Actually everyone is much more at ease where peace and quiet reign. Nevertheless, we are well aware of the fact, that there are those who resent discipline and are eager to kick the traces. There is also the depraved nature that delights in evil — some parents have not yet learned how wrong it is to boast of their early escapades in the presence of their children — which comes to manifestation in the classroom. When this happens discipline is demanded, even in the sense of punishment. Evil must be nipped in the bud and exposed as evil. God demands of us that we admonish, warn, and, when necessary, inflict punishment in love, according to God's justice.

SPURRING ON TO GREATER MOTIVATION

by Rev. C. Hanko

I want to begin this paper with the reading of Psalm 1. At the moment our attention is directed particularly toward the last verse, "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

It can be said without boasting that we, and only we have the solution to the problem of lack of motivation in the student. Not only that, but we only have the *only* solution to the problem, because we have the Holy Scriptures, which are our guide as Christian teachers in a Christian School.

I wish to discuss our material under three headings:

I. True Spiritual Devotion
II. True Christian Teaching.
III. True Christian Discipline.

True Spiritual Devotion.

The apostle Paul writes in I Corinthians 9:16, "For though I preach the gospel, I have nothing to glory of: For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" This is equally true of a real teacher. A real teacher has the necessity

laid upon him to teach. That is his life. His sole ambition is not merely to teach in the sense of instilling knowledge, but to equip the child of God that he may be mature, fully equipped unto every good work.

The first point I want to make is, that in order to teach the teacher himself must be deeply spiritual. We are not interested at the moment in the textbooks used, the various devices to create interest or to hold the interest of the child. All of this is important in itself, but is far outweighed by the spiritual attitude of the instructor. A teacher teaches by example fully as much as by word and deed. Unconsciously, even unwittingly, teachers lay their stamp upon their pupils, transfer their world and life view, carry over their spiritual attitude toward God and the things of God's kingdom. Allow me to give you just one example. For years I have noticed when visiting one of our congregations that the elder who led in prayer before the service revealed the mannerisms and used expressions common to the local minister. In fact, when the congregation received a new minister the elders would unconsciously adopt the mannerisms and expressions of their new leader. Children are influenced by the practices, customs, mannerisms of their parents. These children are much more influenced by the teacher who has them under his supervisions for at least twenty-five hours each week. A spiritually minded teacher must have a savory influence upon the pupils.

Prof. Jaarsma writes in *Fundamentals in Christian Education* (page 408), "Unconsciously, as well as consciously, a teacher's emotional life may reflect inner tension. Children, especially younger ones, are very sensitive to a teacher's emotional expression, in voice for example. What ordinarily does not phase the teacher may prove very irritating. It will take special effort to accept a child under those conditions. When a teacher finds himself ready to snap at a child, he should pause for self-examination."

All of which comes down to this, a teacher must love children, and must enjoy working with children. He must love *every* one of them. But again, this love must be motivated by the love of God. The admonition of Jesus is not entirely out of place here when He urges us, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use

you, and persecute you." (Matthew 5:43, 44) A child is deeply sensitive to the fact that a teacher loves him, but also when the contrary is true. Yet the child that is offensive or troublesome may need the evidence of that love more than the child who behaves well.

For this and other reasons it is very essential that a teacher lives close to the Lord. I have often recommended to young people who prepare to make confession of their faith before the church, that they have a definite time for personal devotions every day, time to listen to what God has to say to them, time to pour out their souls to God in prayer. Ministers make it a practice to spend at least an hour before each sermon to prepare themselves spiritually for preaching the Word. This time of being alone with their God is as important to them as the formal preparation of the sermon. Teachers also must be prepared to meet their class every day, not only in the sense that the lesson material is all set up for the day, but that the teacher may be spiritually qualified to meet the needs of that particular day.

