



CHRISTIAN EDUCATORS JOURNAL

IN THIS ISSUE:

VIET NAM--AN OPPORTUNITY FOR ROLE-PLAYING
MERIT RATING AND PAY
SEX EDUCATION IN OUR SCHOOLS (II)
IS BUSINESS MATH A SUBSTITUTE FOR GENERAL MATH?
PROFESSIONAL BACKBONE
THE CREATIVE MUST



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STATEMENT OF PURPOSE

The Christian Educators Journal Association, composed of several member or sponsoring organizations, publishes the Journal as a channel of communication for all educators committed to the idea of parentally controlled Christian schools, whether at the elementary, secondary, or college level. The general purpose of the Journal is to foster the continuing improvement of educational theory and practice in Christian schools. Therefore, its pages are an open forum for significant articles and studies by Christian educators on Christian teaching. Editorial policy favors those contributions that are normative and evaluative rather than merely descriptive of existing trends and practices in American education. All articles and editorials appearing in it are to be regarded as the expression of the viewpoint of the writers and not as the official position of the Christian Educators Journal Association or its member organizations.

Business correspondence concerning subscriptions to the Journal or membership in the Association should be sent to the Business Manager. Subscription price is \$2.00 for four issues per year, with issues published in the months of November, January, March, and May. Correspondence concerning articles or book reviews should be addressed to the editor of the appropriate department or to the Managing Editor.

EDITORIAL



Professional Backbone

AMERICAN PUBLIC SCHOOL TEACHERS as a professional group are entering a new era. They are acting, individually and collectively, more aggressively in the arena of educational policy making than ever before. Some of this action, like calling strikes and applying sanctions, gets front page coverage. Activity behind the scenes includes chiefly pressure for access to the negotiating table as equals and not inferiors in determining working conditions.

Any group, including Christian teachers, may be characterized by a given bony structure. What distinguishes one group from another is the prominence of one kind of bone over another in its members. Try answering the following hypothetical examination questions:

Of the total bony structure of a Christian school teacher, that part which should be most prominent is:

- A. the wishbone
- B. the jawbone
- C. the tailbone
- D. the backbone

In deciding what the "best" answer is use the following descriptions as a guide

WISHBONE TYPE

Enlarged wishbone makes for inability to stick neck out on anything. Dreams of doing great things, wishes to be influential, to be professional and exert leadership, but always has thinking restricted to wishing. If wishes were horses, he surely would ride, and if dreams were deeds, he surely would do. Feels un-



comfortable with the point of the wishbone, but not enough to be spurred into action. Prefers wearing it as a badge to wielding it as a wedge.

JAWBONE TYPE

Bone is definitely elongated due to continuous use. Talks in circles around the point, and occasionally to the point in committee or conference, but is unable to translate words into deeds. Wants to slay educational Philistines wherever they can



be found, and, like Samson, does so equipped only with the jawbone of an ass. Functions effectively in a study committee, but not so well in an action committee.

TAILBONE TYPE

Has a broad foundation, but chooses to sit on it rather than take off from it. Fills seats with fair regularity at meetings, and even on committees. Armchair is so much its natural habitat that it makes a career of being spectator to the educational



scene rather than participant in making the scene. Rarely takes a stand on anything because of impossibility of taking a stand while sitting. Brings up the rear in any activity, but not high enough to keep it from dragging.

BACKBONE TYPE

Has extra measure of stiffening in the spine, which makes for perseverance in the face of obstacles, and for convictions which do not collapse upon exposure to the winds of opposition from

colleagues or constituency. Is able to contend with others without being contentious, and does not confuse a bone of contention with the bare bones of truth. Forms the backbone of any group,



because prominence of this bone keeps the wishbone, jawbone, and tailbone from both inactivity and from rattling around uselessly.

It takes all kinds of bones to build a sturdy teacher as well as a healthy profession, but some are more crucial than others. It would seem that Christian school teachers need to find ways, peculiar to the aims of Christian education and Christian social interaction, to exhibit more backbone in the determination of educational policy. There is small evidence thus far that they have either inclination or aptitude for it.

If the meek shall indeed inherit the earth, then God must indeed be putting a lot of Christian school teachers in His will.

D.O.

GUEST EDITORIAL

Free Enterprise and Education[†]

THE RIGHT COLLECTIVELY TO WITHHOLD LABOR POWER from the market, commonly called the strike, did not come easy to those who enjoy it now. For decades the strike was coerced by the injunction, easily obtained and brutally enforced; and today a union's right to take a walk memorializes bravery even unto death.

This phase of labor history has become stark reality this fall to thousands of American teachers, whose determination to withhold their services from the educational marketplace has been rebuffed, with more or less success, by that ancient foe of genuinely free enterprise, the court injunction. There was a time when an injunction was asked for, granted, and enforced. That was all, and often enough. But now the injunction must be justified, and the reasoning tendered by school boards to support their hasty recourse to the courts is quite unique: the teacher, it appears, is indispensable.

The reasoning is, I say, unique because one looks in vain for it to be reflected in the teacher's pay check. One need not list those occupations, all honorable enough

in themselves but hardly so indispensable as to preclude the right to strike, which provide a more handsome emolument than does the practice of education. If the teacher is more important to the public welfare than thousands of his laboring fellows in other employments, this fact is not evident on pay day.

The striking teachers are merely trying to remind their countrymen through an entirely legitimate exercise of the principles of free enterprise that caring for a nation's children nine exhausting months of every year is worth at least as much as providing that nation its illicit gambling, its noxious cigarettes, or its stupefying liquor. Disappointed in administrators and betrayed by school boards, the teacher is learning that, like all other labor, his right to equal bargaining status is not given but earned.

But those who believe in the genuinely free enterprise system, and who expect the nation's teachers to be enthusiastic over it, do well to accept at this relatively late date in labor history the free and inherent right of all who go into the marketplace to withhold their products and services from trade until the price offered meets the seller's demands. This is good capitalism, and should appeal to the mind which rejects the administered wage and the planned economy.

The argument that employees should not strike against the public, fools, I should suppose, only those who want to be fooled. If a man forfeits his rights by taking employment from the public, he enters servitude. We who are the public cannot have it both ways: either the public employee of all categories is indeed indispensable, and then his wage must reflect that unique and relatively rare status, or we had better admit that this plea of indispensability is only lip deep, a poor blind to hide our reluctance to pay what it should cost just to be free of our children most of the year, to say nothing of what it should cost to "educate" them well. The injunction will succeed, most of the time, in manning the classroom: but it will not obscure nor heal the moral ambiguity reflected in our grotesque willingness to spend more upon our pastimes and dissipations than upon our children.

