute we looked into one another's eyes. Then he dropped his gaze and the argument was over.¹⁰ It is this immediacy of personal knowledge of the living Lord that is essential to the Christian teacher.

The second quality for a Christian teacher is to know the Bible. This means that not only the teacher of the Bible, but also the teacher of mathematics, science, English, languages, and any other subject must know Scripture. He must know it not just through one-half or one hour preparation of a Sunday school lesson but through living in it daily, through reading and studying it constantly. It is a fact that authority in teaching comes from a reservoir of knowledge. As Christian teachers, even of the so-called secular subjects, we need this reserve of Scriptural knowledge, for God's Word is relevant to all of learning. Not that we shall ever know all about the Bible. But we can build up a growing familiarity with it.

And what about the hard things--and there are many such things--in the Bible? Here we remember that the Bible is inspired by the Spirit of God. We rest upon the fact that He who inspired it is available to guide us into its essential truth. In sober and most wonderful truth, the Bible has its own Interpreter,¹¹ who is none other than its Author, the Holy Spirit.¹² Think of it! We read Plato or Shakespeare, and are dependent upon our own interpretation. But the Bible is different. To guide us into its truth, we have what the Reformers called the "inner witness of the Holy Spirit."

To sum up this point, the Christian teacher needs to be under the discipline of the Word of God. Do you--and I speak to you all, faculty as well as students, laymen as well as ministers,--preserve inviolate your daily reading of Scripture? You may be a scholar and teacher without the discipline of the Bible; but you will never be a deeply Christian scholar and thoroughly Christian teacher without it. May I share this with you out of the experience of my own life? As a small boy, I began daily reading of the Bible. On through school, college, graduate school, and many years of teaching, I have continued its daily reading. And this one thing has meant more in forming my mind than all of my formal education in school, college and university.

The third characteristic of the Christian teacher may be treated very briefly, because it has been discussed so fully in the other lectures of this series. It is that the Christian teacher must be committed in every aspect of his life and work, in all his being, to the truth. But to what has already been said about commitment to the truth one thing should be added. Along with devotion to the truth theologically, philosophically, and in practical subject matter, the Christian teacher and the Christian student--in fact all Christians whatever their work may be--must be sensitive to the truth in respect to plain, every-day honesty in word and deed. It is an old-fashioned but rock-bound principle that a lie is never under any circumstances justified. Not even "social" lies or so-called "white" lies may be tolerated. Nor is a lie ever permissible in teaching. What shall it profit us, teachers and students, if we are able to work out the integration of literature, and science, and mathematics, and music, and all the other subjects, with God's truth, and if we at the same time are trifling with the plain truth in our every-day living?

Next, a fourth qualification of the Christian teacher engages our attention. Just as Christian education must seek excellence, so must the teacher. We who are really committed to God and His truth must believe in the best to the extent of preferring it to the better. We must not be satisfied with anything less than the first-rate. To the glory of the God of truth we must join the battle against mediocrity.

This means that the Christian teacher must be an intellectual person.¹³ Blaise Pascal, one of the most Biblical of all the great scientists and philosophers, says in his *Penseés*: "Man is but a reed ... but he is a thinking reed. All our dignity consists ... in thought."¹⁴ In other words, one of the great marks of our humanity is the God-given capacity to think. It follows, therefore, that every Christian teacher and student ought to take seriously his obligation to live his intellectual life to the glory of God.

The challenge of the intellectual life for our Christian teachers and students is not an easy one. It costs to have a mind that is really committed to the Lord. One reason why there are on every Christian campus some students who are not going on intellectually is not that they are of

inferior ability but rather that they refuse to pay the price. And the price is nothing less than self-restraint and hard work.

One day Dr. Allan Heely, the distinguished headmaster of Lawrenceville School, was asked by a voluble lady this question: "What, Dr. Heely, is your idea of the ideal curriculum for growing boys?" His reply was brief and to the point: "Any program of worthwhile studies so long as all of it is hard and some of it is unpleasant."

It was a severe but wholesome answer, relating in principle to the whole range of education on through graduate school. For a great fault of education today is that much of it is too easy--and this applies to college as well as school. To you students let me say that you will never go on deeply in learning if you begin to choose courses merely because you think that they will be easy. What kind of books, if any, do you read voluntarily; what kind of music do you listen to; what pictures do you look at, now that television has invaded the campus as well as the home? What are you doing with your leisure time? These are probing questions. No Christian, no matter how pious, will ever achieve excellence if, aside from his required courses, he feeds his mind on trash, if he never of his own volition reads some hard books, or listens to some great music, or converses seriously about profound subjects.

If I could go to the home of a prospective teacher and examine his bookshelves, I could tell much about his quality as a teacher. If I could visit a student's room and see what he reads for leisure as well as for study, I should have an insight into his educational growth. What is the most important piece of educational equipment any school or college has? It is certainly not the gymnasium, nor the student center, nor even the laboratories or the classroom building. It is the library. That is the intellectual heart of a school. When I visit a school or college, I always want to see, along with the chapel, the library.

Do you students have your library, even a small one of your own? Are you beginning to build a personal library? With the advent of good paperbacks, the development of a student's own library has been greatly facilitated.

