1948

The role of Christian schools in secondary education

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Boston University

http://hdl.handle.net/2144/20546

Boston University
BOSTON UNIVERSITY
GRADUATE SCHOOL

Service Paper
THE ROLE OF CHRISTIAN SCHOOLS IN SECONDARY EDUCATION

by

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Submitted in partial fulfillment of the requirements for the degree of
MASTER OF EDUCATION
1948
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CHAPTER I

INTRODUCTION

I. THE PROBLEM

Statement of the problem. It is the purpose of this study (1) to clarify the philosophy of Protestant Christian education; (2) to differentiate Parent-Society Christian Schools from Public and Church-parochial schools; (3) to present the results of an investigation concerning the Parent-Society Christian School system and its educational program, especially in secondary schools; and (4) to present conclusions as revealed through this study.

Importance of the study. The characteristics of the Parent-Society Christian School system are considered sufficiently important by its adherents to cause them to give funds to establish and maintain these Christian Schools; and pay tuition in order to educate their own children, as well as others; and to transfer their children from public schools to the Parent-Society Christian Schools.

The problem of religious instruction is a problem of chief concern to churchmen, educators and citizens. It is one of the most pressing problems in America today from both the point of religion and of the life of the United States. The relation of religion to education in our democracy has become one of the central problems of education in
The Christian School movement is part of this growing concern about religion in education, and is an expression of a felt need for religious and moral instruction of school children. This study attempts to bring together the facts and attempts to answer in a limited way the questions in the mind of the observer concerning the Parent-Society Christian School movement.

A thesis has been written concerning the Christian School movement in the United States but it is limited to one national organization, the National Union of Christian Schools, and presented in 1940. This is all the research concerning the Christian School movement in thesis form that the writer has discovered. There are no colleges or universities of this movement where research would have been done. Although this movement is nearly one hundred years old in the United States, the lack of research in this field is primarily because this movement has not been aggressive. A great revival and spread of the Christian School movement has occurred since 1940. This study does not limit itself to one organization or association, but is inclusive of all Parent-Society Christian Schools. There is much interest concerning this movement and its recent progress.

1/ America.


II. DEFINITIONS OF TERMS USED

Christian school. The term Christian school as used in this study is applied to various schools which in their teaching profess to be of the historic Christian faith, or which through financial support or organization are under the control of such a religious organization.

Parent-Society Christian School shall be understood as an organized social group of individual parents and others in a community for the purpose of establishing, controlling and maintaining Christian schools for the education of their own children and others. This organization is of evangelical Protestant faith. The terms Parent-Society Christian School, Christian School, and Christian Day School are synonymous.

Private school is a term used in this study to apply to any school that is kept under private or corporate management. It is characterized by freedom from state and church control.

Church or parochial school is an institution of the church, and is controlled and supported by a particular denomination for the education of its own members.

Public school is a school that is sponsored, supported, and controlled by the state, providing elementary and secondary education for all the children of all the people.

Christian education is a term used in this study to
apply to that system of education which makes central in its instruction the Bible and the historic fundamental Christian faith. It is interdenominational in character.
CHAPTER II

PHILOSOPHICAL BASIS

The justification for the establishment and maintenance of Christian Schools is the educational philosophy upon which they are founded. It is their philosophical concept which distinguishes between the type of education offered by the Christian School and that offered by the public school. Without this philosophical concept, for which the leaders and teachers and supporters have deep conviction, all practical differences would soon disappear.

What is the basis for the Christian School philosophy? In the first place the leaders are conscious of a great need of Christian education among the children and have a conviction that the Christian School is the best way of meeting this need.

It is recognized that the foundations of American civilization were laid in an intense religious faith; for "in most of the colonies religion was the first concern of life." The schools at all levels of education were religious in content, in spirit, and in administration. The religious motive was the primary motive for establishing and maintaining schools during the Colonial period in America. Education in this period was largely a private matter and generally under the control of a particular church body.

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Religion had a prominent place in the curriculum, which "consisted of the hornbook containing the Lord's Prayer from which the alphabet was learned; the Bible; and the catechism." The Public School system is so generally accepted that many of this generation little realize that prior to the nineteenth century, with few exceptions in New England, education was not a state matter. American education experienced great changes, and one of the most significant of these changes was the secularization of education. This important change greatly affected religion. It excluded religion from the public schools. The Supreme Court decision of March 8, 1948 stated that it is unconstitutional to teach any religion in public school buildings supported by the state. Many of the denominations surrendered to the state the privilege of educating their children. A few groups especially the Lutherans and Catholics continued to operate their own schools, and today have large school systems.

It is impossible to understand the history of the Western world apart from religion. Bower says,

4 The Boston Herald, Boston: March 9, 1948, p. 1
By the exclusion of religion from public education as the most authentic interpreter of our cultural past or of the American way of life the cultural inheritance of the nation's children and youth has been not only distorted but dismembered and falsified. Its children and young people are denied that part of their rightful tradition wherein is rooted "faith in an ordered universe and the fatherhood of God."

But, if the cultural inheritance of the child is dismembered, so also is the child. By failing to deal with the deeper valuational attitudes of the child's experience, education fails to deal with the whole child and with the orientation of his whole self toward reality. It leaves unmet the profoundest needs of his nature as a human being. This is particularly true of life in the modern world as contrasted with life among primitive peoples or in the great periods of cultural unity.

In this connection, Jung has pointed out:

Modern man has suffered an almost fatal shock, and as a result has fallen into profound uncertainty... The modern man has lost all the metaphysical certainties of his medieval brother, and set up in their place ideals of material security, general welfare, and humaneness... Science has destroyed even the refuge of the inner life. What was once a sheltering haven has become a place of terror... It is no wonder, then, in my opinion, if the modern man falls back upon the reality of psychic life and expects from it that certainty which the world denies him... What we actually see is that the Western world strikes up a still more rapid tempo--the American tempo--the very opposite of quietism and resigned aloofness. An enormous tension arises between the opposite poles of outer and inner life, between objective and subjective reality. Perhaps it is a final race between aging Europe and young America... A psychoneurosis must be understood as the suffering of a human being who has not discovered what life means for him... Human thought cannot conceive any system or final truth that could give the patient help in order to live; that is faith, hope, love, and insight... Among all my patients in the second half of life--that is to say over thirty-five--there has not been one whose problem in the last resort was not that of finding a religious outlook on life.

In the church and in the religious home the child is

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taught to believe that religion is most important while in the school religion is treated with silence or neglect. In addition, the opportunity of personal counseling in religion is usually not available to the pupils. The school teaches one way, the church another way. The training of the religious home is not confirmed in the mind of the child by the training it receives in school. It is argued that education is a unitary process in which all elements should agree and in which all educational needs of the child should be supplied in the same environment and in a single course. The public school often breaks down what the home and church seek to build up. It is felt by some leaders that the public school is becoming a school teaching secularism; an outlook upon life that overlooks God, and sees and covets man. Others claim that secular instruction to youth is a de-christianizing program in the home, church, and nation; that secular instruction ignores God in the subject matter and tends to make the pupil a practical atheist. One outstanding educator has declared that the whole influence of the public school is on

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8 William C. Bower, Church and State in Education, Chicago: The University of Chicago Press, 1944, p. 33.