Lester De Koster

Everyone who is trying to live an integrally Christian life is potentially a radical critic of all that is wrong with modern society and modern culture.

--George Every

The crisis of modern culture has in many respects taken the church by surprise; that is, the deeper movements of the age have out-run the church.

-- A. N. Wilder

[†]Reprinted with permission from THE REFORMED JOURNAL, October, 1967.

MONDAY MORNING :



I ONLY HOPE
THE STUDENTS
REMEMBER
IT'S MONDAY MORNING!

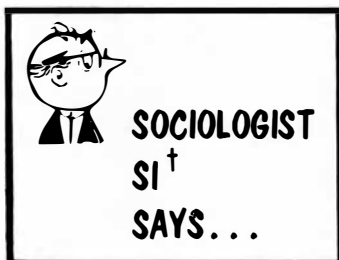


THAT
COFFEE
BREAK
BETTER
COME
SOON



REBIN

I KNOW
IT'S MONDAY
MORNING
CLASS
BUT LET'S
GET OUR
HEADS OFF
THE DESKS,
PLEASE !



The Stability of Religious Beliefs Is Considerable

THAT THE CHURCH IS IN DANGER of succumbing to secularism is a popular contemporary theme. Not the least influential interpretation on the subject is Herberg's PROTESTANT-CATHOLIC-JEW. Herberg's major thesis is that these major religions are better understood in social and ethnic terms than in terms of differences in fundamental beliefs. The paradox between the rise of both "religiousness" and secularism in America can be resolved, he asserts, by tracing them to their singular source, namely deep-seated sociological processes. In his view, the rise of secularism exists side by side with the rise in church membership without contradiction because religion may function to fulfill a need for identity irrespective of the specific content of the religious beliefs.

More recently, Glock and Stark have taken issue with Herberg's contention that the differences within Protestantism are more organizational and ethnic than theological. Unlike Herberg's work, their attempt to identify differences in fundamental beliefs between Protestant denominations is empirically oriented. Their survey (initially done in California and later expanded to a national sample with parallel results reported in the book RELIGION AND SOCIETY IN TENSION) reveals significant differences in fundamental beliefs existing among "major" denominations. In fact, their evidence led them to the conclusion that the fissures between denominations

fragment the very core of the Christian perspective. The new cleavages are not over such matters as how to properly worship God—but whether or not there is a God it makes any sense to worship: not whether the bread and wine of communion become the actual body and blood of Christ through trans-substantiation, but whether Jesus was divine at all, or merely a man. (From "Is there an American Protestantism?" in TRANSACTION, Nov. 1965, p. 48).

Thus, they find a significant proportion of adherents of selected Protestant denominations who no longer acknowledge some of the most fundamental tenets of historical Christianity.

To the extent it is justifiable to assume a theological affinity with the Presbyterian and the Missouri Lutheran denominations (those regarded by this writer as the most similar to the Reformed faith of the "major faiths" they

studied) the following responses (selected and paraphrased) should concern us:

	Percentage	
	Lutheran	Presbyterian
"Jesus was not the Divine Son of God"	1%	8%
"I don't believe in a personal God"	2%	9%
"Belief in Jesus Christ is not absolutely necessary for salvation"	3%	34%
"A child is not born into the world already guilty of sin"	9%	68%
"Holding the Bible to be God's Word is not absolutely necessary for salvation"	20%	48%
"Being of Hindu religion does not definitely prevent salvation"	60%	86%

The question now arises as to whether such drift from fundamental religious beliefs can be found among us who take pride in the institutional supports undergirding our theological heritage.

OUR OWN STUDY

In 1962 the Sociology Department participated in a study which, though done prior to Glock and Stark's research, might shed light on the question. A questionnaire, tapping religious beliefs, was administered to a sample of students from eleven Christian high schools as well as Calvin College. The sample was drawn in such a way as to embrace sub-cultural, regional, organizational, and related differences in an attempt to insure its representativeness. A major difference between this study and Glock and Stark's is its attempt to get "behind" lip-service/theological answers learned by rote to behaviorally oriented attitudes and beliefs not couched in familiar theological terms. This attempt at subtlety, admittedly, opens up the possibility of ambiguity. This problem is compounded by the fact that a questionnaire was used whereas a personal interview, in some instances might have been preferable. Herberg's warning may be in order here:

The religious situation is indeed in one sense a part of the social and cultural situation and there-

† This column, contributed in each issue by different members of the Sociology Department at Calvin College, was written by Dr. Theodore Rottman.

fore subject to scrutiny and analysis. But in another sense it is something that transcends the social and cultural framework in which it is embedded, and takes on a dimension that relates it to the divine-human encounter to which it ultimately refers. On this level, objective inquiry, analysis, and forecast become rather dubious if not altogether irrelevant, for man's faith in response to God's plan is not something that can be charted or reduced to a plan. (p. 4).

FINDINGS OF CONSEQUENCE

The first major finding of consequence is that the vast majority of our students¹ did give affirmation to the usual formulations of Biblical orthodoxy. At minimum, this provides reassurance that the home, school, and church assist in the internalization of basic beliefs. Thus, the following percentages of our students acknowledge the validity of the following basic tenets of our belief.²

God created the world	99%
I believe in the Trinity	99%
Christ is both God and man	97%
Christ arose from the dead	99%
The Bible is infallible	96%

Is it conceivable, however, that the church is in danger of succumbing to secularism by relying on the foregoing affirmations for superficial and faulty reasons? Specifically, might it be that traditional affirmations are grounded on the social psychological security and sense of belonging they provide? If such is the case and to the extent it is possible to measure it, one might expect the subjective significance of one's beliefs to determine his response even at the expense of denying practically the objective values of historic Christian faith. More specifically, one way of gaining emotional security and support is to accept whatever religious ideas are held by the group of which one is a part.

The following is a selected set of statements, complete with the percentage³ of students who affirm each, which attempt to tap the extent to which basic religious beliefs are not completely grounded on absolutes, but are relative to the social-psychological significance students attribute to them.

