

Teacher's Manual for
Implementing
*The Puritans' Home
School Curriculum*



THE OFFICIAL CURRICULUM

OF

ONLINE WESTMINSTER COVENANT ACADEMY

(AN INTERNET SCHOOL FACILITATING IMPLEMENTATION OF THE CURRICULUM)

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Part of the Puritans Home School Curriculum www.puritans.net

Proverbs 22:6

Train up a child in the way he should go: and when he is old, he will not depart from it.

This Teacher's Manual is dedicated to my wife Charlotte, who served as an excellent home school teacher for our children and who has been an invaluable assistant in the preparation of the Puritans' Home School Curriculum.

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PREFATORY SECTION

About this Latest Edition

The Puritans' Home School Curriculum (PHSC), available for free on-line at <http://www.puritans.net/>, has continued releasing textbooks towards its goal of developing an entire curriculum that is consistent with the reformed Biblical faith as it is accurately summarized in the original Westminster Standards and Three Forms of Unity. This latest edition of *Teacher's Manual for Implementing the Puritans' Home School Curriculum* is prepared with two ends in view:

- To explain the vision of the PHSC project, that others may share in this vision of what we should be striving for in our curriculum.
- To provide advice on how to utilize the PHSC, especially during this interim phase when the PHSC is really not complete and must necessarily be used as a supplement to other curricula.

The PHSC, even long term, will be an eclectic curriculum, drawing upon the excellent books and resources of others. But especially in the subjects of History and Language Arts we believe some new textbooks are needed which will be consistent with the doctrines we espouse. Also, in other subjects like Literature and Philosophy we believe Teacher's Manuals are needed in order more readily to utilize some of the excellent resources already available. But there are yet other subjects like Classical and Foreign Languages where we believe the resources already available are excellent and consistent with the goals for which we aim.

Online Westminster Covenant Academy has been established to facilitate implementation of the PHSC. It is an internet school offering PHSC courses on-line ala carte.

Our ultimate objective is to offer a comprehensive, eclectic, thoroughly reformed curriculum which we can use to train our children as the Lord would have us do, and to have an on-line school which parents can utilize as needed to implement the curriculum.

About the Author and Developer of The Puritans' Home School Curriculum

J. Parnell McCarter, along with his wife Charlotte, taught their own children utilizing this curriculum, which was prepared in the first place for their instruction. Born in 1963 in Dallas, Texas, J. Parnell McCarter graduated in 1982 from Highland Park High School as valedictorian, captain of his school's cross country team, member of his school's academic quiz team, and National Merit Scholar. He deeply regrets to admit, however, that during these years he was an agnostic in rebellion against God.

However, the Lord convicted him of his sin and converted him to Biblical Christianity in his freshman year at Princeton University. There he was campus president of Princeton Evangelical Fellowship. And he graduated cum laude from Princeton University with a degree in Philosophy. It was also there that he began to learn about the tenets of the reformed Biblical faith.

In 1987 he graduated cum laude from Rutgers University, with a MBA in Accounting. He has worked for the CPA firm Ernst & Young, as well as in private industry. Currently he is a controller of a manufacturer based in Grand Rapids, as well as an author and developer of The Puritans' Home School Curriculum. He is also president of the Historicism Research Foundation (www.historicism.net).

The author met his wife, Charlotte, while completing his graduate degree in college. She was taking graduate courses at Columbia University, having previously graduated valedictorian from her high school and received her bachelor's degree in nursing from the University of the Philippines.

Their family attends a reformed Christian church in Grand Rapids, Michigan, USA, and he is a member of the Free Presbyterian Church of Scotland.

PRINCIPLES SECTION

A Biblical Philosophy of Child Education

Train up a child in the way he should go: and when he is old, he will not depart from it. If you need to know your basic duty and basic objective as a parent and home educator, here it is in Proverbs 22:6. The basic duty is to *train up the child* and the basic objective is to have him walking *in the way he should go that he will not depart from it.* Matthew Henry provides us with these helpful comments on the proverb:

Here is, 1. A great duty enjoined, particularly to those that are the parents and instructors of children, in order to the propagating of wisdom, that it may not die with them: Train up children in that age of vanity, to keep them from the sins and snares of it, in that learning age, to prepare them for what they are designed for. Catechize them; initiate them; keep them under discipline. Train them as soldiers, who are taught to handle their arms, keep rank, and observe the word of command. Train them up, not in the way they would go (the bias of their corrupt hearts would draw them aside), but in the way they should go, the way in which, if you love them, you would have them go. Train up a child according as he is capable (as some take it), with a gentle hand, as nurses feed children, little and often, Deut. 6:7. 2. A good reason for it, taken from the great advantage of this care and pains with children: When they grow up, when they grow old, it is to be hoped, they will not depart from it. Good impressions made upon them then will abide upon them all their days. Ordinarily the vessel retains the savor with which it was first seasoned. Many indeed have departed from the good way in which they were trained up; Solomon himself did so. But early training may be a means of their recovering themselves, as it is supposed Solomon did. At least the parents will have the comfort of having done their duty and used the means.

At what age should home schooling begin? This is a question that many have debated, but really is a very simple question to answer. It begins the earliest possible point the parent has opportunity to train the child. Normally, of course, this means as soon as the child is born. Children are conceived in sin, and their naturally depraved hearts will – unless miraculously regenerated by God – seek to depart from the revealed will of God. But God has given them parents as a means to encourage them in the right direction. He has given them *Christian* parents because these children are covenantally set apart to walk and behave and believe as Christians, and thereby to enjoy the blessings of Christians. They should be baptized in infancy and trained in the discipleship of Christ. Of course, salvation is ultimately all in God's hands and totally of His free grace (thankfully, or else we would all be lost in our sin and misery), but Christian parents are to obey God regarding the means whereby He normally accomplishes the end of salvation.

The patterns of behavior a child develops even in infancy will have great bearing on how he behaves in his youth and into his old age. A poorly disciplined and trained infant and toddler will typically make for a poor school student and a lost youth. So it is important that the little child early on adopt a Christian demeanor and a Christian understanding of himself and the world. He must be trained not to whine, he must be trained to sleep

during the night, he must be trained to obey his parents and to respect his siblings, etc. He must be told that God made Him, and that in gratitude he is duty bound to obey God. He must be taught to trust in Jesus Christ as his personal Savior from his terrible sins and his personal Lord as ruler of his life. He must be taught to pray. He must be trained to know that true joy comes by way of a life glorifying to God, and long-term misery comes in the path of disobedience. While we must remember he is a child when he is a child, we must also remember that we are training him to be a mature Christian adult, not an immature modern adolescent.

Loving, consistent, and principled discipline is needed by the child. *He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.*(Prov 13:24) *Foolishness [is] bound in the heart of a child; [but] the rod of correction shall drive it far from him. (Prov 22:15) Withhold not correction from the child: for [if] thou beatest him with the rod, he shall not die.*(Prov 23:13) Of course, such discipline should not be done out of anger, but rather out of love, because as a parent you know this is what the child needs when he does wrong. The child should be explained *from scripture* why this must be done. And discipline also includes positively reinforcing and blessing good conduct.

Training and discipline also include making sure the child is taught the reformed Biblical faith. He needs to know the great tenets of the Biblical faith as they are accurately summarized in the Westminster Standards and the Three Forms of Unity. He needs to be conversant in the scripture. He needs to be discerning with regards to truth versus error. He needs to understand why the reformed faith is Biblical, and he needs to be able to defend it from heretical attack. This is no small project, but proper training surely aims for all of these goals.

Training and discipline also consist in preparing the child for his God-given role. For males, this means they must be especially prepared to be husbands, leaders, fathers, superintendents, and providers for the family God will one day – in great likelihood – give them. For females, this means they must be especially prepared to be wives, home makers, mothers, teachers and nurses for the family God will one day – by God’s grace – give them. Both males and females need to be very well educated, but in various aspects the training should be specialized to prepare children for the special role God has for them.

Training and discipline finally consist in inculcating a wise and productive use of time. *“Look therefore carefully how ye walk, not as unwise, but as wise: redeeming the time because the days are evil.”*(Ephesians 5:15-16) The value of time should be emphasized, as well as our duty to be wise stewards of it. The time we are given on this earth should be used to the fullest to glorify God and to build up His kingdom.

This does not mean there should be no time for rest. God gave man Sabbath days because he knew men needed such occasions of rest. But our rest should be used to promote spiritual reinvigoration, not spiritual declension. We should provide rest for our children and the whole family consistent with its scriptural pattern. Amusement parks

and comic dramas are hardly according to the scriptural pattern of rest we find taught in scripture.

Dr. Richard Bacon, in his sermons and lectures on the Ten Commandments, provides these observations in his treatment on entertainment:

“Entertainment wastes time and goods when unnecessary, and wastes our minds when not used productively. Time is taken first in thinking, planning, and talking about it. Then more time as well as wealth is taken up in actually doing it. “Minutes make the years” ...The most distressing of these entertainments is the pornographic, but we ought not to be at extremities before checking our desires. We live in a day in which entertainment is regarded almost as a civil “right.” Stimulating entertainment generally leads to desire for more stimulus, not less. Most entertainment leaves unsung the praises of Christian sobriety, temperance, watchfulness, humility, penitence, self-denial, heavenly-mindedness, or any other Christian virtue. Thus those entertainments that inculcate or at least encourage such Christian virtues have a place, though at the periphery of our lives. Scriptures: “I will set no wicked thing before my eyes” Ps 101:3; “The thoughts of foolishness are sin” Prov 24:9; “They became vain in their imaginations” Rom 1:21; “Lead us not into temptation” Matt 6:13; “Filthiness, foolish talking, jesting” combined Eph 5:4.”

Given the nature of Biblical training and discipline, it should be obvious how flawed the modern concepts of ‘childhood’ and ‘adolescence’ are. Adolescence as it is conceived in modern times is wrong and must be rejected as thoroughly un-Biblical. Our objective should be that the child would be a mature, thoroughly catechized young Christian adult by the age of 13. John Calvin thought that it was quite realistic to expect children to have been thoroughly catechized and mature by the age of 13. Dr. Francis Nigel Lee, in his excellent work showing the fallacy of paedo-communion, provides these insightful comments on Proverbs 22:6:

Proverbs 22:6 -- Catechize a lad for the time his beard begins to grow! *Both the Apostolic Father Ignatius and the Westminster Father Lightfoot affirmed that “Solomon when ‘twelve years old’ judged between two women” with sufficient maturity. Dr. Lightfoot in the same breath commented on our Lord Jesus Christ’s coming of age when twelve and then -- according to the custom -- going to Jerusalem to become prepared through catechization for admission to manducation at the Passover. Indeed, the attaining of their twelfth year marked both Solomon’s & Jesus’ coming of age at adolescence. This is reflected also in the Westminster Larger Catechism 177, which states that the Lord’s Supper is only for those who are “of years and ability to examine themselves.” Now, one generation after Solomon himself had been an adolescent, the mature father Solomon had catechized his own adolescent son. Later, when a grandfather, Solomon encouraged that same son (when married) -- subsequently to train also his own son (Solomon’s grandson). That he was to start doing before that lad was himself to become an adolescent, and*

with a view to his reaching adolescence. Thus the father was to train his son from the time he was a lad (or na'ar) -- until the time he became a teenager. Cf. too Proverbs 4:4-1 & 9:113f. Said Solomon to his son in respect of Solomon's grandson: "Train up [or 'catechize'] the lad according to the way in which he should go! Then, when his beard begins to grow, he will not depart from that way." Proverbs 22:6...

Proverbs 22:6's yazq yn means 'when the beard grows' and not 'when he is an old man' Here in Proverbs 22:6, after the first verb ("catechize!") follows the second verb yazq yn -- "to begin to grow older" (as distinct from "to become an old man"). It is derived from the noun z q n, which originally seems to have meant a "beard." The verb itself thus means, literally, "to grow a beard" -- and hence "to begin to grow old(er)."

... the thought in this verse is far rather the following. 'If a lad gets properly catechized before reaching puberty and then becoming a teenager, he will not depart from that way when he soon begins to look older than a lad -- that is, when his beard starts growing at adolescence. Nor should one thereafter depart therefrom in adult life; not even in one's old age.' For the verb yazq yn -- meaning "to grow a beard" and hence "to grow old(er)" -- is here in the Hebrew Hiphil Imperfect tense. It denotes a soon-to-commence and thereafter then-to-continue causative action, with future implications. It means: "when his beard starts growing" ...

"According to Webster's 1959 New Collegiate Dictionary (based on the famous second edition of Webster's New International Dictionary), "puberty" means: "The state or quality of being first capable of begetting or bearing offspring; the period at which sexual maturity is reached. The age of puberty is commonly designated legally, as fourteen for boys and twelve for girls." It is derived from the Latin word *pubes* (which means an "adult"). From this word "puberty" also its cognate word "pubescent" is derived. According to Webster, that means: "arriving at puberty"; "downy or hairy"; "covered with soft fine hairs." It is derived from the Latin word *pubescens*, meaning "reaching puberty" and "growing hairy." At puberty humans grow "hairy." It is the age when together with the pubic, in males also the facial hair or beard starts to grow. As wise King Solomon counseled his son: "Catechize a lad in the way he should go; then when his beard starts to grow, he shall not depart from it. Thus Proverbs 22:6. Cf. Ignatius's Epistle to the Magnesians (ch. 3), and the Westminster Assembly divine John Lightfoot's comments on Luke 2:41f."

So the goal is to prepare the child in his younger years so he will be a young *adult* by the age of 13. Jesus Christ Himself is the perfect model to seek to emulate, realizing of course that our children must necessarily fall far short of His perfection. Regarding Jesus' development to the age of 12, we read: "*the child grew and became strong, filled with wisdom; and the favor of God was upon Him.*" (Luke 2:39) This bespeaks a proper spiritual, mental, emotional, and physical development. And so in the child's early years

we should train these various aspects of our child's being. We should set a priority on teaching the child a wisdom to fear God and discern right from wrong and truth from error. This means a child that is well studied in scripture. But it also means a child that can communicate that wisdom in his interaction with others, and that is well-rounded.

Once these characteristics are instilled in the child by age 13, it leaves the teenage years for further growth in these areas. So we read that "*Jesus increased in wisdom and stature, and in favor with God and man.*" (Luke 2:42) The teenage years are not to be viewed as a time of wasted idleness and frivolity, to be squandered away before the responsibilities of adulthood. Nor is it a time of sowing wild oats. Rather, it is a time the wisdom instilled in youth further matures and manifests itself. The parents should insist upon this, for the long term good of the teenager.

Christian belief and Christian conduct are duties the child must be trained and disciplined to embrace. And he should be trained and disciplined to engage in this belief and duty with love for Christ. Again, only God can give the child true belief, true repentance, and true love for Christ, but as Christian parents it is our duty to train and discipline the child in this direction.

This vision for our children is certainly different from the modern adolescent model. But this vision is the scriptural pattern God has prescribed, and generations before us have demonstrated it is the path of wisdom. A young *adult* is far more prepared to deal with the temptations of the teenage years than an immature, undisciplined adolescent. And he will be far more prepared to assume the responsibilities of adulthood. Finally and most importantly, such a mature young adult glorifies God – unlike the modern adolescent model.

A Biblical Curriculum

Now that we have addressed the philosophy of training and discipline, let's consider the home school curriculum. Which resources should we use to help us in our reformed Christian training and discipline?

Man's chief end is to glorify God and to enjoy Him forever. These words capture the objective of all of life, including education. It should be the constant refrain in the education of our children that we are endeavoring to bring them to a deeper knowledge of God in order to glorify Him more fully. This requires a thoroughly Biblical reformed approach and curriculum.

