

198406 influencingthepublicschoolsystem howardbaker jul301984

Present us the topic influencing the public school system. An old friend of ours, he's not old but I am, and influencing the public school system was a topic that I felt ought to be dealt with. And Howard has had relationship in the teaching profession for many years now, having been a public school teacher all of his life and a principal and a vice principal, and presently I believe your technical term is vice principal I think, is it not Howard? Howard is a man that has had background in our church and is presently attending the First Baptist Church in Orillia and has raised his family to a large extent there.

We won't hold against him the fact that he has been attending a Baptist church or been an elder there, but that's a plus factor in what topic he's presenting to us today in that I believe he can speak to us very objectively. So we know some of us are involved in this issue. We want it to be stick today with influencing the public school system.

Howard, just give us your paper there. Thank you Edward. It's a pleasure for us to be at Steiner today.

We don't get here very often anymore but we do get here for a couple of days a year or else up to Round Lake or we'd like to keep our contacts with the missionary people because we've had a lot of years in the background with the missionary church. We've enjoyed our ministry in First Baptist Orillia which is one of the strongest evangelical churches in Orillia and probably maybe without prejudice I could say that the strongest evangelical church in Orillia with a large congregation and Alice and I enjoyed doing the music ministry in that church with the choir and organ for nine years. So we've been quite involved in the church.

When Edward asked me to do this topic I hesitated and then I said well I'll give it a shot. After I got involved in it I wondered whether I should have even said that. It's got a lot of connotations.

It's got a lot of avenues of concepts and basically it's a very difficult thing to tackle. But you see we're involved in influencing probably the major cultural and learning development center in our living area, in our country. And so we're tackling a huge field.

Where do you tackle something like this? I think at the grassroots. We've got to get down to where the people are in the communities. Get to the children themselves because this is what this learning center is doing.

It's got the children. How do we get them? How do we affect their lives as Christians in the community? So I'm taking a look at that concept this morning. I wonder how the church has really been influencing the community.

Influencing the schools. There were three gentlemen that were on an island and they'd been there a long time, about three, four months and there wasn't any sign of any boat coming

along to pick them up. They were getting rather worried about the situation.

So they thought they should, some of them had heard something about praying. None of them had ever been to church. They went around each other.

Have you ever been to church? No. Well what is this praying? Don't know. Well have you had any experience with going to church? No.

None of them had any experience with the church at all except one man who piped up and said, well I used to live near a church and on Wednesday nights I used to hear something rather peculiar coming out of church basement. Well he said you're the one with the most experience, there you're the one that should pray. Well with that they all bowed their heads.

I don't know where they learned that, but anyway they bowed their heads and the man said, honor the bee, 13. It's rather significant isn't it though? It's rather significant. What has our influence been as a church? And then I think of another lady who came into a school storming one day.

She was a Christian. Took a book and threw it down on the principal's desk. She said what are you doing with this kind of trash in the school? Not very lovingly.

And being the vice principal sitting across, I saw her come in. I didn't know what was happening. Well principal said I don't know where it came from, let's ask the librarian.

So he went and asked the librarian where'd this book come from? She said well I've never seen it before. Where did it come from? Well this woman said that her daughter got this out of the school in the library and her mother found it at home and wanted to know where it came from. Well then the librarian took a look at the book very closely and she said well it hasn't got any of our stamps or none of our pockets in the back.

It's not our library book. So the mother turned to the girl and she said where did you get the book? Well right over there on the shelf. Well it turned out the girl finally confessed that she had bought the book herself which was trash and which had a lot of raunchy stuff in it.

And it turned out that mother who hadn't shown a very good, displayed a very good spirit out of this whole thing, had really produced a very bad taste in the mouth of the principal and the teachers and the librarian and the whole school community in that school. We as Christians have to be very careful about how we handle our relationships in the school system. Now there is also, when it was in our area, a court case coming up by some Christians who were fighting the human relations course.

They were going to take the board to court. I hope you don't think like this. I can't understand Christians taking this attitude toward the public school system or any school system.

I don't think it's the Christian spirit to be involved in a negative way like this. Aren't there some

positive ways in which we can affect the public school system? I think there are and we can make ourselves known. We can confront in a positive way.

We can be examples in a positive way. Well, let's get on. There was a Christian gentleman in our school community who has been moved this year and he's been moved because of his Christian attitude.

It's a positive Christian attitude. They want a man in a school as administrator who is mature in his thinking, who has good Christian attitudes and who can have an impact on the community using those Christian characteristics. I'm glad to see that happen.