We believe the Bible is infallible because Synod has said that this is so.	03%
The Trinity is a belief of orthodox Christians, and therefore the Trinity exists in the minds of orthodox Christians; if there were no orthodox Christians, the Trinity would not exist.	04%

We should accept whatever religion the group of which we are a part holds to.	05%
The main purpose of religion is to give us emotional security.	08%
So long as we sincerely believe in God, it does not make much difference how we define God.	13%
When we say that the statement "the Bible is infallible" is true, we mean that the statement gives us strong emotional security.	18%
A religion which gives a person emotional security is a good religion for him to follow.	28%
The Bible is infallible because we believe it is; it is our faith in the infallible Bible which makes it infallible for us.	37%

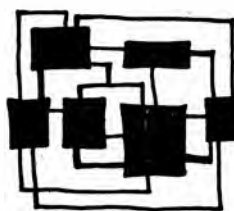
In summary, unlike other Protestant denominations tested elsewhere, we found no appreciable drift away from orthodox Christianity in student responses to traditionally phrased theological statements. On the other hand, when an attempt is made to identify the ground for these traditionally phrased affirmations as social-psychological rather than, or in addition to, Biblical authority itself, a certain measure of "drift" is evident. It is the contention of this writer that the percentages, though not uniformly large warrant the concern of leaders in the Christian community, including Christian school teachers. At minimum, within the limitations imposed by research design, the data appear to suggest a certain amount of "drift" away from Scriptural supports in the question for social and psychological security, based on identification and conformity.

¹ While the responses of the college students were generally inclined in the more favorable direction (reflecting extended exposure to religious education in school), they are similar enough throughout to be analyzed together. Anyone interested in distinguishing between such difference as High School - College, class level, regional differences, etc. may consult the original study on file in the Sociology Dept. Office.

² The fact that the percentages are not even higher resides in the fact that many of the students who did not answer in the affirmative failed to answer the question. For some, this omission no doubt represents oversight rather than uncertainty.

³ In no instance did the percentage of students who left the question blank exceed three percent.





PROFESSION-WIDE

Sheri Haan, Department Editor

Merit Rating and Pay; Administrator's Point of View

Wilmur Schipper†

IN DETERMINING THE ANNUAL BUDGET of any particular school, approximately 85 per cent of the monies received is used for teachers' salaries. The board and administration are not only responsible for establishing ways and means of getting the necessary funds for salaries but are also responsible for the distribution of these funds to the teachers for services rendered to the community. Presently, the most common method of differentiation in teacher

ers will make an honest effort to improve the effectiveness of their teaching. Those who have taught repetitiously five, ten, or fifteen years cannot rest on their laurels any longer but will be required to pursue excellence.

Whatever else merit rating may be designed to accomplish, its prime principle should be the improvement of instruction. In assuming that each teacher will work for the incentive and do his best to improve the quality of his teaching we can be assured that the over all program of instruction in the school will also show an improvement. A program that will result in better teaching should meet with public approval.

The third advantage of the merit rating program is the recruitment and retention of better teachers. In the attempt to search out the more able minds and the many talented individuals, administrators often lose out to higher salaried professions. Teachers transfer to greener pastures too frequently. By means of the merit rating plan we may discover ways by which we can pay the outstanding teacher salaries equal to the best in other professions and keep them in the teaching profession. It appears that the advantages of the merit salary program outweigh the disadvantages of the single salary schedule.

The seemingly fine merit salary program with all of its advantages has been tried by only a small percentage of schools and many of the programs have been dropped after a few years of operation. Why don't more or all schools initiate the merit salary program? After all, industry is doing it very successfully and why shouldn't it work for the schools? If we could measure the output of the teacher immediately for a particular task performed, we would have little difficulty in determining his effectiveness, and could on that basis reward the superior teacher.

Why is there such reluctance in accepting the merit salary program?

Most administrators are very reluctant to place a price tag on a teacher. Although administrators are constantly evaluating teaching methods and effectiveness, there is a great difference between an evaluation done to determine the salary of a teacher and an evaluation done to help a teacher to improve in his teaching. As soon as merit evaluation is involved in the supervisory role of the administration, free and open communication that should exist will be cut off and without free exchange of ideas the administrator will find it difficult to work with his faculty.

There are few administrators with the necessary 'know how' in making a proper and just evaluation of all teachers of



reward for teaching services is the single salary schedule in which the salary is based on experience and level of training. The teacher begins at a determined base salary, depending upon experience and preparation, and will automatically continue receiving annual increments until the maximum salary is reached. Although this system is relatively simple to administer, it seems to have many shortcomings and does not reward the superior teacher.

The single salary schedule assumes that, in general, teachers improve the quality of their teaching as their training and teaching experience increases. If this assumption is correct, we could very well stop talking about merit rating and pay and be satisfied with the lock step salary schedule. However, all boards, administrators, and teachers know that teachers vary in competency and that just another year in the classroom or a few more hours of college credit is no real assurance of improvement in the quality of teaching.

The second basis for differentiation of salaries among the teachers is the merit rating and pay program in which the teacher's effectiveness is evaluated and the superior teacher receives a financial reward for his performance.

Interest in the evaluation of teacher performance for the determination of salaries is not new. The boards of schools in which the program is in progress claim that the reward stimulates initiative. Teachers, like individuals in other occupations, have a desire for recognition of superior performance. Moreover, an economic reward can be a real motivating factor to excel. The proponents of this system are hopeful that the teach-

†Mr. Schipper is principal of the United Christian School, Grand Rapids, Michigan.

the various grade levels and the many subject areas of the school program. It is conceivable that the administrator's superior teacher may have been helped by many average teachers to reach his excellence.

Some might suggest that the final selection of superior teachers be entrusted to more than the administrator—perhaps a committee of teachers. Individual prejudice and bias could result in tearing down staff cooperation and unity.

Granted that the key of any merit salary program is a set of well-defined standards of evaluation, the element of subjectivity cannot be ignored.

What yardstick shall we use in the evaluation and how shall we measure the degree of excellence? The teacher who knows the standards by which he is being evaluated and can rate high in what the administrator is looking for will come out on top. There may be others who are just as diligent, just as loyal, and perhaps just as effective as the "superior teacher" but didn't pass the test because of a particular weakness or an administrator's bias. In all of the merit rating programs we have yet to find evidence that it encourages better teaching.

