"SINE DOCTRINA VITA EST QUASI MORTIS IMAGO"

VOLUME XXVI NUMBER II

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ASSOCIATION OF CLASSICAL & CHRISTIAN SCHOOLS

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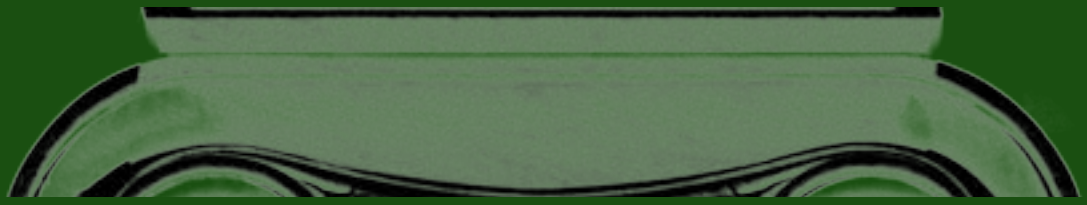

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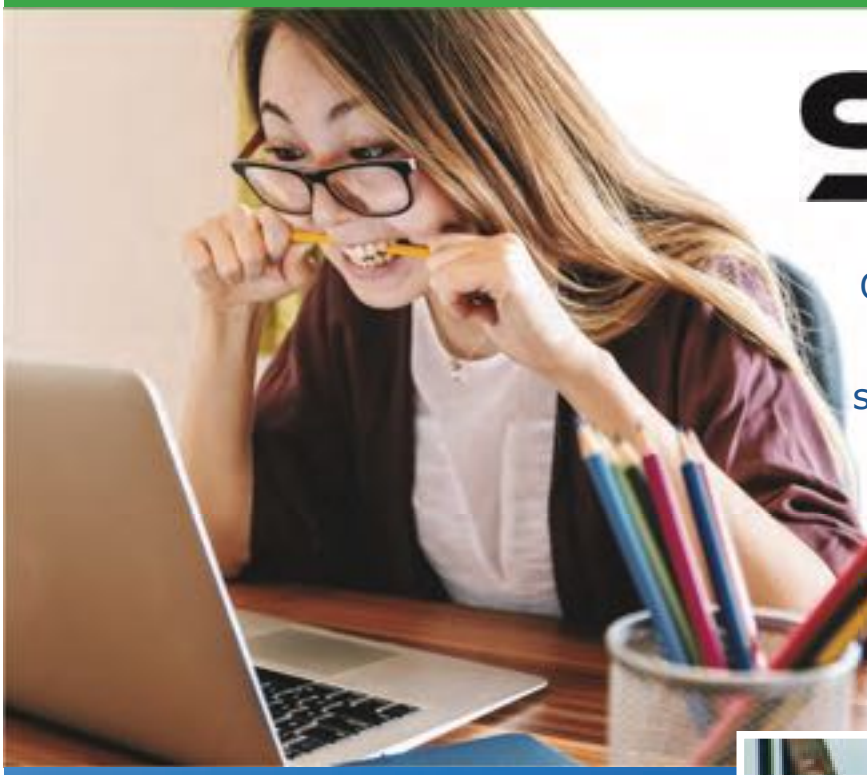

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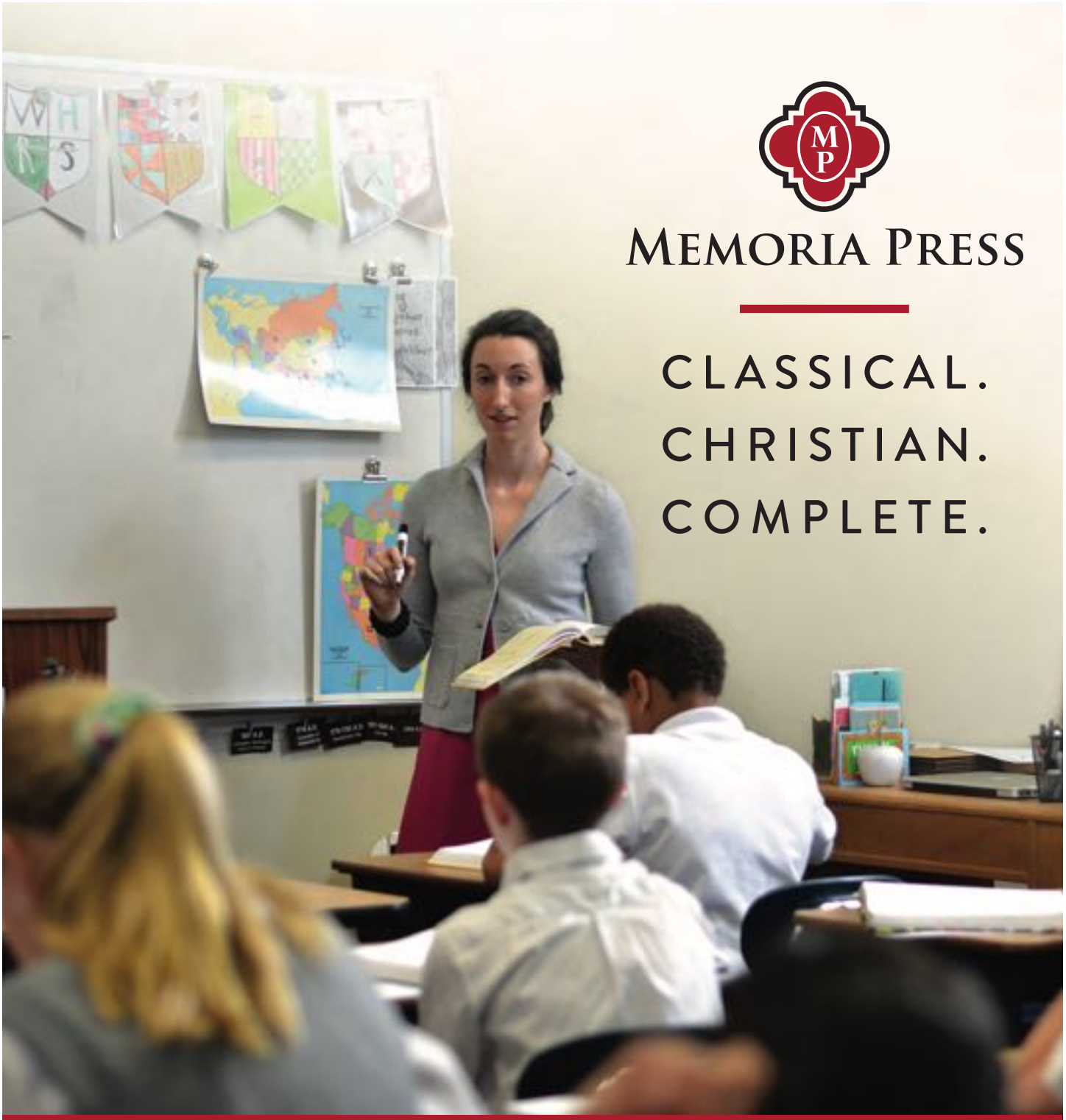

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VOLUME XXVI NUMBER II | SEPTEMBER, 2019

CONTENTS

ACCS

Classical Christian Education:
A New "Old-Way"

MISSION STATEMENT

The primary mission of this association is to promote, establish, and equip schools committed to a classical approach to education in light of a Christian worldview grounded in the Old and New Testament Scriptures.

CONTACT
Association of Classical & Christian Schools
PO Box 9741
Moscow, ID 83843

Phone: (208) 882-6101
Email: DGOODWIN@ACCSEDU.ORG
Web: WWW.CLASSSICALCHRISTIAN.ORG

CLASSIS is a quarterly journal of articles and book reviews designed to support and encourage schools around the world that are recovering classical Christian education. Hard copies are available to ACCS members and by subscription.