10 Christ in All Three or All Three Without Christ, Chicago: National Association of Christian Schools, p. 2.

Acceptable social and civic attitudes and a desirable character can be secured. Moher has discovered by experimentation with a public school class in Massachusetts that children have a great capacity for spiritual values, a genuine interest in religion; and children manifest desirable change in character. Self-confidence, tolerance, helpfulness, and obedience in the classroom and improvement in conduct on the playground were some of the outcomes of this experiment. It was found that faith and belief in God are necessary for full development of desirable character and necessary in the everyday life of the pupil. But religious education is ignored by most schools.

The destiny of our American democracy can be greatly influenced by the solution of this problem of religious education, for the American democracy is established upon the Hebrew-Christian religion with its emphasis upon worth of the individual, tolerance, freedom of soul, the fatherhood of God and the brotherhood of man. In the judgment of many the Four Freedoms are fundamentally religious and Christian in their inferences, yet more than half of American children

12 Nicholas M. Butler, Annual Report to The Trustees of Columbia University, New York, 1934.

and young people are not receiving any systematic religious training. In the city of Chicago with a population of 3,396,808 people, 700,000 children receive no religious training of any kind.

One of the first aims of the school is to make good citizens. Beckford has found religious teaching to be the most important factor that is known to secure social and civic conduct and formation of character. But the church trains only a minority of the children, only 3 in 10 children and that for only one hour a week. Thus one cannot expect from the church the results that are so necessary.

Religion is the nation's conscience. If religious life declines, so does the guiding conscience, and self-control of its citizens. The democratic way of life is impossible apart from a moral and conscientious citizenry.


Concerning this situation, Marston says:

Rob man of God, level him to the brute that is in him; subject him to the blind law of nature as a mere cog invariably meshing with the vast machine of the universe; deprive man of moral responsibility and an eternal destiny—then chaos is the harvest, even a hell on earth! Man cannot surrender belief in God and long retain faith in himself. The chaos of this age is explained not by objective influences destructive of a material order but by a devastation of spirit that is wrecking the moral order...Nineteenth century naturalism is bearing fruit in education today...Goals both of education and of life set by selfish interests rather than by the glory of God or the good of fellowman...The average age of our criminals has dropped from thirty-five years in 1900 to nineteen years in 1945...A criminal army of 6,000,000...America's illegitimate births number 200,000 annually...In 1945 there was one divorce to every four marriages in America...Education has the problem of getting youth under self-control...The freedom of today is that centrifugal disorganization which follows upon the severing of life's stabilizing controls.

The Protestant churches are experiencing a loss in Sunday School enrollment even though the population of the United States has increased. In the ten years, 1926-1936, the population of the United States has increased seven per cent. Over against this increase of population the Protestant church membership decreased at least ten per cent. The Protestant Sunday School has in this ten-year period decreased its enrollment by 3,000,000. The chief reason given for Protestant decline is said to be the type of public day school that Protestant children attend. The chief contributing factor for the Roman Catholic membership growth of seven per cent

is said to be their parochial school system. Furthermore, Williams says:

Unless Protestant clergymen are content with an after-us-the-deluge philosophy, they must awaken from their lethargy and lay the foundations of a truly significant Protestant education. No handing over the task to subordinates, no naive reliance on an hour a week of time released by the public schools, no concentration on the sermon as an educational instrument will do.

It is felt that if fundamental Christianity is to maintain itself, to have strong churches, and to exert a Christian influence in social and civic life, the future members must be educated in schools that teach faith in God and in the Bible.

This brings us to the second aspect of the philosophic basis of the Christian School movement, the Biblical emphasis. The Bible is unconditionally accepted as God's way of revealing Himself. It is held in sacred regard as the divine revelation of God. The Bible is accepted as infallible, demanding a literal interpretation and as a primary source of knowledge. This literal interpretation is expressed in the Reformed Standards of the National Union of Christian Schools and the

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19 Paul Williams, "When the Clergy Abdicates," Christian Century, January 16, 1946, pp. 74-75.

20 Paul Williams, "When the Clergy Abdicates," Christian Century, January 16, 1946, p. 75.

21 Advance, A Report of the Fifth Annual Convention of the National Association of Evangelicals held at Omaha, Nebraska April 14-17, 1947, p. 39.

Statement of Faith of the National Association of Christian Schools.

Marston has pointed out:

The Bible is not a record of man's groping toward light... The Bible is light...The chart and compass by which he must sail if ever he finds God...The Bible is not man's best word about God, but the very Word of God to man.

The evidences of science and postulates of reason are not despised. They are given place in those spheres whose investigation God has left to the mind of man, but objection is made when man presumes on divine revelation. The mind of mortal man is limited and subject to error. But the Bible in which God speaks, is the infallible and eternal truth and pure source of knowledge. Therefore the Christian School is God-centered in which the Bible and its application is the foundation. All studies are accepted as being of God, through God and unto God. It seeks the glory of God in all things. God is recognized as the absolute Sovereign of heaven and earth and His will the moral standard of life. It accepts the reality of individual things which are created by God, but

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23 See Appendix A and B.


26 Advance, A Report of the Fifth Annual Convention of the National Association of Evangelicals held at Omaha, Nebraska April 14-17, 1947, p. 38.
in no sense God. God was before the foundation: of the world, and all things are from God. 27/ 

The secular educational view of the child today is based on the hypothesis of evolution. This view is repudiated by the Christian School. The Christian educator views the child as set forth in the Bible; man originally the image of God, intellectually God-like, emotionally God-like, volitionally God-like. Because of sin man has become disintegrated intellectually and emotionally and needs redemption. Sin, the cause, must be removed. Thus Christian education is an integrating process, removing the confusions and conflicts of the mind; an adjusting process whereby he is adjusted with God, with environment and with time. A redemptive process of removing some of the results of sin. It is a humilitating process of service to God and fellowmen and to pattern one's life after Christ. It is a God-glorifying process in that its main object is to train children to glorify God. It is a restorative process in endeavoring to undo what sin has done. 28/

What is meant by this? Briefly summarized it means there is only one God who is three Persons in one essence. He created man and the universe by His almighty power, and that man should have dominion over the earth. The first human beings, Adam and Eve, were created in His own image, that is,

in holiness and righteousness. But Adam and Eve disobeyed God's will and sinned. As a result God punished them and their descendents with death and man has become a sinner and is prone to all evil.

The human race, the descendents of Adam and Eve, are born in sin and under the wrath of God. Moved by His love and grace through the death and resurrection of His Son, Jesus Christ, God pardoned the sin of the human race. He grants pardon to whosoever believes and is baptized, and thus by faith accepts the merits of Jesus Christ. Such a person through the regenerating power of the Holy Spirit is able to know, to love and to serve God. He becomes a new man. He is the image bearer of God and leads a good life of prayer and good works. He studies God's Word. He regularly attends and liberally supports a church in which God's truths are taught, and helps spread the Gospel of Jesus Christ through the world. The knowledge and assurance that God is his loving Heavenly Father strengthens and buoys him up in the darkest hour of life, for he has the assurance of eternal life and the resurrection of his mortal body. Such a born-again person endeavors to live in a God-pleasing relationship with his fellowmen, regardless of their race, color or social status. The love which Jesus manifested in His life and His death is the basic principle.