We can be sure that if more faculties were strongly in favor of merit rating a higher percentage of school systems would be using it. However, school systems that have attempted the merit rating for salary purposes report that it has a disastrous effect on morale and teamwork. The possibility of jealousy is a factor to be considered and can have a damaging effect on the entire faculty. The educational program needs the cooperation of all the faculty members and any program which hinders teamwork and stifles creativity should be considered a detriment to the educational progress.

The rewards given to a selected few could better be used for the improvement of the entire instructional program. A reduction in class size, the purchase of audio visual aids, the encouragement of professional growth for teachers in granting them a stipend for summer school expenses are various ways that would benefit all faculty members.

ON TEACHER PAY

Poor teachers are grossly overpaid and good ones are grossly underpaid.

Milton Friedman

If one were to seek deliberately to devise a system of recruiting and paying teachers calculated to repel the imaginative and daring and self-confident and to attract the dull and mediocre and uninspiring, he could hardly do better than imitate the system of requiring teaching certificates and enforcing standard salary structures that has developed.

Milton Friedman

The forces of competition between schoolmasters would increase educational quality, variety, and innovation.

Robert L. Cunningham

Lacking effective competition, schools have become a privileged sanctuary for mediocrity, where seniority, not ability, governs pay and advancement.

BARRON'S

Merit Rating and Pay—Its Ideal

Joy Hietbrink Witte†

I, AS A TEACHER, have been under a system of merit rating and pay since the first day I stepped into a classroom! I can recall the end of that initial experience when though exhausted, I sorted out the expressions of my pupils as they left the school building. My entire being had been analyzed, rated, and rewarded in one way or another all in a few short hours.

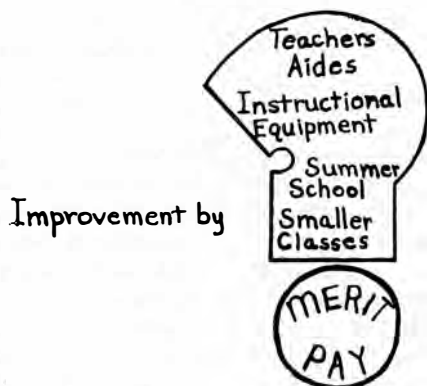
I, as a Christian teacher, am under a system of merit rating and pay every day! I am continuously being observed by the Higher Being who also inhabits the classroom, and someday His rating will bear an eternal reward. This evaluation is the ultimate one and its accompanying reward should cause me the most concern.

No, I'm not attempting to confuse the down-to-earth issue of merit rating and pay—but to approach it on a different

path. Evaluation and reward are keywords in the issue. I wholeheartedly endorse the need for both.

Because merit rating, as we commonly speak of it, is teacher evaluation linked with SALARY increases, it's likely that the idea hits where it hurts and fosters a furor. The words subjectivity, lowered morale, compliance, bias, conformity, jealousy, tension, and all accompanying synonyms are flung far and near by opponents, among which it is said are counted teacher organizations and their membership. Many of those against merit rating and pay deplore the subjectivity of the evaluation process and say it is too ideal

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to hope for an adequate instrument to measure the quality of teaching performance. Perhaps it is. Although this subject is becoming old hat and passe in many circles, others still hopefully plug on trying to devise new methods which will find acceptance among teacher ranks.

So, while we're forgetting about it or waiting for it, I'd like to propose another ideal—infinitely harder to attain but also infinitely more worthwhile!

There is a system of merit rating and pay that is an evaluation linked not with the reward of money but with one that is more golden than green: a "well done, my good and faithful servant." This system makes all the "con" arguments vanish and includes all the "pros" of the common issue.

If my aim is for that higher reward, I will be paid for what I am worth. I will be rewarded for the quality of my teaching in many ways infinitely more lasting than money which "materializes" so quickly: a grateful smile, a kind compliment, a sparkling eye, a friendship, a peaceful heart. I will have an incentive to improve myself that stands second to none. My morale will remain high if I see my reward in the job itself and linked with eternity. After all, isn't that why I became a teacher? Superior teachers will stay in the profession not for the love of money, but because they love to serve in a teaching capacity. Incompetent or poor teachers will be prayed for, assisted in the right way, or kindly directed into more suitable work. The children will receive a priceless education. And just think of how community relations could improve if teachers all had such a high ideal!

I cannot accuse God of the inability to rate me fairly. My relationship with Him will not deteriorate because He "watches" over me. I will not feel I am complying with fallible human standards. Neither will I be jealous of my fellow teachers, but rather I will be joyous that their goal is mine also. Tension will not be present if my attention is focused above.

As I said in the beginning, we already have this type of merit rating and pay. The problem is to make ourselves more aware of its operation and to make it of primary concern!

Have I avoided the common issue of merit rating and pay? I confess, a little. But it is indeed difficult and dangerous to criticize a system without having experienced it firsthand. And if you're interested, you know all the arguments pro and con, you know that ideas are still being

evolved and refined, you know that someday you might or might not be in the experiment to determine if the PROS and/or CONS prove out.

I do believe the true reason the subject has aroused so much ardor is that MONEY is involved. Money for the chosen arouses something base in our natures. Rather than base passion, I would see base salary raised for all, with evaluation used as a continuous process for the improvement of instruction. After all, everyone has to live with the cost of living. If it's to be discussed at all, the only sensible time to discuss evaluation linked with salary increases would be when the salary schedule is adequate for all.

Meanwhile, back at the school building, let's strive for THE IDEAL! Then someday, when better salary schedules have tamed the money tiger, when as objective—as-possible measurement devices have been established in cooperation with teachers themselves, when we are love—our—neighbor Christians who have worked all that while towards THE IDEAL, when we then, approach the topic of merit rating and pay—who will need it?

Books

EXCELLENCE--CAN WE BE EQUAL AND EXCELLENT TOO?
by John W. Gardner. Harper Colophon Books, Harper & Row, New York and Evanston, 1962, \$1.35, 171 pp. Reviewed by Marinus Swets.

THE SLIGHT BOOK of less than 180 pages carries an impressive title. Equally impressive are the credentials of its author - - among others, President of the Carnegie Corporation, and the Carnegie Foundation for the Advancement of Teaching; former professor at Connecticut College and Mt. Holyoke; ex-chief of the Latin American Section, Foreign Broadcast Service - - but unless one is not cognizant of several contemporary issues in education, much of the contents is neither new nor impressive. Yet, for all that, the book is worth reading - - carefully.