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TODAY'S CLASSICAL EDUCATION IS WORTH PURSUING EVEN IF IT'S NOT PRECISELY RECREATING THE PAST

by David Goodwin, Association of Classical & Christian Schools

Classical education is not at the mercy of our culture.
Instead, it has the potential to shape a new culture that is anchored in reality.

In 1981, David Hicks wrote one of the defining works of the classical Christian education renewal: *Norms and Nobility*. Recently, Hicks made an argument in line with Shawn Barnett's recent article in *The Federalist* (See https://thefederalist.com/2019/08/19/classical-education-almost-impossible-today/) about classical education: Yes, these kinds of schools are better. Yes, it holds great promise. But it's never going to rise again. It cannot be recreated. It's dead because our culture can no longer comprehend it.

Both men take slightly different tacks. Also, respectfully, both Hicks and Barnett miss the point: Classical education is not at the mercy of our culture. Instead, it has the potential to shape a new culture that is anchored in reality.

Barnett cites the Association of Christian Classical Schools' website as promoting a modern form of pseudo-classical education. With website page views and bounce rates measured in fractions of a second, we hope to be forgiven for some simplification on our website.

Barnett makes valid points—Latin and Greek were once studied more. John Milton Gregory and Dorothy Sayers were influenced by modernity. Even C.S. Lewis was a product of nineteenth-century Anglo-classical education.

But if we read one of C.S. Lewis's lesser-known works, *The Discarded Image*, we can find the real source of classical Christian education's strength: the belief that we can only understand our universe with God as the grand unifier. The medievals may not have gotten the solar system right, but they understood better than we do what it means to be human in light of the divine.

> *He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together (Colossians 1:15–17).*

The engine of classical education is not Latin or Greek, or even Mortimer Adler's "Great Ideas." It begins with one idea—what the Greeks called "telos," or an ultimate purpose. From this educational purpose flows a river of culture that carves its own path, even through the shifting sands of modernity.

David Goodwin *is president of the Association of Christian Classical Schools. He was the headmaster of the Ambrose School, a classical Christian school in Boise, Idaho, from 2003 through 2014.* *This article first appeared in* The Federalist *at https://thefederalist.com/2019/08/23/todays-classical-education-worth-pursuing-even-not-precisely-recreating-past/ and is repinted by permission.*

Our goal at the ACCS is to get this telos right, even if the journey is incremental. As with every journey, two things are needed: a destination, and a path. Our path began with Sayers' observations about the medieval trivium. And we claim the landmarks Gregory put down. We revere Latin and Greek, great literature, mathematics, and natural philosophy. But none of these things are the telos of education—they are simply cairns along the trail.

The purpose of classical education is to cultivate truth, goodness, and beauty in the souls of our students. These have been called "transcendental" because they transcend us. In an age where young people are taught they can be anything they want to be, that they decide what is true for them, good for them, and beautiful for them, reality is illusive. They try to enjoy their freedom while living as prisoners to their insular perspective.

> *Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things (Philippians 4:8).*

The medieval liberal arts, the original name for classical education, liberate the student by bringing him or her closer to reality. This posture toward the divinely ordained world liberates the soul to seek its ultimate purpose. Thus the saying by Epictetus goes, "Only the [classically] educated are free."

As to the amount of Greek we teach, or the right books to read, we at ACCS follow a path marked by a millennia or two of practice. We could follow Barnett's prescribed trail to the Germanic schools, but there we would find influences like Comenius, the seventeenth-century "father of modern education." He had some good ideas, and some bad ones.

We could traverse back to the father of scholastics with Anselm in the eleventh century. But then we might miss out on earlier lessons from the doctor of Christianity—Augustine in the fourth century. In the end, the telos, or destination, defines classical education, not the amount of Latin we teach.

Soon-released research by ACCS shows a big difference in how classically educated alumni think about our world. We may not be doing everything every classical school in the past has ever done, but we invite others to join us in the journey toward an important and timeless destination.

KING V. WARNER PACIFIC COLLEGE

by John Kaemph, Kaemph Law Firm

In early 2019, in King v. Warner Pacific College, the Oregon Court of Appeals held that, under an Oregon statute, a Christian school can expressly discriminate against a job applicant on the basis of their religion, and can prefer applicants who are Christian. State statutes like these should be kept in mind because they supplement the First Amendment constitutional right of Christian schools to freely exercise their religion in the employment process.

In February, 2019, the Oregon Court of Appeals decided *King v. Warner Pacific College*. The plaintiff in that case is "of the Hebrew faith." He sued the defendant, a Christian college, after he unsuccessfully applied to be an adjunct psychology professor. The college has a written policy requiring "each employee to affirm a personal faith in Jesus Christ." The plaintiff refused to do that. Also, the college intends that "a Christian worldview be integrated into all academic programs." So, its president refused to hire the plaintiff. He sued, alleging this violates Oregon statutes prohibiting employment discrimination based on religion. But the trial court dismissed the case because of Oregon Revised Statutes 659A.006(4). It states that "it is *not* an unlawful employment practice for a bona fide church or other religious institution to prefer an employee, or an applicant for employment, of one religious sect or persuasion over another." The court confirmed that this statute "*permits* religious organizations to discriminate on the basis of religion in employment within their own organizations." The court also held that under it, "a religious organization may simply choose not to hire as a means of exercising its preference. Accordingly, the College could lawfully 'prefer' not to hire a non-Christian applicant."

The Oregon Court of Appeals, not a conservative court, affirmed the dismissal of the case. It affirmed the ruling that the above statute "protects the College's decision not to hire plaintiff, a non-Christian." The parties "*agreed* that the College discriminated against plaintiff on the basis of religion, but they dispute whether that discrimination was permitted" under Oregon's statutes. The court held that it is permitted.

John Kaempf *is a trial attorney who has been honored as one of "America's Top 100 Attorneys" and one of the "Best Lawyers in America." For 27 years, he has defended lawsuits against Christian schools and churches nationwide. This includes defending child sex abuse and employment cases. His website is Kaempflawfirm.com. His direct number is (503) 224-5006.*

It also stated that its decision "involves judicial self-restraint rooted in an express legislative respect for a religious perspective. That self-restraint cautions against second-guessing the school's well-*documented* decision to teach a subject from a *religious* perspective." Because the case was resolved solely on statutory grounds, the Court stated that it was not deciding the case based on the constitutional right to freely exercise religion.

Similarly, Oregon Revised Statutes 659A.006(5) states that "it is not an unlawful employment practice for a bona fide church or other religious institution to take any employment action based on a bona fide religious belief about *sexual* orientation in employment positions directly related to the operation of a church or other place of worship, such as clergy, religious instructors and support staff."

So, there are three important lessons for Christian schools from the *King* case. First, document that following the Christian faith is a requirement for all employees, including in the school's mission statement and employee manual. Second, consult the employment discrimination statutes of the state where your school is located. They may contain additional protections for your school, like Oregon's statutes, not provided in federal law. Third, consult the religious freedom protections in both the U.S. Constitution and the constitution of your state, which may offer additional protections beyond statutes.

WHAT DOES IT MEAN TO TEACH "CLASSICALLY"?

by Charles G. Kim, Jr., Covenant Classical School

As Herman Bavinck has aptly demonstrated in his article "Classical Education," the term classical as applied to education is a relatively recent designation.[1] When we think about what it means to teach "classically," we should distinguish what the term once meant—related to the highest class of Roman society—from what it means by those who use it in twenty-first-century America. Although the term might be new as it is used in the contemporary moment, the combination of aims, methods, texts, and languages have been relatively stable. What it means to teach classically means to look backwards first, before trying to establish how to move forward. In that way, teaching classically involves considering the ancient tradition of liberal education which since the time of the Golden Age of Greece has meant to read the great poets, historians, and philosophers who provide the starting point for pursuing a life of virtue. To teach classically means drawing inspiration from this long line of people who represent the best of human thought, character, and creativity.