29 General Course of Study for Lutheran Elementary Schools, St. Louis: Concordia Publishing House, 1943, p. 2.
in all his relationships, so that he may function as the image
bearer of God.  

The adherents of the Christian School believe that it is unscriptural to give their children to the state to educate them, that God gave the children to them to be reared and trained for Him. The responsibility of training rests on the parents. It is a violation of Scriptural principles and teachings for Christian parents to give their children to a non-Chr"istian state to educate them. This obligation can be met by the parents forming a Parent-Society Christian School system.

After this observation of the basis on which the education philosophy of the Christian School rests, the next consideration will be the objectives. One of the reasons given for poor teaching in public schools is the lack of clear-cut goals. Many teachers are not sure what they are trying to accomplish. The Christian School has clear-cut objectives. A number of such objectives have been selected which are particularly helpful in characterizing this philosophy.

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30 General Course of Study for Lutheran Elementary Schools, St. Louis: Concordia Publishing House, 1943, p. 2.


They are as follows:

1. The ultimate aim of Christian education is the glory of God through:

   a. A recognition on the part of the pupil of reality as God-centered pattern.

   b. A recognition on the part of the pupil of the destructive effect of sin relative to this God-centered pattern.

   c. A recognition on the part of the pupil of the need of spiritual rebirth and special revelation.

   d. A restoration of the image of God, the educator functioning as an instrument in God's hand.

2. To give the Bible its proper place in each course of study and to encourage students to make it their constant companion and rule of life...To indoctrinate young people in the Word of God...To provide training under Christian influences and environment for the development of Christian character...To provide a close relationship of education and religion of church, home, and school...To provide daily Christian pupil fellowship for the child as one of the most powerful factors in character building, and imbues him with an esprit de corps.

3. To provide a balanced education--spiritually, intellectually, socially and physically...Aim for the salvation of each child, and aid in the spiritual growth of each...To undergird the church and keep the young people in the church and Sunday School.

4. To guide the youth in social relationships and to assist them to become law-abiding and useful citizens, promoting civic righteousness...To supply Christian leaders

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34 General Course of Study for Lutheran Elementary Schools, St. Louis: Concordia Publishing House, 1943, p. 4.

CHAPTER III

ORGANIZATION

In the United States not all the children of school age attend public schools. There are many private and parochial schools.

The Roman Catholic parochial schools number approximately $\frac{1}{2} \times 2,689,532$ pupils in their elementary and secondary schools. The Mennonite parochial schools have increased from one school with 42 pupils in 1928 to 18 schools and about 1,000 pupils in 1946. About one-third of the children of school age of the Evangelical Lutheran Missouri Synod are trained in parochial schools. According to the above systems, the churches assume

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3 A. C. Stellhorn, "The Educational Picture in our Synod Today," Unpublished Paper from the personal files of A. C. Stellhorn, Secretary of Schools of the Evangelical Lutheran Synod of Missouri, Ohio, and other States, 1947, p. 87.
all responsibility for the total education of the young of their respective constituencies. Whereas the Parent-Society Christian School is not under the control of any one church, nor supported by any one church. These schools are under the control of parents and are supported by tuition and free-will gifts. The supporters of Christian Schools and parochial schools assume their own expense while submitting to taxation by the state for public education.

What is the nature of the Parent-Society Christian School? If it is not a public school system, nor a parochial school system, what is it? It is a privately controlled system established, maintained, and governed by parents and individuals organized locally for this purpose. It is interdenominational. Organizationally it is independent of both Church and State.

Instead of complementing and correcting the public school, the Christian School is a substitute for the public school. Its leaders despair of improving the public school by supplementing secular instruction with religious instruction after twenty-five years of experimentation. Education, it is held, should proceed from the institution of the home. According to Scripture, God holds parents responsible for the training of their offspring. The home is considered to be

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the primary social unit, with the right and the duty to train its own children. This can be realized by the parents forming a **Parent-Society Christian School**. In this way the school is subordinated to the parents.

Thus we see that the *Parent-Society Christian School* consists of parents and others who have banded together to establish and support a school whose educational program expresses the educational views of its members. The *Christian School* gives valuable services to Church and State, though it is not subject to either of them. The State protects the rights of parents to train their own children in accordance with the dictates of their conscience. The Church gives its moral and financial support to the *Christian School*.

The local society draws up its own constitution and by-laws which, among others, makes provision for a School Board and its various committees such as Promotional, Educational, Building, and Financial.

The Constitution and by-laws of the school are drawn up by the school society and can be amended by the society. They consist of rules setting forth the religious basis, which

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stands firmly upon the great doctrines of historic Christianity which are held in common by all evangelicals. It also determines the educational policy, the duties of the Board and its committees, and the manner of elections and term of office of those elected.

The Christian School Board carries out the desires of the school society on the basis of the Constitution and By-laws. It carries out the educational program of the school association. The standing committees are responsible to the Board. The Educational Committee carries out the educational policy of the school board in such matters as teacher appointments, course of study, text books and school equipment. The Finance Committee cares for the money matters. It determines the school budget and devises ways of collecting the necessary money. The Promotional Committee holds promotional meetings, distributes Christian School literature and makes personal contacts with parents and friends. The Building Committee superintends building needs. Some local Christian Schools, may have committees of a different name but carrying similar work.

The Superintendent or Principal is the head of the school. He has the responsibilities of the teaching program,

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school discipline, and the keeping of permanent pupil records. As an advisory member he attends the meetings of the Board at which time he renders a report. The teachers have charge of their respective classrooms. They perform their classroom duties according to a prepared daily schedule. The school clerk and janitor perform the duties peculiar to their respective fields of labor. The Parent-Teacher Association and the Mother's Club are auxiliary school organizations.

Now let us consider the historical background of the Parent-Society Christian School. As an educational institution it was originated by a religious group in the Netherlands in the year 1842. This group was known as the Reformed Church. They organized schools of their own because of the liberal doctrine which was creeping into the public school system. The Parent-Society Christian School movement was started in the United States by people of Holland extraction. The first Christian School was established in Grand Rapids, Michigan during the winter of 1855-56.

As soon as there is a sufficient number of parents of Reformed persuasion in any given locality, they may form an organization known as a Christian School Society. Again,

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local schools in a certain area are grouped into an alliance, and the various alliances are grouped into a national organization known in the United States as the National Union of Christian Schools.

The National Union of Christian Schools is a federation of the various Calvinistic Christian school societies in the United States and Canada. The basis of this Union is the Bible as interpreted in the Reformed Standards. Its educational principles are Reformed in emphasis and character. It is not an ecclesiastical body nor is it subject to any ecclesiastical organization. It is a democratic body whose membership is composed of those who are in agreement with the Reformed Standards. The purpose of this Union is to strengthen the existing Christian Schools and to promote the cause of Christian Schools.