To say that much of the contents is neither new nor impressive and to say in the same breath that the book is worth reading carefully requires some explanation. That explanation might best be made in a textual summary with an accompanying analysis of the text. And to demonstrate the one assertion may also serve to validate the other.

Gardner says what he wants to say in four parts: Part One—"Equal and Unequal"; Part Two—"Talent"; Part Three—"Individual Difference"; and Part Four—"The Ingredients of a Solution".

Of the four parts, Part One and Part Four seem more significant than the center sections. And although Part One is not exactly new, the material is arranged in such way that the reader is struck by the significance of the question posed in the sub-title: Can We Be Equal and Excellent Too? For it is in this part that Gardner clearly delineates the two

alternatives open to a free society such as The United States which has given up the notion of hereditary privilege. These two alternatives are equalitarianism and competitiveness. To make his question real, Gardner describes both equalitarianism and competitiveness in their pure forms. He must do this in order to show the dilemmas which exist when either extreme is practiced.

The dilemmas exist because there is built into each—extreme equalitarianism and extreme competitiveness—forces which destroy the society which practices each. Should extreme competitiveness prevail, members of the society may become too anxious, frustrated, disillusioned if they fail; or overly rapacious, aggressive, or cutthroat in order to succeed. The social system is then no longer free, but it is a slave to the ruthlessness, and a jungle results.

Should extreme equalitarianism prevail, any emergence of the gifted, the able, and the highly motivated will be smothered: the social mode will be that of the lowest common denominator, and mediocrity results. Growth is stunted; the individual is asphyxiated by the group; bathos rules.

All these analyses are worth noting. Especially worth noting is the problem of equalitarianism. Herein lies Gardner's substance for his book. But he either should have developed these themes further or gone directly to his solution.

Instead, he inserts a portion which may be worth reading for its value of synthesizing current ideas on talent and testing and the selection process of those who are capable; but insofar as he does not relate these subjects to his major theme in a direct way, the material itself seems trite and dreary as one reads it. What Gardner says about talent, shortages of brainpower, poor motivation of lower social class children, the nature of standardized tests, and other generalizations about the continuance or abatement of genius or dullness in individuals as they mature is really a poorly abbreviated rehash of what GOOD HOUSEKEEPING and REDBOOK might feature any month of the year.

To deal with these subjects—talent, motivation, tests, and measurements, individual differences, who should go to college—may seem common to those experts whose subjects these are. To read about these matters may be fresh and exciting to the housewife. The two middle sections of the book may seem profound to the indiscriminating temperament. But no matter what the section may seem to anyone, it is rather clear that to attempt to deal thoroughly with these subjects in seventy pages is presumptuous.

The justification for these considerations becomes only a little clearer when one comes to Gardner's solutions. He must lead his reader to realize that no one is like anyone else,

society, created the question of equality and excellence. In Part Four, changing the conditions and the society by redefining the terms EXCELLENT and EQUAL, Gardner can answer YES. "Yes, we can be excellent and equal," is the answer, but this answer is loaded with conditions. The conditions are more idealistic than real. Therefore, the answer is not stated in the clear words "yes, we can be equal," but seems to be implied, and seems to be valid only if certain conditions are met. These conditions can be summarized in four statements: 1, excellence is to be seen in a context of concern for all; 2, human worth should be assessed only insofar as the qualities of mind and spirit which the individual can possess are possessed; 3, quality must be considered only in the context of each individual's own abilities and capacities; and 4, every social institution must exist to make it possible for each person to be the person he can be.

It seems that only one in his best blue-sky mood would really believe that the ideal state will ever exist in which one can and will become what he can become. This is not to say that such a state is not worth working for. It is not unreal to work for conditions in which one becomes educated to become what he can become, and for conditions in which one is respected for the person that he is. In this state one is permitted to give his best, is encouraged to give his best—is, in fact, rewarded for giving his best. The academician, the professional, the servant—each is excellent in his own right and each is considered equal in his integrity, his respect, his legal rights, his social rights, his human rights.

There is a value in the last part of the book which is not contained in the information within the prose itself. That value lies in the effect it has upon the reader. The last part brings the reader to a position from which he can see that old chauvinistic clichés are quite wrong. An awareness of these clichés and of how wrong they are is good for Americans. A clear distinction between conservative capitalists and quasi-socialists also becomes invalid, and their arguments become specious. Gardner brings one to a higher vantage point. One realizes that there is potential in a wealthy society, such as exists in the United States, to create attitudes in and towards people which will engender self-respect. It is a noble and worthy duty to try to engender this attitude.

Some readers may sense Marxian overtones in Gardner's solution. One must remember, if his senses tell him this, that aspects of Marxism are not at all bad, especially the Marxian dream of a better life for any slaves to a system which destroys human worth. The fact that Marxian states have destroyed much of humanity in the process of bringing about this good state indicates a fault in their process and

EQUALITY + EXCELLENCE

and that maturing and ripening and further education do not depend on one kind of education—school. Without stating this fact and without supporting it, Gardner's answer to his title question is impossible.

The answer is impossible if the question is the same question the reader perceives after reading Part One. Gardner having created the dilemma by his description of the equalitarian

not necessarily a fault in the ideal. Ends do not make means right, nor do bad means indicate faulty ends. Gardner's ideal is not to be ignored because no Utopia has ever been achieved. The command to subdue and conquer has far-reaching implications. Among these might be the implication that one must work to conquer inequality and to nurture excellence.



Grace Huitsing, Department Editor

Christ, the Monarch and Message of the Christian Novel

Merle Meeter†

IT SEEMS THAT NOT MANY of Christ's people have been called to write novels. The tradition of the novel is almost invariably humanistic, except for the allegories of John Bunyan and the few contemporary Christian novels that are now in print. (I am not, thank God, as easily duped as I was a few years ago when I called Olov Hartman's existentialistic HOLY MASQUERADE a Christian novel.) But what Christian novels of the eighteenth and nineteenth centuries are still being published? It is perilously true that many novels of past centuries as well as of our own pretend to Christianity and, more shamefully for us, that their disguise is effective. The prestigious universities of the western world have gulled Christians as well as pagans into believing that the literary works of Defoe, Swift, Richardson, Austen, Dickens, Cooper, Melville, Hawthorne and even Faulkner are basically Christian or are somehow within the Christian tradition.