The modern movement of classical teaching has looked to Dorothy Sayers as a kind of sage of the classical movement. She identified the import of the trivium and quadrivium, which kept pace with the developmental questions and preoccupations of children at their various ages. Thus, the grammar school matches the young child's ability to memorize and collect facts. The logic school gives a place for slightly older children to ask why and to work on logical puzzles. Finally, adolescent children polish their speech drawing on facts from their childhood and logic from their middle youth. All the while, children learn and refine their abilities in the Latin language and often Greek. Why would they do this? Might they not miss out on much of the scientific and technological learning of the age? Certainly, science and math would be included in this form of education, but Sayers knew well that the greatest obstacle to learning these disciplines was not their absence from the center of a curriculum, but rather because children do not know how to learn. Teaching classically means following the trivium and quadrivium which not only teaches important philosophical concepts, historical facts, and enriches through time-honored narratives, it teaches children how to learn, and in the process, forming them to practice virtue. This is what is missing from much non-classical education. Children are not raised to learn and love the process of learning or the practice of virtue.

Charles Kim *teaches primary school Latin at Covenant Christian School in St. Louis, Missouri. He is a doctoral candidate at Saint Louis University in historical theology writing on Augustine of Hippo's sermons.*

More than even retaining facts, children learn to imitate virtue where they see it in the lives of their teachers, as well as in the lives of the historical and literary figures of the Western tradition. Especially for the classical Christian school, the virtues combine the cardinal virtues with the Christian virtues, which, as St. Augustine reminds us, are all grounded in humility as demonstrated and infused by the Word made Flesh.

To teach Christianly means pursuing the Word made Flesh, principally known through the revelation found in the Scriptures. This has always been the foundation of the classical Christian education. As the writer of the medieval syllabus, Cassiodorus, argues in his *Divine and Secular Learning* all education in the trivium and quadrivium ultimately serves the purpose of reading and understanding Holy Scripture well. He wrote, "[I] have not decreed that the study of secular letters should be rejected either since to a considerable degree it is by this that our minds are equipped to understand the Scriptures." A student learns all that is contained in secular learning—be it logic, history, music, and even the movement of the stars—because they were all created by God. The person eager for a true knowledge of God must move beyond secular learning to Scripture. The insights learned along the way in pursuits outside of the revelation of Scripture enhance one's knowledge of Scripture itself.. The two are mutually reinforcing. As Christians adapted secular learning for their own ends, their main goal was to subsume all study into a path to be a better of reader of Scripture, God's revelation to us.

Although Sayers has been a modern version of this, she would no doubt agree that she was drawing on a tradition followed for millennia. Likewise, Christians have played a critical role in shaping Western "classical" education, tweaking the liberal education of their pagan forebears for the purposes of shaping Christians. This can be seen in the writings of Christians like St. Augustine who "plundered the Egyptians" or Hugh of St. Victor in his *Didascalicon*. So, while teaching classically might have meant something different in the golden age of rhetors like Demonsthenes and later Cicero, contemporary revivals of classical teaching need not only find their inspiration from education that existed primarily in Athens and Rome before the time of Christ. One reason this is the case is that a person truly classically educated will be able to read, understand, and learn from the wisdom of the past, primarily through one language, Latin. Every moment of revival of education has seen a return to the prominence of Latin. Like Augustine, Alcuin, and Melancthon, our contemporary form of classical teaching has seen a renewed interest in the language that binds the collective Western wisdom into a whole in a republic of Latin letters.

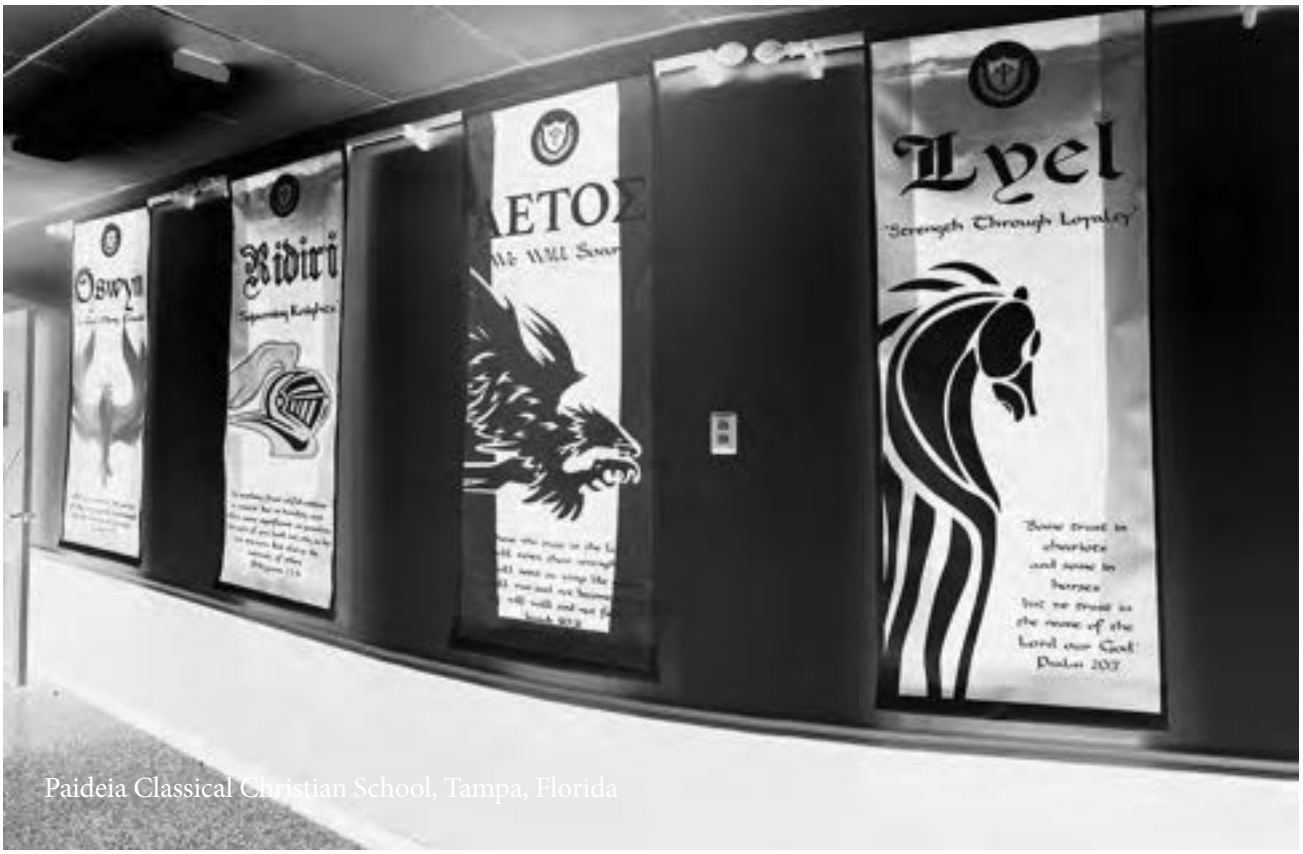
As far as my practice of teaching classically, I have found a renewed joy in my own love of Latin and Greek by following the Renaissance humanist practice of teaching classical languages as living languages. The freedom of being a classical teacher means not restricting myself to the 200-year-old German philological approach to teaching grammar-translation, but reaching further back to the texts and methods of thinkers like Erasmus, Johannes Comenius, as well as Quintilian and Augustine to reinvigorate my language classrooms. My students learn to speak a language and bring to life the mighty dead by thinking, speaking, writing, and singing in the language of Western education. There is no greater means of seeing the past come alive, than entering into the mindset of a Latin speaker. Having taught eight- to twenty-two-year olds Latin, I know that this method works for all age ranges and can bring joy to a difficult task. Latin is at the heart of teaching classically because it asks of the parents and the students to resist popular opinion and give a "dead language" prominence in the curriculum. This is contrary to many current fads in education that seek to be "modern," literally focused on the "now," (*modo*). If you are willing to learn Latin, you are willing to trust that not everything worth knowing has been learned in the last 100 years and does not have an obvious "usefulness" for financial or technological gain (it is not antithetical

to such things, but it is not primarily in service of them). As a Christian, this learning of Latin provides a means of communication with theologians throughout the Western tradition. Moreover, it is also a great means to prepare the mind for the study of Greek and Hebrew in order to read Scripture in its original languages..