It shows me that there is a place for the Christian in the school system in administration and as teachers. Some of you are probably teachers and I hope you're using your God-given talents to be an example right there in that staff room, right there amongst the children. They will get to know what you are, not by what you say, but by how you live.

But they'll also get to know what you are and what I am by not by what we say but by how we live. Let's look at the cultural base of where we're living first. I think we have to have a concept of what we're really dealing with here.

So I'm using this book, *The Great Evangelical Disaster* by Francis Schaeffer. How many have read it? One. If you haven't read it, read it.

Get it somewhere. Buy it. It's \$10.95. I'm not getting anything out of this, by the way, but you should read the book.

I'm going to give you a little bit of information from it, just to give you a kind of a background. You know already have an idea of what we're living in, but this didn't happen recently. This started to happen 20 years ago while the church was involved in a variety of things, I suppose, other than being knowledgeable of what was really happening around them in the world.

Now, Schaeffer says that Time magazine wrote an article describing the idea or the spirit of the age recently, and Time has said we need to discover the idea characterizing our age in order to understand our age. What is the idea characterizing our age? Well, they want to say that the age says that limits are intrinsically evil. Don't put limits on people.

This is evil. God's laws are not absolute. This is the idea that comes out of it.

What we need, what is the idea or spirit of the age is that a self-confident autonomy. I decide it. I decide what's right for me.

Leave God out of the picture. Here the problem of the 1920s to the 1980s is properly spelled out. It is the attempt to have absolute freedom, to be totally autonomous from any intrinsic limits, and they say, go on to say, form without a proper balance of freedom will lead to authoritarianism.

They're saying that if you do not have a proper balance of freedom, you will have authoritarianism. If you let freedom go too far, there will be chaos, and then you have authoritarianism taking over. Now, we are looking at a time when people are making up their own laws for themselves.

God's laws are not absolute. Now, the Reformation not only brought forth a clear preaching of the gospel, he says, it also gave shape to society as a whole, including government. How people viewed the world and the full spectrum of culture.

If we go back as far as the Reformation, we'll see that it had a drastic change on the world opinion. Things changed toward the Christian mode of living, the Christian way of living. Not everyone became a Christian, but there was a big, a large impact by the Reformation.

In Northern Europe and in the countries such as the United States that are extensions of Northern Europe, the Reformation brought in with it an enormous increase in knowledge of the Bible, which spread through every level of society. But something's happened in the last 60 years. Just what we were talking about.

Here we have the world spirit of our age, autonomous man, setting himself up as God in defiance of knowledge and moral and spiritual truth which God has given. So we're in a battle. We're not just trying to influence a group of people out there.

We're in a battle, really. And it's a tremendous battle. And I wonder if we're really prepared for it.

60 years ago, could we have imagined that unborn children would be killed by the millions here in our own country? Or that we would have no freedom of speech when it comes to speaking of God and biblical truth in our public schools? Or that every form of sexual perversion would be promoted by the entertainment media? Or that marriage-raising children and family life would be objects of attack? Sadly, we must say that very few Christians have understood the battle that we're in. And very few have taken a strong and courageous stand against the world spirit of this age, as it destroys our culture and the Christian ethic that once shaped our country. You know, in addition to this, protesters are made to look like the bad guys in all this situation, aren't they? But you know, our children are being brought up in this idea.

It's here. It's on us. Two completely separate ways of life at odds against each other.

Now, it used to be that the Christian way of life was the dominant way of life in our society. But not now. Not in North America.

We're taking a back seat, and this new culture has emerged. We're in it. And we're involved in it.

For the struggle is not against flesh and blood, but against the rulers, against authorities, against the powers of this dark world, and against the spiritual forces of evil in the heavenly realms. Taken from Ephesians 6.12. So, the primary battle is a battle in the heavenlies. Now,

what are we can we do about it? I thought that perhaps, well, I'm just getting, preparing this.

We'll let you take a look at this as, what is it, what is the real influence by the spirit of this age? Who is it influencing? And are we being governed by the spirit of this age, and are our children really involved in this? Yes, they are, because they're being brought up in the knowledge of the culture of this age. The spirit of this age, I've outlined. Now, note here, I've done this on several occasions.

I've taken the census of the children in my classroom to find out how many were going to church. How many go to church anytime? Very few. How many go to church regularly? I would say from maybe 5% to maybe 10%.

That's only three in a whole classroom of 30. How many know what Genesis is? One hand. How many know what the, some of the books of the New Testament? One hand.