The growth of the Christian Schools in this organization has been rapid in recent years. During the thirty-year period, 1917-1947, there has been a gain of 106 per cent in enrollment, 73 per cent in number of schools, 144 per cent in number of teachers, and 57 per cent in number of states or territories in which schools are located. The largest share of this increase has come within the last five years. A comparison of the 1946 and 1947 Christian School data reveals a remarkable growth.

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numerical growth. The total enrollment rose from 19,837 to 21,503, an increase of 1,666 or 8.4 per cent. The number of teachers employed increased from 659 to 699, a gain of 6 per cent. Nine new Christian Schools were opened in September, 1947, bringing the total to 126. Eighty-four schools showed enrollment increases.  

A second and most recent national organization in support of the expansion of Parent-Society Christian Schools is the National Association of Christian Schools. The National Association of Evangelicals, representing millions of conservative Christians, has called into being the National Association of Christian Schools to encourage and guide the establishment of Christian Schools. Though an arm of the National Association of Evangelicals, it operates on an independent basis. It is a democratic body whose membership is composed of all who sign the Statement of Faith, which is of evangelical persuasion, and contribute two or five dollars annually. Many denominations are represented in this Association.  

As soon as there is a sufficient number of parents of the evangelical persuasion in any given locality, they may form an organization known as an Association. A number of schools may be grouped into an Association, and the various

15 Christ In All Three or All Three Without Christ, Chicago: National Association of Christian Schools, pp. 2-3.
Associations are grouped into the National Association of Christian Schools. This organization has been in existence only a few years but many local Associations have been formed and schools opened. Statistics are not yet available.

To illustrate the growth of Parent-Society Christian Schools it may be advisable to give a brief history of a secondary school of each of the two national organizations.

In 1918 eight Chicagoans banded together and founded the Chicago Christian High School in September 1918. It began with a Principal and his faculty of one and an enrollment of fourteen. In two years it increased fourfold. The school first met in a tiny frame mission, then overflowed, into a large abandoned dance hall. By 1927, Chicago Christian High School moved into a newly constructed brick high school building. Its enrollment is now 775 and continues to grow. A new expanded plant is considered. There are thirty full-time teachers, eighteen men and twelve women. Student distribution is 500 square miles. Forty per cent of the student body travels to and from school daily via eight chartered buses with faculty chauffeurs. In the fall of 1948, pupils from the Illinois-Indiana region will attend a new Christian School in their own area.

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16 See Appendix B

In September, 1946, the Boston Christian High School opened its doors under the auspices of the New England Association of Christian Schools, Inc. The school is located adjacent to Symphony Hall. The school opened with grades 7, 8, and 9. In 1947, grade 10 was added, and grade 11 will be added in 1948 and grade 12 in 1949. The student body includes representatives from many denominations. Five regular and three part-time teachers are employed. There are 92 pupils in the student body. In 1948 two additional teachers will be added to the faculty, and a student body of at least 160 will be enrolled. The school is interdenominational and is controlled and supported by Christians from many Protestant denominations throughout New England, who subscribe to its evangelical Statement of Faith and contribute ten dollars a year. These are voting members of the Association.\footnote{\textit{Where Will You Educate Them?}, Boston: New England Association of Christian Schools, Inc., 1946, pp. 2-6.}
CHAPTER IV
CURRICULUM

Another distinctive characteristic of the Christian School is the curriculum. In this chapter we seek answers to the following questions: Are they fulfilling their major objectives? What types of courses are most frequently offered? What is the academic standing of these schools?

One of the philosophic concepts of the Christian School as we have discovered in this study is the acceptance of the Bible as the infallible rule and guide of life, and as divinely inspired and revealed, demanding a literal interpretation. This, of course, will have important consequences in the teaching of certain subjects as history and natural science.

God is given the important place in the teaching of every subject. His relationship to the universe as Creator and Sustainer is pointed out constantly. The curriculum is arranged and taught on the principle that "the fear of the Lord is the beginning of wisdom." Secular subjects are taught from a God-centered point of view, in the light of the Bible, and in an atmosphere of reverence and devotion to God.

The study of the Bible as the divine revelation of God

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to man comes in for first consideration. The Bible is the light upon life's pathway. According to the measure of his insight, the child is able thereby to discern both good and evil, truth and falsehood, and right and wrong.  

The purpose of Bible study is to bring the child to a realization that his chief duty in life is to know, to love and to serve God and to help make the child recognize the fact that, as the result of the Fall, man has become a sinner and is prone to all evil. The child is taught that God through grace in Christ, and the regenerating power of the Holy Spirit man can again become able to know, to love and to serve God. An effort is made to strengthen in the child a desire to live a life to the praise and the glory of the Lord, and in all things pertaining to himself and his fellowmen to live according to the law of the Lord.  

To accomplish this objective the teacher must have an exact and ready knowledge of the particular Bible lesson to be studied. Through prayerful study the teacher must arrive at the basic revelation of the passage under consideration. Not the cold facts of a story but their revelation is the significant element of the Bible story. For example, a careful study of the

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2 General Course of Study for Lutheran Elementary Schools, St. Louis: Concordia Publishing House, 1943, p. 5.

story of Ananias and Sapphira reveals a righteous and just God who will not let unrepentant sinners go unpunished.  

Bible study in the primary grades consists mainly of story-telling by the teacher with mental activity as the main activity of the pupil. The intermediate grades mark the transition from the story-telling method of the primary grades to independent study of the Bible in the higher grades. Independent habits and skills in Bible study are the ideal in the higher grades. The pupil studies the lesson directly from the Bible. A list of carefully selected questions serve as guideposts in establishing key facts and in leading to correct interpretations. These same questions lead to intelligent discussion and encourage religious self-expression. A program of memory work is carried on. Bible study is then the dominant branch of study in the curriculum.

In the teaching of history God is recognized as the Creator of all mankind who directs all things to His honor and glory. History is a revelation of God in His dealings with mankind. He is the common Creator and common Provider and Ruler. Sin is a disruptive force on the course of human events and has destroyed man's ability to read aright and clearly God's

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revelation of Himself in His dealings with mankind. The pupil is taught that spiritual rebirth of the individual is essential to bend the will of men and nations to live righteous lives to the glory of God and the good of all. Desirable citizenship and social sensitivity are emphasized. For example, an acquaintance with the history of the American Negro will reveal the causes of the Negro problem, as well as an understanding of its actual and potential disturbing influence. The proper response depends in a large measure upon the child's developing philosophy of life. Upon this will depend whether the response will be a selfish resentment or a sympathetic response and a sacrificial readiness to take necessary steps to correct an injustice toward an image-bearer of God. The pupil is taught to respond to the evils of his day with a determination to counteract them to the utmost of his power. 2/

The Social Studies provide many opportunities for building habits of Christian conduct and citizenship upon the foundation which has been laid in the religious instruction. The teacher stresses the Christian viewpoint in pointing out the wonders of the universe which God created. The child is taught to give gratitude to God for all good gifts such as food, clothing, health, and shelter. In the study of life in other lands the teacher points out the necessity of tolerance, good will toward

other peoples, compassion and help for them in their bodily needs, and interest in their spiritual welfare. The pupil is taught that good citizenship means more than membership in a state or obedience to authority. It includes proper conduct in human society in general. True Christian life means proper relationship to God and our fellowmen. The purpose of government is to protect right and punish evil. He is taught to willingly accept the duties, obligations, and probable sacrifices attending this citizenship. Christian conduct and good manners which are socially desirable are stressed at all times.