Regrettably, the general development of the content in mainstream American education could be characterized as follows:

<i>Description</i>	<i>Approximate Time Period</i>	<i>Exhibits</i>
<i>More consistently 'reformed' (as this term is defined in the *original* reformed creeds)</i>	<i>17th century</i>	<i>the primers used in the New England schools at their inception and the decades following</i>
<i>Reformed but with 'Enlightenment' influences</i>	<i>18th century</i>	<i>revised versions of the New England Primer incorporating Isaac Watts' writings, which implicitly deny the thoroughly Christian character of the Psalms</i>
<i>'Moral' and 'spiritual' content but not distinctively reformed</i>	<i>19th century</i>	<i>McGuffey's Readers which inculcate moral principles but became pluralistic with each later edition</i>
<i>Diminution in 'moral' and 'spiritual' content</i>	<i>20th century</i>	<i>Dr. Seuss-type readers</i>
<i>Blatantly anti-Christian</i>	<i>latter 20th century continuing into the 21st century</i>	<i>books promoting evolution, feminism, lesbianism ("Johnny has two mothers"-variety), occultism, nature worship, etc.</i>

Each step in the departure from the reformed, Biblical approach and content in education really paved the way for the next step of declension, given man's natively depraved

tendency. Where error and sin are not vigorously opposed, man will inevitably decline into a lower state of moral and intellectual corruption. This is what has happened in American education.

Although a review of the historical American trend may at first inspire a pessimistic fatalism, in reality God quite often works reformations at the nadir of declension. The history of Israel exemplifies this pattern. For example, the period of Joshua to David was one of general moral decline, but David brought the nation to great heights of religious glory. Similarly, the final years of Judah were morally dismal, but out of the captivity there was a great revival and reformation under Nehemiah. Men are prone to forget that sin and error, of both the first and second tables of the Ten Commandments, must be vigorously opposed- by the state, church and family working together. But history forces God's church to face the logical necessity of properly addressing sin.

It is the long-term objective of *The Puritans' Home School Curriculum* to provide a program that in its overall character is consistent with the original reformed creeds. We are excited to see many home schoolers taking up this objective along with us. Typically, the American curricula of the 17th century did a better job of training up a child in the way he should go than the curricula of succeeding centuries. They were more thoroughly consistent with the reformed Biblical faith. It should be our goal to do the same today.

There are many good resources available for home schoolers, but the reality is that there has been a paucity of curriculum available that teaches from a perspective that is consistent with the doctrines taught in the *original* Westminster Standards and Three Forms of Unity. For example, most would imply the Puritans were too harsh, if they even mentioned the Puritans at all. Most would provide a view of history which is decidedly different from a perspective reflected in the original reformed standards. Many would deny predestination and God's total sovereignty over all that happens. And few would dare address the evils of Romanism or the sin of contraception or the appropriateness of the civil magistrate in enforcing both tables of the Ten Commandments. And few, if any, would train the child to understand the regulative principle of worship (that we must worship God only as He has commanded in scripture), why it is Biblical, and how we should apply it. And few, if any, would urge the obligation of the Christian Sabbath. And even many do not uphold six-day creation.

Furthermore, most curricula are not designed with the aim of training children to be disciplined, reformed young adults by the age of 13. When one reads the school books of the 17th and 18th centuries one is impressed with how much maturity and literacy were expected of youth in comparison with the school books of today (even modern *Christian* school books). This needs to be corrected.

But, alas, Rome was not built in a day. We do not currently have available every book or resource we would ideally like in the quality we would like it, so *The Puritans' Home School Curriculum* (PHSC) is offering what we can now and striving to develop more so we can ultimately meet our objective. Our first priority is developing a reformed history/geography curriculum, and then we will look to develop more resources in

subjects like language arts longer term. In the meantime, our current recommendations do not necessarily reflect what we would like to be able to recommend or offer in the future.

The basic format of our curriculum is eclectic, seeking to draw from the best of a number of sources available today, and not trying to develop all of our own materials. It also emphasizes reading and the value of reading. So long as PHSC is not fully developed, it will necessarily have to be used as a supplement and not a primary curriculum. However, we think that if wisely used, it can significantly help a parent provide a basic reformed Christian program to the child.

Some other curricula that we refer parents to in this Manual include SonLight Curriculum (www.sonlight.com, tel. 303-730-6292), Bob Jones University Press (<http://www.bjup.com>), and Timberdoodle (<http://www.timberdoodle.com/>).

We have not provided a day-by-day assignment schedule for each course because in our experience such schedules for a varied reading audience are unrealistic. Different families go at a different pace. What we instead do is recommend which textbooks / courses should be utilized in a particular grade level. The parent is best able to determine the daily schedule based upon the family's own circumstances, in order to get the whole completed in the course of a year. With some home school experience, a parent learns how to do this. (Though it is amazing how the majority of schools – public, private and home – never complete the year's course.)

We are also not going to give pages of advice on home schooling in this Manual. There are plenty of resources out there if you want to read them. But we will offer several general tips now. First, you would be well served by purchasing a few large erasable presentation boards, like are often used in corporate offices. One board can be used by the parent to record the assignments for each child for the day. The board can be prepared by the parent the previous night or early in the morning before the schoolwork begins. When the child is done with an assignment, he checks off on the board that it is completed and goes to the next assignment on the board. The board can include chores as well as assignments that the child needs to have done during the day. Another board can be used for teaching presentations. The nice thing about such boards is that they are not messy like old fashioned chalk boards. (Not everything was better in 'the good ol' days!)

Second, we advise you get your child used to the skill of using a daily planner/scheduler early on. This will allow him to keep track of appointments and deadlines. It will teach him the skill of good scheduling, which is an important skill indeed.

Third, we recommend that you incorporate into your home schooling program opportunities in academic and extracurricular competition which will hone skills, encourage interaction with other students, and enrich the overall educational experience. The exact competition will depend upon various factors like areas of special gift and interest, availability in one's locality, etc.

Finally, we advise that you make realistic goals in planning the coursework for a year. In our opinion it is better to limit the number of textbooks and readers and complete them, than to have an extravagant number and leave them all half done. Especially make sure the basics are mastered, before delving into esoteric subject matter. It will not be so dreadful if your child does not know the details of 7th century Indian art, but he better know the Bible and how to read, write and do arithmetic.

Even in terms of grade level, it should be kept in mind that what we provide are simply guidelines given by PHSC, and not hard and fast rules. Because of the ages of one's children, it may be that you are using a Read Aloud that is assigned in this curriculum to the second grade, to children that are actually in the first and third grade levels. Those are simply the realities of home schooling, and the parent is the best person to determine what works in their unique circumstances.

We have sought, in the main, to stick with the basic books we recommend be used in each subject. There are many other books and resources the parent will probably want to use to supplement (and in some cases, substitute) with what we have recommended.

Again, our ultimate objective is to have a comprehensive, eclectic, thoroughly reformed curriculum which we can use to train our children as the Lord would have us do. We appreciate your patience as we work towards that goal.

Before I close this section, I would like to leave with one last idea for your consideration. I especially hope the fathers out there will read this (or at least be asked by their wives to read). Most home schooling fathers leave it up to their wives to decide which curriculum to use. The reason for this is simple: it is typically wives who do the bulk of home school teaching. Now, I would urge husbands to get much input from their wives regarding curriculum. Wives are truly a valuable source of information and wise advice. Also, in most cases wives will be teaching the bulk of the home school courses. They need to be behind the program. But at the end of the day it will be the father who is held most accountable for *the way* in which his children were steered by their training, just as it was Adam who was held most accountable in his family for the deeds done in it. God will judge fathers primarily for whether they have made sure their children were trained in the reformed Biblical faith, or whether they allowed their children's curriculum and training to lead in a perverse direction. So I would urge fathers to make sure the curriculum being used, whether of PHSC or some other program, is based on sound Biblical principles.

K-12 CURRICULUM SECTION

Subjects, Grades and Credits

The subjects we address in the K-12 curriculum are as follows:

- ***Read Alouds for Younger Children***
- ***Bible***
- ***History / Geography***
- ***Literature***
- ***Language Arts***
- ***Math***
- ***Science and Technology***
- ***Classical and Foreign Languages***
- ***Philosophy and Rhetoric***
- ***Fine Arts***
- ***Physical Education***
- ***Preparation for College Entrance Tests***

Some courses in the PHSC require the parent to walk through the course with the child, reading aloud what is written in the books. These we term ‘read alouds’ in this Manual. Obviously, all the books we are recommending in the subject category ‘Read Alouds for Younger Children’ are intended to be read aloud to the child by the parent. But there are others that we also would recommend be read aloud. For example, consider *Thy Kingdom Come: A Sketch of Christ’s Church in History Book I*. For most children this course really cannot be used in the elementary grades without significant parental involvement and assistance. We recommend that the parent read it aloud to the child and go through it with him. If time does not allow for this, then it probably should be used as a middle or high school text which the student should by then be able to read on his own. But we regard it as ideal to go through this course in the elementary years in order to provide a solid Biblical understanding and foundation of history at an early age. It is important that every child have an understanding of God’s grand vision for history: the redemption of men through Jesus Christ that He may receive glory and honor.

Some other books in this curriculum which we recommend be read aloud include:

- *The Puritan Bible Primer* in the subject ‘Bible’
- All of the books we are recommending in the subject ‘History / Geography’ up to the eighth grade level

It is important for parents and children alike to understand their state’s graduation requirements for high school, and to understand the college admission requirements for the colleges they would like their children to attend. And it is advisable as well to be aware of scholarship and financial aid opportunities. *The Puritans’ Home School Curriculum* provides a sample program of instruction, but parents will need to fashion a program for their children uniquely fitted to their own circumstances and goals. So while we have given recommendations which courses should be taken at each grade level, we

realize that home school parents will often want to individualize a student’s course schedule. For that reason, we have provided a Course Schedule Table at Appendix Six of this Manual which may be prepared for each student. It is for the High School level, but parents may find it helpful to make a similar type schedule for the lower grades.

High school graduation requirements will vary by state, so check with your state’s Board of Education or Department of Education to determine the graduation requirements for high school students. Let's take the case of Michigan, for example. In Michigan the following credits are generally required for graduation by the Board of Education, in preparation for college. One credit is equivalent to one year of study and completion in a subject. 21 credits are required overall for graduation:

SUBJECT	REQUIRED CREDITS
English (1 year each of grammar, composition, literature, and speech/debate)	4
Math (1 year each of algebra I, algebra II, and geometry)	3
Sciences (basic science, biology, chemistry, or physics)	3
Social Studies (geography, US or world history, Michigan history, government and economics)	4
Foreign Language (Spanish, Latin, French, American Sign Language)	1
Physical Education	1
Computer Science	1
Fine Arts (music, drama, or art)	2
Electives	2

Colleges in Michigan generally have slightly varying requirements as above for students wanting to matriculate in their colleges. For instance, here are the current high school requirements for students entering the University of Michigan, from their website:

High School Curriculum Requirements and Recommendations

School, college, or division	Recommended Coursework¹						Total Units
	English ²	Foreign Language	Mathematics	Science ³	Social Studies	Other ⁴	
Literature, Science, and the Arts ⁵	4	2 ⁶	3	3	3	5	20

Engineering ⁷	4	2	4	4	2	4	20
Nursing ⁸	4	2	4	4	2	4	20
Music	4	2	3	3	3	5	20
Kinesiology	4	2	3	3	3	5	20
Art & Design	4	2	3	3	3	5	20

1. Ideally, students will have completed five units during each of the four years. Also, students should elect Advanced Placement, International Baccalaureate, honors, enriched, and accelerated high school courses when appropriate and possible.

2. Students are urged to complete at least two rigorous writing courses.

3. Students are encouraged to complete at least two laboratory science courses.

4. Students are advised to elect "other" courses from the five subject groups listed. Examples of "other" courses include music, art, industrial arts, business education (including typing), home economics, physical 5. Freshman applicants to the College of Literature, Science, and the Arts are REQUIRED to have completed the following:

4 years English, 3 years mathematics, 2 years biological and physical sciences, 3 years history and social sciences, 2 years foreign language.

6. Students entering the College of Literature, Science, and the Arts are strongly encouraged to take four years of language study, but only two years are required for admission.

7. Students entering the College of Engineering should have completed four units of mathematics and at least one unit each of chemistry and physics.

8. Students entering the School of Nursing must have completed three units of mathematics including second-year algebra, and two units of laboratory science including chemistry.

****One unit equals one year of study. This plan is advisory only. See above footnotes. The director of admissions is authorized to grant exceptions to the prescribed course patterns.*

NOTE: Incoming freshmen must meet the requirements subscribed to by the state universities of Michigan: English, four years; mathematics, three years, four years strongly recommended; biological/physical sciences, two years, three years strongly recommended; and history and social sciences, three years.

In addition, for students anticipating college enrollment, it is important to participate in the necessary courses to help prepare for either the American College Test (ACT) or the Scholastic Aptitude Test (SAT). You should check with the potential colleges in which the student may be enrolling to determine which of these two tests is required. Also, students should prepare for relevant Achievement Tests, and even Advanced Placement Tests, where applicable.

When seeking admission to colleges, colleges will typically seek a transcript showing grades received on courses taken. Grading in PHSC courses are normally on a 100-point scale, with letter grades assigned as follows:

Letter Grade	Score on 100-Point Scale
A+	97 - 100
A	94 - 96

A-	90 – 93
B+	87 - 89
B	84 - 86
B-	80 - 83
C+	77 - 79
C	74 - 76
C-	70 - 73
D	60 - 69
F	0 - 59

Some colleges require course grades to be provided to them on a 4-point scale. This can easily be done, by using the following grade equivalency schedule:

Letter Grade	Score on 4-Point Scale
A-,A,A+	4
B-,B,B+	3
C-,C,C+	2
D	1
F	0

In the remaining chapters of this manual we will review the specific recommendations for each subject up through the high school level. We also provide guidance on the issue of college in the College Curriculum Section. The purpose for college we believe is twofold:

- Vocational preparation so that a person may provide for himself and, if he is a man, for his household in a God-honoring manner. Even young single ladies ideally should obtain some vocational preparation, because there is the possibility they will not get married, and even if they get married the death or disability of their spouse is a possibility.
- Continuation of growth in scriptural knowledge and wisdom and mature moral demeanor.

In many if not most cases vocational preparation will require the assistance and resources outside what parents can provide. For this reason, parents should seriously consider utilizing a college or vocational school to so train their children, especially their sons, unless they are able to provide the vocational training themselves, and it is in a field where this is feasible. But Christian parents are still well suited to administer and superintend much of the latter training. Especially in a day when the general society can be so little trusted to provide a proper context for wholesome moral development and restraint, it behooves parents to continue to closely superintend their children's development until their marriage. Man is a social creature, very much affected by his

cultural environment. This is why God warns in so many ways, “evil communications corrupt good manners.” The axiom is quite true even for Christians. For this reason we recommend under ordinary circumstances for children to continue to live at home during the college years, while pursuing their vocational education at a local college or vocational trade school, so that the culture can be monitored and so that parents can review and advise children as they move towards marriage and the choice of a spouse. At the same time, parents can administer the college-level program in reformed studies which is presented in the College Curriculum Section.

Read Alouds for Younger Children

Even before a child can read, it is important that the child learn a love of reading good books and an aptitude for listening. Both of these skills are taught by reading aloud good books to children. After you have read a section, discuss it with the child (or children) to make sure it has been understood, and to train the child to explain what he knows. In addition, when a place is mentioned in the book, some times take the time to find it on an Atlas map and show it to the child. Or when a bigger word is used, some times show the child how to look up its meaning in the dictionary. Also, seek to draw out spiritual lessons we can learn from what has been read. This subject should be used to teach the child important truths as well as communication skills.

Set aside a special time each week day that is Read Aloud time. This should be a time the children really look forward to.

When it comes to Read Alouds, there are a plethora of options to choose from. But in keeping with our curricular objective, the following is a sample list of books we would recommend you consider. In addition to this list, you may look for additional options by reviewing the books included in the Literature section of this Manual. Choose a book for a Read Aloud which will be read by the child in Literature a few grades up. In fact, a book three grades above the child’s current reading level is often preferable.