In this connection I would like to stress the need of praying for the pupils, especially for the children who have their own personal struggles, so that each individual pupil may be regarded and treated as a special charge entrusted to the instructor for his personal development and place in life. When we were in the seminary one of the first lessons taught us was: Learn to commune with God. It was stressed, "You'll never be a preacher unless you learn to commune with God." That included that we learned to listen to the voice of God speaking to us from the Scriptures, prayerfully asking, "Speak, Lord, for thy servant heareth." This same communion with God is as true for teachers as preachers. Moreover, our professors did not hesitate to present our needs before the throne of grace in our morning devotions. The student who had to give a trial sermon was especially mentioned even by name. Our personal devotions with our God must carry over into the classroom, so that the opening devotions are not regarded as a matter of routine, but become a necessary part of the schedule of the day.

Rev. Engelsma wrote in his lectures on "Reformed Education" a few years ago: "Since teachers stand in the place of the parents, they are servants. ....They are servants of snot-nosed children, of uneducated parents, and of God; and they are servants of God by being servants of parents and children. Therefore teachers are lowly, very lowly.....exactly in this

lowliness they are great."

I mention this in particular because the complaint has come to my ears, justly or not, that it is sometimes extremely difficult for a parent to approach the teacher in regard to the problem of his particular child. Whether this complaint is justified or not actually makes no difference, for the point I want to make is that the love of the teacher for the child must extend also to the parent of the child. When parents are apprehensive about the instruction their children are receiving, this rubs off on the children. It has always been my experience that when parents are in good relationship and satisfied with the teacher, this reflects itself in the children, and vice versa. This does not meant that the teachers are mere puppets of the parents, but it does mean that the rights of the parents must be considered at all times.

In the second place, a teacher must take interest in the subject that is taught. If the child is to be interested, he must understand what he is learning. To an extent he must also realize the importance of what he is learning. And certainly he must be taught more than mere facts. A child may learn all about the components of a flower, all the foreign names attached to the flowers, may tear a rose apart to recognize its parts, and yet never see the beauty of the Creator as expressed in the flower, nor attain a lasting interest in the wonders of God's creation. In college I had a professor who had a large stack of yellow notes which he turned over year after year, wearily droning through the contents in a disinterested monotone, giving the impression that the sooner the period was over the happier he would be. We were expected to distil from the lectures the important facts and stimulate our own interest in the material involved. Needless to say, we got very little of lasting value out of that course. We had another professor who had attained his life's goal the day his book was published. All that was necessary to pass his course was to read a certain number of pages for each lesson and to be able to recite the contents. A teacher must stimulate interest by keeping up with times and changes, by using every effort short of standing on one's head to retain the interest of the class.

In addition, a teacher must also be concerned about the individual pupil, so that his various gifts may be recognized and developed, as well as his particular problems in his school work met and overcome. The individual pupil is placed under your care, direction and supervision for a time, according to divine appointment. Your stamp must be laid upon him; your influence

must some how determine his future. One of my high school teachers stands out clearly in my memory as having been placed upon my way by divine appointment. He was a small individual with a very round face and a balding head. He had lost half of his index finger on his right hand, so that he wrote with his thumb and middle finger and pointed with the stub of his index finger. He had the habit of shifting the weight of his body from one foot to the other as he spoke, at the same time shrugging his shoulders and making strange contortions with his face. Besides this, he was a Methodist minister who had been degraded to a point where his congregation was too small to support him, so that he had to seek other sources of income. He had promised the Board that he would not introduce his Arminian views into his class room discussions; a promise which at times he found difficult to keep. In spite of all that, he had one redeeming feature, and that was, that he seemed to have a deep insight into human nature and a keen interest in the future welfare of his pupils. More than once during the three years that I attended his classes he pointed the stub of his index finger at me and requested me to come to see him after school. Once he even asked me to walk "downtown" with him after school, which was in the very opposite direction of my home and brought me at least three miles from home. Yet I readily agreed. What we talked about on these occasions has escaped my memory completely. He just seemed to want to talk. I do not even know whether he did this with other members of his classes, although I surmise that he did. I do know that when I graduated I felt a rather strong attachment to him, and was struck by the parting remark, "I think I made something of you." This particular teacher was as concerned about the individual as about getting across the lesson of the day.