Genesis, chapter one, verse one is the fundamental thesis in natural science, "In the beginning God created Heaven and Earth." This means that all things have been created perfectly by God and are being upheld by His providential care.

It is pointed out to the pupil that nature teaches us many things about God's beauty, majesty, order, wisdom and power. However, because of the entrance of sin into the universe, creation no longer serves this purpose as it should. It is because of sin that man is unable to read correctly God's revelation in the universe. The pupil is taught to care for his body so that it may be used to its Creator's glory. Our bodies

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7 General Course of Study for Lutheran Elementary Schools, St. Louis: Concordia Publishing House, 1943, pp. 128-130

are "temples of the Holy Spirit." He is taught how to improve and use wisely the sources of food which God has given us, to improve his home and environment, and to develop a willingness to use the gifts of God in nature to His service and to His glory. Furthermore, the pupil is taught to realize that the destructive forces at work in nature are the result of the fall of man and God uses these means to punish sin and chastise His people.\(^9\)

The pupil is taught that man's body is a gift of God to be used to His glory. The human body and all its capacities are of divine creation. Man's body became subject to disease and death because of sin. He does not desire to serve God nor seek the welfare of his neighbor. The pupil is taught to recognize that through God's Spirit in man, He can restore harmony between God's will and man's will for the care and use of the human body, and an active desire to honor and glorify God in word, thought and deed.\(^{10}\)

In the Parent-Society Christian Schools all Bible is taught from an interdenominational but evangelical point of view. Schools of the National Union of Christian Schools


\(^{10}\) Course of Study for Christian Schools, Chicago: National Union of Christian Schools, 1947, pp. 311-313.
emphasize the Calvinistic aspect of the evangelical group. \footnote{11}{See Appendix A}

In addition to the general objective of Christian Schools pointed out in their philosophic basis, each particular subject has its own specific objectives. These are directly related to the general objectives and the materials used in a course as well as method. \footnote{12}{Course of Study for Christian Schools, Chicago: National Union of Christian Schools, 1947, pp. 37, 138, 216, 260}

Many of the procedures of curriculum building are identical with those used in public schools. The distinctive features are shown, not in an entirely different choice of subjects and subject matter, but in a different sequence and a different emphasis. It is the uniting the Bible with other subjects in a smooth correlation with an unforced application. Christian Schools endeavor to utilize "everything that is best in current educational theory and practice." \footnote{13}{"Chicago Christian Hi," Christian Life and Times, September, 1947, p. 65.} Identical textbooks as used in public schools are used in many classes but with a Biblical approach. In whatever event a textbook differs from the literal interpretation of the Bible it is pointed out as contrary to the teachings of the Word of God. For instance, the necessity of Christian brotherhood and the Gospel of Christ is pointed out as the Christian's solution to such world problems as race and international relations rather than force and
legislation. Instruction in Bible is in addition to the regular program of studies. Daily Bible instruction and chapel are required of all. The physical education program is often conducted at the Y.W.C.A. and Y.M.C.A. when a school does not have such facilities.

Supervised study is part of the curriculum. An effort is made to guide each pupil in his various studies by personal conference. The pupils are treated with care. They are encouraged to develop certain abilities and restrained from developing others. This refers especially to those activities in and outside of school that pertain to the spiritual life and behavior of the pupil. Each child is given personal consideration and is led to affirm by word and conduct personal loyalty to Christ in addition to a solid academic footing for whatever calling a student hopes to follow.

Christian Schools encourage numerous activities which play a vital part in the academic, spiritual, and social life of the school. Glee clubs, A Cappella choirs, athletics, and numerous clubs develop leadership, cooperation, and social expression.

One of the modern teaching methods utilized by Parent-

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The Society Christian Schools is audio-visual aids to supplement textbook study. In the fall of 1946 the Grand Rapids Principals' Club formed the Christian Film Library, making good, clean educational films available to many of the schools. This Film Library offers no films in the study of the Bible since they do not approve of religious films. Some Christian schools do not object to religious films.

The Chicago Christian Hi regularly utilizes audio-visual aids. A group of fourteen fellows interested and apt in this field, acquaint the teachers with movies, slides, and records available in their respective departments. Six of the boys who maintain a "B" or above scholastic average are selected as operators to show about 200 films a semester to classes and assemblies.

The Christian School does not try to throw off the restrictions of the state or city board of education. It does not purpose to reduce any necessary and valuable standards set by the state. On the contrary every effort is made to meet state requirements in all secular subjects and to parallel that of public school grade levels. The schools adhere to the state requirements for teachers, to the state tests and examinations,


and to its regulations for lighting, heating, ventilation, and library facilities. As consequence, the Parent-Society Christian Schools are approved both by state and city authorities. Some of the older and larger schools are fully accredited by accrediting agencies. Chicago Christian High School is fully accredited by the North Central Association.

One of the most distinctive characteristics of the Christian School is the concept of teaching. Christian teachers look upon their work as their mission in life. This calling to teach the Christian philosophy of life to youth is the main incentive to cause the teacher to go about his tasks. He is conscious of his responsibility of preparing youth for the requirements of life on earth in order that youth may promote the best interests of their community and of human society in general. His major concern is that the child will incorporate the teacher's Christian philosophy in his philosophy of life and thus go through life a useful citizen and a Christian whose aim is to glorify God in all things.

Each teacher is a consecrated Christian. It is felt that the teacher is one who in a large measure creates and directs the atmosphere of the school, and that the life of a teacher is a message in itself to the pupils who are forming attitudes and characters. A genuine love of God and a desire

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2 General Course of Study for Lutheran Elementary Schools, St. Louis: Concordia Publishing House, 1943, p. 3.
to lead others to a knowledge of God, a love of children, a knowledge of child psychology, a knowledge of the social order, and a thorough acquaintance of the Bible are basic qualifications for teachers.  

The teachers hold degrees from accredited colleges. In addition, they are trained to apply Christian teachings to pupils' problems. Some have attained this training as part of their undergraduate work, and others by attending Church school conferences, Bible schools and special courses in Christian colleges. Many have had teaching experience in private and public schools. Teachers are carefully selected for academic achievements as well as spiritual qualities.

The Christian teacher sees in every child a sinner whom he must, on occasion, admonish and punish, but also a saint whom he must encourage and comfort, for the Christian School believes in judicial authority. Evil is viewed as a deviation from the will of God and hence is rebellion against God. Thus judicial authority is given by God to parents and to the teachers by both God and the parents. The child is placed under tutors and governors until he becomes of age. In the home the parents are placed over him. In school he is subject

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to the authority of the teacher. The teachers are uncompromising with wrong conduct and ignorance. It is not to be inferred that the teachers are autocrats. The pupils are given their rightful liberties and are given responsibilities of leadership, but the Christian Schools frowns on contemporary theories of extreme individualism of ultra "Progressive Education." Goals are attained through friendly firmness and sympathetic guidance.