In selecting books to read aloud, keep in mind one important criterion is that the book should help *train up a child in the way he should go*. Also, the book should help broaden the child’s horizon beyond what he currently knows, but not so much that it cannot be grasped at the child’s age level.

We have more limited this subject in terms of grade levels and books (e.g., stopping at Grade Level 3), because in the PHSC the History/Geography section, as well as some other sections, have been designed to require a large degree of parental read aloud itself. We believe it deserves such an emphasis, as we will also note in the History/Geography section of this Manual.

You may have noticed that the most important Read Aloud a parent could offer his child – the Bible – is missing from this list. That is because it is assumed that everyday the father will lead in Daily Family Worship in which Bible reading and explanation is a part.

Grade Level	Books	Vendor Source*
P	<i>The Life of Jesus for the Very Young</i> by Isobel Tallach	C&C
P	<i>Children’s Bible Wise Books (12 Books)</i> by Carine Mackenzie	SWRB
P	<i>Children’s Bible Pac Books (14 Books)</i> by Carine Mackenzie	SWRB

P	<i>Things People Do</i> by Usborne	SL
K	<i>Church History for Young Children with Cartoons</i> by Lockman	SWRB
K	<i>The Child's Story Bible</i> by Catherine Vos	C&C
K	<i>The Apple and the Arrow</i> by Buff	SL
K	<i>Building on the Rock</i> by Beeke, Klyne, Luteyn	RHB
K	<i>Wild Places</i> by Usborne	SL
K	<i>Living Long Ago</i> by Usborne	SL
K	<i>Children's Encyclopedia</i> by Usborne	SL
1	<i>The Amazing Story of Creation</i> by Gish	ICR
1	<i>Wisdom and the Millers</i>	TBS
1,2	<i>Storytime with the Millers</i>	TBS
2	<i>Mountain Born</i>	SL
2	<i>Dinosaurs by Design</i> by Gish	ICR
3	<i>Sign of the Beaver</i> by Speare	SL
3	Read Aloud New England Primer (PHSC Cata #1010)	PHSC (free)

* There may be other vendors which supply the books recommended, but we have sought to provide you with at least one vendor for each book recommended. Some vendors offer the book for free at their website, and we have so indicated when this is the case. The vendors for the books we have recommended in this subject include:

[PHSC](#) - The Puritans' Home School Curriculum, www.puritans.net, tel. 616-457-8095

[SWRB](#) - Still Waters Revival Books, www.swrb.com, tel. 780-450-3730

[C&C](#) - Crown & Covenant Publications, www.psalms4u.com, tel. 412-241-0436

[ICR](#) - Institute for Creation Research, www.icr.org, tel. 800-628-7640

[RHB](#) - Reformation Heritage Books, tel #616-977-0599, <http://www.heritagebooks.org/>

[SL](#) - SonLight Curriculum, www.sonlight.com, tel. 303-730-6292

[TBS](#) - Trinity Book Service, <http://store.yahoo.com/trinitybookservice/>

Bible

For purposes of teaching this subject, we assume that in the Read Aloud and Literature subjects, books pertaining to the Bible will be incorporated. Therefore, it is envisioned that this subject can be taught entirely by incorporation into daily family worship (DFW), daily private devotion (DPD), and Sabbath catechization (SC). And we believe that ideally this course will be taught by the father.

We recommend the following resources be used in these activities:

<i>Activity In Which Resource Book Will Be Used</i>	<i>Recommended Resource Book</i>	<i>Book Vendor*</i>
DPD / SC	<i>The Puritan Bible Primer (PHSC Cata #1006)</i>	PHSC (free)
DPD / SC	<i>Sabbath Bible Survey Tests and Assignments: Old Testament (PHSC Cata #1002)</i>	PHSC (free)
DPD / SC	<i>Sabbath Bible Survey Tests and Assignments: New Testament (PHSC Cata #1030)</i>	PHSC (free)
DPD / SC	<i>Westminster Catechism Study Guide by Williamson</i>	C&C
DPD / SC	<i>Heidelberg Catechism Study Guide by Williamson</i>	C&C
DPD / SC	<i>Westminster Larger Catechism Study Workbook Volume I (PHSC Cata #1021)</i>	PHSC (free)
DPD / SC	<i>Westminster Larger Catechism Study Workbook Volume II (PHSC Cata #1022)</i>	PHSC (free)
DFW	The Scottish Metrical Psalter ***	TBS***
DFW	Matthew Henry's Commentaries	SWRB

* There may be other vendors which supply the books recommended, but we have sought to provide you with at least one vendor for each book recommended. Some vendors offer the book for free at their website, and we have so indicated when this is the case. The vendors for the books we have recommended in this subject include:

[PHSC](#) - The Puritans' Home School Curriculum

[C&C](#) - Crown and Covenant

[SWRB](#) - Still Waters Revival Books

*** For tunes to this psalter see http://www.cgmusic.com/workshop/smp_frame.htm
Here is how we recommend the above resources be utilized in daily family worship (DFW), daily private devotion (DPD), and Sabbath catechization (SC):

Sabbath Catechization: Each Sunday afternoon the father should provide his children with assignments for the coming week. These assignments are to be performed by the children as part of their daily devotional each day during the week. These assignments can include:

- memorizing a psalm with a tune and the Lord's Prayer from the *Puritan Bible Primer* (for Grade Level K to 3 children)
- memorizing the answer to a catechism question from the *Puritan Bible Primer's 'Catechism for Young Children'* (for Grade Level K to 3 children)
- studying assigned chapters in the Bible to read in preparation for a test to be administered on the next Lord's Day from the book *Sabbath Bible Survey Tests and Assignments*. (for children Grade Levels 4 and Above)
- performing an assignment from the book *Sabbath Bible Survey Tests and Assignments*. (for children Grade Levels 4 and Above)
- memorizing the answer to a catechism question from the *Puritan Bible Primer's 'Westminster Shorter Catechism'* (for children Grade Levels 4 and Above)
- reading a chapter in G.I. Williamson's *Westminster Catechism Study Guide* or G.I. Williamson's *Heidelberg Catechism Study Guide* and writing the answers to the chapter questions (for children Grade Levels 4 and Above)
- reading the week's assignment in *Westminster Larger Catechism Study Workbook Guide* in preparation for a test to be administered on the next Lord's Day from the book (for children Grade Levels 4 and Above)

After assigning the work for the next week, the father should then administer the tests, grade the assignments with the children, and catechize the children covering the work the children did in the past week.

Daily Devotion: Each day the child should spend time working on what was assigned by the father during Sabbath Catechization. In addition, the child should spend some time praying to God.

Daily Family Worship: Each day the father should lead the family in worship in a family worship time. This should include a time of scripture reading and exposition, singing of a Psalm, and prayer. For singing of Psalms, we recommend the 1650 Psalter which can be purchased from Trinitarian Bible Society. For a helpful resource on learning tunes to this Psalter you can refer to the web-site

http://www.cgmusic.com/workshop/smp_frame.htm and buy CDs of people singing them (e.g., Still Water Revival Books sells these CDs). For scripture exposition, a commentary like Matthew Henry's Commentary may be helpful. A book like Proverbs is especially important for a father to teach through in the Daily Family Worship.

History / Geography

History/geography is a subject which should not be neglected by the parent. Indeed, it should have high priority, for this is the subject that will tell the child what place God has for him in the world. Without that knowledge, a child can truly be ‘lost in space.’

The program as it is being designed by *The Puritans’ Home School Curriculum* (PHSC) will take considerable parental involvement. This is why we have noted that for grade levels one through eight this subject, with the books recommended, should be taught as a Read Aloud Type Course. After eighth grade, it does *not* need to be administered as a Read Aloud Type Course. By then the student should have developed the skills to understand the materials through their own reading and study. Also, to reiterate what was noted earlier in this Manual, grade level recommendations are simply general guidelines and you may want to use the materials at a different level, depending upon your circumstances.

Let’s take an example. *Thy Kingdom Come : A Sketch of Christ’s Church in History* really cannot be used in the elementary grades unless a parent has time to read it aloud to the child and go through it with him. If time does not allow for this, then it probably should be used as a high school text which the student should by then be able to read on his own. But we regard it as ideal to go through in the elementary years in order to provide a solid Biblical understanding and foundation of history at an early age.

Establishing an accurate chronology forms the backbone of any study of world history. Bishop Ussher’s chronology has been used in the PHSC’s history textbooks as the standard generally reliable chronology. Some of the issues and complexities involved in chronologically dating human history are noted in various PHSC textbooks.

The following table shows the list of resources we currently recommend for this subject.

<i>Recommended Grade Level</i>	<i>Topic</i>	<i>Books</i>	<i>Book Vendor*</i>
1	Church History	<i>The Child’s Story Bible</i> by Catherine Vos	C&C
2	World History	<i>The Usborne Time Traveler</i>	AC
3	Geography	<i>The DK Geography of the World</i>	AC
3	Geography	<i>The Children’s Illustrated Atlas of the World</i>	AC
3	Geography	<i>National Geographic World Atlas for Young Explorers</i>	AC
3	Geography	<i>Everything You Need to Know About Geography Homework</i> by Scholastic	AC
4 , 5	Church/World History	<u><i>Thy Kingdom Come : A Sketch of Christ’s Church in History</i></u> <u><i>Book I</i></u> (PHSC Cata #1003)	PHSC

4 , 5	Church/World History	<i>Teacher's Manual for 'Thy Kingdom Come : A Sketch of Christ's Church in History Book I' (PHSC Cata #1004)</i>	PHSC
6	World History	<i>Let Me Tell You The Real Story of Mankind (PHSC Cata #1012)</i>	PHSC
6	World History	<i>Teacher's Manual for 'Let Me Tell You The Real Story of Mankind' (PHSC Cata #1016)</i>	PHSC
7 , 8	British History	<i>Teacher's Manual for 'A Primary History of the British Isles' (PHSC Cata #1034) [in Process]</i>	PHSC
7 , 8	British History	<i>A Primary History of the British Isles : Book I (PHSC Cata #1035)</i>	PHSC
7 , 8	British History	<i>A Primary History of the British Isles : Book II (PHSC Cata #1036)</i>	PHSC
7 , 8	British History	<i>A Primary History of the British Isles : Book III (PHSC Cata #1037)</i>	PHSC
7 , 8	British History	<i>Optional: King Alfred the Great and Our Common Law by Lee</i>	FNL (free)
7 , 8	British History	<i>Optional: Patrick, Apostle to Ireland (PHSC Cata # 1043)</i>	PHSC
7 , 8	British History	<i>Optional: Teacher's Manual for 'Patrick, Apostle to Ireland' (PHSC Cata # 1044)</i>	PHSC
9	American History	<i>US History: Its Conception and Gestation in the Colonial Era (PHSC Cata # 1000)</i>	PHSC
9	American History	<i>Teacher's Manual for 'US History: Its Conception and Gestation in the Colonial Era' (PHSC Cata # 1001)</i>	PHSC
9	American History	<i>US History: A Call to Return to the Original Constitution and Model (PHSC Cata # 1091)</i>	PHSC
9	American History	<i>Teacher's Manual for 'US History: A Call to Return to the Original Constitution and Model' (PHSC Cata # 1090)</i>	PHSC
9	American History	<i>Project Book for US History Course (PHSC Cata # 1089)</i>	PHSC
10	Geography	<i>The Young People's Atlas of the United States</i>	AC
10	State/Provincial History	<i>Teacher's Manual for State History (PHSC Cata #1087)</i>	PHSC
10	World History	<i>Optional: Man's Origin and Destiny by Lee</i>	FNL
10	World History	<i>Optional: Old Testament History by J.G. Vos</i>	C&C
10	World History	<i>Optional: The Wonders of the Most High: 125 Years History of the United Netherlands by De Velde</i>	SWRB
10	World History	<i>Optional: The Church History of Scotland by Cunningham</i>	SWRB

10	World History	<i>Optional: The Reformers and the Theology of the Reformation</i> by Cunningham	BOT
11	Church History	<i>The First Thousand Years of Christian Martyrdom: From the Days of the Apostles to 1000 A.D. (Adapted from Fox's 'Book of Martyrs')</i> (PHSC Cata #1008)	PHSC
11	Church History	<i>Teacher's Manual for 'The First Thousand Years of Christian Martyrdom: From the Days of the Apostles to 1000 A.D. (Adapted from Fox's 'Book of Martyrs')</i> (PHSC Cata #1007)	PHSC
11	Church History	<i>Not to Be Ignored: Rev Wilhelmus a Brakel's Commentary on Revelation</i> (PHSC Cata #0002)	PHSC
11	Church History	<i>Teacher's Manual for 'Not to Be Ignored: Rev Wilhelmus a Brakel's Commentary on Revelation'</i> (PHSC Cata #1103)	PHSC
12	Church/World History	<i>Thy Kingdom Come : A Sketch of Christ's Church in History Book II</i> (PHSC Cata #1035)	PHSC
12	Church/World History	<i>Teacher's Manual for 'Thy Kingdom Come : A Sketch of Christ's Church in History Book II'</i> (PHSC Cata #1041)	PHSC

* There may be other vendors which supply the books recommended, but we have sought to provide you with at least one vendor for each book recommended. Some vendors offer the book for free at their website, and we have so indicated when this is the case. The vendors for the books we have recommended in this subject include:

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[SWRB](#) - Still Waters Revival Books, www.swrb.com, tel. 780-450-3730

[RO](#) - Reformed Online website, www.reformedonline.com

[FNL](#) - Francis Nigel Lee website, www.dr-fnlee.org

[C&C](#) - Crown & Covenant Publications, www.psalms4u.com, tel. 412-241-0436

[AC](#) - Amazon.Com, www.amazon.com

[BOT](#) - Banner of Truth, www.banneroftruth.co.uk, tel. 717-249-5747

[ICR](#) - Institute for Creation Research, www.icr.org, tel. 800-628-7640

[CPC](#) - Confederate Presbyterian Church, <http://www.pointsouth.com/cpc.htm>

[FPCR](#) - First Presbyterian Church of Rowlett, www.fpcr.org

[CMF](#) - Covenant Media Foundation, <http://www.cmfnow.com/>

[NA](#) - Naphtali Press, <http://www.naphtali.com/>

[LD](#) - Lambert Dolphin's Library, <http://www.ldolphin.org/asstbib.shtml>

[ROE](#) - F. Tupper Saussy's website, <http://www.rulersofevil.com/>

Literature

PHSC takes a different approach to this subject before High School and during High School. Before High School (pre-Grade 9) the program is less formal. Some work is graded, but no grade is necessarily given for the course as a whole. During High School (Grades 9-12), the program is more formal and all of the coursework is graded.