Christian education is poor compared with secular education. In many communities schools are being built on a multimillion-dollar scale that overshadow the equipment of most Christian colleges. But first-rate thinking, the development of Christian intellect, has no dollar sign attached to it. Its price is the higher one of hard work, and therefore it is within your reach and mine.

But there is a fifth quality that should mark the Christian teacher. It is his attitude toward students. Teaching depends in large part on how the teacher looks at those whom he teaches. Here we have a very exalted example indeed. It is nothing less than the example of our Lord Jesus Himself. For Him, the child was peculiarly precious.¹⁵ To mislead or harm a child was in His sight a very grave thing indeed.¹⁶ For us, too, childhood must be precious. Said a great headmaster to me at the beginning of my career, "Every headmaster should think of every boy as having been sent to him by God." The Christian principle of love, even the truth is love, must be central in our approach to our pupils. This does not mean sentimentalism. Sometimes love, as exercised in necessary discipline, is very stern. Yet it still remains love. And in respect to you

and me and youth, love entails also liking children. The truly effective Christian teacher must like children. As Christians, we are obligated to love everyone. But we do not always like those we love. Some good people love children and will sacrifice drastically for them, but they do not actively like children. Such people should not be teachers. If children bother you, if you lack in your heart an interest and liking for them, then do not be a teacher. On the other hand, if you want to grow in your liking and understanding of them, God will help you do so.

In addition to the love and liking of children, a Christian teacher must have a hopeful view of youth. He is familiar with the Biblical doctrine of original sin; he knows that "all have sinned and come short of the glory of God."¹⁷ Yet he expects good things of youth, because he knows that God is working through Christian education. Tolerant and patient, he never makes the mistake of judging youth by adult standards. He knows what God can do with a life, because he knows what God has done for him.

Here I should add a word about the understanding of youth, especially in these troublous days when young people, Christian young people included, reflect the tensions of our times. Simply because of these tensions and the uncertainty of this age of crisis, youth needs for its emotional and spiritual well-being a firm and kindly structure of authority. Consider particularly our adolescents, for this is the group I know best. There is a good deal of unconscious existentialism in our teenagers. Ours is a day when the search for personal identity looms large, especially for young people. Have you ever been alone in a strange city, perhaps in a hotel waiting for a call from home?¹⁸ If so, you know the sense of loneliness and of expectation that may come over you. Truth in the Person of Christ, who alone meets the deepest needs of the heart, this is the call that fully satisfies the longing of youth and of us all for identity.

But with all his understanding of youth, the Christian teacher must respect the boys and girls he teaches. As a great educator once said to his teachers in a faculty meeting, "Remember, gentlemen, that when you go into the classroom you may well be in the presence of your intellectual superiors." The selflessness of the true teacher! A teacher may never, never be jealous of his pupils. He must be willing to lead them forward and remain himself in the background. One of our famous Eastern schools, the Pingry School of Elizabeth, New Jersey, recently celebrated its centennial. As I attended the celebration, I was impressed by the school's motto: Maxima reverentia debetur pueris. Yes, the boys--and the girls too--entrusted to us by God are worthy of our highest respect.

And now we consider the sixth and last of the qualifications of a Christian teacher. He must submit himself wholly to the one greatest Teacher. And who is that? Well, as Bishop Stephen F. Bayne, Jr., put it in his address at the semi-centennial of the Kent School, "God is the Teacher."¹⁹ In this Christian college and seminary--and herein lies the inestimable value of a committed Christian institution such as Grace Theological Seminary--the living God is recognized as the source of all wisdom. And how does He teach? He teaches us all daily, as we pay the price of hard thinking. He teaches us through His Word. He teaches us teachers sometimes through our pupils. He teaches us all through discipline of trial and disappointment and suffering--all of which comes and will come to you on a campus like this--and through our successes too. But most of all He teaches us through a Person, through the One who is most excellent in all things, our Lord Jesus Christ. "This is my beloved Son; hear Him."²⁰

7. I Corinthians 15:3,4.
8. I Corinthians 15:5-7.
9. I Corinthians 15:8.
10. Cf. "A Great Question and Its Answer," Frank E. Gaebelein, Christianity Today, 23 June, 1958.
11. John 16:13.
12. II Peter 1:21.
13. For extended treatment of the obligation to excellence and Christian intellectualism cf. "The Christian's Intellectual Life," Frank E. Gaebelein, Christianity Today, 8 May, 1961, and "The Obligation of Excellence in Christian Education," Frank E. Gaebelein, Gordon Review, Winter, 1962.
14. Penseés, Blaise Pascal, London, 1931, VI 347.
15. Matthew 19:14,15.
16. Matthew 18:6.
17. Romans 3:23.
18. Cf. W. H. Auden's moving lines:
 "To be young means
 To be all on edge, to be held waiting in
 A packed lounge for a Personal Call
 From Long Distance, for the low voice
 That defines one's future."
19. In the Christian Idea of Education, Edmund Fuller, ed. New Haven, 1957, pp. 255-65.
20. Luke 9:35.
21. Habakkuk 1:1.