Who are the pupils that attend these Parent-Society Christian Schools? Are they an average group of American children? Schools within the National Union of Christian Schools are made up largely of children of the Reformed Church and Christian Reformed Church, though open to children from other churches. The offspring of those who subscribe to the purposes of the school are admitted to the Chicago Christian High School. Schools within the National Association of Christian Schools are made up of children of many denominations. In some instances, Roman Catholic children have been enrolled.

The Christian School is primarily a school for Christians. The children are almost all from Christian homes or are

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Christians. Moral standards and conversation of the students are high. Smoking, dancing and card playing are prohibited. 

Tuition is paid by each pupil. If more than one child of a family enrolls, the tuition is often reduced for the second child. The Boston Christian High School expense is $300.00 a year per pupil. Tuition is $120.00 per pupil. The school depends upon freewill gifts from friends and churches to keep the school program going and expanding. Other Christian Schools operate along similar lines.

Churches attest to the increase of interest in the church and its work, faithfulness, and character change of those pupils who attend Christian Schools and parochial schools. The pupils testify to their enjoyment of the Christian School life. They appreciate the Christian philosophy of education and the personal interest in them shown by the teachers. A number of the pupils earn their money for tuition by working during the summer which reveals a personal desire to attend the Christian School.

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A number of phases of the Parent-Society Christian School movement have been discussed in this paper. A study of the philosophic basis revealed that this is the most distinctive characteristic, for it is the very heart of the movement. There exists a felt-need for Christian education. The Bible as interpreted by Evangelical Protestants is the sole basis of such an education. Man is viewed as being God's child, but having fallen from favor through the disobedience of Adam, he can again be restored to favor only by the grace of God through personal assurance that Jesus, God's Son, is able to save him from eternal punishment, and by obedience to God. The primary object of Christian education is the glory of God in the realization of its objectives in the lives of the pupils.

In regard to organization, the Parent-Society Christian School movement has a democratic setup. There are two national organizations, but every school is governed by a society or association which is sovereign in itself. Various duties are delegated to the national headquarters. The organizations are democratic in that membership is open to those who will subscribe to the tenets of Reformed or Evangelical persuasions, with opportunity for expression and the right to vote to determine the school policy. The membership of the Reformed persuasion is drawn largely from the members of the Christian
Church. The membership of the broader Evangelical persuasion is drawn from many denominations. No church, however, interferes in the maintenance or direction of the school. Finances are met by tuition and free-will gifts.

Parent-Society Christian Schools were first organized by the Holland immigrants. This concept of Christian education has spread until a second national organization was formed in recent years. Statistics show that the pupil enrollment, teaching staff, and plants have steadily increased; and in the last five years have experienced a great growth caused by the formation of new schools where they had not existed before.

In curriculum building the emphasis is placed on Bible study. All other subjects are correlated to the literal interpretation of the Bible according to the Reformed or Evangelical persuasions. The Christian School is ruled by the Bible. The best of educational method and practice is utilized. The pupil's needs as stated earlier in the philosophic concept in this paper are the most important objectives in the curriculum. The various state requirements for formal teacher training, health, heating, and lighting are met by the Christian Schools which are recognized by state and city educational authorities.

In regard to the teacher-pupil relationship, all misdemeanors are an affront to God, an evidence of rebellion against His holy will. The school is merely an extension of the home, and the pupil is directly responsible to the teacher. Teachers are consecrated Christians who look upon their work as a mission.
Prayer opens and closes the day's activities. The Christian School is especially for the children of Christians. A high moral standard is maintained.

The writer wishes to present some conclusions as revealed through this study:

1. The Parent-Society Christian School movement has entered upon a new era of nationwide expansion. The National Union of Christian Schools and the National Association of Christian Schools may properly be placed in the same category, and should be under one national head. All evidence indicates that such a merger is warranted.

2. The movement could threaten the public school system, but it is not in the realm of probability. Limited finances and limited number of evangelical Christians will necessitate a limited expansion.

3. The great mass of school children are not affected. It is especially a school system for evangelical Christians.

4. The school does not shelter pupils from realities of life situations as experienced by public school children. The pupil lives a normal life in and outside of school, but he is safeguarded against a purely secular schooling and helped in his development of a Christian character.

5. From the standpoint of modern education it does not meet the requirements of pure democracy because it rests upon the segregated experience of a class and not upon a community of shared educational experiences.
6. The Christian School movement has a goal; the glory of God in the salvation of the child, service, and righteous conduct.

7. School population is rapidly increasing. Millions of children are crowded into huge classes, taught by overworked herioc teachers. Christian Schools may be one important solution in absorbing some of the school population.

8. The Christian school leaders hope it will undergird the church and keep the young people in the church and Sunday School, and that it will supply Christian leaders in Christian service, business, professional life, and government.

9. Lastly, it realizes the vital principle that a child's education should be the same in home, school, and church; not an education that tosses the immature in various directions. Since both the esprit de corps of an institution and the associations of a child have such a strong influence in molding a child's character and outlook upon life, both should be Christian in the case of a Christian child.
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APPENDIX A

CONSTITUTION

OF THE

NATIONAL UNION OF CHRISTIAN SCHOOLS
CONSTITUTION
OF THE
NATIONAL UNION OF CHRISTIAN SCHOOLS

PREAMBLE

To provide for concerted efforts on behalf of our Christian Schools, the Christian school societies do establish this constitution.

ARTICLE 1

This organization shall be known as the National Union of Christian Schools, and is a corporation NOT FOR PROFIT organized under the laws of the State of Illinois September 1, 1920.

ARTICLE 2

The basis of the National Union of Christian Schools is the Word of God as interpreted in the Reformed Standards. It is not an ecclesiastical body nor is it subject to any ecclesiastical organization. The government of the Union is autonomous being based upon the three-fold office of the believer-Prophet, Priest, and King.

It is committed to the Reformed world and life view. Its educational principles must therefore be distinctively Reformed in emphasis and character.
ARTICLE 3

Purpose

A. The purpose of the National Union of Christian Schools is to further the interests of Christian Education.

Section 1. By establishing, maintaining, or providing for Christian Teacher Colleges, or Normal courses, or by giving strong moral support to existing institutions which give reasonable guarantees of furnishing our schools with thoroughly equipped teachers.

Section 2. By establishing and maintaining an official magazine.

Section 3. By the writing of textbooks and manuals especially adapted to the needs of our Christian schools.

Section 4. By promoting ways and means of raising the standard of education in our Christian schools.

Section 5. By cultivating and promoting interest in Christian education by means of educational conventions, and other educational conferences.

Section 6. By seeking to foster and maintain high professional ideals among administrators and teachers.

Section 7. By propagating the cause of Christian education.

Section 8. By promoting the economic well-being of the teaching profession.

B. The National Union of Christian Schools may advance
its purpose through any appropriate means selected by its Board of Directors, or by its annual meeting.

It may select its own agencies, or act through, or by means of, its constituent alliances and member societies.

ARTICLE 4

Membership

Section 1. Membership in the Union is limited to societies which are in agreement with Article 2 of the Constitution.