"Humanists" is a captivating title. It sounds wonderfully enlightened and humane, but it is antithetical to "Christian." For humanism is anthropocentric, and therefore idolatrous, and a man cannot serve two masters: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world." (I John 4: 2-3). Inevitably the novelist finally serves Christ or Antichrist in his metaphorically presented heart commitment. And the Christian reader is commanded to discover the difference, to try the spirits, to discern whether they be of God. (I John 4:1).

The majority of formally educated Christians have too easily and speciously assumed that God's common grace somehow redeems the writings of non-Christians; and that supposition provides a mutual ground for collaboration with the world. Yet special grace, salvation in Christ, is the true basis of our Christian faith and practice. Common grace restrains sin, but it does not wash it away. God pardon us if the message of Christian education is merely a common grace

that supplants the bloody cross and the empty tomb of our Almighty Reigning Lord.

Certainly there is much of technical facility and superficial insight that one can learn from Goethe and Flaubert and Tolstoy and Joyce and Mann, but the Christ-believer seeks out principally the core meaning, the message of the literary work. In the light of Biblical doctrines ("Thy word sheds light upon my path") he evaluates both the Christ-honoring works and the man-glorifying compositions in which his Lord Christ is blasphemed, whether vociferously or by an unpretentious exclusion.

As our Lord Jesus is the One by whom and for whom all things were created, the One from whom all things derive their laws of coherent being, and the Sovereign Restorer Who is presently reconciling all things unto Himself, the Christian must proclaim the Lordship of the Redeemer in every realm. Because all life is religious and because Christ is King of the arts and literature as well as of theology and economics, the obedient Christian strives to read and teach—and write—novels according to the principles taught in God's written revelation, His inerrant Word.

I have just finished rereading that peerless Christian fictional-biography SERVANT OF SLAVES (the life of John Newton) by Grace Irwin. I read again her first novel, LEAST OF ALL SAINTS, and was surprised at how little inferior it was to her latest work. Grace Irwin knows the literary devices, but more importantly, she has a Biblical-Christian philosophy. She believes that man is totally depraved and must be radically changed, transformed by the Grace of God, cleansed by the blood of Christ, regenerated by the Holy Spirit. She knows personally and lovingly the Way, the Truth and the Life—Jesus Christ; and that Truth has made her free.

When a novelist has the redeemed relationship with Christ the Truth—and "by their fruits ye shall know them"—and when he tries to manifest that truth in every detail of his writing, renouncing all idolatrous art-for-art's sake rationalizations, then his regenerated readers will detect that he has a fundamentally true psychology, a Scripturally-based philosophy of history, a Bible-founded theory of literature and art, and a Christ-centered philosophy of life that will edify his readers.

There have been other Christian novelists; yet most of their work has not survived, is no longer printed by secular

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publishers whose offerings are determined by what their presumably neutral-toward-Christianity public will buy. Few have had Grace Irwin's God-given resources—her erudition in the classics, her sensitivity to language and the etymological aptness of diction, her considerably knowledge of history, political science, education and theology. But one earlier Christian novelist has survived the world's disapprobation.

Perhaps the sentimental, romanticized endings, the melodramatic scenes, the sensationally coincidental situations were the sub-rationally chosen literary ploys that made Grace Livingston Hill's many novels popular. And although she wrote mainly in the twenties and thirties, not all the stilted dialogue, the idealized characterizations, the tedious plot progression, the clichéd phrasing can be imputed to the literary tradition of her time.

Yet having reread a novel recently, I also found colloquial humor used effectively; prayer presented convincingly and memorably, the Scriptural references pointed. I have noticed that the Christian novelist lets God speak in his novels, and the quotations are seldom wrenched out of context as they are in the writings of covenant-breakers. God's words as they are found in his Word are as integral to the fabric of the novels of Grace Irwin and Rudy Wiebe as they are to those of Mrs. Hill.

You may object that Scripture texts are often awkwardly assimilated. If that is your argument, I invite you to consider

the blatancies of Sophocles, Virgil, Rabelais, Moliere, Ibsen, Strindberg, Chekhov, Hardy, Conrad, Hemingway and Camus as they present their fatalistic, materialistic, sensualistic, or nihilistic credos in their imaginative writings and in unambiguous propositional form. There is no escape into silence or equivocation for the Christian here.

As a craftsman, Mrs. Hill cannot be exonerated from critical censure—the flaws are evident to Christian and non-Christian alike. (Undeniably she wrote too fast.) Yet her novels will stand, faithful witnesses to the truth in Christ, on the Judgment Day. They may be preserved as if by fire, but their spinal truth will stand: Glory to God in Christ, who calls sinners to repentance and who surely saves His elect, all those who believe in Him by God's grace and confess His name in repentance and joy before men.

And what of the works we study (works by Lawrence, O'Neil, Shaw, Aldous Huxley, Cather, Steinbeck, Wilder, Durrell) based on Christ-repudiating philosophies of life, acknowledging suffering but denying sin, and therefore rejecting the essentials of Biblical truth—sin, deliverance in Christ, and gratitude? Those ungodly novels and dramas which direct their readers to answers other than the Christ will shrivel and crumble to ash in the flame of God's wrath, exhausted metaphors witnessing God's eternal indignation against their authors.

I conclude that, despite the infelicities which I have suggested, the modern Christian writer must emulate the same Biblical message of Christly hope and happiness that Mrs. Hill promulgates. Further, we have to learn to express it as clearly, as uncompromisingly, and at least as integratedly in the message-metaphor of our novels as she has done in her work. When by the grace of God and with the help of the Holy Spirit, we have achieved her qualifications, then perhaps we will have the right to lament, with charity, the weaknesses in the Christian testimony through literature of Grace Livingston Hill.

"For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Let us confess our accommodationism, our assumption of worldly literary standards (directly derivative from non-Christian philosophies), and let us pray repentantly. And may we begin vigorously to evaluate and write Biblically, realistically, truthfully, "so that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." (1 Peter 4:11).