We have sought to compose a list of recommended literature by grade level, up to Grade Level 8, which promotes our overall objective to *train up a child in the way he should go*. The books we recommend for this subject up to Grade Level 8 include:

<i>Recommended Grade Level</i>	<i>Books</i>	<i>Book Vendor*</i>
P-K	<i>Genesis Coloring Book</i> by Jody Burton	C&C
1	<i>The Life of Jesus for the Very Young</i> by Isobel Tallach	C&C
1	<i>The Pilgrim's Progress Primer: John Bunyan's Story told in One Syllable Words</i> by Godolphin and Nichols	RHB
1	<i>Children's Bible Pac Books (14 Books)</i> by Carine Mackenzie	SWRB
1	<i>Building on the Rock</i> by Beeke, Klyne, Luteyn	RHB
2	<i>Children's Bible Wise Books (12 Books)</i> by Carine Mackenzie	SWRB
2	<i>Wagon Wheels</i> by Brenner	AC
2	<i>Wisdom and the Millers</i> by Martin	TBS
3	<i>Religious Stories for Young and Old (Vols 1-4)</i> by Beeke/Spaans	RHB
3	<i>Storytime with the Millers</i> by Martin	TBS
3	<i>The Amazing Story of Creation</i> by Gish	ICR
4	<i>The Wright Brothers</i> by Reynolds	AC
4	<i>The Matchlock Gun</i>	AC
4	<i>Augustine, The Farmer's Boy of Tagaste</i> by DeZeeuw	RHB
4	<i>The Escape</i> by Van der Jagt	RHB , SWRB
5	<i>Student Worksheet for 'Fine Print: A Story About Johann Gutenberg' (PHSC Cata #1021)</i>	PHSC (free)
5	<i>Fine Print: A Story About Johann Gutenberg</i> by Burch	AC
5	<i>Student Worksheet for John Tiner's Book, 'Robert Boyle: Trailblazer of Science' (PHSC Cata #1020)</i>	PHSC (free)
5	<i>Robert Boyle: Trailblazer of Science</i> by Tiner	RHB

5	<i>The King's Castles</i> by Anthony	BOT
5	<i>Preacher of St. Andrews (John Knox)</i> by DeZeeuw	RHB
5	<i>Kanouskey & David Brainerd: Indian's Missionary</i>	TBS
5	<i>David Livingstone: African Explorer</i> by Tiner	RHB
5	<i>Johannes Kepler: Giant of Faith and Science</i> by Tiner	RHB
6	<i>Out of the Tiger's Mouth: The Autobiography of Charles Chao</i>	C&C
6	<i>The Five Points of Calvinism</i> by Steele and Thomas	C&C
6	<i>Student Worksheet for John Tiner's Book, 'Isaac Newton: The True Story of His Life as Inventor, Scientist and Teacher' (PHSC Cata #1019)</i>	PHSC
6	<i>Isaac Newton: Inventor, Scientist, Teacher</i> by Tiner	RHB
6	<i>Rip Van Winkle</i> by Irving	AC
6	<i>The Swiss Family Robinson</i> by Wyss	AC
6	<i>Teacher's Manual for 'Defending the Reformed Faith: A Collection of Short Essays and Tracts' (PHSC Cata #1015)</i>	PHSC (free)
6	<i>Defending the Reformed Faith: A Collection of Short Essays and Tracts (PHSC Cata #1014)</i>	PHSC (free)
6	<i>Biblical Church Government</i> by Reed	SWRB (free)
6	<i>Noah Webster: Master of Words</i> by Collins	RHB
7	<i>From the Seventh Day to the First: A Brief Look at the History of the Sabbath Day vs. Lord's Day</i> by Dabney	CPC
7	<i>King Alfred the Great and Our Common Law</i> by Lee	FNL
7	<i>Knowing God</i> by Packer	AC
7	<i>Rescue at the Eleventh Hour</i> by Kingston	SWRB
7	<i>To Glory in a Blaze: The English Martyrs of the 16th Century</i> by Broome	SWRB
7	<i>Pilgrim's Progress in Today's English</i> by Bunyan/Thomas	AC
7	<i>This Was John Calvin</i> by Van Halsema	SWRB
7	<i>John Winthrop: First Governor of Massachusetts Bay Colony (adapted from Cotton Mather's biography in "Magnalia Christi Americana") (PHSC Cata #1011)</i>	PHSC (free)
7	<i>Five Pioneer Missionaries</i>	BOT
7	<i>Robinson Crusoe</i> by Defoe (PHSC Cata #1018)	AC
7	The Christian Family--Courtship by Schwertley	RO
7	<i>Letters to Young Men</i> by Sprague (for boys)	TBS
7	<i>Letters to a Daughter</i> by Sprague (for girls)	TBS

8	<i>John G. Paton, Missionary</i>	BOT
8	<i>The Regulative Principle of Worship and Christmas by Schwertley</i>	RO
8	<i>Peter: Eyewitness to His Majesty</i> by Donnelly	BOT
8	<i>Christ in the Psalms</i> by E. S. McKittrick (22 KB)	RO
8	<i>The Confessions of Augustine</i>	AC
8	<i>The Secret History of the Jesuits</i> by Edmond Paris	AC
8	<i>A Confederate Trilogy for Young Readers: The Life of Lee, Jackson, and Stuart</i> by Williamson	TBS
8	<i>Life and Campaigns of Lt Gen T.J. Jackson</i> by Dabney [for boys]	TBS

* There may be other vendors which supply the books recommended, but we have sought to provide you with at least one vendor for each book recommended. Some vendors offer the book for free at their website, and we have so indicated when this is the case. The vendors for the books we have recommended in this subject include:

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[SWRB](#)- Still Waters Revival Books, www.swrb.com, tel. 780-450-3730

[RO](#) - Reformed Online website, www.reformedonline.com

[FNL](#) - Francis Nigel Lee website, www.dr-fnlee.org

[C&C](#) - Crown & Covenant Publications, www.psalms4u.com, tel. 412-241-0436

[AC](#) - Amazon.Com, www.amazon.com

[BOT](#) - Banner of Truth, www.banneroftruth.co.uk, tel. 717-249-5747

[ICR](#) - Institute for Creation Research, www.icr.org, tel. 800-628-7640

[CPC](#) - Confederate Presbyterian Church, <http://www.pointsouth.com/cpc.htm>

[FPCR](#) – First Presbyterian Church of Rowlett, www.fpcr.org

[CMF](#) – Covenant Media Foundation, <http://www.cmfnow.com/>,

[NA](#) – Naphtali Press, <http://www.naphtali.com/>

[TBS](#)–Trinity Book Service, <http://store.yahoo.com/trinitybookservice/>

[RHB](#)– Reformation Heritage Books, tel #616-977-0599, <http://www.heritagebooks.org/>

[FPB](#) – Free Presbyterian Bookroom, <http://www.fpchurch.org.uk/>

[FB](#) – FreeBooks.Com, http://freebooks.entrewave.com/freebooks/docs/_bkscate.htm

[SL](#) – SonLight Curriculum, www.sonlight.com, tel. 303-730-6292

Parents often like to supplement the above list of literature with additional ones they have been blessed by. Also, there are often useful and interesting books for additional reading to be found in the local public library. Especially for a beginning home school educator, however, purchasing SonLight's Basic Program for certain grades may be useful to help you get started and to learn how to train youngsters in reading comprehension and how to implement a reading program.

Here is one approach we suggest up to Grade Level 8:

At the beginning of each semester a *Semester's Literature Log* (see Appendix Two in this Manual for a blank form) should be given to each student, showing core literature which should be read during the semester. It can include books from the table above, plus other books a parent and child may want to add. As the child completes reading a book, he should check this off on the *Log*. The same should be done as he completes oral or written reports related to the book. Some of the books in the list of recommended books above has a student worksheet of questions, which can be answered in lieu of an oral or written book report. The teacher should grade the reports and worksheets, and record the grade on the *Log*. And when the semester is complete, an overall grade for Literature should be provided to the student, based on the average grade of reports and worksheets on the *Log*.

During High School, the following program is recommended:

<i>Recommended Grade Level</i>	<i>Books</i>	<i>Book Vendor*</i>
9	<i>Teacher's Manual for 'High School Literature (An Introduction to Ancient Literature)'</i> (PHSC cata #1049)	PHSC
9	<i>An Introduction to Ancient Literature</i> (PHSC cata #1048)	PHSC
10	<i>Teacher's Manual for 'Ancient Literature, Ancient Chronicles- Volume 1'</i> (PHSC cata #1052)	PHSC
10	<i>Ancient Literature, Ancient Chronicles- Volume 1</i> (PHSC cata #1050)	PHSC
10	<i>Ancient Literature, Ancient Chronicles- Volume 1 Student Workbook</i> (PHSC cata #1051)	PHSC
10	<i>Teacher's Manual for 'Ancient Literature, Ancient Chronicles- Volume 2'</i> (PHSC cata #1061)	PHSC
10	<i>Ancient Literature, Ancient Chronicles- Volume 2</i> (PHSC cata #1059)	PHSC
10	<i>Ancient Literature, Ancient Chronicles- Volume 2 Student Workbook</i> (PHSC cata #1060)	PHSC
11	<i>Teacher's Manual for 'Analysis of Literature'</i> (PHSC cata #1068)	PHSC
11	<i>Analysis of Literature</i> (PHSC cata #1066)	PHSC
11	<i>Analysis of Literature Student Workbook</i> (PHSC cata #1067)	PHSC
12	<i>Teacher's Manual for 'Literature by Era'</i> (PHSC cata #1098)	PHSC
12	<i>Literature by Era</i> (PHSC cata #1099)	PHSC
12	<i>Literature by Era Student Workbook</i> (PHSC cata #1100)	PHSC

* [PHSC](#) - The Puritans' Home School Curriculum, www.puritans.net, tel. 616-457-8095

The *High School Literature* series contains an anthology of literature, as well as using certain books outside the anthology.

Most colleges like to see a student's grade in English on the transcript, for each High School grade level. PHSC splits the English course into a Literature section and a Language Arts section. To determine the grade for English in any particular semester, simply average the grades for Literature and Language Arts. The calculated result is the grade for English for that period. For example, if a student received a score of 92 in Literature in a particular semester and a score of 88 in Language Arts in the same semester, then the score in English is 90 ($[92+88]/2$), which is a Letter Grade of A-. On the 4-point scale, it would be equivalent to a 4.0 for the English subject for the semester.

Language Arts

This is a subject where it is our long term goal to develop reformed materials, or at least to recommend reformed materials published by others. But due to lack of availability that meets our criteria for quality and usability, for now we recommend the list below. Please be aware though that only the *Puritan Grammar Primer* is designed from a reformed perspective, and the ‘Wordly Wise’ series is definitely non-Christian (so use with care). It is a judgment call parents will need to make regarding which to use. If ‘Wordly Wise’ is used it may serve as an opportunity for a parent to critique the writings of non-Christians and to point out their fallacies.

Our recommendation for textbooks in Language Arts up to the 8th grade are included in the table provided below. We believe that Language Arts can conclude at the 8th or 9th grade levels, and the focus then can shift to other subjects. But if you want to continue beyond these grades, we recommend the Bob Jones University Press offerings, just as we have recommended them for the earlier grades.

Sing, Spell, Read and Write is an effective way to teach reading and writing skills to the beginner. It employs a multi-sensory teaching approach, which means it effectively reaches and teaches the broad range of students – from auditory learners to visual learners. It is also self-paced and requires minimal parental instruction time. We do regret that it is bereft of any reformed distinctive, but we believe under the current circumstances this is the best resource to recommend. Since it requires minimal parental involvement, it allows time for a parent to devote more time to our courses. Furthermore, this is one course that really needs to be effective, because once these basic skills are learned and mastered, doors are open to many more skills.

The *Puritan Grammar Primer* is intended as a supplement to *Sing, Spell, Read and Write*. It provides further practice for the child and it allows the parent to monitor and reinforce the skills taught in *Sing, Spell, Read and Write*. Most importantly, it incorporates religious lessons in with this training.

It needs to be kept in mind that in terms of academic skills, the 3 Rs (reading, writing, and arithmetic) combined with Christian discipline are the priority in the early grades. If these are mastered then, your elementary home schooling will be an academic success. But if these are not mastered in the elementary grades, there will not be a good foundation for later grades. So do not get worried or distracted by extraneous subjects and activities in the elementary years, but focus like a laser upon these basic ones.

Recommended Grade Level	Books	Book Vendor*
K	<i>Puritan Grammar Primer(PHSC Cata. #1005)</i>	PHSC
K	<i>Sing, Spell, Read and Write</i>	GHSB
K	<i>ReadyWriter: Stylus skills and Penmanship</i>	BB
1	<i>Puritan Grammar Primer(PHSC Cata. #1005)</i>	PHSC
1	<i>Sing, Spell, Read and Write</i>	GHSB
1	<i>ReadyWriter: Stylus skills and Penmanship</i>	BB
2	<i>Puritan Grammar Primer(PHSC Cata. #1005)</i>	PHSC
2	<i>Sing, Spell, Read and Write</i>	GHSB
2	<i>Wordly Wise (vocabulary)</i>	AC
2	<i>Bob Jones Spelling and Writing & Grammar- Grade 2</i>	BJUP
3	<i>Wordly Wise (vocabulary)</i>	AC
3	<i>Bob Jones Spelling and Writing & Grammar- Grade 3</i>	BJUP
4	<i>Wordly Wise (vocabulary)</i>	AC
4	<i>Bob Jones Spelling and Writing & Grammar- Grade 4</i>	BJUP
5	<i>Wordly Wise (vocabulary)</i>	AC
5	<i>Bob Jones Spelling and Writing & Grammar- Grade 5</i>	BJUP
6	<i>Wordly Wise (vocabulary)</i>	AC
6	<i>Bob Jones Spelling and Writing & Grammar- Grade 6</i>	BJUP
7	<i>Wordly Wise (vocabulary)</i>	AC
7	<i>Bob Jones Writing & Grammar- Grade 7</i>	BJUP
8	<i>Bob Jones Writing & Grammar- Grade 8</i>	BJUP
9	<i>Bob Jones Writing & Grammar- Grade 9</i>	BJUP
10	<i>Bob Jones Writing & Grammar- Grade 10</i>	BJUP
11	<i>Bob Jones Writing & Grammar- Grade 11</i>	BJUP
12	<i>Bob Jones Writing & Grammar- Grade 12</i>	BJUP

* There may be other vendors which supply the books recommended, but we have sought to provide you with at least one vendor for each book recommended. Some vendors offer the book for free at their website, and we have so indicated when this is the case. The vendors for the books we have recommended in this subject include:

[PHSC](#) - The Puritans' Home School Curriculum, www.puritans.net, tel. 616-457-8095

[AC](#) - Amazon.Com, www.amazon.com

[GHSB](#) - <http://www.greathomeschoolbooks.com/>

[BJUP](#) – Bob Jones University Press, <http://www.bjup.com>

Most colleges like to see a student's grade in English on the transcript, for each High

School grade level. PHSC splits the English course into a Literature section and a Language Arts section. To determine the grade for English in any particular semester, simply average the grades for Literature and Language Arts. The calculated result is the grade for English for that semester, as we discussed in the Literature section.

Math

We believe SonLight Curriculum (www.sonlight.com, tel. 303-730-6292) offers good advice and sound product choices in this subject, so we would refer you to them.

Just reiterating the point made in the Language Arts section, the 3 Rs (reading , writing, and arithmetic) combined with Christian discipline are the priority in the early grades. If these are mastered then, your elementary home schooling will be an academic success. But if these are not mastered in the elementary grades, there will not be a good foundation for later grades. So do not get worried or distracted by extraneous subjects and activities in the elementary years, but focus like a laser upon these basic ones.

We have listed below our own recommendation, consisting of the use of Calcu-Ladder and Saxon Math series. You really do not need to use Calcu-Ladder along with Saxon Math if you do not want. Saxon provides materials now for all grade levels, whereas at one time it did not start until the fourth grade. But the Calcu-Ladder series is an excellent way for a child to get extra practice in this important subject. And it is easy for the child to grade his own work, so as to reduce the amount of parental time.