Section 2. Membership in the Union implies participation in the activities promoted by the Union.

Section 3. Societies shall combine in alliances wherever possible.

Section 4. Societies not affiliated with an Alliance shall be assigned by the Union Board to the nearest Alliance.

ARTICLE 5

General Officers

Section 1. The general officers of the Union shall be: President, Vice-President, Secretary, and Treasurer.

Section 2. The general officers shall be elected by the Board of Directors immediately after the annual convention, and shall serve for one year, or until their successors shall have been elected.
ARTICLE 6

Board of Directors

Section 1. Directors shall be elected by the several alliances. The basis of representation shall be: One Director for each five Christian School Societies maintaining schools.

Section 2. No member of the Board of Directors shall serve more than two consecutive terms, a term being a period of three years.

Section 3. The Board members elected by the Alliances must be confirmed by the Annual Meeting of the National Union of Christian Schools by a majority vote before they can function as Board members.

Section 4. Any vacancy in the Board of Directors occurring between annual meetings may be filled by the Alliance concerned with the approval of the Board of Directors of the National Union of Christian Schools. Such Directors shall serve for the unexpired term.

ARTICLE 7

The Annual Meeting

Section 1. The National Union of Christian Schools shall hold an annual meeting.

Section 2. The Board of the National Union of Christian Schools shall set the time, and select the place for the annual meeting at least one year in advance.
Section 3. The Board of the National Union of Christian Schools, or a Committee from the Board appointed by the President, shall prepare the agendum for the annual meeting. This agendum shall be mailed to the member societies at least 30 days prior to the annual meeting.

Section 4. Special meetings may be called by the Board of Directors if and when deemed necessary, on at least a thirty-day notice in writing to all affiliated societies.

Section 5. A special meeting must be called if twenty-five per cent of the member societies request it.

ARTICLE 8
Representation at Annual Meetings

Section 1. Each School Society affiliated with the National Union of Christian Schools shall be represented at the annual meeting by one delegate.

Section 2. Each School Society shall be entitled to one vote.

Section 3. Members of the Board of Directors attending the Annual Meeting shall have the status of a delegate, each entitled to one vote.

ARTICLE 9
Proposals and Resolutions

Section 1. Societies and Alliances may present their
proposals or resolutions to the Annual Meeting.

Section 2. Societies and Alliances having proposals or resolutions affecting the Constitution and By-Laws of the Union, or amendments to the same, must present the same to the Board of Directors at least four months before the Annual Meeting.

ARTICLE 10

Finances

Section 1. The annual dues shall be fixed from time to time by the annual meeting.

Section 2. The Board of Directors may make such other provisions for obtaining income as it may deem necessary.

Section 3. The fiscal year shall be from August 1 to July 31.

ARTICLE 11

Pension Trust Fund

Section 1. The Board of Directors shall have complete supervision and responsibility for the administration of the Pension Trust Fund, and such other benefit funds as may exist.

Section 2. The Board of Directors shall appoint trustees to administer the affairs of these funds, in accord with rules and regulations approved by the Board of Directors and as embodied in the Trust Fund Manual.

Section 3. Said Trustees shall render semi-annual
reports of their activities and condition of said funds to the Board of Directors as well as an annual report to the annual meeting of the Union.

ARTICLE 12
Amendments

Any article of this constitution may be altered or amended at any annual meeting of the Union by a two-thirds majority of member societies represented, with the exception of Articles 2 and 12, which are unalterable, provided that all proposed amendments shall be received by the Board of Directors at least four months prior to the annual meeting.

ARTICLE 13
Disbandment

In the event of a disbandment of the National Union of Christian Schools, the funds on hand after liquidation of all assets and discharge of all obligations shall be donated to the cause of Christian education. The Board of Directors shall determine the manner in which this shall be done.

ARTICLE 14
Interpretation

The Board of Directors shall have power to interpret and construe this constitution and all By-Laws, Rules, and Regulations adopted pursuant thereto, in all cases where the
interpretation or construction thereof shall be called into question. The determination of the Board shall be final, subject to the right of any aggrieved person to take an appeal to the next Annual Meeting.

ARTICLE 15

Upon adoption of this Constitution at the annual meeting to which it is presented, it shall go into effect immediately.

Adopted August 14, 1947.
APPENDIX B

CONSTITUTION

OF THE

NEW ENGLAND ASSOCIATION OF CHRISTIAN SCHOOLS, INC.
CONSTITUTION
OF THE
NEW ENGLAND ASSOCIATION OF CHRISTIAN SCHOOLS, INC.

ARTICLE 1
Name

The name of the Association shall be the New England Association of Christian Schools, Inc.

ARTICLE 2
Basis and Purpose

1. The basis of the Association shall be the Word of God as interpreted by the following Statement of Faith:
   a. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
   b. We believe that there is one God, eternal existent in three persons; Father, Son, and Holy Spirit.
   c. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of theFather, and in His personal return in power and glory.
   d. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
   e. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
f. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

g. We believe in the spiritual unity of believers in our Lord Jesus Christ.

2. The purpose of this Association shall be the establishment and maintenance of elementary and secondary Christian schools for education in the arts, sciences, and other secular subjects, and for instruction in the tenets of evangelical Christianity.

ARTICLE 3
Membership

1. Voting members of the Association shall:
   a. Be at least 18 years of age.
   b. Subscribe to Article 2.
   c. Pay the annual Voting Membership fee.

2. The annual Voting Membership fee shall be ten dollars.

3. Contributing members shall be those who pay one dollar or more toward the support of the Association each year.

ARTICLE 4
Board of Directors

1. The Board of Directors shall consist of twelve members at large, elected by the members of the Association, together with the chairman of each local school committee.
2. Candidates for membership on the Board of Directors shall be nominated by the Board. At each election there shall be not less than half again as many nominees as vacancies to be filled. The Board will welcome recommendations by any member of the Association and will give careful consideration to all such suggestions.

3. Balloting for candidates shall be by prepared ballots mailed to all voting members at least one month before the time of election. The ballots shall be accompanied by brief synopses of the qualifications and personal sketches of the candidates.

4. The term of office for members at large shall be four years; three members shall be elected each year. The retiring members shall not be re-elected for at least a year. In the case of the initial election, a full Board shall be elected and the length of office of each member specified on the ballot.

5. The nominations for the initial election shall be submitted by the members of the Temporary Committee of the New England Association of Christian Schools, Inc., as of July 22nd, 1946.

6. The Board shall organize at the first regular meeting after the annual Association meeting and shall choose a president, a vice-president, a secretary, and a treasurer from among its members, the term for each office being one year.

7. The Board shall also form an Executive Committee
composed of its officers and three other members of the Board, chosen for their special qualifications, to supervise the educational program.

ARTICLE 5

Meetings of the Association

1. The Association shall hold at least one meeting a year. This meeting shall be held on the third Tuesday of June. Additional meetings shall be held as often as the Board of Directors deems necessary. The president of the Board shall call a special meeting within two weeks, provided at least ten percent of the Voting Members request it or at the signed request of a majority of the members of the Board. At least ten days' notice shall be given in writing to all members of the Association in advance of the meeting.