The fact of the matter is many ancients would not have thought about their education as "classical" and neither would medievals. Why? Because there was no other alternative. Contemporary classical education and teaching exists in a marketplace of educational perspectives—to the extent that the political will permits non-state enforced education to exist. Classical teaching is marked simply by the fact that Latin is taught, the mighty dead are given special consideration, and the end goal is not simply "jobs" or "money," but clear-thinking, virtuous humans who love Scripture. John Dewey and many others have made education an assembly line for people to be turned into jobs to make more money for a government and an economy. The end is not, as it would be in classical Christian teaching, to enjoy God and glorify him forever, but to be "occupied." The mark of the educated child in most prominent contemporary schools is the ability to read technical language and do basic math, culminating in a decent paying job. The mark of an educated child in a classical Christian school is the pursuit of truth in all things, the love of the beautiful, and the loveliness of virtue. This classical teaching, though it may have been called by other names, is recognizable throughout the ages. It is seen in the movement of the soul of the student and the soul of society towards the chief end of all humanity, the glory of God.

ENDNOTES:

Herman Bavinck, "Classical Education," *Essays on Religion, Science, and Society*, ed. John Bolt, trans. Harry Boonstra and Gerrit Sheeres (Grand Rapids: Baker Academic, 2008).



Paideia Classical Christian School, Tampa, Florida

CREATIVE DISCIPLINARY CHANTS AND CALL-OUTS FOR PRIMARY AND LOWER SCHOOL TEACHERS

by Highland Rim Academy, Cookeville, Tennessee

Lining Up

Teacher: Eyes on the door, feet on the floor, hands behind my back, and say no more.

Students: My hands are tight behind my back, I'm standing straight and tall; my eyes are looking straight ahead, I'm ready for the hall.

Attention Getters/Call Backs for Classroom Discipline

Teacher: Pop! Pop!

Students: Popcorn! (Hands go up and stay up until the teacher is finished giving instructions.)

Teacher: Hocus Pocus!

Students: Everybody focus!

Teacher: I'm freezing.

Students: I'm frozen. (Students stay frozen until instructions are given.)

Teacher: Class! Class! Class!

Students: Yes! Yes! Yes!

Teacher: Zip-a-dee-doo-dah!

Students: Zip-a-dee-ay!

Teacher: God is good!

Students: All the time!

Teacher: All the time!

Students: God is good!

Teacher: Good, better . . .

Students: best.

Teacher: Never let it . . .

Students: rest.

Teacher: Until your good is . . .

Students: better!

Teacher: And your better is . . .

Students: best!

Correct Sitting

Teacher: All 5

Students: Look Alive!

Feet!

Blocks!

Papers!

Hands!

Attention!

Go!

Highland Rim Academy is an ACCS-accredited school in Cookeville, Tennessee. Visit their website at https://www.highlandrimacademy.org/

Correct Posture

Teacher:	Student
Feet on the	floor!
Blocks	stacked!
Papers	tilted!
Use your finger	tips!
Circle hands	in place!

Before Working

Eyes are watching, ears are listening, mouths are closed, hands are still, feet are very quiet, you should really try it, listening well, listening well.

Anytime

I'm much too big for a fairy, and much too small for a man. But this is true whatever I do, I do the best I can!

The Pledge of Allegiance

I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation under God, indivisible, with Liberty and Justice for all.

The Pledge to the Bible

I pledge allegiance to the Bible, God's Holy Word.
I will make it a lamp unto my feet and a light unto my path.
I will hide its words in my heart that I might not sin against Thee.

Test Your Words with T . . . K . . . N

Is it True?
Is it Kind?
Is it Necessary?

Truth, Goodness and Beauty

Truth:

Truth is not just a concept. Truth is a person . . . Jesus Christ.

"Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me' " (John 14:6).

Goodness:

Jesus is our goodness. The object of our imitation is Jesus.

"Likewise, every good tree bears good fruit, but a bad tree bears bad fruit" (Matthew 7:17).

Beauty:

Delight in Jesus. He is what we are all about.

"One thing I ask from the Lord, this only do I seek: that I may dwell in the house of the Lord all the days of my life, to gaze on the beauty of the Lord and to seek Him in his temple" (Psalm 27:4)

At all times . . .

I will respect those whom God has placed in authority over me.
I will respect others.
I will respect myself.

Obedience…

I will obey right away, all the way, with a good attitude every day!

Holiday

Christmas:
Teacher: 'Twas the night before Christmas
Students: And all through the house
Teacher: Not a creature was stirring
Students (whisper): Not even a mouse!"

NATURAL LAW: A BRIEF INTRODUCTION AND BIBLICAL DEFENSE

Reviewed by Louis Markos, Houston Baptist University

Over the last decade, I have had the privilege of speaking for classical Christian schools and conferences across the country. Imagine a Jesuit school from a century ago that was fully committed to the goodness, truth, and beauty of the Christian faith and the Western intellectual tradition, and then re-imagine that school from a Protestant rather than Catholic perspective, and you will have a sense of what the best classical Christian schools of today offer their students. While such schools tend to be broadly evangelical, the majority of them are Reformed in doctrine and outlook. That this is so is attested to by the high percentage of schools that bear the names Geneva, Providence, or Grace.

When I first started speaking for classical Christian schools, I was surprised to find how many of them were Reformed. My reason for this was that most of the Calvinists I had encountered in my college years were not the type who would have been eager, or even willing, to learn real truths from such pre-Christian writers as Homer and Virgil, Plato and Aristotle, Sophocles and Aeschylus, Herodotus and Thucydides, Cicero and Horace. Raised on a view of total depravity so strong that it bordered on utter depravity, many of the Calvinists I knew would have expressed skepticism as to whether unregenerate pagan writers could have had access to wisdom worthy of close study by regenerate believers.

BOOK REVIEW:
NATURAL LAW: A BRIEF INTRODUCTION AND BIBLICAL DEFENSE
DAVID HAINES AND ANDREW A. FULFORD
DAVENANT PRESS, 2017
142 PAGES, PAPER, $11.95

And yet, here were scores of faithful, Calvinist-inspired schools devoting a large portion of their curriculum to studying pre-Christian literature, not to mention learning the dead language of Latin! How could such things be?

GENERAL REVELATION AND NATURAL LAW

The answer was that these schools had reclaimed fully the vital distinction between general and special revelation, a foundational distinction that is laid out in the opening chapters of Calvin's *Institutes* and Paul's Epistle to the Romans (which letter I often refer to facetiously as the "Calvinist Bible"). While

***Louis Markos**, professor in English and scholar in residence at Houston Baptist University, holds the Robert H. Ray Chair in Humanities; his 18 books include* From Achilles to Christ: Why Christians Should Read the Pagan Classics; On the Shoulders of Hobbits: The Road to Virtue with Tolkien and Lewis; Atheism on Trial: Refuting Modern Arguments Against God; *and* The Dreaming Stone*, a children's novel in which his kids become part of Greek mythology and learn that Christ is the myth made fact.*

God speaks directly to his people (special revelation) through the Bible, the prophets, and Christ himself, he communicates with all men indirectly (general revelation) through creation (Romans 1:20) and the law he has written in our conscience (2:15).