<i>Recommended Grade Level</i>	<i>Subject</i>	<i>Books</i>	<i>Book Vendor*</i>
K	Arithmetic	<i>Saxon Math K</i>	<u>SL</u>
1	Arithmetic	<i>Calcu-Ladder 1</i>	<u>BB</u>
1	Arithmetic	<i>Saxon Math 1</i>	<u>SL</u>
2	Arithmetic	<i>Calcu-Ladder 2</i>	<u>BB</u>
2	Arithmetic	<i>Saxon Math 2</i>	<u>SL</u>
3	Arithmetic	<i>Calcu-Ladder 3</i>	<u>BB</u>
3	Arithmetic	<i>Saxon Math 3</i>	<u>SL</u>
4	Arithmetic	<i>Calcu-Ladder 4</i>	<u>BB</u>
4	Arithmetic	<i>Saxon Math 4</i>	<u>SL</u>
5	Arithmetic	<i>Calcu-Ladder 5</i>	<u>BB</u>
5	Arithmetic	<i>Saxon Math 5</i>	<u>SL</u>
6	Arithmetic	<i>Calcu-Ladder 6</i>	<u>BB</u>
6	Pre-Algebra	<i>Saxon Math 6</i>	<u>SL</u>
7	Algebra	<i>Saxon Algebra 1/2</i>	<u>SL</u>
8	Algebra	<i>Saxon Algebra 1</i>	<u>SL</u>
9	Algebra	<i>Saxon Algebra 2</i>	<u>SL</u>

10	Geometry	<i>Saxon Advanced Math Program</i>	<u>SL</u>
11	Trigonometry	<i>Saxon Advanced Math Program</i>	<u>SL</u>
11	Precalculus	<i>Chalk Dust DVDs combined with Larson text</i>	<u>CD</u>
12	Calculus	<i>Chalk Dust DVDs combined with Larson text</i>	<u>CD</u>

* There may be other vendors which supply the books recommended, but we have sought to provide you with at least one vendor for each book recommended. Some vendors offer the book for free at their website, and we have so indicated when this is the case. The vendors for the books we have recommended in this subject include:

[PHSC](#) - The Puritans' Home School Curriculum, www.puritans.net, tel. 616-457-8095

[SL](#) – SonLight Curriculum, www.sonlight.com, tel. 303-730-6292

[BB](#) – Builder Books Home School Catalogue, <http://www.bbhomeschoolcatalog.com/> [CD](#)

– Chalk Dust Company, <http://www.chalkdust.com/>

An alternative that some students may want to consider for certain of their math, as well as physical science, courses are offered by the Center for Talent Development at Northwestern University. Its website address is www.ctd.northwestern.edu. It offers Advanced Placement courses in a range of subjects. We would not recommend it for subjects like biology and history, where it is likely to take a decided anti-Christian slant, premised upon evolutionary lies.

Science and Technology

God's word is the foundation of all knowledge, including our knowledge of science and technology. This is obviously an area where Biblical Christianity has come under attack, but it is an area where Christians must remain firm. For example, God's word teaches six-day creation, and it is wrong-headed to be ambivalent on this topic, or cave in to evolutionist propaganda.

In the twelfth grade we have included one book by a well-known evolutionist as well as a specific rebuttal to it. It is important that our children learn to refute the lies of materialistic evolutionists, and this example should help towards that end. The approach of rebuttal relies upon a pre-suppositionalist apologetic and epistemology. The student will have become familiar with this apologetic approach in his 8th grade PHSC Philosophy program and in his 9th grade PHSC World History program.

It should be noted that this subject requires considerable parental involvement, so we think it is best to keep the activities limited and modest. The TOPS program, which has been incorporated in the recommended list, provides actual hands-on experience in science, which is important. There are other TOPS courses which you may want to add as a supplement to what is recommended here.

We recommend you also consider Timberdoodle ([TD](#)) for supplemental products in science and technology. Also, there are some excellent opportunities available in many communities for computer programming as well as U.S. FIRST's Lego League in robotics (<http://www.usfirst.org/jrobotics/index.html>). You may want to consider some computer courses available at <http://www.johnsmiley.com/main/programmingisfun.htm>, as well as some others at <http://www.greenteapress.com/index.html> (*How to Think Like a Computer Scientist* series- *Learning with Python, Java Version, and C++ Version*). In Appendix 8 we have provided a schedule of instruction for students interested in more intensive programming. Especially in the early grades, however, do not feel like you need to spend much time on this subject. Focus on those 3 Rs like a laser, and there will be time in later years to spend in this subject, after the basic skills have already been mastered.

Many states require at least one year of computer studies to graduate. We have included one year of computer studies in the 9th grade level, but parents should feel free to adjust the grade level. The PHSC courses focus on the Microsoft suite of software. Students should first become familiar with applications like Microsoft Word, Excel, and Access on their own, using the Help function on the taskbar of each of these applications. After that, students can take the PHSC course on Microsoft Visual Basic and Visual Basic for Access included below.

Grade Level	Books	Book Vendor*
1	<i>What Really Happened to the Dinosaurs?</i> by Morris	ICR

1	<i>Starting Point Science by Usborne</i>	SL
2	<i>The Usborne Book of Knowledge</i>	SL
3	<i>Usborne Science Encyclopedia</i>	SL
3	<i>The Amazing Story of Creation by Gish</i>	ICR
3	<i>TOPS #38- Green Thumbs: Radishes</i>	TOPS
4	<i>Fossils: Hard Facts from the Earth by Fox/Bliss</i>	ICR
4	<i>How Things Work by Usborne</i>	SL
4	<i>TOPS #33- Magnetism</i>	TOPS
4	<i>TOPS #34- Electricity</i>	TOPS
5	<i>Usborne Young Scientist Human Body</i>	SL
5	<i>TOPS #17 -Light</i>	TOPS
5	<i>TOPS #18 - Sound</i>	TOPS
6	<i>TOPS #10 - Analysis</i>	TOPS
6	<i>TOPS #13- Cohesion/Adhesion</i>	TOPS
7	<i>TOPS #23- Rocks and Minerals</i>	TOPS
7	<i>Fossils: Key to the Present by Bliss/Gish/Parker</i>	ICR
7	<i>A Puritans' Home School Curriculum Concise Study of 'The Case Against Darwin' : Teacher's Manual (PHSC Cata. #1040)</i>	PHSC (free)
7	<i>"The case against Darwin" by James Perloff</i>	WND
8	<i>Apologia Educational Ministries: Exploring Creation with Physical Science</i>	SL
9	<i>Teacher's Manual for 'Learn to Program with Visual Basic' (PHSC Cata. #1045)</i>	PHSC (free)
9	<i>Teacher's Manual for 'Visual Basic for Access' (PHSC Cata. #1046)</i>	PHSC (free)
9	<i>Apologia Educational Ministries : Exploring Creation with Biology</i>	SL
10	<i>Apologia Educational Ministries: Exploring Creation with Chemistry</i>	SL
11	<i>Apologia Educational Ministries: Exploring Creation with Physics</i>	SL
12	<i>Darwin's Black Box: The Biochemical Challenge to Evolution by Behe</i>	SWRB
12	<i>River Out of Eden by Dawkins (presents evolutionary view)</i>	AC
12	<i>River Back to Eden: A Critique of Dawkins' "River Out of Eden"(PHSC Cata #1013)</i>	PHSC (free)

* The vendors for the books we have recommended in this subject include:

[PHSC](#) - The Puritans' Home School Curriculum, www.puritans.net, tel. 616-457-8095
[GTP](#) - Green Tea Press, <http://www.greenteapress.com/index.html>
[SWRB](#)- Still Waters Revival Books, www.swrb.com, tel. 780-450-3730
[AC](#) - Amazon.Com, www.amazon.com
[ICR](#) - Institute for Creation Research, www.icr.org, tel. 800-628-7640
[SL](#) – SonLight Curriculum, www.sonlight.com, tel. 303-730-6292
[TD](#) – Timberdoodle, <http://www.timberdoodle.com/>
[TOPS](#) - TOPS Science, <http://topscience.org/>, tel. 1-888-773-9755 [WND](#)
- Worldnetdaily,
http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=21776

Classical and Foreign Languages

We recommend that children learn at least one modern foreign language (Spanish, French, or German).

Some may find it useful as well to take an introductory course in Greek and/or Hebrew. PHSC catalogue # 1069 and 1073 are resources for this task. The PHSC program would save for college a more thorough study of Greek and Hebrew (see Appendix 4).

There are many helpful resources available on the internet, and many of these are free. For example, <http://www.studyspanish.com> is quite helpful for learning Spanish. And <http://foundationstone.com.au/> is helpful for learning Hebrew.

This is one subject where it may be wise to investigate foreign language courses being offered in the community. It is really helpful in the learning process of foreign languages to be able to practice speaking it.

Philosophy and Rhetoric

Philosophy and Rhetoric comprehend a broad array of topics. Philosophy includes the study of Logic, Ethics, Epistemology & Metaphysics, Political & Economic Philosophy, and the History of Philosophy. True philosophy, in contrast to vain philosophy, takes as its foundation the Word of God. Rhetoric consists of the study of and practice in public speaking, applying sound philosophical principles in the content of what is spoken.

We recommend an eclectic approach in this subject. We also recommend that it be saved for the senior high school years, as the subject matter involved requires a substantial degree of academic skills.

The resources, courses and books we recommend for this subject are listed below. For political and economic philosophy we recommend more standard government (civics) and economics textbooks from Bob Jones University Press, as well as readers from a more distinctively reformed perspective.

In the future we hope to have teacher’s manuals for specific books like Murray’s *Principles of Conduct: Aspects of Biblical Ethics*, which will help the parent teach these books. Until then, we recommend that you have the student read the chapters in the book, discuss it with him, and perhaps write a book report on it.

For Rhetoric we recommend for many – especially boys – to take advantage of public speaking opportunities in which they can apply the skills they have obtained in logic, theology, epistemology, etc. There is no substitute for practice in increasing rhetorical competence. It should be noted, however, that we do not condone or recommend drama competitions. For various reasons dramatic acting has a corrupting effect upon participants and spectators alike. It was for good reason that most reformed countries, including the Puritans of England, shut down the theaters. What we recommend instead is organizing a local speech and debate club (see PHSC catalogue #1062). Such a club can serve as the practice section of an overall speech and debate program, while the course offered in PHSC catalogue books #1054 and 1058 can serve as the theory section in such a program.

<i>Grade Level</i>	<i>Branch of Philosophy</i>	<i>Books</i>	<i>Book Vendor*</i>
9	Rhetoric, Epistemology and Metaphysics	<i>A Puritans’ Home School Curriculum Introduction to Public Speaking and Debate : Teacher’s Manual (PHSC Cata #1058)</i>	<u>PHSC</u> (free)

9	Rhetoric, Epistemology and Metaphysics	<i>Public Speaking and Debate : An Introductory Course (PHSC Cata #1054)</i>	PHSC (free)
9	Rhetoric, Epistemology and Metaphysics	<i>Always Ready: Directions for Defending the Faith</i> by Bahnsen	CMF
9	Rhetoric, Epistemology and Metaphysics	<i>The Great Debate: Does God Exist?- Bahnsen vs. Stein</i>	CPC
9	Rhetoric, Epistemology and Metaphysics	<i>An Introduction to Argumentation & Debate</i> by Christy Shipe	HSLDA
9	Rhetoric, Epistemology and Metaphysics	<i>A Manual for Organizing a Speech and Debate Club (PHSC Cata #1062)</i> [Note: this manual shows how to organize a speech and debate club, as well as how to utilize club activity during one semester as a school course.]	PHSC (free)
10	Logic	<i>A Puritans' Home School Curriculum Introduction to Logic : Teacher's Manual (PHSC Cata #1038)</i>	PHSC (free)
10	Logic	<i>Introduction to Logic</i> by Stefan Waner and Steven Costenoble	HOFSTRA (free)
11	Political Philosophy	<i>Common Law: Roots and Fruits</i> by Lee	FNL (free)
11	Political Philosophy	The Subjection of Kings and Nations to Messiah by James R. Willson (125 KB)	RO (free)
11	Political Philosophy	Prince Messiah's Claims to Dominion Over All Governments by J. R. Willson (134 KB)	RO (free)
11	Political Philosophy	Messiah, Governor of the Nations by Alexander M'Leod (92 KB)	RO (free)
11	Political Philosophy	Rulers Sins: The Causes of National Judgements by Patrick Gillespie (30KB)	RO (free)
11	Political Philosophy	<i>WHOLESOME SEVERITY RECONCILED WITH CHRISTIAN LIBERTY</i> by Gillespie	NA
11	Political Philosophy	<i>Government, an Introduction from a Biblical Perspective: Student Textbook (PHSC Cata #1074)</i>	PHSC (free)
11	Political Philosophy	<i>Government, an Introduction from a Biblical Perspective: Student Workbook (PHSC Cata #1075)</i>	PHSC (free)
11	Political Philosophy	<i>Government, an Introduction from a Biblical Perspective: Teacher's Manual (PHSC Cata #1076)</i>	PHSC (free)

12	Economic Philosophy	<i>Economics, an Introduction from a Biblical Perspective : Student Textbook (PHSC Cata #1070)</i>	PHSC (free)
12	Economic Philosophy	<i>Economics, an Introduction from a Biblical Perspective : Student Workbook (PHSC Cata #1071)</i>	PHSC (free)
12	Economic Philosophy	<i>Economics, an Introduction from a Biblical Perspective : Teacher's Manual (PHSC Cata #1072)</i>	PHSC (free)

* There may be other vendors which supply the books recommended, but we have sought to provide you with at least one vendor for each book recommended. Some vendors offer the book for free at their website, and we have so indicated when this is the case. The vendors for the books we have recommended in this subject include:

[PHSC](#) - The Puritans' Home School Curriculum, www.puritans.net, tel. 616-457-8095

[SWRB](#) - Still Waters Revival Books, www.swrb.com, tel. 780-450-3730

[RO](#) - Reformed Online website, www.reformedonline.com

[FNL](#) - Francis Nigel Lee website, www.dr-fnlee.org

[C&C](#) - Crown & Covenant Publications, www.psalms4u.com, tel. 412-241-0436

[AC](#) - Amazon.Com, www.amazon.com

[BOT](#) - Banner of Truth, www.banneroftruth.co.uk, tel. 717-249-5747

[ICR](#) - Institute for Creation Research, www.icr.org, tel. 800-628-7640

[CPC](#) - Confederate Presbyterian Church, <http://www.pointsouth.com/cpc.htm>

[FPCR](#) – First Presbyterian Church of Rowlett, www.fpcr.org

[CMF](#) – Covenant Media Foundation, <http://www.cmfnow.com/>,

[NA](#) – Naphtali Press, <http://www.naphtali.com/>

[FB](#)– FreeBooks.Com, http://freebooks.entrewave.com/freebooks/docs/_bkscate.htm

[BJUP](#) – Bob Jones University Press, <http://www.bjup.com> [HSLDA](#)

– Home School Legal Defense Association Bookstore,

<http://www.hslda.org/bookstore/default.asp> [HOFSTRA](#)

– Hofstra University website,

http://people.hofstra.edu/faculty/Stefan_Waner/RealWorld/logic/logicintro.html

Fine Arts

Many states require a certain number of credits in the fine arts before completion of secondary education. The fine arts typically comprise subjects like music, drama, and art. We recommend taking at least two years of this subject in the high school years.

We discourage the subject of drama for the reasons stated in Appendix Three of this manual. Drama necessarily involves one in the imitation of the sins of others, or a gross denial of reality, or an idolatrous and profane playing of God. None of these sins are worthy of Christianity. There is a uniform pejorative treatment of stage acting in scripture. And it is therefore no mere accident that it is absent from the life of the people of God in the Bible, though it was certainly prevalent in pagan societies, such as that of the Greeks.

Music, however, is a discipline we highly encourage. Music is a God ordained method for praising God. All of the congregation are required to sing psalms to God in the public worship. The more one understands music theory, the more competently and comfortably one can render this service in a beautiful manner. Even though in the public worship musical instruments are to be absent, in our private lives Christians may certainly play instruments like the piano, violin, harp, etc. The godly David played such an instrument from his youth. Effort should be made to play music which is orderly, for our God is a God of order and peace.

Art as well is a lawful subject, so long as it conforms to scriptural principles. This, for instance, means there should be no making of images of any person of the Trinity. And our drawing images of mere humans should maintain Biblical principles such as modesty, decency, and order.

Physical Education

We read how Jesus not only grew in wisdom, but also in stature. Physical fitness, while not first in priority, is still very important. Therefore, we recommend a physical education program tailored specifically for each child. This is one area where we believe parents have a duty to differentiate boys and girls. It is improper to have girls involved in sports which are masculine in nature.

