

OF ALL the solutions proposed to solve the so-called problem of juvenile delinquency one of the most widely circulated is that of sex education. During recent years a growing number of educators have held that candid counsel in matters of sex would be beneficial. In certain communities sex education has been taught in schools from the primary grades up, and many seem to feel that if children and young people are enlightened on those subjects which heretofore have not been freely discussed among young people in school, a more healthy state of mind on these matters will be the result.

However, this wave of enthusiasm for the dissemination of the facts of life among grammar-school children and the zeal with which this is promoted have entailed highly objectionable features which Christian parents cannot but view with alarm. Much of this material is beyond the years of most children, and its recital in the classroom is to awaken latent curiosity, and promote morbid inquiry. In fact, the ensuing familiarity, rather than doing what we are told it will do, may lead to a contempt of the truth and stimulate blasé discussion.

Even non-Christian educators have

IS EDUCATION THE KEY TO MORALS ?

Edward B. Cooper

recognized the fallacy in this new approach to juvenile delinquency; some even admit that education in itself is never a panacea. The late Dr. R. C. Cabot, Professor of Medicine and Social Ethics at Harvard University, declares, "It isn't knowledge that keeps people 'straight'; if it did, doctors and nurses would be the most exemplary people in the world,— and we know they are not. The teaching of sex hygiene in the public schools is not helpful to the youth of the land, in my estimation. It centralizes the attention and the thought and the imagination on a thing that we do not want the thought centralized upon; hence its teaching is contradictory."

Speaking to Boston University students, Karl de Schweinitz, Pennsylvania School of Social Work, recently conceded, "Our grandparents acted on the theory that the less said about sex, the better. We seem to be guided by the principle that it cannot be talked about too much. There is at the outset the belief that information is itself a solution." He insisted that vastly more effective than knowledge

is "the observation by the child of a satisfactory home-life; the love and affection of the parents for each other and for their children and the feeling of security this gives to the children. These emotional elements in family life are more vital than facts and have an infinitely greater influence upon the lives of children."

Education, then, cannot meet the high hopes placed in its corrective power. The basic ingredient of the remedy for juvenile delinquency is the fear of God. Unless young people come to realize in a very personal way that sex is in itself a holy bestowal of the Heavenly Father and that sin has marred the attitude of the human race towards its beauties, privileges and blessings, they cannot understand that the prime requirements for moral strength are the forgiveness of sin and the checking of sinful desire. It is rather significant that nowhere in the entire Bible do we find any detailed rules or laws regarding sex education for the young. The emphasis is placed on the fear of God, a thorough training in the doctrines of

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HEAVEN AND CIVILIZATION

Gordon H. Clark

BEFORE World War I the superficial aspect of civilization was so pleasing that many people felt no need of Heaven. This life here and now was so nearly perfect and was so easily to be improved that all human aspirations could be satisfied without waiting for some dreamy life after death. And so Modernism with its man-centered religion replaced in popular esteem God-centered orthodox Christianity with its message of sin and salvation, Hell and Heaven.

Today it is clear that it was Modernism that was a dream. World War II has awakened most people. They now see that this life is grim, and that it is very difficult, perhaps

impossible, to hope for human satisfaction in this life. Thinkers who predict the end of civilization are no longer ridiculed as absurd. It is more likely that their predictions will come true in the near future.

During the war the British bravely met their dangers with the slogan, "There'll always be an England." Do you recall the earlier stirring slogan, "There'll always be a Babylon"? And will there always be a U. S. A.? Is our nation the one nation that shall survive the doom to which all others have succumbed? Can the western world succeed where Persia, Greece, and Rome have failed?

Those who put their trust in human

goodness and human ability are headed for two disappointments. First this world and this life will disappoint them—their dreams of heaven on earth will not come true. Then, second, they will be grievously disappointed in the future life—contrary to their expectations there will be a future life and there will be a Heaven and a Hell. And the man-centered message of Modernism will mock them throughout God's eternity.

But those who now listen to the message of salvation, those who know that Christ has paid the penalty for their sins, those who believe and rejoice in His resurrection, will be received into glory. With the hope of Heaven based on the merits of Christ, the believer need not worry about the collapse of an iniquitous civilization.