It is precisely because the highest pagan writers had access to general revelation and because all who read their work, regenerate or unregenerate, possess the capacity for reason, that the classical literature of ancient Greece and Rome can serve as a vehicle for truths that point to, rather than contradict, the truths revealed in the Bible. Granted, such limited wisdom perceived by our limited human reason cannot of itself teach us that Christ died for our sins and rose again. Still, it can exercise the mind in a good and noble way, instructing it in virtue and training it to wrestle with questions and issues of perennial, and even eternal, relevance.

Traditionally, God's general revelation, conveyed to us through nature, conscience, and reason, has been linked to the parallel concept of natural law, an innate understanding of right and wrong that God has inscribed in the hearts of all people at all times. In *Natural Law: A Brief Introduction and Biblical Defense*, David Haines and Andrew Fulford offer this carefully nuanced definition of natural law: "that order or rule of human conduct which is (1) based upon human nature as created by God, (2) knowable by all men, through human intuition and reasoning alone (beginning from his observations of creation, in general, and human nature, in particular), independent of any particular divine revelation provided through a divine spokesperson; and, thus (3) normative for all human beings" (p. 5).

The Calvinists I knew in my college years would have balked at this definition and written natural law off as a Catholic concept. Not so the Reformed Haines and Fulford or the Reformed architects of the classical Christian movement. And not so, they would all agree, Calvin himself.

Haines and Fulford are members of the Davenant Institute which "supports the renewal of Christian wisdom for the contemporary church [and] seeks to sponsor historical scholarship at the intersection of the church and academy, build networks of friendship and collaboration within the Reformed and evangelical world, and equip the saints with time-tested resources for faithful public witness." Their brief but incisive book represents one in a series of Davenant Guides which "seek to offer short and accessible introductions to key issues of current debate in theology and ethics, drawing on a magisterial Protestant perspective and defending its contemporary relevance today."

Neither Haines, a French Canadian professor of apologetics and philosophy who founded the Association Axiome and the Christian Philosophy and Apologetics Center, nor Fulford, a PhD candidate at McGill University (Montreal, Quebec), mentions the classical Christian movement. Nevertheless, their firm but irenic call for a robust understanding of natural law that lines up, philosophically and biblically, with Reformed thought complements and reinforces the classical Christian vision. I found their book both challenging and refreshing and believe it merits a wide audience, especially among Reformed Americans who are concerned with the slow decay of public virtue.

NATURAL LAW AND THE TAO

In the first half of the book, Haines establishes a philosophical foundation for natural law that complements C. S. Lewis's argument, in *Mere Christianity* and *The Abolition of Man*, that a universal, cross-cultural moral-ethical code (Lewis famously dubbed it the Tao) exists and points to a divine law maker. Like Lewis's argument for the Tao, Haines's defense of natural law ultimately rests on a belief, shared by Aristotle, Aquinas, and Calvin, that God is the cause of all things and has created man and nature alike with an essential telos

(Greek for "purposeful end"). God, writes Haines, is "the intelligent Creator who governs the entirety of creation, directing each being to its proper end" (16).

Over against the nominalists of the Middle Ages—and, I would add, the postmodernists of today—Haines asserts that "created essences exist, and . . . can be known" (23). If we, and the natural world around us, do not possess a created essence, or if we cannot know that essence, then natural law disappears—as does "the very possibility of dialogue and philosophy" (24). When we encounter a human invention, explains Haines, we cannot determine its true telos merely by discerning what it is made of (what Aristotle called its material cause) and who made it (its efficient cause). We must discern as well its formal cause (what kind of thing it is) and its final cause (what it was made for).

If we want to discover what the invention is for, and thus gauge its final cause, we can do so "in one of two ways: (1) finding out, by experience, what it *does*, that is—what is the primary activity or effect of the invention or (2) asking the inventor" (28). To accomplish the latter, we need special revelation; to accomplish the former, general revelation and natural law are sufficient. If we use our resources of general revelation/natural law to study ourselves, we will discover that we, as unique inventions of God, are rational animals who, unlike the lower animals, can choose to conform or rebel against our created essence and proper telos.

True, we can only find our final telos and chief happiness in God, but we can use our "knowledge of human nature [to] discover normative laws for all human beings . . . [and to] make objective moral judgments concerning the relative goodness of individual human beings . . . [and] individual human actions" (38-39). That one can find precisely this kind of penetrating insight in Homer, Plato, Aristotle, and Virgil is why I share the commitment of classical Christian schools to studying the pagan classics.

NATURAL LAW IN THE BIBLE

In the second half of the book, Fulford grounds the philosophical theories propounded in the first half in the special revelation of the Bible. As expected, Fulford focuses on those key passages that are most often highlighted by defenders of natural law and/or general revelation: Romans 1-2, Paul's speeches to the men of Lystra and of Athens (Acts 14, 17), and Psalm 19, which asserts that not only the Law but the heavens themselves speak of the glory of God. But he considers as well lesser-known passages that also assert the existence of a natural created order that can be perceived by saved and unsaved alike.

Consider, writes Fulford, how the pagan Jethro (Exodus 18) uses general revelation to offer wise and godly advice to his Jewish son-in-law Moses, who has already been to Mount Sinai and received the special revelation of the Ten Commandments. Jethro's advice does not come from the Torah, which Moses knew, but from his own "common sense" (54). Or consider Deuteronomy 4:5-6, where God assures the Jews that when the pagan Canaanites see their behavior, they will recognize their law as both wise and good. That is to say, "the nations will look on and see how obeying this law leads to flourishing, to human good" (55).

Such wisdom books as Job, Proverbs, and Ecclesiastes all attest to the existence of a moral order in nature and in human nature that can and must be understood and heeded. In "Proverbs, and the Scriptures more generally . . . God condemns the human race because humanity has actively and intentionally spurned the moral order that constantly surrounds it, and which 'calls out in the streets' " (66).

As for the New Testament, Fulford perceptively points out that in his sermons, Jesus just as often appeals to nature (general revelation) as he does to the Old Testament (special revelation). This is most evident in the Golden Rule (Matthew 7:12), which presupposes

that "all people actually know what is good for them, on some level, since they have desires that ought to be met" (82). After all, we cannot do good unto others unless we can correctly discern, via the natural law, what is good for ourselves.

Fulford also argues persuasively that Jesus' teaching on marriage is not only grounded in the inspired words of Genesis (1:27 and 2:20-24) but in the natural complementarity of the sexes that is evident to all who have eyes to see. Throughout the Gospels, Jesus appeals to common sense and the manifest order of things. Indeed, writes Fulford, "Jesus' mission was to restore God's world to the Creator's original purposes for it, and his practical guidance constantly directed his disciples to act consistent with this end" (84).

To find salvation in Christ requires some form of special revelation, but to understand the nature and necessity of virtue for creatures made in the image of God, general revelation and the natural law are sufficient, effective, God-ordained guides. Our age is in desperate need of the knowledge and practice of virtue, not only in our government and our media, but even more so in our schools. Haines and Fulford's book offers a good start.

HOPE WELL: LESSONS FROM A HISTORIC BAPTIST CLASSICAL CHRISTIAN SCHOOL

by D. Matthew Allen, The Paideia School of Tampa Bay

Many people are under the impression that Baptists historically have been anti-education.There is some degree of historical truth to the stereotype. In England, John Gill told Samuel Davies in 1753 that the English Calvinistic Baptists of his day, on the whole, were "unhappily ignorant of the Importance of learning." [1] Nor was education a major priority to American Baptists in the eighteenth century. There are several reasons for this attitude. For one thing, there simply were not enough of them around to establish many schools. Some Baptists also were suspicious of an educated clergy, concerned that it led to a dry spirituality. Nor was it lost on these Baptists that the Anglican ministers persecuting them were highly educated.