The FP Magazine May 2007 issue rightly commented as follows: “Sport is essentially an activity for children, and the absorbed attention bestowed on professional sport is one of the evils of present-day society. “When I became a man”, said the Apostle Paul, “I put away childish things” (1 Cor 13:11), and we believe that faithful religious leaders would have been warning the players and crowds on both sides to prepare for eternity, rather than sharing with them in their childish vanities.” Concerning Zechariah 8:5 (“And the streets of the city shall be full of boys and girls playing in the streets thereof.”) Matthew Henry commented: “That childish youthful sports shall be confined to the age of childhood and youth. It is pleasing to see the *boys and girls playing in the streets*, but it is ill-favoured to see men and women playing there, who should fill up their time with work and business. It is well enough for *children* to be *sitting in the market-place*, crossing questions (Mt. 11:16, 17), but it is no way fit that men, who are able to *work in the vineyard*, should *stand all the day idle* there, Mt. 20:3.” Concerning this same verse, John Calvin noted: “It is not needful here anxiously to raise the questions -- Whether it is lawful to play during times of peace? for the Prophet here took his language from the common habits of men, and even from the very nature of things; for we know that men give way to cheerfulness when no fear lays hold on their minds, and that play and sport are allowed to children.” Henry and Calvin seem to draw similar conclusions from this verse: that which is permissible to childhood in the way of youthful sports and games, maturity should lay aside. This borrows from the teaching of I Corinthians 13:11 : “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.” The reason why Zechariah 8:5 did not mention people playing in the streets, but rather children, is because such playing of games and sports is peculiarly for children. The recreations that are lawful for one phase of human life are not lawful for other phases. And recreations of any kind should not consume an undue proportion of our time. The general pattern of our lives is to be characterized by six days of labor and one day of Sabbath rest.

Preparation for College Entrance Tests

Most colleges require prospective students to take college entrance exams before admission into their institution. The ACT, PSAT, and SAT are commonly required tests in the United States. Sometimes various achievement tests are also required. And advanced placement tests may be desirable.

We recommend that inquiry be made of the colleges in which the student is seeking to apply as to which tests are required and appropriate. We also recommend that there be preparation for taking the relevant tests. There are excellent resources at most public libraries and many bookstores to help prepare for college entrance tests.

The Appendix also contains pertinent information relating to this subject.

COLLEGE CURRICULUM SECTION

Most home school curricula continue up through the high school level, but we believe that it is ideal for reformed Christian studies to continue into the college level, superintended and primarily administered by parents. Such a program can run concurrently with vocational education, normally administered by a local college or vocational trade school. And our vision is that this program will eventually be utilized as part of Westminster Covenant College.

The following program (which is still under development) assumes *The Puritans' Home School Curriculum* has been completed through the high school level. This associates degree-level college program encompasses theological studies, philosophical studies, historical studies, and Biblical language studies.

STILL UNDER CONSTRUCTION

<i>Subject</i>	<i>Course Topic</i>	<i>Books</i>	<i>Book Vendor*</i>
<i>History</i>	<i>Reformation Church History</i>	<i>History of the Westminster Assembly of Divines</i> by William Hetherington	
<i>Greek</i>	<i>Introductory Level – Year 1</i>		
<i>Hebrew</i>	<i>Introductory Level – Year 1</i>		
<i>Theology</i>	<i>Prolegomena (How We Know About God)</i>	<i>Commentary on the Confession of Faith: Introduction, ch 1</i> by A.A. Hodge	
<i>Theology</i>	<i>Prolegomena (How We Know About God)</i>		
<i>Greek</i>	<i>Intermediate Level (Year 2 Greek)</i>		
<i>Hebrew</i>	<i>Intermediate Level (Year 2 Hebrew)</i>		
<i>Theology</i>	<i>Theology Proper (Study of the Nature and Person of God)</i>	<i>The Existence and Attributes of God</i> by Stephen Charnock	
<i>Theology</i>	<i>Theology Proper (Study of the Nature and Person of God)</i>		

Theology	<i>Objective Soteriology (Study of the Provision of Salvation)</i>	<i>Redemption: Accomplished and Applied</i> by John Murray	
History	<i>Secular humanism in history</i>	<i>Reformed Historical Studies on the Enlightenment Era and Its Aftermath : A Teacher's Manual (Cata #1029)</i>	PHSC
History	<i>Secular humanism in history</i>	<i>Let My People Go (Cata # 1028)</i>	PHSC
History	<i>Secular humanism in history</i>	<i>Rulers of Evil</i> by F. Tupper Saussy	ROE
History	<i>Reformation History</i>	<i>History of the Reformation of the Sixteenth Century</i> by d'Aubigne	SWRB
History	<i>Reformation History</i>	<i>History of the Reformation in Europe in the Time of Calvin</i> by d'Aubigne	SWRB
History	<i>Reformation History</i>	<i>Reformation in England</i> by d'Aubigne	BOT
Theology	<i>Subjective Soteriology (Study of the Application of Salvation)</i>	<i>The Death of Death in the Death of Christ</i> by John Owen	
Theology	<i>Nomology (Study of God's Law)</i>		
Theology	<i>Ecclesiology (Study of the Church)</i>		
Theology	<i>Ecclesiology</i>	<i>The Divine Right of Church Government</i>	
Theology	<i>Eschatology (Study of Scriptural Prophecy Regarding the 'Last Things')</i>	<i>Critique of Partial Preterism Part I</i> by J. Parnell McCarter (PHSC Cata. # 1024)	PHSC
Theology	<i>Eschatology (Study of Scriptural Prophecy</i>	<i>Critique of Partial Preterism Part II</i> by J. Parnell McCarter (PHSC Cata. # 1025)	PHSC

	<i>Regarding the 'Last Things')</i>		
<i>Theology</i>	<i>Eschatology (Study of Scriptural Prophecy Regarding the 'Last Things')</i>	<i>A Critique of Full Preterism and a Defense of Historicistic Post-Millennialism</i> by J. Parnell McCarter (PHSC Cata. # 1026)	PHSC

[PHSC](#) - The Puritans' Home School Curriculum, www.puritans.net, tel. 616-457-8095

[SWRB](#)- Still Waters Revival Books, www.swrb.com, tel. 780-450-3730

[RO](#) - Reformed Online website, www.reformedonline.com

[FNL](#) - Francis Nigel Lee website, www.dr-fnlee.org

[C&C](#) - Crown & Covenant Publications, www.psalms4u.com, tel. 412-241-0436

[AC](#) - Amazon.Com, www.amazon.com

[BOT](#) - Banner of Truth, www.banneroftruth.co.uk, tel. 717-249-5747

[ICR](#) - Institute for Creation Research, www.icr.org, tel. 800-628-7640

[CPC](#) - Confederate Presbyterian Church, <http://www.pointsouth.com/cpc.htm>

[FPCR](#) – First Presbyterian Church of Rowlett, www.fpcr.org

[CMF](#) – Covenant Media Foundation, <http://www.cmfnow.com/>,

[NA](#) – Naphtali Press, <http://www.naphtali.com/>

[TBS](#)–Trinity Book Service, <http://store.yahoo.com/trinitybookservice/>

[RHB](#)– Reformation Heritage Books, tel #616-977-0599, <http://www.heritagebooks.org/>

[FPB](#) – Free Presbyterian Bookroom, <http://www.fpchurch.org.uk/>

[FB](#) – FreeBooks.Com, http://freebooks.entrewave.com/freebooks/docs/_bkscate.htm

[SL](#) – SonLight Curriculum, www.sonlight.com, tel. 303-730-6292

[Syllabus: Theology Proper](#)

A Model to Build Upon: The Vision for Westminster Covenant Academy & Westminster Covenant College

If we are committed to Puritan Reformation in our nation and ultimately throughout the world, then we must have a vehicle to train our children in that vision. We must make disciples of the historic reformed faith by training them in that reformed faith. And the paucity of academies and colleges adhering to the historic reformed faith (as that faith is expressed in the original Westminster Standards and Three Forms of Unity) and applying it to the many facets of life and the world has been a hindrance in achieving such a Puritan Reformation in American history. When almost all of the training academies and colleges do not embrace the historic reformed faith, we should not be surprised when their graduates do not embrace it either.

Thankfully, we have an historical model to build upon in order to address these circumstances: the “Log College” and “log academies” of generations past which eventually gave rise to prominent institutions like Princeton University. Princeton actually traces its roots to the “Log College” of Neshaminy, Pennsylvania, across the Delaware River.

In the small cabin in his backyard William Tennent trained several of his sons and neighbors from 1726 until his death in 1745. He took seriously this admonition from Deuteronomy 6:6-9: “And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.” Here, in a “log house, about twenty feet long and near as many broad,” Tennent drilled his pupils in the ancient languages and the Bible and filled them with an evangelical zeal. The Log College spawned other simple training schools that often sprung up in log cabins. These training schools were established in the areas where the people lived, so they would not have to move far away from home and family to be educated. Out of these theological academies came the first teachers at the embryonic Princeton University.

Of course, the Log College was not without its deficiencies, which we should learn from and improve upon. Actually, the name “Log College” was at first applied derisively by Old Side Presbyterians who opposed some of the excitable and intrusive methods of its New Side graduates and disdained the narrowness of their training. Some of these objections were valid, and in terms of training men for the ministry the oversight and consent of a sound Presbyterian synod is necessary. But for students heading into other occupations, and for students simply preparing for entrance into a theological seminary under the oversight of reformed ministers, such academies are commendable, especially when the alternatives are no education or education in false doctrines and philosophies. Indeed, the primary weakness of the Log College and later the college that became Princeton University is that they gradually moved away from some of the doctrines of the historic reformed faith, especially on issues relating to the role of the civil magistrate. They came to abandon the establishment principle. This has had a profound influence

upon American history in undermining faithful Christian government, as well as many other aspects of American cultural life. So we need to establish “log” academies and colleges that correct these deficiencies, yet can imitate the strengths of the early log academies and colleges. Out of such modest beginnings God can grow academic institutions of profound influence. And without institutions training students in the historic reformed faith, it is folly to believe we can achieve a Puritan Reformation promoting the historic reformed faith.

Westminster Covenant Academy and College are being designed with many aspects of the “log college” and “log academy” model in mind. They are being designed so that students can stay near home and family while studying. They will utilize *The Puritans’ Home School Curriculum*, administered by the parents or guardians of the students, with the Academy and College providing certification and support. They are starting simple, trusting that God will bless them in time.

Especially at the college level, students at Westminster Covenant College will be encouraged to pursue vocational preparation utilizing other educational institutions close to home, while at the same time studying at Westminster Covenant College from a curriculum consistent with the historic reformed faith. Of course, ideally even the educational institutions assisting with vocational preparation will be reformed and Christian, but if not Westminster Covenant College still will offer an option better than the alternatives.

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T. Murphy, *The Presbytery of the Log College* (1889); A. Alexander, *The Log College* (1968)

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<http://alumni.princeton.edu/~ptoniana/logcollege.asp>

APPENDICES SECTION

APPENDIX ONE : GENERIC STUDENT CHECKOFF LIST / COURSE PERFORMANCE SCHEDULE

Often home school educators will purchase a student textbook and a teacher's manual for a course, without purchasing the various materials that help keep track of the student's performance in the course. Therefore, in this Appendix we have provided a generic one that can be used in a wide variety of courses. Simply make copies of the sheets on the following pages, and adapt them to whichever course you teach.

STUDENT CHECK-OFF LIST / COURSE PERFORMANCE SCHEDULE

Course: _____

Semester/Year: _____

Teacher: _____

Student: _____

#	ASSIGNMENT/ESSAY/TEST DESCRIPTION	SCORE ON A 100POINT SCALE*
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		
13		
14		
15		
16		
17		
18		
19		
20		
21		
22		
23		
24		
25		

	<i>Total of All Scores</i>	
	<i>Average Score (=Total of All Scores/# Taken)</i>	

* This is generally calculated by dividing the number of questions answered right on a test or assignment by the total number of questions on the test or assignment, and multiplying that number by 100.

DETERMINATION OF COURSE SCORE

TYPE	AVERAGE SCORE	WEIGHT (%)	WEIGHTED-AVERAGE SCORE*
Assignments			
Tests			
Essays			
Final Exam			
Totals	N/A	100%	

* Multiply the Average Score by the Weight (%).

Overall Grade in Course (Total Weighted-Average Score): _____

Overall Grade in Course (Letter Grade Equivalent of the Average Test Score): _____

Note: Grading in this course should be done on a 100-point scale, with letter grades assigned as follows:

Letter Grade	Score on 100-Point Scale
A+	97 - 100
A	94 - 96
A-	90 - 93
B+	87 - 89
B	84 - 86
B-	80 - 83
C+	77 - 79
C	74 - 76
C-	70 - 73
D	60 - 69
F	0 - 59

APPENDIX THREE : THE USE OF MOVIES AND DRAMA IN EDUCATION

Many Christians today are incorporating the viewing of movies in the education of their children. Some are even having their children take drama class. But stage acting is immoral, and to be entertained by it is immoral as well. This review I prepared on the movie *Chariots of Fire* briefly explains why it is inappropriate:

American evangelical Christians have praised movies like *Chariots of Fire* and *Gods and Generals*. As Doug Philips representatively testifies:

“In every generation, one film emerges from the dust heap which is Hollywood and reminds even the most hardened of us skeptics that God can turn ashes into beauty, that He often works outside our tidy little mental boxes, and that there yet remains a witness for Jesus Christ in our culture -- though that witness may take the form of a hero speaking from the grave. When I was a young man *en route* to college, that film was *Chariots of Fire*, the epic tale of Christian Olympian Eric Liddell. For our children's generation, that film is *Gods and Generals*, the stunning prequel to the Civil War masterpiece *Gettysburg*.” (see http://visionforum.com/corner/newsletter/2003_02_20/)

There is certainly much to respect and admire about Eric Liddell. But the question is this: should we educate ourselves about him and honor him by watching a movie that involves him?

We should first note about the movie that it is titled *Chariots of Fire*, not *Chariot of Fire*. That is because there is more than one heroic “chariot” portrayed in the movie. The other notable “chariot” there is a Judaist. And that serves as the first major objection to this movie. It is wrong to portray a Judaist as a role model, for Judaists have wickedly rejected the reformed Christian gospel. Christians should not allow themselves to be entertained by that which is immoral. They should rather be grieved by immorality.

We should also note the obvious fact that *Chariots of Fire* is a drama involving stage actors who portray other people. The word of God uniformly treats stage acting as immoral, just as it treats harlotry as immoral. The very term rendered in our English Bibles as “hypocrite” in the Greek is the word “stage actor”. Stage acting is pejoratively treated in scripture because it necessarily involves immoral conduct. In order to be realistic, stage acting must include imitating the sins of others. But it is wrong to imitate the sins of others. For instance, someone had to play the part of the Judaist in the movie *Chariots of Fire*. That is as wrong as allowing our children to play “cops and robbers”, wherein some children must necessarily play the robbers. It is not wholesome or good to

play the wicked. But even if all the characters in a movie were Christian, to be realistic it would involve the actors in imitating sin. Thus, if an actor were to portray King David, he would have to re-enact adultery with some actress in order realistically to convey what happened in the life of David. But this would certainly be wrong. So unless a movie or stage-play is untruthful (which would also be wrong), it necessarily entails actors imitating the sinful deeds of others. And even acts which are not sinful in real life, as a husband kissing his wife, are wrong when done by two actors who are not married. (*Chariots of Fire* has such scenes.) So we should reject stage-plays, for if stage acting is wrong, then we should not allow ourselves to be entertained by it either. As Romans 1:32 affirms, we should not enjoy or be entertained by an evil act, just as we should not commit evil acts. And therefore *Chariots of Fire*, simply as a movie, is immoral.