A Response

Henrietta Ten Harmsel†

MR. MEETER'S ARTICLE SUGGESTS many important questions which are being asked with growing urgency by intelligent Christian readers. Why have "our communities" produced few Christian novelists? Which novels may we call Christian? How must we interpret and evaluate novels? Above all, how can we produce a climate in which Christian novelists can develop and grow? All of his answers to these questions—whether clearly expressed or merely implied—are related to

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MEMO TO THOSE WHO READ OR TEACH OR WOULD WRITE NOVELS

This exchange by two people teaching the novels should engage others in an on-going dialogue.

ASSIGNMENT

As a Christian reader in today's secular culture, work toward answers to the questions raised. (Consider that many of the same concerns will relate to films and film-making.)

Seek help from colleagues, voracious readers, the journals—Christian and other. To dismiss ideas glibly is easy; to wrestle with them promises growth.

ADDITIONAL HOMEWORK FOR TEACHERS GRADES 6 – 16

1. Why do I teach a novel? (How recently have I worked through to an answer?)
2. Do my students know how to read a novel?
3. Is the young writer in my class given encouragement?
4. Is he encouraged to ask some of life's big questions? To struggle toward his own formulation of them?
5. Is his Christian commitment deepened through the spiritual and intellectual vitality in my class? In my community?

G.H.

his central thesis: a truly Christian novel must reflect a Christ-centered interpretation of life. In addition to this central thesis—which is indeed comprehensive—Mr. Meeter makes several other points which Christian students of literature may well consider. Christian readers and critics, he says, should be able to distinguish clearly between that which is broadly humane and that which is Christian. He insists also that in making final evaluations the Christian reader must find the “core meaning” of the literary work which he is judging. And in his defense of two Christian novelists, Mr. Meeter reminds the overcritical Christian sophisticate that it would probably be more constructive to recognize the commendable achievements of these writers and to emulate their unflagging efforts to produce Christ-centered literature than to condemn literary ineptitude.

Although I generally agree with Mr. Meeter on the points I have just cited, I find that I differ with him on several others. While maintaining the distinction between the Christian and non-Christian, is it necessarily wrong for a reader to suggest that such writers as Defoe, Richardson, Austen, and Hawthorne are “somehow within the Christian tradition”? I think not. In the first place, being “within the Christian tradition” does not necessarily mean reflecting the full-orbed representation of all aspects of the Christian faith. Defoe presents Robinson Crusoe as a prodigal son fleeing from both his earthly and heavenly fathers, being chastised by the difficulties of his island of despair, and finally moving through prayer and repentance to reconciliation with God. Richardson subtly and tragically characterizes a Clarissa whose physical purity has been defiled, but whose spiritual integrity and faith lead her to a triumphant death in her “blessed Jesus.” Jane Austen creates an Emma who changes from a proud and insensitive snob to a repentant and sympathetic friend. And Hawthorne demonstrates dramatically that the “public” sin of passionate adultery is not so deadly as the “private” sin of cruel revenge. When weaving these elements into their novels, these writers, I feel, are writing “within the Christian tradition” whether or not the “core meaning” of each novel coincides with the central doctrines of Christian theology.

In advocating the making of clear distinctions between Christian and non-Christian works, Mr. Meeter treats also those writers whose “core-meaning” is rather obviously non-Christian. But, if the “core meaning” of a Hardy novel is fatalistic, does the Christian’s only duty lie in condemning that fatalism? Again, I think not. His response should include overwhelming sympathy for all those enveloped in such despair; deep respect for the genius who, out of the chaos of despair, has attempted to create a dignified, artistic, and humane order; and a new realization of the utter darkness from which the light of Christ has redeemed His people. And so with Sophocles. I marvel at the genius which leads Oedipus to the inevitable crossroads where a man must meet the divine and recognize its mysterious power. I compare Oedipus’ noble but finally tragic encounter with his pagan gods, with the trying but finally triumphant encounter of Job with his “Redeemer.” And I mourn that, although Sophocles could create such a momentous “crossroads,” he could not discover there the saving cross. There are many more examples, of course. Conrad’s “core meaning” may not be Christian, but, as the reader journeys with him into the HEART OF DARKNESS, he gains a deep insight into the complexity, timelessness, and comprehensiveness of total depravity. As Dr. Henry Zylstra once wrote, the insights of significant writers—even those of non-Christians—“give us more to be Christian with.” In interpreting and evaluating them, I believe that we must develop sympathy and appre-

ciation as well as the ability to distinguish between Christian and non-Christian literature.

One of the qualities which Mr. Meeter admires in the fiction of Grace Livingston Hill is her quoting of Bible texts and her clear enunciation of basic Christian doctrines. I agree with him that statement of theme through clear comment by the intruding author is not necessarily inartistic. If Fielding, Eliot, Thackeray, Hardy, and many other great novelists have successfully woven overt commentary into the fabric of their fiction, there is no reason that a great Christian novelist should not do so. However, his doing so will not necessarily convince me that his novel is Christian. When Richardson wrote PAMELA, he sub-titled it VIRTUE REWARDED. In fact, Pamela’s rather cloying tendency to spout moral maxims, prayers, and Scripture texts, her servile humility, and her sanctimonious prudery ARE all rewarded in the end. But must we for that reason call PAMELA a Christian novel? I think not. Any novel which stresses the fact that virtue is rewarded in this life is more apt to become specious romance than Christian fiction. If PAMELA becomes Christian fiction, it is not because her virtue is rewarded, but rather because Richardson’s unconscious genius shows her walking the tenuous borderline between morality and hypocrisy. In doing that, one of my students once commented, Richardson went beyond stating “Christian truth” and showed it being lived. If I apply these principles to the novels of Grace Livingston Hill, I become wary of calling them “Christian fiction.” Although I respect the author’s sincere Christianity and her continuous attempts to witness for Christ, I fear that the specious formula of “Virtue and Conversion Rewarded” in the action and outcome of many of her novels belies the overt Christian message which they proclaim.

Perhaps my disagreements with Mr. Meeter stem sometimes from our differing applications of truths which we both accept. He speaks, for instance, of attempts to “redeem the writings” of non-Christians, and of “ungodly novels” which “will shrivel and crumble to ash in the flame of God’s wrath. . . .” I, too, believe in redemption and condemnation. I believe that all men will one day stand either redeemed in Christ or condemned apart from Him. But I believe that God condemns sin and falsehood everywhere, in the works of both Christians and non-Christians. And I believe that He both inspires and commends all that is good and true, no matter who may produce it. Even the “redeeming” of non-Christian literary masterpieces is not incompatible with the Scriptural—and Calvinistic—concept of the new heavens and the new earth, where all things will be brought into subjection to Christ. As to the concept of common grace, I agree with Mr. Meeter that it does not wash sin away, but I go on to say that it may lead even the unredeemed into the discovery and revelation of truth. I believe, in fact, that this may be another way in which Christ is reconciling “ALL THINGS unto Himself.” And in perceiving and appreciating truth, whether it appears in a Christian or non-Christian context, I believe that we may cooperate in “bringing into captivity every thought to the obedience of Christ.”