2. A special meeting for the election of a permanent board of Directors for the initial year shall be held on the 24th day of September, 1946.

3. At the annual meeting reports shall be given by the president and the treasurer. These reports shall be filed with the secretary. A copy of the treasurer's report shall be available for distribution to those members who desire copies.

4. An inspirational speaker shall be engaged in connection with the annual meeting, and memberships shall be solicited at this time.

5. The fiscal year of the Association shall end on
May 31st of each year.

ARTICLE 6
Meetings of the Board of Directors

1. Regular meetings of the Board shall be held semiannually.

2. Special meetings of the Board may be called at the discretion of the president and must be called at the request of a majority of the members of the Board. For all special meetings ten days' written notice must be given to all board members.

3. Seven members shall constitute a quorum for the transaction of business.

4. The Executive Committee of the Board shall meet at the call of the president and at regular intervals as the Committee shall determine.

ARTICLE 7
Duties of the Board of Directors

1. The Board of Directors shall be authorized to receive and disburse gifts, contributions, bequests, devises, endowments, payments of tuition, and other funds, to lease purchase, invest, mortgage, or sell real and personal property, for the purposes of the Association.

2. The Board shall assist the School Committee in the
raising of funds for the operation of the schools. Except as otherwise provided by the Board, all disbursements shall first be approved by the Board at its regular meetings or at duly called special meetings. All checks shall be signed by the treasurer and countersigned by the president.

3. The Board shall prescribe the general structure of the school curriculum and indicate to what extent the School Committees are bound in adhering to it.

4. The Board shall determine the over-all policies of the school system.

5. The Board shall promote the cause of the Christian Schools in every way possible and shall organize new schools and school societies as opportunity allows.

ARTICLE 8

School Societies

1. A local society shall consist of the members of the Association who live within the specified bounds of the area in which a school is located.

2. The school societies shall elect local school committees in a manner similar to that set forth for the election of members at large of the Board of Directors, except that additional nominations may be made by society members of that particular society. In the case of such nominations, the papers must be submitted to the secretary of the society at least two months before the date of the election.
3. Each school society shall hold its annual meeting in the late spring or early summer. Special meetings, reports, and speakers shall be arranged for in the manner indicated for Association meetings in Article 5.

ARTICLE 9

School Committees

1. A school committee of from three to seven members, the number to be designated in each instance by the Board of Directors, shall be chosen for terms of three years, the term of at least one member to expire each year. The retiring members shall not be re-elected without an intervening year. In the case of the initial election, a full committee shall be elected and the length of office of each member specified on the ballot.

2. The manner of election shall be as prescribed in Article 8, Section 2.

3. Each year the Committee shall organize anew, choosing from its own membership a chairman, a vice-chairman, a secretary, and a treasurer, the last two mentioned offices being combined when wisdom or necessity so directs.

4. Each school committee shall meet at least once a month during the school year and shall have oversight of the work of the local school within the bounds specified by the constitution and the prescriptions of the Board of Directors as allowed by the constitution.
5. Each committee shall be responsible for obtaining the funds necessary for the operation of the local school, shall publicize the school, and in general promote the cause of the Christian school in its area.

6. Except as otherwise provided by the Committee, all disbursements shall first be approved by the Committee at its regular sessions or at duly called special meetings.

7. The Committee shall be charged with the duty of maintaining positive Christian principles and the testimony of godly living among both students and faculty.

8. The Committee shall have power to appoint and discharge any of the personnel of the school.

9. The Committee shall have supervision of the instruction, grounds, buildings, and equipment of the school.

10. Twice a year, a visitation committee composed of two Committee members and one other society member chosen by the Committee shall visit the school and shall make a written report to the Committee.

11. The Committee shall prescribe, within the limits allowed by the Board of Directors, the course of study for the local school.

12. The Committee shall examine all complaints against the personnel, and against itself, and shall take any necessary action thereon, provided that the complainant has previously conferred with the person or persons concerned and the school principal or superintendent immediately concerned.
13. The Committee shall have the right to expel pupils.

14. Until such time as there is more than one school conducted by the Association the Association shall perform the functions of the school society and the Executive Committee of the Board of Directors shall perform the functions of the School Committee.

ARTICLE 10

Instructors

1. All instructors shall be required to subscribe, without reservation, to Article 2 and shall sign the Statement of Faith once a year.

2. All new instructors shall be appointed for a term of one school year and shall receive their salary bi-weekly. After an instructor has been reappointed successively for two years, he shall receive tenure of office.

3. Tenure of office may be terminated because of ill health, insubordination, incompetence, or unChristian walk of life. Tenure of office may also be terminated when, on account of financial conditions or decreased attendance, the Board must decrease the number of instructors. For termination of the tenure of an instructor a two-thirds vote shall be required.

4. No new teacher shall be appointed and no teacher shall be given tenure of office without qualifications for teaching approximately equivalent to those of public school teachers in the same state or municipality on the same grade.
level.

5. In case of personal illness (including also a death in the immediate family), full salary shall be paid for a period of ten days or the equivalent thereof in half days.

6. In case of resignation, the instructor shall present written notice to the School Committee at least six weeks prior to the date such resignation is to take effect.

7. In case of alleged misconduct the School Committee may suspend the services of an instructor for two weeks without loss of salary. Within the two weeks after suspension, the chairman of the School Committee shall call a meeting of the Committee to determine whether the allegation is valid. If the Committee finds the instructor guilty of the alleged misconduct and unfit for teaching, he shall be discharged immediately.

8. Instructors shall attend meetings of educational organizations when requested to do so by the local School Committee.

ARTICLE 11

Pupils

1. In case of grave misconduct, the principal may suspend a pupil, but he must immediately notify the parents. No pupil may be expelled except by action of the School Committee.

2. Parents, members of the Association, and all those interested in Christian instruction may visit the schools during
sessions. They shall secure the permission of the principal before going into the classrooms, however.

3. School property destroyed by a pupil must be paid for by his parents, or guardians.

ARTICLE 12
Course of Study

1. After approving the course of study submitted to it by the principal or superintendent of the local school, the local School Committee shall submit it to the Executive Committee of the Board of Directors for final approval.

2. The course of study shall meet the requirements of the state in which the school is located.

3. Daily instruction shall be given in the cardinal truths of Scripture expressing the common faith of all evangelicals.

4. The school day shall be opened and closed with prayer.

ARTICLE 13
Agreement With Constitution

All Board and School Committee members shall by their signatures indicate yearly their full acceptance of the constitution.

ARTICLE 14
Amendments

1. Amendments may be proposed by any ten or more
voting members of the Association, who shall submit their amendment in writing to the secretary of the Board of Directors at least two months before the date of the annual meeting. Each proposed amendment thus submitted shall be sent to all members together with the call of the annual meeting. Any proposed amendment receiving a majority vote at the annual meeting shall be submitted by referendum to the Association members by mail and shall be declared adopted if and when, within two months after mailing the ballots, two-thirds of those received shall be found to be in the affirmative.

2. Article 2, Second 2 of Article 4, and Article 14 shall not be subject to amendment.