To sum up this part of our discussion, the teacher's attitude should always, within and outside of the classroom, be contained in the words of the Psalmist, "O how love I Thy law; it is my meditation all the day."

II. I also want to say something about true Christian teaching, particularly from the aspect of its content. A while ago we read in Psalm 1:1, 2, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night." In passing it could be pointed out that there is progress in the first

verse from walking to standing, to sitting; and again from being an 'ungodly' person, who seeks company with sinners, ultimately to find himself coralled (according to the idea of the Hebrew) in the company of the scorners. But there is also progress in the life of the godly who walk in the way of God's commandments and grow as a tree planted by the streams of water, bringing forth fruit in their own capacity and place in life. The emphasis falls on the law of the Lord as the basis for all instruction. Many more passages could be quoted to confirm this very thought. We think immediately of Deuteronomy 6:1-9, Psalm 119; particularly in this instance verse 9, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." We could mention Proverbs 1:7, Ecclesiastes 12:13, 14, Matthew 22:37-40, and many other passages. We can refer finally yet to Ephesians 6:4, "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Summing up, it can be said that the consistent testimony of all of the Scriptures, is that the law of God is fundamental for all instruction.

Whatever subject is being taught must always be taught from the basic principle that the pupil must learn to love the Lord his God with all his being and throughout his entire life. We should bear in mind, that this is not placing the teacher and the pupil in a straight-jacket. God gave His law to us in His love. The introduction to the ten commandments declares that I am Jehovah, thy God! I, Jehovah, thy God, have delivered you from the bondage of sin and death to be my covenant people forever. This is the blessedness, the joy of my covenant people forever. This is the blessedness, the joy of my covenant, that you reciprocate My love, even as I have spread my love abroad in your hearts. Just because I love you as my cherished possession I show to you the narrow way, the only good and blessed way that leads to glory. God not only says: "This is the way, walk in it," but He also gives us the grace to do so, crucifying the flesh to live a new and holy life before Him. That must be taught to our children!

This cannot be done in the sense that the pedagogue thunders that law upon the child to fill him with holy terror. Nor must this be used as an easy way out. It is so easy to scold a child by saying, "Don't you know that what you are doing is sin?", and then to rest on our laurels that we have once more done our duty for the day. Nor must the school class become an object of

moralizing, so that children are subjected every so often to a small sermon on Christian behavior. God's law must be written in the heart and mind of both pedagogue and pupil alike.

Prof. Dr. J. Waterink writes in his *De Wet Van God In De Opvoeding*, (The Law of God in Education),

> If indeed the law is brought to our children, in order that they shall live in new obedience, then the purpose is that they shall find life already here on earth. They shall have to 'rejoice in the Lord.' This is not just a small outcry in Scripture. No, thereupon follows: 'Again I say, Rejoice!' And since we are of Christ, the King does not stand with an iron scepter to tell our children, that all they have to do is to obey Him. No, He says, 'Those who are disobedient, who do not love Me, who hate Me, who want to go their own way, come into judgment. For them there is no peace here on earth and after this life, eternal death.' But when we love the Lord Jesus, that is not a mere love that pleases the Savior, and excludes us entirely.....We must make clear to our children, that there is always a relationship between the loving following of Jesus (and that is nothing less than loving obedience to His will) and the enjoyment of all those things, which Jesus promises: 'Blessed are ye,' 'My peace I give to thee.' 'Ye have a reward,' 'Ye shall rejoice,' 'My treasures are not lost,' 'Satan cannot touch you,' and 'death cannot harm you.' In the training in the new obedience the point at issue is always that new life, that unity in Christ. (page 36)

Allow me to be a bit more specific by referring to a few of the commandments of God's law.