And the ones that know that are usually the ones from the cults, Jehovah's Witnesses. They know it. Maybe one or two in a classroom.

What about the rest? Very, very few. You know, we've got ourselves a whole mission field right out there, outside our own doors. We're not even touching it.

We're not even touching it. And as a Christian teacher in front of a classroom, my heart is sick when I ask this question, because I do it almost every year. Very rarely that I have more than three in the classroom who know anything about the gospel.

So we do have some work cut out for us as Christians. I thought that maybe, since my time is flying, we would attack this in a scientific method today, just because I'm a teacher. Do you remember what the five points of the scientific method are? Oh, what's one? What's the first one? How many teachers are there? No, you're not going to admit that.

There's one. What's the first step in the scientific method? Do you remember? What's the problem? Right. All right.

I need a different kind of fan. We have a problem on our hands. What's the next step in the scientific method? Well, we're going to need some equipment, right? I'm using different forms of block letter and small case and everything else here.

You can see I'm a teacher. All right. We have a problem.

We need some equipment. And the next step, so what is it? Well, we're going to have some methods. Then we're going to observe what we're doing.

See if it's working, how it's working out. Then we're going to take a look at the results of the whole thing after we're finished. Now, we can't do that today because we've got to get out of here and do some observation on our own, so after we apply what we're going to do this morning.

And we're going to take a look at the results later on. Maybe when you come back next year, Edward will say, hey, how did the observations go? What were the results of that Monday morning in Stater last year in your life? Did it do anything to you? How did it affect you? Well, you know what our problem is. I won't write it down.

Our problem is influencing the public school system. And the equipment we use, I hope you're using it. Now, you know, it's written very clearly for us in the Bible, let's take a look at some of the equipment.

What would you suggest would be some of the equipment that we could use? What equipment do you have to get involved in influencing the public school system? You could become a member of the school system. As Christians, what do you have? Do you have prayer? What's that taken from? What's the grouping in the Bible? Prayer, the sword of the spirit, the helmet of salvation. What do we call this? The armor.

What other equipment do we have? Righteous living. All right. What else do we have? The sword of truth.

What else do we have? We've got God. We've got the spirit, haven't we? You want to believe it. We have our own testimony.

Okay. We still have the laws of the land. Let's take a look at the equipment and the three basic things that we have in equipment.

We have, we have the word of God, the sword of the spirit. We have ourselves. Don't uster and underestimate yourself.

Do you know that God has given you some talents to use out there? I don't know what they are, but you've got some skills. You've got you. You've got some strategy you can use as a warrior.

You've got some tact you can use as a warrior. You've got some leadership skills. You've got some everyday skills of, I don't know, it might be sewing.

It might be craft. I don't know what God's given you, but what is God giving you? He's giving yourself, and he's giving you some sort of innovation skills in your mind and in your development, and he's giving you some knowledge. And we can use those things.

Don't forget yourself. Now, we have the spirit. We have the gifts of the spirit.

And we have the gospel of peace. We have the armor of God. What does that armor of God do? I don't have time to write now, because I've killed a lot of time here this morning.

But what do we have? Well, that armor of God helps us, first of all, to stand so that we're ready. We can confront. It helps us to be ready with what? The gospel of peace.

The fruit of the spirit working, you see. The gospel of peace. And faith, which gives us

assurance.

And the word, which is a sword, which gives us strength. And makes us come on the offensive, not on the defensive. You see, the armor of God is a defensive type of weapon.

But in that, Paul says, we have the sword of the spirit, which is the offensive weapon. That's what helps us to go out and do. Now, you say, when are you going to get the meat of this thing? In the office of prayer, and we can be alert against the darts of Satan, right? I want to finish that.

You say, well, let's get to the method. I want to see what you're going to do with that. All right.

We'll move right on to the method. I can see that I've got too much material here, so we're going to have to really fly. But I want you to see this.

Here's a method. Here's a method that Christians have been trying with the school system, and I've seen this for 25 years. I've seen this in a variety of ways.

In the newspapers, talking to the principal. There we are. I don't know how to spell Horan, I hope.

If you can't read that, I'll read it to you. Horan, the minister of education. Criticized continually.

Never offers services. We say enough of that. School the principal only when things go wrong.

Give the local trustee a blast just to let them know how you think. And this is a school only when you can find fault with some moral issue. And run the teachers down.