I am by no means alone in my condemnation of stage acting and drama. As the noted Presbyterian minister Samuel Miller testified two centuries ago: "In the primitive Church, both the players, and those who attend the theatre, were debarred from the Christian sacraments. All the Fathers, who speak on the subject, with one voice attest that this was the case. A number of the early Synods or Councils, passed formal canons, condemning the theatre, and excluding actors, and those who intermarried with them, or openly encouraged them, from the privileges of the Church... Almost all the reformed Churches have, at different times, spoken the same language, and enacted regulations of a similar kind. The Churches of France, Holland, and Scotland, have declared it to be 'unlawful to go to comedies, tragedies, interludes, farces, or other stage plays, acted in public or private; because, in all ages, these have been forbidden among Christians, as bringing in a corruption of good manners.'" For those who would like to peruse more reformed commentary on the subject, I would commend the website <http://www.covenanter.org/Practical/Theatre/theatre.htm>.

Finally, we should be troubled by the fact that somebody is playing the part of a minister of the gospel delivering a sermon and other holy acts, as happens in *Chariots of Fire*. The Rev. Increase Mather- puritan minister and professor at Harvard College in the 17th century - in his *Testimony against several Profane and Superstitious Customs*, noted the following:

A worthy Person [Mr. Morton against the Gaming humour, p. 14.] speaks well to this purpose, when he saith, What an Abomination would it be to any Christian to see a Pulpit, a Communion-Table, a Font exposed on a Stage, or the Gestures of Worship aped by Players?

Playing with such a holy thing as an ordained element of worship is a violation of the Third Commandment, which forbids taking the Lord's Name in vain. To so trifle with his holy ordinance is to lightly handle the Lord Himself. Adding to this outrage, Eric Liddell in the movie *Chariots of Fire* is played by a self-professed sodomite.

These are sufficient reasons to reject the movie version of Eric Liddell, and to opt instead to read a book or watch a documentary not involving drama and actors about his biography. That is the more edifying manner to learn about this Christian man.

APPENDIX FOUR : SOME THOUGHTS ON THE CURRENT STATE OF CHRISTIAN HOME SCHOOL CURRICULA

The home school movement has offered reformed Christians some unique opportunities to restore educational content consistent with the historic reformed faith as it is well summarized in the Westminster Standards. So long as parents in the United States and various other countries were sending their children to humanistic public schools or theologically compromised Christian schools, there was very little opportunity to improve the situation. We can be thankful God has given us this opportunity today in home schooling. Parents are the ultimate stewards of their children's education, when the State and Church in their area of residence fail to assist in providing children with a sound Biblical education.

We should be realistic about the enormity of the task, however. To put it bluntly, there are no home school curricula currently available that are thoroughly consistent with the doctrines of the Westminster Standards, and most importantly scripture. In fact, most curricula available are far more consistent with Romish or other deviant ideology than with historic reformed ideology.

Consider, for example, the case of Robinson Curriculum. Here is a sample list of readers used in its curriculum that it calls "The Best Books by the Best Authors":

"The Life of George Washington by Josephine Pollard. "The main purpose of the work [is] to give to its young readers a distinct and vivid idea of the exalted character and priceless services of Washington." Other books by Pollard: *Our Hero General Grant*, *Christopher Columbus and the Discovery of the New World*, *The Bible for Young People*

Original Children's Classics: *Bobbsey Twins* (11 volumes); *Tom Swift* adventures (8 volumes); 26 Horatio Alger volumes; *Five Little Peppers and How They Grew*; *Heidi*; *Rebecca of Sunnybrook Farms*; *The Boy Knight: A Tale of the Crusades* by G.A. Henty

History: *Life of George Washington* by Washington Irving; *War Between the States* by Alexander Stephens; *The Rise and Fall of the Confederate Government* by Jefferson Davis; *The Life of Stonewall Jackson* by R.L. Dabney; *Picturesque America: A Delineation by Pen and Pencil*, 2 volumes edited by William Cullen Bryant

Economics: *The Wealth of Nations* by Adam Smith; *Economics in One Lesson* by Henry Hazlitt

Geography: *The Heart of the Antarctic*; *My African Journey* by Winston Churchill
Autobiographies, firsthand accounts: *Personal Memoirs of U.S. Grant*; *Diaries of George Washington*; *The Autobiography of Benjamin Franklin*; *David Crockett's Autobiography*; *The Autobiography of Theodore Roosevelt*; *Memoirs of William Tecumseh Sherman*; *Lincoln's Speeches and Letters*; *The Soldier in Our Civil*

War, a unique collectors two-volume account by those who fought, including some 1,000 illustrations by artists who were present at the events.”

The philosophy behind this list of what it calls “The Best Books by the Best Authors” is quite contrary to the reformed faith. Most of the men portrayed as heroes are in fact wicked heretics opposed to the reformed Christian faith. Many of them – like Benjamin Franklin, George Washington, Winston Churchill, and Davy Crockett – were freemasons. This list includes a book which eulogizes the wicked Romish Crusades (*The Boy Knight: A Tale of the Crusades* by G.A. Henty). It leans upon Adam Smith’s *The Wealth of Nations*, even though Smith’s book is implicitly a denial of the total depravity of man and the necessity of scripture for fallen mankind.

The Robinson Curriculum utilizes for its history curriculum the G.A. Henty Collection, as described below:

“Robinson Books Publishing

The complete Henty Collection of 99 books is now available in hardback and softback editions. Also available are two new compilations of short stories by G. A. Henty.

These books by G. A. Henty are remarkable. They were very popular in British and American schools 100 years ago. Each book chronicles the fictional adventures of a young teenaged hero set against the backdrop of a great historical event or interesting time. Ususally the hero interacts personally with the famous figures involved in the event. Also, the lives, customs, and geographies of the regions in which the action takes place are described with careful attention to authenticity.

The result is that the reader is greatly entertained by a fast-moving adventure story and more easily remembers the history associated with it. Also, since the schools 100 years ago actively taught the students the basics of good character including honesty, hard work, diligence, humility, and other attributes, the story teaches these virtues to the reader by means of the example hero.

These are wonderful gifts for young people. Taken as a whole, the 99-volume set is a wonderful history course. Also, the excellent vocabulary, syntax, and general erudition of Henty's writing serves as an excellent example for the student who is learning to read and write...”

This Robinson approach to the study of history is Biblically unwarranted. Scripture provides a model of how history books are to be written, and it in no wise teaches history by means of historical fiction like employed in the Henty Collection. The Henty Collection sacrifices truth for the sake of entertainment. In its own words “the reader is greatly entertained by a fast-moving adventure story and more easily remembers the history associated with it”. But true Biblical scholarship should rather discipline students to seek truth always, even when the effort is uncomfortable to the flesh.

Furthermore, the philosophical foundation of the Henty Collection is more rooted in Romanism than reformed Protestantism. Its heroes, like the Crusader knight noted earlier, are not godly examples as defined by scripture. Goodness is defined in Romish terms, not reformed terms.

I have selected the case of Robinson Curriculum for critique not because it is worse than the rest (indeed, in many respects it is better than most other curricula available), but because it is representative of most curricula. So, in summary, the Robinson Curriculum –like most other curricula available today – should be rejected by reformed Christians.

As the developer of *Puritans' Home School Curriculum*, which aims to be consistent with the reformed Biblical faith as summarized in the Westminster Standards, I have to admit that it has yet to sufficiently achieve it either. For one, *Puritans' Home School Curriculum* has not yet developed a complete history curriculum. Manuals for many grade levels are still in process. Second, for much of its Language Arts program the curriculum is still relying on resources currently available from other sources. The problem is that many of these resources are not consistent with the reformed faith. The readings are typically either humanistic, Arminian, etc. While it is my goal to change this situation, it is a long term project which will not be achieved tomorrow. I would recommend that reformed Christians use *Puritans' Home School Curriculum* where they can, and supplement it with other resources where appropriate. Third, there are simply many other areas where the *Puritans' Home School Curriculum* is incomplete and must rely upon flawed resources.

So we must pray that God would bless us with a truly complete reformed curriculum!

APPENDIX FIVE : ANSWERS TO SOME COMMONLY ASKED QUESTIONS ABOUT THE CURRICULUM AND ITS WEBSITE

1. How do you define yourself as a puritan?

The principles of Puritanism are most comprehensively and magnificently expressed in the Westminster Standards, which include the [Westminster Confession of Faith](#), the [Westminster Shorter Catechism](#), and the [Westminster Larger Catechism](#). Their foundational doctrine is this: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men." A puritan is one who believes the Westminster Standards accurately summarize what Scripture teaches, and seeks to live consistent with this belief.

2. What was the historical context of the Westminster Standards?

The Westminster Standards were authored by an assembly of puritan ministers and elders in the seventeenth century. The Parliaments of England and Scotland commissioned this assembly to compose a confession of faith, catechisms, and a church order to be used by the established churches of the united kingdoms. They had covenanted in the [Solemn League and Covenant](#) of 1642 to follow Jesus Christ as nations in accordance with such a Reformed confession. All nations of the earth are to be so covenanted to Christ, even as Israel was of old.

The Westminster Standards are consistent with earlier Reformed confessions of the Protestant Reformation, such as the [Belgic Confession](#), the [Heidelberg Catechism](#), and the [Canons of Dordt](#).

3. Please explain what the aims of the puritan reform movement are, and the strategy that is being used to accomplish them.

The aim is to bring everything into subjection to Jesus Christ, as He has revealed in His Word. This would include individuals, families, churches, and states. This will only be achieved in its fullest sense with Christ's Return, for human sin will be present until the Great Day of Judgment. Yet Scripture promises a millennial restoration before Christ's Return. It will be a period in which the nations of the earth will be Reformed, and it will be grander in scope than even the Protestant Reformation.

The primary method from a human standpoint to bring this restoration about will be the proclamation of the Reformed Gospel, through preaching and writing.

But the ultimate reason it will occur is because God will convert people's minds to embrace the Reformed Gospel and then to implement it within the realms of their authority. So civil rulers will enforce the Ten Commandments appropriate to their sphere of authority, ecclesiastical rulers will enforce them appropriate to their sphere of authority, heads of families in theirs, etc.

4. Please define "historicism." I have seen that word mentioned in your writings. How does it relate to the puritans?

Historicism was the standard interpretation of scriptural prophecy from Wycliffe to Spurgeon (500 years) and is known as the Protestant interpretation in distinct contrast to Preterism and Futurism, which were Jesuit interpretations, contrived during the counterreformation. Historicism teaches that biblical predictions are being fulfilled throughout history and continue to be fulfilled today. The Book of Revelation is a prewritten history of the Church from the time of its writing to the future Second Advent of Christ, which shall usher in the new heaven and new earth. There are many reasons to believe that the Book of Revelation, along with other prophetic portions of scripture, outline the entire history of Christ's Church between His First and Second Advents, and do not merely focus on the beginning or ending of that time period.

Historicists agree on the following unique concepts:

- The "Time, Times and Half a time," "3 1/2 years," "1260 days", and "42 month" time period, which occurs seven times in Daniel and Revelation, is understood by historicists to be fulfilled in history. And it is to be interpreted according to the Year-Day principle. According to the "Year-Day" principle, in prophetic language, a day of symbolic time represents a year of actual, historic time.
- All historicists believe that the Papacy is that Anti-Christ, the Man of Sin of II Thessalonians 2, and a Beast of Revelation 13.
- Historicists generally agree the 5th trumpet (Rev. 9: 1-6) refers to the golden age of the Arabs with the emergence of Islam under Mohammed, and the 6th trumpet (Rev. 9: 13-15) refers to the Turks.
- All historicists agree that the Book of Revelation prophesies the history of the Church from the Apostolic Era to the future Second Advent of Jesus Christ.

For more information about historicism, you are encouraged to visit our sister website- the website of [Historicism Research Foundation](#) .

Puritans were historicists, and post-millennial historicism is incorporated into the Westminster Standards.

5. What is your philosophy of history?

The glory of Jesus Christ is the end of all history. Jesus Christ is glorified in His Church. The life and ministry of Jesus Christ was foreshadowed in the history of the Old Testament Church, and it is mirrored in the history of the New Testament Church. For a brief outline of these histories read the article [*Parallel Histories*](#) .

6. What is your philosophy of ethics?

'Good', 'bad', 'right', and 'wrong' (in their absolute sense) are universally understood and employed concepts among mankind. Their universal comprehensibility is the reason people from all over the world can and do become Christians. Even communists, fascists, and other secular humanists use the terms, though the terms are really contrary to their philosophies. If man, as well as a carrot, are simply the product of a materialistic evolutionary process of chance atomic activity, then killing a man and eating him is no more wrong in any absolute sense than killing a carrot and eating it. Yet even secular humanists assert that various forms of harm to mankind (or at least to certain humans) are wrong.

For Reformed Christianity, the Word of God is the ultimate source of authority on ethics. And according to the Word of God, morality is summarized in the Ten Commandments. True ethics not only considers how men treat other men, but also how men treat God. Moral goodness means loving God as well as loving men, in truth. True love to God and men is manifested when we obey the Ten Commandments.

Roman Catholic ethics differs from Reformed (or puritan) ethics. In Roman Catholicism, the Church and its supposedly infallible Pope are the ultimate source of authority on ethics. Even though such practices as Lent, prayer to the saints, adoration of Mary, recognition of Papal authority, etc. are absent from Scripture, their observance is incorporated into Roman Catholic ethics because Roman Catholicism looks to a different foundation of moral authority from Reformed Protestantism.

7. What would Cotton Mather have to say about modern America? What things about our culture would he be or not be pleased with? How have our values as Americans changed since the 1600's?

It is safe to say that he would regard us as a modern day version of Sodom and Babylon. Modern America is in flagrant rebellion against every one of the Ten Commandments, and hence has rejected Puritanism. It consists of rampant false religion, idolatry, blasphemies, Sabbath desecration, disregard of authority, murderous abortion, adultery, divorce, sodomy, theft, lying (such as government sponsored indoctrination in Darwinian evolution), and materialism. Most of these ills occur with impunity.

This is quite a contrast with Puritan New England (led by such men as John Winthrop), Calvin's Geneva, Knox's Scotland, etc. In all of these places Reformed Protestantism was the established religion. And the political philosophy was reflected in this statement from the [Westminster Confession](#):

"God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil-doers... The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed."

On the other hand, Cotton Mather may not have been so surprised by the spiritual declension in America, and the Puritan Jonathan Edwards certainly would not have been. Indeed, Jonathan Edwards predicted there would be a general spiritual declension before the millennial restoration, writing: "We have all reason to conclude from the Scriptures, that just before this work of God begins, it will be a very dark time with respect to the interests of religion in his world. It has been so before preceding glorious revivals of religion: when Christ came, it was an exceeding degenerate time among the Jews; and so it was a very dark time before the Reformation." ([The History of Redemption](#) by Edwards).

Just as ancient Israel fell into spiritual declension and even Babylonian captivity following the glorious days of King David, so the world has fallen since the days of the Protestant Reformation. Yet, just as ancient Israel enjoyed a restoration following its hard days, so the world will experience a restoration. But we should not be surprised if there is first more spiritual declension.

8. What role did education serve to our Puritan ancestors? What function does education play in the lives of modern puritans, young and old? How important is education considered?

Education was and is vital to Puritanism. As the [Westminster Shorter Catechism](#) notes, "man's chief end is to glorify God and to enjoy Him forever." Scripture-based education is necessary so that man might glorify God in truth. Men are by nature foolish and depraved, not glorifying God in the manner He commands. While only God can regenerate the mind of man from this native depravity, education is the human means employed to inform and mold the mind in the right direction. This education will only be successful though if God chooses to bless the means and regenerate the mind and heart.

9. I noticed in *The Puritans' Homeschool Curriculum*, classic works such as the Bay Psalm Book and the New England Primer are used in teaching young children. I have heard that the New England Primer is the very first mass-produced school text book created in America. Is this true? Did you revise these works or is the original text used in the curriculum? Why do you consider these important works to expose people to at an early age?