The first commandment requires of us, that we love God above all. Children have their own personal idols, a new bicycle, a new car, sports, and many other things. They must be taught, even as we adults must be taught, that God always has first place in our lives. From the heart we must learn to confess: "Whom have I, Lord, in heaven or on earth but Thee?" The sin against the first commandment can even manifest itself in another form. Tom's mother is set up overagainst John's mother; Mary's teacher overagainst Jane's teacher. The question is not asked: What does God require of me? but Tom's mother says he may, or Mary's teacher doesn't care.

When we deal with the fifth commandment we strike a very sore spot in the lives of the pupils. They, as well as we, are so strongly influenced by the spirit of our age. Anyone who has read the book entitled *Majesty* (Elizabeth II and the House of Windsor), by Robert Lacey must be impressed by the fact that Queen Elizabeth is a powerful symbol for all her subjects of the authority of the magistrate. True, God is not recognized as the sole Authority, yet there is in England a respect, even an awesome regard for the queen, something so sorely lacking in our country. Disrespect for parents, calling teachers names, defiantly

breaking the rules of the school are common sins among us, with little thought that these are sins against the authority of God vested in those placed over the children. Our own respect for authority must always stand out as an example to those who are under our supervision.

It may not be out of place to say a word about the ninth commandment. One is inclined to ask, "Which is the great commandment of the law?", to which might be answered, "The first, the seventh, the sixth, but rarely if ever, is the ninth commandment that condemns mocking, backbiting, slander, teasing, considered as great as those already mentioned. Children as well as adults forget that more murders are committed by the tongue than by the sword.

A word yet about the tenth commandment. It would be very strange for any teacher of the lower grades to show great concern about the sin of sexual lust among her children. That sin, so we would be inclined to say, becomes manifest only in the high school, or at least among the teenagers. Yet a small child is not a-sexual. That is, a small child is not without his sinful lusts, even though they may not manifest themselves in the same form as in a teenager. Sinful lust must be curbed and controlled already in two and three year olds, and certainly also in the lower grades. Our affluent times lend themselves to giving vent to one's carnal desires, which must be brought in subjection to the law of God. A child is never too young to be taught this important fact. Restraint does not begin at the teenage level, but in the cradle and carried on from infancy to adolescence.

III. This quite naturally brings me to the subject of *discipline*.

Discipline in the classroom begins with discipline of the teacher himself. Jeremiah Burrough, in his book *The Rare Jewel of Christian Contentment*, writes that contentment is attained only by submission to the will of God. He writes:

> You must make God's providential will and his operative will, your will as well as God's will, and in this way you must come to contentment. A Christian makes over his will to God, and in making his will over to God, he has no other will but God's. Suppose a man were to make over his debt to another man. If the man to whom I owe the debt be satisfied and contented, I am satisfied because I have made it over to him, and I need not be discontented and say, 'My debt is not paid and I am not satisfied.' Yes, you are satisfied, because he to whom you made over your debt is satisfied. It is just the same for all the world, between God and the Christian. A Christian heart makes over his will to God; now then if God's will is satisfied, then I am satisfied, for I have no will of my own, it is melted into the will of God. That is the excellence of grace: grace does not

only subject the will to God, but it melts the will into God's will, so that they are now but one will. What a sweet satisfaction the soul must have in this condition, when all is made over to God. You will say: This is hard! I will express it a little more: A gracious heart must needs have satisfaction in this way, because of the godliness in himself. The good of my life and my comforts and my happiness and my glory and my riches are more in God than in myself.

Surrendering our lives to the will of God, conscious of the fact that He is carrying out His purpose with us in our lives, and that we are His friend-servants, gives a serenity that is able to bear the burdens of each new day. Paul expresses it this way, "And the peace of God, which passeth all understanding, shall keep (as a bodyguard around you) your hearts and minds through Jesus Christ."