They're getting paid too much. And in the red, be sure to write to the local newspaper and put down the system, in no uncertain terms, when they make sure they know you're a Christian. And however, if a Christian don't have the time to analyze the good stuff happening in the school, and never, never praise educators, they could do a good job anyway.

I wonder if any of us have ever been caught up in some of this nonsense behind me. I've seen it. I've seen it.

Well, you say, now let's get to some positive stuff. That was pretty negative. You're saying we shouldn't be negative.

Well, I had to show you that. Let's take a look at what I really think. Some main outline of some of the things that really should be happening, and then I'll give you some practical stuff.

Hey, we should have a positive impact. How? To change the culture? Well, I don't know. That's a difficult thing to change the culture.

It might be a long run impact. To rescue some, yeah, and that's going to take work. But the biggest, I think the most important thing right there is part of a tactical thing that's going to be

there.

Let's be there. And how are we going to be there? Well, we'll take a look at that. In the ministry, there are two ways to be there, in ministry and in witness.

And also, a third way, using observable Christian attributes, and fourthly, using basic leadership skills. Areas of ministry? Well, I've underlined two that we really missed. Some of your churches maybe, but I'd have to look pretty hard at some areas to see this happen.

In community functions and in the school, we do miss seeing some Christians with positive attitudes. Now, some of you may pick me up on this in the discussion after. That's fine.

You may be involved. And our methods of ministry? Meeting mental, social, and physical needs and spiritual needs. Not just spiritual needs, but what was Jesus' ministry? What was his ministry? His ministry was getting out to the total person.

The total person. So, our methods of witness are example, exposition, debate, which is apologetic, and confrontation. And we've got to do it in a loving Christian way.

Now, what are the observable marks of a Christian? Let's take a look at those. Genuine love and empathy. Concern for well-being of others.

Humility, forgiveness, unity, honesty, and justice. General credibility as Christians. And a little bit about Isaiah 32 and 1, which I'll mention in a minute.

Now, the world sees these. These are the things they see. These are the things that have been mentioned to me by people that are not Christians in the schools.

These are the things they see. Now, where shall we begin? Where shall we begin? I'm going to give you some practical suggestions now. But first of all, I want to get to you simply, and very simply and quickly, Isaiah 32 and 1. You see, this is influencing, isn't it? We've got to have all these things before we can influence.

But let's take a look at Isaiah 32 and 1. See, a king will reign in righteousness, and rulers will rule of justice. But what does it say following that? Each man will be like a shelter from the wind. So look, Christians, we've got to be a shelter.

And a refuge from the storm, we've got to be a refuge. Streams of water in the desert, and the shadow of a great rock. Who's the great rock? Jesus.

And are we his shadow? Are we his shadow? And if we're really his shadow, we're going to influence the school system. Well, let's see if, let's see what we can apply to this in a practical way. Influencing the Christian schools.

Have we got Christian teachers that are tactfully aggressive, and are influencing other Christians to help the school? I hope we have. We need more Christian people in administration

in the school. We should be trying to get there, as Christians, to use our influence.

We should have more interest by Christian parents and others than helping in the schools as volunteers. Say, what can I help in? Well, you can get involved in music, you can get involved in drama, you can get involved in sports, you can get involved in the clubs, you can get involved in crafts, you can get involved in marketing, you can get involved... I don't want to have to do that. It's your Christian obligation to get in there for a couple of hours a week and do it.

And then, when some issue comes up, you can say, hey, I don't believe that. You know, in a very loving and tactful way, you can say, I really don't believe that, and here's the reason why. But if we just come hammering on the door every time some issue comes up and say, we don't believe that, they say, well, if that's too bad, we've never seen you before, who are you? And we've got to have a greater impact on our children and young people, not just our own.

We're doing a good job at keeping them in the church. What are we doing about really getting the outsiders into the church? Is our program really, in our churches, really geared to bring in young people off the streets? What can we do to change our program so it will really work? Or at least will work better? Can we do it? Get into the community. Get to be known in the community as Christians so that when issues come up, you can have a greater voice.

Get involved in community activities. Get outside the church. Get outside the sewing circle.

Get outside the men's groups. And get into the community, into the community clubs that you can conscientiously join, and get in there and become a voice. And then you will be influencing the school system in an indirect way.

Now, we've got to get involved with the children. So if we can get into the schools, you're going to have to talk to your principal first. You're going to have to convince him that you've got something to offer, but I'm sure a lot of you have here.

Get to be known as having a ministry to the needs of people in the community and the needs of children. Let's have a wider voice than we've had. But let's be there.