Edward Wallin of London illustrated this thinking in a letter he wrote to Elisha Callendar of Boston in 1720:

> *Surely a man blessed with good natural genius, who has been brought to a true sense of sin, and the saving knowledge of Jesus Christ, though he should want the advantage of human literature, must be better capable than one that has it, and is destitute of the other, to guide souls into the way of salvation . . . . Therefore, though I have a high esteem for human learning, and wish every minister had the advantage of a good degree of it, yet I conceive it is far from being necessary to a man's being employed in the public ministry.*[2]

Yet this attitude didn't tell the whole story. Despite their erstwhile rhetoric, by their actions, the early Baptists demonstrated that they believed in education. Both here in America and back in England, many notable figures in Baptist history were associated with education. Andrew Fuller, the preeminent eighteenth century Baptist theologian, was a school teacher before he became a minister.[3] The first Baptist missionary, William Carey, opened a school before departing England for India. Indeed, his language education helped birth his love for missions. "He thirsted for knowledge and showed remarkable ability to learn, especially languages."[4]

According to McBeth, in the United States, "[b]efore 1800 a number of . . . Baptist academies had been founded at different places, usually by pastors who had some education and realized its importance and who needed to supplement their income."[5] Baptist associations at Philadelphia, Charleston, and Warren all established funds or committees for the encouragement of education.

Moreover, even if Baptists could not establish their own schools, this does not mean they did not value learning. Students interested in ministry would live with the local Baptist pastor in an apprenticeship, thus, as McBeth put it, "combining the advantages of classical and practical learning."[6] Such historical figures as J.R.

D. Matthew Allen *is an attorney and volunteer Bible teacher at Paideia, and director emeritus of the school. He and his wife have two daughters who graduated from Paideia, one of whom now teaches at the school.*

Graves were school teachers.[7] Richard Furman received a classical education at home, having memorized the first book of the *Iliad* by age 7.[8]

Concededly, information about Baptists and classical education is hard to come by. We have tantalizing statements in dusty, old Baptist history books, but few details. J.H. Spencer, for example, says that Elijah Craig, a Baptist minister, established the first classical school in Kentucky at Georgetown in 1788. But the reference is only in passing.[9]

THE HOPEWELL ACADEMY

We do know a bit more about one New Jersey Baptist academy, the Hopewell Academy, established in 1756. The Hopewell Academy was a "Latin grammar school." Latin grammar schools were the classical Christian schools of the day. They were private secondary schools designed to prepare students for a university education. The first Latin grammar school in the United States was established in Boston in 1635. As do today's classical Christian schools, Latin grammar schools instructed students in classical languages, classical literature, and of course, Bible.[10] They provided a "liberal education through the medium of classical instruction."[11] The Latin grammar schools in colonies like Massachusetts were supported by the state.

Not so Baptist schools. Because Baptists were independents and non-conformists, they received no state support for their churches or schools. Thus, as is the case with today's classical Christian schools, it devolved to parents and churches to fund a classical education for their children. The minutes of the first association of Baptist churches in America, the Philadelphia Association, in 1756, speak of the resolve of the association to raise money for a school "for the promotion of learning amongst us."[12] This school, the Hopewell Academy, became the first Baptist classical Christian school in America.

We know little about the Hopewell Academy's curriculum, but we can be fairly confident that students obtained a traditional classical Christian education. David Spencer said the school was formed to furnish "a liberal education to the young."[13] Historian David Benedict intriguingly adds that students were taught "the rudiments of science."[14] The word "science" in that day did not refer only to the natural sciences, but to the broader field of human learning that encompasses philosophy.

The headmaster of Hopewell Academy was Isaac Eaton. At age 24, Eaton became pastor of the Hopewell Baptist Church in 1748, eight years before he opened the Hopewell Academy. Eaton appears to have been something of a Renaissance man. He studied and practiced medicine before entering the pastorate. His church had 94 members and 400 "hearers" in 1761 and 108 members in 1764.[15] Membership jumped to 196 in 1765, as 86 new converts were baptized.[16] Eaton died in 1772 at the young age of 46. Samuel Jones said of him at his funeral oration:

> *The natural endowments of his mind; the improvement of these by the accomplishments of literature; his early, genuine, and unaffected piety; his abilities as a divine and a preacher; his extensive knowledge of men and books; his Catholicism, prudence, and able counsels, together with a view of him in the different relations, both public and private, that he sustained through life with so much honor to himself and happiness to all who had connection with him, would afford ample scope, had I but abilities, time, and inclination, to flourish in a funeral oration. But it is needless, for the bare mentioning them is enough to revive the idea of him in the minds of all who knew him."*[17]

Eaton also was beloved by his parishioners and students. His tombstone is inscribed:

> *In him with grace and eminence did shine*

The man, the Christian, the scholar, and divine.[18]

Eaton was concerned that students became disciples as much as scholars. Students at the Hopewell Academy were expected to attend services at the Hopewell Baptist Church. In keeping with the Puritan approach of the day, sermons were extensive and expository. One student recorded in 1757: "As Mr. Eaton had a sore throat, he fortunately stopped at the end of an hour and a half, and I confess I was glad to hear him say 'Amen.' "[19]

In 1757, the year after the Hopewell Academy opened its doors, the minutes of the Philadelphia Baptist Association again record a request to local Baptist churches "to contribute their mite" towards the support of the Latin Grammar School "to promote useful learning among us."[20] The next year, in 1758, the Association again recorded: "Resolved, to desire our churches to continue a contribution toward a Grammar School, under consideration that what has been done hitherto in that way appears to have been well laid out, there being a number of well inclined youths applying themselves to learning therein."[21] Perhaps ominously, however, the minutes of the following year's meeting and those of subsequent years contain no similar recommendation. The historical records hint of money troubles. The minutes of the Philadelphia Association meeting of 1761 record the contents of a letter sent to the board of Baptist ministers in London. It says that "some of the churches are now destitute," but new ministers were available to serve "partly by means of a Baptist academy lately set up." The school was "yet weak, having no more than twenty-four pounds a year towards its support." The association asked for funds, books, or "some pieces of apparatus" to be donated.[22] Cathcart records that after only eleven year of existence, the school closed.[23] Vedder comments that the school would have been "far more successful had the financial support of the academy been equal to the excellence of its training."[24]

Despite its short existence, the Hopewell Academy produced several luminaries as graduates. James Manning (1738–1791) grew up to become the first president of the College of Rhode Island (now Brown University). Hezekiah Smith (1737–1805) became a New England pastor and Revolutionary War chaplain. He was well known to contemporaries as an able pastor, a "gentlemen" and a "scholar."[25] Samuel Jones (1735–1814) became the "most influential Baptist minister in the middle colonies."[26] Smith and Jones also assisted Manning in the foundation of Brown University. David Jones (1736–1820) became a missionary to Indians, pastor, and chaplain in both the Revolutionary War and War of 1812.[27] Samuel Jones and David Jones compiled selection of hymns for the Philadelphia Association. Undoubtedly, Samuel Jones' classical Christian education contributed to his reputation as a "ready writer and a fluent speaker."[28] Other graduates became lawyers and physicians. One, David Howell, became a member of Congress.[29]

Interestingly, Manning and Williams believed in classical education so much that they opened classical academies themselves at Warren and Wrentham, Massachusetts, respectively.[30] The Warren school, moved to Providence in 1770, when Rhode Island University moved to Providence, and became the University Grammar School.[31] Historian J.M. Cramp, writing in 1868, calls these schools "useful efforts" that "were the germs of the noble undertakings which have characterized the present age."[32]

The Hopewell Academy was only a beginning. Spencer called this beginning "small, very insignificant." Nonetheless, he observed that it led to "that magnificent system" of Baptist education of later generations.[33] Thus, John Albert Broadus was justified in calling the Hopewell Academy "the famous Baptist School at Hopewell, N.J."[34]

PRACTICAL LESSONS TO BE LEARNED FROM THE HOPEWELL ACADEMY

What practical lessons can we in twenty-first-century America learn from this short-lived eighteenth century Baptist Latin grammar school?