It hardly needs proof from Scripture that discipline is an essential part of education. Proverbs 13:24 teaches us, "He that spareth the rod hateth his son: But he that loveth him chasteneth him." Proverbs 22:15 says, "Foolishness is bound in the heart of a child; but the rod of corrrection shall drive it far from him." Ephesians 6:4 speaks of bringing up the child in the nurture and admonition of the Lord. The word that is used there for 'nurture' is the Greek word from which our word 'pedagogy' is derived, and means the whole training and education of the child. The word for 'admonition' stresses the aspect of correction.

We commonly distinguish between *preventive* and *corrective* discipline. Teaching is discipline in the corrective sense. The teacher who is well prepared and well organized can well hold the attention of the class. If he is enthusiastic about his subject his enthusiasm becomes contagious. But along with this there must also be the alert watching for evidences of distraction and disturbance. Prof. Jaarsma writes in *Fundamentals in Christian Education* (Pages 408-409),

"There will even arise critical moments of distraction. These conditions call for another kind of discipline, one that is more direct, and apparently less related to the teaching process. We may call it preventive discipline. The teacher "rides" her eyes over the class and through the pupils, as it were, to alert herself to every possibility. 'Teacher just seems to see everything," is Jackie's way of putting it to his mother.

Prof. Jaarsma also speaks of corrective discipline as follows:

"There is still another form of discipline which must be administered at times. We call it punishment. Perhaps we should think of it as remedial discipline. For by means of it, we seek to correct a child's conduct after the wrong has been committed. In more serious types of misbehavior too, the child should come to accept responsibility for his conduct. In school, too, his conduct involves the order of right and wrong. Here is where Christian education makes a vital difference. In more serious offences the child must

come to recognize that he has violated the divine order. Wrong conduct is an affront to the sovereignty of God and may not remain unpunished. God has ordained authority for that purpose." (page 409)

The thought occurs to me that the discipline in the school should follow the pattern of church discipline as laid down for us in Scripture. Discipline, no matter in what form it is applied, must always be an act of love, never an outburst of anger or resentment. A child must learn to obey *willingly*, not out of fear of punishment. Edward W. A. Koehler writes in *A Christian Pedagogy*, (page 168),

"Punishment to be effective must be individual. He (the child) must know that he receives it for a definite offence, otherwise the heart will be embittered.....In regard to all punishment we must bear in mind that we are dealing with the individual child and the individual offence. The guilt must be manifest to the teacher or to the child, and the child must feel that he is being punished for his own misdemeanor."

"A child should never be asked to copy a number of Bible texts, to study a list of words, to solve problems in arithmetic, etc., as punishment for an offence which has absolutely nothing to do with any of these subjects. It is neither wise nor just to punish all offences alike."

"There are certain forms of punishment which may be very effective for the moment, but in the end their outcome is most undesirable and should therefore be avoided. Sarcasm, ridicule, satire, calling of names, nagging, etc., are tongue weapons, which inflict smarting wounds. Never should a teacher use them on his pupils. To do so is not only a degradation of his dignity and authority, but with respect to the effect it has on children it is most reprehensible and inexcusable. It is unjust, unfair, and wrong to make the child the butt of your ridicule or the victim of your sarcasm. It destroys respect, confidence, love, and closes the heart."

Discipline administered in love seeks a response of love; either a confession of sin or an evidence of repentance. Therefore personal admonition is always essential, followed, if need be, by proper forms of punishment. Even the ultimate, the expulsion from the school should be sought to be remedial. In the church excommunication is often referred to as "the extreme remedy." We always carry in our souls the concluding words of Psalm 1, "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

Summing up, we can conclude that spurring the child on toward a more determined effort to do his work is attained only by teaching the child throughout his life *self-discipline*, consciously rooted in the fear of the Lord. This is indeed the sum of the matter, "Fear God, and keep his commandments!"

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". . . We reject the carnal conception of the Kingdom, and we do not allow our children to suffer the delusion or to chase the unsubstantial mirage of the social reformers and the A.A.C.S. We know what the earthly future of the people of God is. We know what kingdom will rear itself up on the earth in these last days. We must teach the youth this."

Reformed Education, p. 85-86, Rev. David J. Engelsma