Let's infiltrate those lines. Let's get our separation straight. I think that we've separated ourselves right out of the whole picture.

You know, did you ever send a letter of commendation to the principal or to a teacher for a tremendous job they're doing? Did you ever send a letter to the director of education for a tremendous job that they've done, and then when the next letter comes and you have to reprove them for something that's gone wrong, he'll remember your name. Say, that guy's got something on the ball. I remember that letter he sent me about the tremendous program where we've got going for children.

Did you ever do anything like that? Like positive? Or has it all been negative? Hmm? Have we just criticized? Or can we find something positive to do to influence the system so that we can

have a larger voice? Now I've laid a bunch of ideas, and you've probably got a whole lot going through your mind now, and I've taken half an hour and I was only supposed to take 20 minutes. I haven't touched some things, but I want to say four more things. Develop rapport, develop liaison, develop credibility, develop real presence, develop a spiritual dignity in the community, and have a positive input with a strong reputation.

Be decisive, responsible, uncompromising, dependable leaders in the community, and I think we'll have an impact on the school system. If some of you would care to have some input here, I make just this one suggestion. We are talking about influencing the school system, that is, the public system, and we're not talking about whether we're going to start Christian schools or not.

That's tomorrow morning. That's tomorrow morning. And so let's hear your input on it.

I think Howard has given us some good challenges there. For instance, what has been your rapport and maybe your positive experience in relationship to school principals or teachers? I would appreciate some of you just letting us know. Come to the mic and use it and let everybody know what are some things that you have seen that are positive that have happened.

We want to leave you with some positive help here. Has anyone had a good experience? Well, this is something that's just starting new in the Windsor area. The Board of Education there, particularly in the high schools, have asked for pastors to volunteer their time to be at the schools on particular days.

We've never had this before, where the children can come into the pastors on duty at the time and just talk with them and so on. And that is something new, and I think it's something very positive. Where did that originate, Chuck? That was through the Windsor Pastors Evangelical Fellowship was where the suggestion originally started.

All right. We in Steiner have the privilege as ministers of going into the schools and teaching religious education every week, and that's not frequent anymore, I guess. But I appreciate that.

A ministerial can be effective then in that respect. Anybody else like to give us some input on your positive experiences? Or maybe a question for Howard or other principals that may be here on things that happened that you found difficult to handle. I don't have any children in school yet.

I have one starting in the fall, but I would like to ask you a question. I had a student in school quite a while ago now. What do you do? What can a parent do? And this is high school I'm thinking of.

You have a teacher who is not maybe presenting his course the way he should, disciplines the problem, and he doesn't seem to. It's either he can or won't. He has a drinking problem, a moral problem.

I'm not talking about his personal life, but it's evident. I know the person that was involved. And eventually he did leave the school, but I had heard through the years that parents were concerned, and they weren't all Christians either, and they didn't know how they could get this guy out type of thing.

And you hear, well, the Teachers Federation is so strong. Now I really don't know. I'm not a teacher.

I have relatives who are teachers, but this is what I have wondered. What is the approach, the proper channel that's going to be helpful to the teacher involved and the parents and the students? Do you know if the parents had discussed the problem with the teacher? I don't think so. I think that would be my first step to challenge the teacher to a certain extent in a very tactful and loving way.

But then I think our next move, if we don't get any results from that, is to go directly to the principal and to lay our concerns on him. If he has enough parents that are really concerned, he'll certainly investigate the teacher extensively and visit the classroom and document the situation. Now all problem teachers have to be documented.

Before you can have a teacher removed, you have to have documentation and then it has to be signed by the teacher. And then if the teacher won't sign that documentation, of course, then it goes to the superintendent. And this usually takes about two years before a teacher can be removed.

However, I would say that Simcoe County Board would not put up with any immorality, as you know, it's been in the newspapers, that's blatant in the community or in the classroom. And I think that steps would be taken if the parents voiced their opinions. This happened around Hanover.

He left a couple years ago now. I've been out of school for about 12 years. And he had problems then.

And I have heard since that some parents did approach the principal, but there weren't enough of them that were concerned enough, you know, to do anything. And this is sometimes a problem in smaller communities. I would say that in Simcoe County that we have a board that's very, they're very happy to be helpful to parents in this way because I think they really have a strong base ethically and morally in the Simcoe County Board.

But then you have teachers, of course, who may have some difficulty in their moral relationships or in their thinking. So, you know, we have quite a spectrum of philosophies within the school system now. But I think the philosophy of Simcoe County Board of Education is very positive at the present time.