1. *Yours is not the first classical Christian school to have financial struggles*. This point is obvious, perhaps painfully obvious to many readers. The Hopewell Academy struggled financially. It did not have a wealthy donor to provide it with financial stability. We do not know why it closed its doors after eleven years, but the reason may well relate to a lack of operating funds. Our school, the Paideia School, likewise has had its share of financial struggles over its eleven-year history. Like the Hopewell Academy, our school too is primarily supported by average, middle-class American Christian families who are dedicated to giving their children the lost tools of learning, despite the financial sacrifice this entails. Most classical Christian schools are in the same boat.

This means, of necessity, that our schools need to be disciplined and resourceful to survive and thrive. Our schools must live within our means. Budgeting must be based on hard income from tuition, not hoped-for fund-raising. It also means that most of us must be content to share space with like-minded churches who support our mission, rather than having our own buildings and land. We must rely on volunteers and enthusiastic parents to fill in gaps in faculty, programming, and extra-curricular activities. These are simply the financial realities for most of us.

2. *Nonetheless, do not grow weary in well-doing*. This was Paul's message to the Galatian church in Galatians 6:9. Why? Because in due season, we will reap if we do not give up. Every school has its ups and downs. Sometimes it seems as if we take two steps forward only to take two or three steps back. This can be true in enrollment numbers, faculty hiring, or student discipline. Yet, of course, God is sovereign over all these things.

The struggle is real, but so are the results. Classical education gave America most of our founding fathers. Even in the Baptist world, as our brief survey illustrates, the historical record is compelling: classical Christian education works. But it is not just the historical record that demonstrates the success of our model. In our own day, SAT, ACT, and PSAT scores of classical Christian students are well above the national norm.[35] Our students are making a legacy.

3. *Insignificant beginnings can lead to significant results*. In its short eleven-year history, the Hopewell school produced a number of graduates who made an indelible mark on their own society and American history. Who knows but that your own school may produce young men and women who leave a similar mark? Community leaders in 1757 may have seen the Hopewell Academy as small and insignificant. But God saw it through the lens of eternity. He sees your school in the same way.

4. *While a student is still in school, don't pre-judge the legacy a student will leave*. Did Isaac Eaton know when James Manning was a student at Hopewell that he would grow up to start a prestigious university? Did Eaton know when young Sam Jones was a student that he would grow up to be a powerful evangelist? Doubtful. Similarly, for us too, our students may seem full of promise and ultimately flame out. Or they may struggle while in school but later blossom to impact the world for Christ. We never know who our students will grow up to be.

5. *Use natural connections to grow*. The minutes of the Philadelphia Association show that a local pastor, Abel Morgan, was designated as one of several men to "inspect" students at the Hopewell Academy to ensure their learning was satisfactory. His nephew was David Jones, one of the students at the school, who grew up

to become a missionary to Indians and chaplain to American armies in two wars. In the same way, we have natural connections in our own schools that must be cultivated to ensure continuity and growth. In our own school, we have tried radio advertising, fliers, pamphlets, bumper stickers, and a robust social media presence. Despite these things, we continually are reminded that the best form of advertising is word of mouth. As one satisfied family tells another of the great things happening at the school, organic growth occurs.

6. *Make an active effort to cultivate support from churches in your community*. The Hopewell Academy was supported most directly by its parent church, Hopewell Baptist Church. It also drew on support from the Philadelphia Association, and it appears, even Baptists in London. While this support appears to have been meager, the principle of drawing on and reaching out to your families' local churches for mutual support and encouragement is a sound one.

7. *Be encouraged and hope well*. Our job is to be faithful with the resources he has given us and pursue the calling to which we have been called. God is in charge of the result. When Paideia was founded in 2006, our founding faculty and students put together and buried a time capsule containing letters and artifacts from the year of our founding to be opened 50 years later. If God allows, in 2056, the school will still be pursuing its mission of graduating disciples, scholars, and citizens. No matter how long your school has been around, and how long it will continue to operate, rejoice in God's providence that you are called to make an eternal difference in the lives of young people for as long as He gives you.

The Hopewell Academy was appropriately named. We too can "hope well" and continue to fulfill the calling God has set before us.

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TEN PRINCIPLES FOR PERSONAL PRODUCTIVITY

Interview with John Piper, Desiring God

"We recently talked about the book you just wrote, Pastor John, ... In light of that, Brandon in Charlotte, North Carolina, writes in, 'Pastor John, thank you for your Christ-centered precision and for the tremendous volume of your ministry output. I'm curious how you produce so much content. What time do you wake up? When do you find time to read and write, or eat your cereal? You mention your aversion to TV in *Don't Waste Your Life*, but what advice do you have for the daily schedule-making, to make the most of life for Christ?' "

"TEN PRINCIPLES FOR PERSONAL PRODUCTIVITY"
ASK PASTOR JOHN
EPISODE 839
APRIL 18, 2016
INTERVIEW WITH JOHN PIPER
AUDIO TRANSCRIPT

1. THROW OUT COMPARISONS

First, beware of wanting to be like me. You don't know the sins of my life. You don't know how much I have neglected. You don't know what the costs have been. The real question is how to be the fullest, most God-centered, Christ-exalting, Bible-saturated, loving, humble, mission-advancing, justice-seeking, others-serving person you—you—can be. Don't measure yourself by others. Measure yourself by your potential in Christ. That is the first thing that I felt I had to say, because of the way the question seemed to be posed.

2. FOCUS ON GREAT POSSIBILITIES

Give ten percent of your focus in life to avoiding obstacles to productivity and ninety percent of your focus to fastening onto great goals and pursuing them with all your might. Very few people become productive by avoiding obstacles to productivity. It is not a good focus. That is not where energy comes from. It is not

John Piper *is founder and teacher of desiringGod.org and chancellor of Bethlehem College & Seminary. For more than thirty years, he served as pastor of Bethlehem Baptist Church, Minneapolis. He is author of more than fifty books, and his sermons, articles, books, and more are available free of charge at desiringGod.org.*

where vision comes from.

People write books about that and make a lot of money, but that is not where anybody gets anything worthwhile done. Getting things done that count come from great, glorious, wonderful future possibilities that take you captive and draw your pursuit with all your might. And then all that other stuff about getting obstacles out of your way, that is the ten percent of broom-work that you have to do.

3. MIND YOUR SEASONS

Life comes to us in chapters that are very different from each other. If you are married and have little children, that is a chapter that needs a great deal of focus on the children. If God wills, there may be another chapter for you with different possibilities, different potentials, and different priorities. The Lord will be pleased if you focus on the chapter you are in and live according to the demands of that chapter with all your might.

4. FIND YOUR LIFE GOAL

Give serious thought and prayer to what your big, all-consuming life goal is. The biblical expression of mine is found in Philippians 1:20–21. This is John Piper, not just Paul, talking: "It is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain." So, magnifying Christ in living and dying, and spreading a passion for Christ into the lives of others—that is my goal. That is the big, overarching goal. Find yours and make it work in everything you do.

5. HEED THE ACCOUNT YOU'LL GIVE

Get a sense of gospel-rooted accountability before the living God. That is, understand the gospel and the spiritual dynamics of how it works. You don't labor to get into a right relationship with God. The gospel dynamics don't work that way. You labor morning to night with all your might because you are in a right relationship with God. Philippians 2:12–13: "Work out your own salvation with fear and trembling, for [ground, basis, foundation] it is God who works in you." That is the gospel dynamic.

"By the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me" (1 Corinthians 15:10). The grace of God had already taken up residence in me and was at work in me, Paul says. And if you get that order out of whack, you may accomplish a lot in life and go straight to hell with all your books and all your buildings.