Puritans dominated British North America in literature, education, and scholarship. The Bay Psalm Book was both the first book printed in British North America and it was also the first book entirely written in the Colonies. The first printing press in New England was purchased and imported specifically to print this book. *The Puritans' Homeschool Curriculum* builds the learning of psalm singing into its curriculum.

The New England Primer was first published before 1690. It was the book from which most of the children of colonial America learned to read, the first mass-produced school textbook created in America. The book was reprinted many times, with various changes in text and even in title. It properly combined instruction in elementary grammar with instruction in the foundations of the Christian faith, both being necessary elements to train up a child in the way he should go. *The Puritans' Homeschool Curriculum* incorporates sections from various editions of the New England Primer into its textbooks.

10. Many people will cite the Salem witch trials of 1692 as the downfall of the powerful puritan status quo that had existed. What do you think about the witch trials?

People are right to condemn the witch trials as they were conducted, but they are wrong in some of their conclusions about the trials. To their credit, the puritans themselves repented of the way the trials were conducted. In fact, in 1697 all parties, including ministers and government officials, agreed to a colony-wide "Day of Prayer and Fasting" for this sinful error. This confession was then made:

"...as to the Guilt contracted, upon the opening of the late Commission of Oyer and Terminer at Salem (to which the order for this Day relates) he is, upon many accounts, more concerned that any that he knows of, Desires to take the Blame and Shame of it, Asking pardon of Men, And especially desiring prayers that God, who has an Unlimited Authority, would pardon that Sin and all other his Sins; personal and Relative: And according to his infinite Benignity, and Sovereignty, Not Visit the Sin of him, or of any other, upon himself or any of his, nor upon the Land. . . "

Governor William Phips put an end to the Salem witch trials precisely because there was the recognition that innocent people were being prosecuted without sufficient tangible evidence of their guilt. Innocent people were being incriminated based upon unsubstantiated accusation.

But most people in subsequent centuries have drawn erroneous conclusions about the trials. One erroneous conclusion is that the Salem witch trials totally discredit puritan society in general. There is no society in human history that has been free of blemishes. One way to judge a society is how it responds to the blemish- whether it denies the

blemish or whether it recognizes and corrects the blemish. As noted, Puritan New England acknowledged the sin and repented of it. Another erroneous conclusion is that the trials brought down Puritanism in New England, which is really not the case. Although it weakened conservative Puritanism, established Puritanism lasted for decades in New England following the trials. Finally, some err by suggesting that the Salem witch trials discredit any form of trial for witchcraft. This suggestion is directly contrary to Scripture, which says: “There shall not be found among you [any one] that maketh his son or his daughter to pass through the fire, [or] that useth divination, [or] an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things [are] an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.” (Exodus 22:18, Deuteronomy 18:10). Every society in human history which has failed to suppress false religion, has been given over by God in judgment to horrible sins against man, including sins like murderous abortion and covenant-breaking adultery. As God’s Word declares, “And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful...”

11. How did the thinking of the Enlightenment affect Puritanism? Did Voltaire, Franklin, and Jefferson hurt the image of puritans with their writings?

Erroneous ideas associated with the Enlightenment movement virtually destroyed Puritanism. Voltaire, Franklin, and Jefferson hated Puritanism. Indeed, Franklin ran away from it, leaving New England for Pennsylvania. Slowly over time Enlightenment ideas were accepted within Puritan society in the British Isles as well as America, and Puritanism consequently declined.

Puritanism is premised upon the infallibility of Scripture and the depravity of man, whereas the Enlightenment was premised upon the fallibility of Scripture and the soundness of human rationality. Puritanism says depraved man needs Scripture to think correctly, whereas the Enlightenment held that man can derive a true, holistic philosophy through his own reason and apart from Scripture. So Puritanism said government needs Scripture to govern rightly, whereas the Enlightenment said human reason is sufficient. The two are diametrically opposed.

12. Why are the written works of Dr. Seuss considered to be morally and spiritually degrading, according to *The Puritans’ Homeschool Curriculum*?

In a list of morally corrupt literature, Dr. Seuss would hardly be at the top. Nevertheless, neither should it appear on a list of highly recommended literature. The reality is that

Theodor Seuss Geisel (“Dr. Seuss”) did not write from a Biblical perspective. Consequently, his definitions of ‘good’ and ‘bad’, as implied in his plots, are not in accordance with Scriptural definitions. Take, for instance, the case of *How the Grinch Stole Christmas!* The book implies that observance of Christmas is good, and rejection of Christmas observance is bad. Yet the puritans rightly rejected Christmas observance, as explained in [*The Regulative Principle of Worship and Christmas*](#) and [*The Religious Observance of Christmas and ‘Holy Days’ in American Presbyterianism*](#). What is true in the case of this Dr. Seuss book is generally true with his other books as well. Biblically inappropriate behavior is treated as acceptable and funny.

13. Is "Harry Potter" a harmful influence as well?

Yes, and much more so. J.K. Rowling is much more overt about treating what God’s Word defines as evil, as if it were good and acceptable. Scripture treats witchcraft and sorcery as evil, yet Rowling does not. Indeed, God destroyed ancient Babylon, among other reasons, because of the widespread presence of sorcery in the kingdom (Isaiah 47:9). The modern view of God is naïve in the extreme, for it assumes He is like their image of Santa Claus. But this fails to take into account the obvious existence of war, death and disease in the world- all things which God is sovereign over and ordains.

14. How is feminism viewed by a new puritan?

To a great extent feminism is a response to male irresponsibility. Many men in our society have been allowed to abuse their wives with impunity, or to abandon them to destitution. To that extent, feminism is an understandable but mistaken response. Civil government should punish abusers and should criminalize adultery. And it should protect women and orphans who are in desperate circumstances through no fault of their own. Not only should abusers and adulterers like Schwarzenegger be refused civil office, they should be severely punished by the state. The puritans rightly put properly convicted adulterers to death, which is consistent with Scripture.

Feminism also fails to understand how God views occupations. From a Biblical and Puritan perspective, homemaking and childrearing are as honorable an occupation as engineering, accounting, and law. Women do not need to prove their value by engaging in occupations normally performed by men; God has declared their value and given them a noble calling. And homemaking and childrearing, if done right, require at least as much skill as any of these other occupations.

15. Please tell me how many reformist puritans there are today. Where are they residing? National or International?

We have no numerical statistics. But we recommend the churches of the [Free Presbyterian Church of Scotland](#), believing they are the most consistent with the puritan principles of this website. But there are certainly other churches as well seeking these ends, such as [The Free Church of Scotland Continuing](#) churches, [Heritage Netherlands Reformed](#) churches, [Presbyterian Reformed](#) churches, [Reformed Presbyterian Church of Ireland](#) churches, etc. Puritanism has a truly international presence.

16. Is the "American Dream" part of the puritan ethos?

No, not as it is generally understood. The “American Dream” is truly a dream, seeking ultimate happiness in materialist pleasures and the things of this world. But this world will pass away, and the men in it will die. But God, and the new heaven and new earth which He has planned for His elect, are eternal.

17. How did puritans in the seventeenth century conceive of a model puritan?

It was perhaps best delineated by John Gere, M.A. and Preacher of the Word at Tewksbury and St. Albons, in the following article published in 1646:

The Character of an Old English Puritan, or Non-Conformist

The Old English Puritan was such an one, that honored God above all, and under God gave every one his due. His first care was to serve God, and therein he did not what was good in his own, but in God's sight, making the word of God the rule of his worship. He highly esteemed order in the House of God: but would not under color of that submit to superstitious rites, which are superfluous, and perish in their use. He revered Authority keeping within its sphere: but durst not under pretence of subjection to the higher powers, worship God after the traditions of men. He made conscience of all God's ordinances, though some he esteemed of more consequence. He was much in prayer; with it he began and closed the day. It is he was much exercised in his closet, family and public assembly. He esteemed that manner of prayer best, whereby the gift of God, expressions were varied according to present wants and occasions; yet did he not account set forms unlawful. Therefore in that circumstance of the church he did not wholly reject the liturgy, but the corruption of it. He esteemed reading of the word an ordinance of God both in private and public but did not account reading to be preaching. The word read he esteemed of more authority, but the word preached of more efficiency. He accounted preaching as necessary now as in the Primitive Church, God's pleasure being still by the foolishness of preaching to save those that believe. He esteemed the preaching best wherein was most of God, least of man, when vain flourishes of wit and words were declined, and the demonstration of God's Spirit and power studied: yet could he distinguish between studied plainness and negligent rudeness. He accounted perspicuity the best grace of a preacher: And that method best, which was most helpful to the understanding, affection, and memory. To which ordinarily he esteemed none so

conducibile as that by doctrine, reason and use. He esteemed those sermons best that came closest to the conscience: yet would he have men's consciences awakened, not their persons disgraced. He was a man of good spiritual appetite, and could not be contented with one meal a day. An afternoon sermon did relish as well to him as one in the morning. He was not satisfied with prayers without preaching: which if it were wanting at home, he would seek abroad: yet would he not by absence discourage his minister, if faithful, though another might have quicker gifts. A lecture he esteemed, though not necessary, yet a blessing, and would read such an opportunity with some pains and loss. The Lord's Day he esteemed a divine ordinance, and rest on it necessary, so far as it conduced to holiness. He was very conscientious in observance of that day as the mart day of the soul. He was careful to remember it, to get house, and heart in order for it and when it came, he was studious to improve it. He redeems the morning from superfluous sleep, and watches the whole day over his thoughts and words, not only to restrain them from wickedness, but worldliness. All parts of the day were like holy to him, and his care was continued in it in variety of holy duties: what he heard in public, he repeated in private, to whet it upon himself and family. Lawful recreations he thought this day unseasonable, and unlawful ones much more abominable: yet he knew the liberty God gave him for needful refreshing, which he neither did refuse nor abuse. The sacrament of baptism he received in infancy, which he looked back to in age to answer his engagements, and claim his privileges. The Lord's Supper he accounted part of his soul's food: to which he labored to keep an appetite. He esteemed it an ordinance of nearest communion with Christ, and so requiring most exact preparation. His first care was in the examination of himself: yet as an act of office or charity, he had an eye on others.

He endeavored to have the scandalous cast out of communion: but he cast not out himself, because the scandalous were suffered by the negligence of others. He condemned that superstition and vanity of Popish mock-fasts; yet neglected not an occasion to humble his soul by right fasting: He abhorred the popish doctrine of opus operatum in the action. And in practice rested in no performance, but what was done in spirit and truth. He thought God had left a rule in his word for discipline, and that aristocratical by elders, not monarchical by bishops, nor democratical by the people. Right discipline he judged pertaining not to the being, but to the well-being of a church. Therefore he esteemed those churches most pure where government is by elders, yet unchurched not those where it was otherwise. Perfection in churches he thought a thing rather to be desired, than hoped for. And so he expected not a church state without all defects. The corruptions that were in churches he thought his duty to bewail, with endeavors of amendment: yet he would not separate, where he might partake in the worship, and not in the corruption. He put not holiness in churches, as in the temple of the Jews; but counted them convenient like their synagogues. He would have them kept decent, not magnificent: knowing that the gospel requires not outward pomp. His chief music was singing of psalms wherein though he neglected not the melody of the voice, yet he chiefly looked after that of the heart. He disliked such church music as moved sensual delight, and was as hinderance to spiritual enlargements. He accounted subjection to the higher powers to be part of pure religion, as well as to visit the fatherless and widows: yet did he distinguish between authority and lusts of magistrates, to that he submitted, but in these he durst not be a servant of men, being bought with a price. Just laws and commands he willingly obeyed not only for fear but for conscience also; but

such as were unjust he refused to observe, choosing rather to obey God than man; yet his refusal was modest and with submission to penalties, unless he could procure indulgence from authority. He was careful in all relations to know, and to duty, and that with singleness of heart as unto Christ. He accounted religion an engagement to duty, that the best Christians should be best husbands, best wives, best parents, best children, best masters, best servants, best magistrates, best subjects, that the doctrine of God might be adorned, not blasphemed. His family he endeavors to make a church, both in regard of persons and exercises, admitting none into it but such as feared God; and laboring that those that were borne in it, might be born again unto God. He blessed his family morning and evening by the word and prayer and took care to perform those ordinances in the best season. He brought up his children in the nurture and admonition of the Lord and commanded his servants to keep the way of the Lord. He set up discipline in his family, as he desired it in the church, not only reproving but restraining vileness in his. He was conscientious of equity as well as piety knowing that unrighteousness is abomination as well as ungodliness. He was cautious in promising, but careful in performing, counting his word no less engagement than his bond. He was a man of tender heart, not only in regard of his own sin, but others misery, not counting mercy arbitrary, but a necessary duty wherein as he prayed for wisdom to direct him, so he studied for cheerfulness and bounty to act. He was sober in the use of things of this life, rather beating down the body, than pampering it, yet he denied not himself the use of God's blessing, lest he should be unthankful, but avoid excess lest he should be forgetful of the Donor. In his habit he avoided costliness and vanity, neither exceeding his degree in civility, nor declining what suited with Christianity, desiring in all things to express gravity. He own life he accounted a warfare, wherein Christ was his captain, his arms, prayers, and tears. The Cross his banner, and his word, Vincit qui patitur. He was immovable in all times, so that they who in the midst of many opinions have lost the view of true religion, may return to him and find it.

APPENDIX SIX : COURSE SCHEDULE TABLE FOR HIGH SCHOOL

Parents can fill in this Schedule Table for each student, making sure the schedule complies with requirements by the state of their residence and the colleges they might seek to attend in college. Course schedules may vary by family and student, due to varying requirements and student aptitudes. Therefore, Schedule Tables should be personalized.

STUDENT: _____

High School Year	English	Math	Science	Social Studies	Foreign Language	Other
1						
2						
3						

4						
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APPENDIX SEVEN : COMPUTER PROGRAMMING SAMPLE COURSE SCHEDULE

For students who want to become proficient in computer programming during their high school years, here is a course schedule you may want to consider, along with tools to help make it happen:

GRADE	SUBJECT	TEXTBOOK	OTHER TOOLS NEEDED
9	Visual Basic 6	<i>Learn to Program with Visual Basic 6</i> by John Smiley	Microsoft Visual Basic 6 compiler
9	Visual Basic 6	<i>Learn to Program with Visual Basic 6 Examples</i> by John Smiley	Microsoft Visual Basic 6 compiler
9	Visual Basic 6	<i>Learn to Program Visual Basic Databases</i> by John Smiley	Microsoft Visual Basic 6 compiler plus Microsoft Access
10	Visual Basic.Net	<i>Learn to Program with Visual Basic.Net</i> by John Smiley	Microsoft Visual Studio .NET compiler (can purchase on EBay for around \$90)
10	Visual Basic.Net	<i>Coding Techniques for Microsoft(r) Visual Basic(r) .NET</i> by John Connell	Microsoft Visual Studio .NET compiler (can purchase on EBay for around \$90)

10	ASP.Net	<u><i>Murach's ASP.NET Web programming with VB.Net</i></u> by Doug Lowe and Anne Prince	Microsoft Visual Studio .NET compiler (can purchase on EBay for around \$90). Also, ASP.NET Web Matrix Development Tool free at <u>http://asp.net/webmatrix/default.aspx?tabIndex=4&tabId=46</u>
11	Java	<i>Learn to Program with Java</i> by John Smiley	Java compiler free at <u>http://java.sun.com/j2ee/index.jsp</u>
12	C++	<i>Learn to Program with C++</i> by John Smiley	Free download of Borland's <u>C++ Batch compiler</u> .

The program above leans heavily upon information provided at <http://www.johnsmiley.com/main/mybooks.htm> . We have found John Smiley to be one of the most user-friendly teachers of computer programming.