What about if a teacher is putting down Christianity in the classroom? And that happened too. That's very hard as a student. That's illegal.

But you see, I'm not allowed to put down any ism or any religion in the classroom or even to state my beliefs as a Christian, I suppose. But I think children get to know who you are and what you are by just the way you handle things. Yeah.

No, I think if Christianity was being put down, I would, once again, very kindly let the principal know that this was happening or discuss it with the teacher. Could a student do that? Like when I went, you didn't, because I was raised in a belief, I think a teacher, I think a student might want to talk to the teacher about it and remind him that he was a Christian and that didn't like to have it put down. Sure.

Why not? State your right. I have another suggestion. I know it happened in a school.

Some of our people were concerned about a particular teacher and his standards and particularly his statements about the Christian principles and truth. He just was putting down Christianity all the time. And so the people went to the teacher and when there was no results, they went to the pastor and said, look, why don't you go and talk to that teacher? And so the pastor did go and he talked to the teacher and then he talked also to the principal.

I'm not suggesting you give your pastor a whole lot of work, but that is another approach and sometimes pastors can influence when you may not be able. Some of you may have concerns about Christian education in the classrooms today, but I'll relate one experience that I had and maybe you would think twice about it. The principal brought in, not anyone in Simcoe County, in another school area I was in, the principal brought in a pastor who was a rank liberal.

Now during that year those children had religious education once a week in my classroom and I was tearing my hair out because he was teaching a philosophy that was completely against my own philosophy as a Christian as far as what children should believe is concerned. It was a worldly philosophy concerning everybody's going to the same place and we're all one happy family and it was the sort of thing that I had difficulties with. You know, I wish I hadn't had religious education in the classroom, but that was sponsored by the principal and I had nothing to do with it.

So more harm was done by religious education that year in my classroom than if it hadn't been. So how do we counteract that? I agree with you, there are some ministers that I would not want to have them teach my children. So how do we get around that? By and large, what is the experience? Is it positive or negative in that respect? How is it generally? Religious education in my school was in my schools, in the schools where I am, I've been mostly handled by the teachers.

There's two of us on the staff that were Christian so you know what sort of philosophy is going out and across the desks. One thing about it, I did have a principal who was pro-Christian, don't know, he might call himself a Christian. I would like to say that he is, but we had the Lord's Prayer and Bible reading every morning by law in that school and that was our religious education as well and the teachers had to read Bible stories to the children.

So he made sure that I was in that school. Of course, by law, we're supposed to be teaching the Judeo-Christian ethic in the schools, two half hour periods a week. Did you know that? Or at least they're to have religious education, two half hour periods a week.

And the Judeo-Christian ethic is the ethic with which we are to live in the schools. But religious education can be anything. As far as it's related to religious education, it could be about other religions and so on.

And I would say that probably 70% of the time, they're presented as being a way of life. Any comments? The girl who spoke just a few moments ago about teachers voicing their opinions, which are not pro-Christianity. They're coming across with a humanistic type philosophy and so on.

And I have found, just recently in talking to different teachers, that if you challenge them in a loving way and not say, I object to what you're teaching, but what about looking at it this way, through this point of view? And I find that a lot more would be accomplished. And the thing is that we should be doing within the church, where the young people are meeting in the churches and so on, who have accepted the Lord, is to encourage them in a loving way also, to present it to teachers who come up with different types of philosophy and say, well, shouldn't we be looking at it this way? And I think we'd have a lot more positive results as a result. I agree.

I think our time is really gone. But I get one distinct impression from what has been said this morning, and that is that we as Christians have a very definite responsibility to be positive in relationships with our school staff, as well as the school boards. And I believe that if we would zero in on that in a very particular and pointed way, trying to be positive, and I believe then the times we have to stand up against something which we see as evil, we will be far more productive.

And I have gone through the experience of being, what shall I call it, put down right in a session of a home and school session, and I know what that experience is, and that was by a teacher who was actually mocking my particular stand on an issue. But I think we need to pursue very definitely a positive relationship with these people. And so I think we better call it a day.

Be back tomorrow for Bob Stover's presentation on the Christian school issue. Bob is moving this year from the Christian school system back into the public system, and I believe we'll have a very objective view in terms of the Christian school system. And he's not moving because he doesn't like the Christian school system anymore.

I believe that it's just that he senses he's done what he should, where he is. And so, Lord bless you. I think we'll just leave you free now for a moment before the next meeting begins.