Let the Lord Jesus intensify this sense of accountability on the last day with the parable of the talents (Matthew 25:14–30). He gave to one person five, gave to another person two, and gave to another person one. When he came to call account, the person with one heard those awful words: "You wicked and slothful [lazy] servant" (Matthew 25:26). I don't want to hear that word.

I want to experience the opposite, the counterpart to those words, from Luke 12:42: "Who then is the faithful and wise manager, whom his master will set over his household?" I often thought those words when I was a pastor. I was "over [a] household, to give them their portion of food at the proper time" (Luke 12:42). "Blessed is that servant whom his master will find so doing when he comes" (Luke 12:43).

I would be sitting preparing my messages or writing something or leading the family in devotions, and I would say: "Come now, Lord Jesus, and you will find me doing it." That is the opposite of the wicked, lazy servant who buried God's talent and didn't do anything with it.

See https://www.desiringgod.org/interviews/ten-principles-for-personal-productivity for the last five principles.

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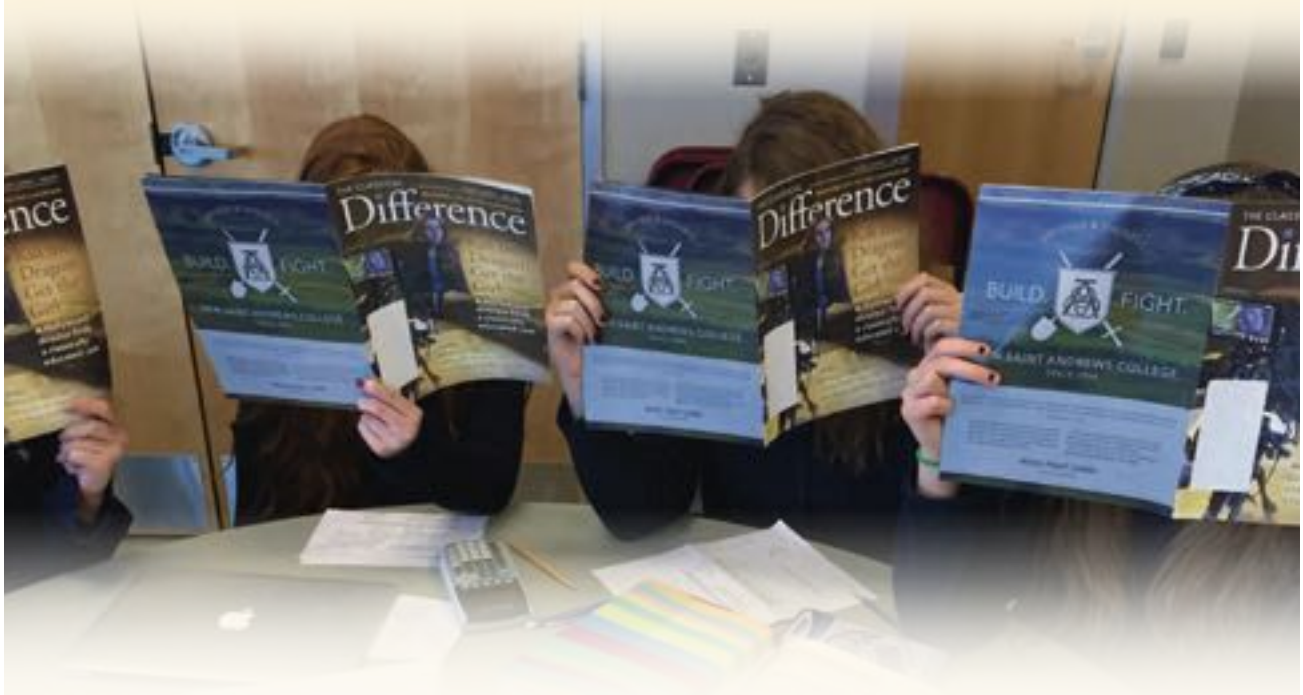

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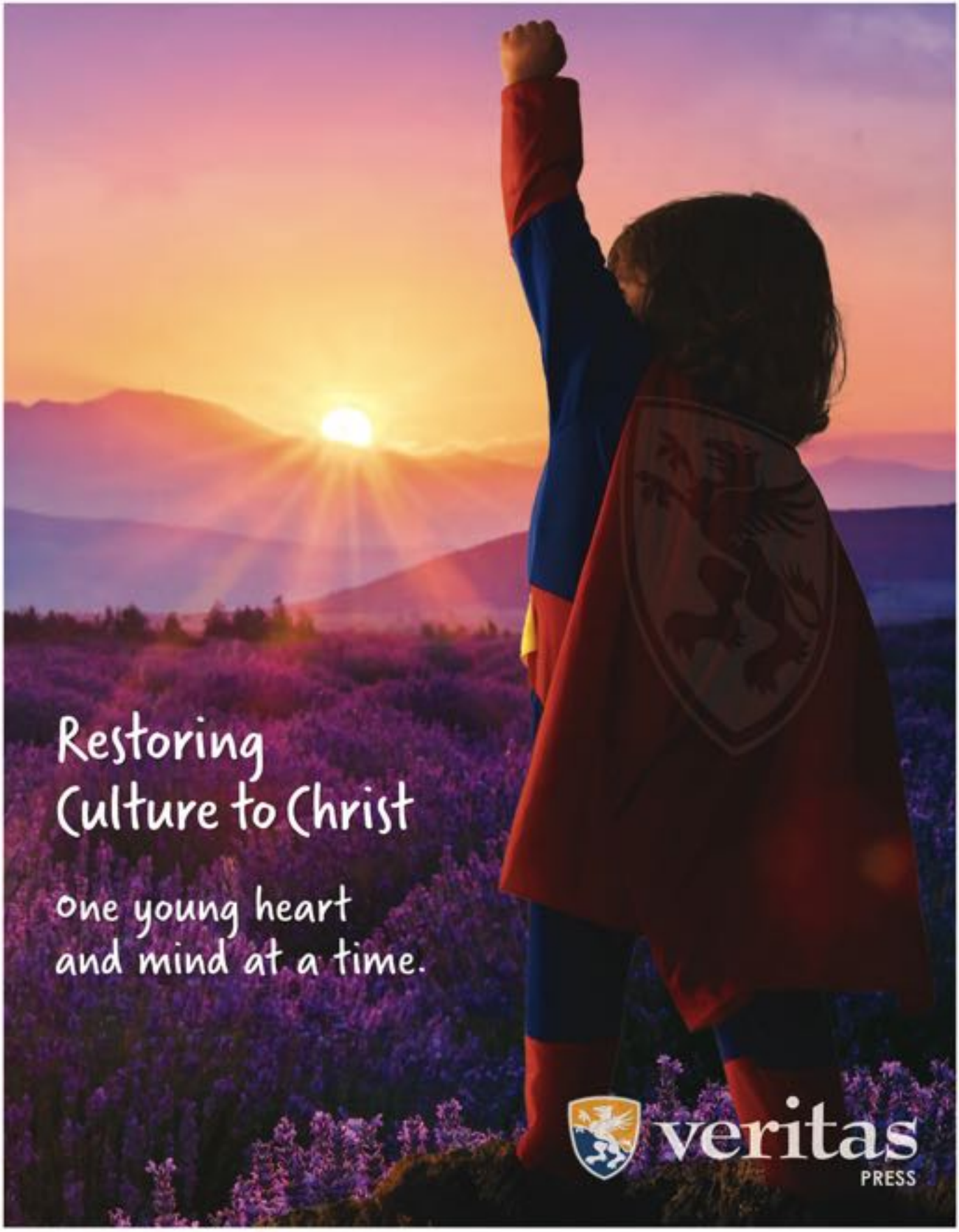
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