By saying all this, I have tried to give my answers to some of the important questions which Mr. Meeter’s article suggests. Although our attitudes and opinions sometimes differ, I hope our readers will sense that we both seek the same goals: the development of truly Christian interpretation and evaluation of all literature; and the promotion of a climate in which—perhaps very soon—a great Christian novelist may grow. As Christian teachers of literature we must accept—each in his own way—the challenge of encouraging the sensitive, intelligent, comprehensive, and heartfelt Christianity from which Christ-centered fiction can spring.

PICTURE WORDS

The creative mind is playful, and a writer plays with words. Are there children in your class who would have fun with word pictures or ideographs? Written words can be so arranged on the page that their physical appearance suggests the object, action, or idea. As such, they seem to the eye what onomatopoeia is to the ear.

Knitting

RICOchet

KICK OFF

GIRAFFE



THE ARTS

Robert Achterhof, Department Editor

The Creative Must

Frederick W. Tamminga†

IT IS ALMOST SAFE NOW TO BEGIN a discussion on Art in the Reformed Community. There was a time when the automatic response to Art was to classify it as "a sickness unto death"—and we may well wonder whether this dead against verdict was not the result of the same sickness. Today, at least, there is some curiosity about the Arts, and some people even believe it is possible to serve the Lord with them. Some of the Art-minded people among us are anxiously wondering why we are not more eager to do something in the Arts for the sake of our Church, our Reformed Prestige, our Young People, our World, or our Lord—our anxiety may be well-meant, but it is not always properly motivated. Nevertheless, we feel guilty and feel we should get on the bandwagon, but we don't wish to be too radical about jumping on. Our guilt for the things we have not done comes symptomatically to expression in at least three ways.

OUR TRIPLE SYMPTOMATIC GUILT

First, we are too nervously on the look-out for artists of some acclaim who may somehow be claimed for Christianity. It makes us feel better (less guilty) to have an Eliot and Auden around. To be sure, some of us realize that we may have some Anglo-Catholic ritualism as well as some rather moth-eaten Hegelian distortions of Marxism to put up with, but (Praise the Lord and Compromise) modern Christianity does not have to feel apologetic with Eliots and Audens in the ranks—and who knows how soon we may claim John Updike, and hasn't J. Salinger been converted recently? We must save face somehow before the world. I suspect that the critical world bothers us more than the burning imperatives of the Lord.

Second, we do a great deal of lamenting whenever artistically gifted people leave our circles. (Peter De Vries is an easy example.) We hint vaguely at something rotten in our climate, but mostly we seem to worry about

the state of the departing artist's soul. A beautiful (but rotten) red herring. Obviously, if our Christian climate stinks enough to drive keen-nosed artists away, a change of air is indicated. Theoretically we all dare to admit this. But we are not Holy-spirited enough to deal with foul air; it is easier to sit in it than WORK in it.

Third, as Calvinists we have inherited a rich vision of WORK. The problem is that we are by and large too blind for rich visions. We still make unscriptural distinctions between Kingdom Work and daily work, and we still only half-heartedly accept the notion that Art, too, is Work. But, believing that Calvin was on to something (and he was), we dutifully sermonize and chapel-talk on The Cultural Mandate. Now, I have asked some of our teenagers if they could anticipate the contents of a proposed sermon on the Cultural mandate; most of them could. Why? Because the Cultural Mandate has become a tradition-sanctified slogan. A slogan so familiar, so lacking in newness, that is, new vision, that it is perfectly predictable.

CULTURAL MANDATE AND "CREATIVE MUST"

The Cultural Mandate is not obsolete; it is forever the freshest Spirit-driven drive in Creation; however, our prophetic vision of it is stale, devitalized. We would be afraid to ask how many people, after having heard the Word of God concerning the Cultural Mandate, eager-beaverly rush out to get the dirt of God's Creation under their fingernails. And that is precisely what it is all about: getting excited and finger-filthy so that the Name of the Lord may be praised, so that we for God's glory and our fulfillment begin to VISUALIZE how never-ending full the earth and its fullness is! That's our Work; that's what every word that proceeds from the mouth of God suggests to us if we are to be ALIVE. WORK is NOT materialistic production sanctified by good intentions, sanctified by tithing, sanctified by spiritualizing. All that is still living by bread alone which, says Jesus, keeps you in existence but not ALIVE. Work, then, is creative activity before the face of the Lord, or creative activity before the face of some idol. Without creativity there can only be a kind of long-lasting, short-lived destruction. "Cultural Mandate" no longer expresses all of these implications adequately, and that is why (upon the suggestion of a thirteen-year-old) I like to use the phrase "Creative Must." Perhaps new tools help us to make new discoveries.

In any case, it seems obvious to me that unless the Christian Community begins to live out the Mandate of

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"Creative Must" in EVERYTHING it does, it is impossible to rear artists of Christian persuasion. Artists are reared in communities, and if the community is conformingly rather than creatively busy, it cannot honestly feel that it needs artists, except, perhaps, as false fronts for deadness. Every degenerate culture has felt the need to window-dress its formless void and darkness, its unculture, with sophisticated artistry: elaborate soap-scented baths for butt-sitting, cultured-tired Romans; Baroque that became gaudier as its sponsors became gaunter; Third Reich architecture that became more pompous as Nazis became more intimidating. The point is, we cannot generate Christian artists if we are not as a community creative enough to make daily new discoveries in God's Cosmos which our artist can help to FORM-ulate for us.

I am not at all sure just how much we have to change in order to become God-pleasing people. The only thing I know for certain is that it is every image-of-God-bearing creature's business to explore every nook and cranny of God's Creation. I can only assume that when God keeps talking about His Creation and creates man in such a way that his make-up demands that he is busy in a manner not unlike his Creator, that an image-bearer is supposed to be someone who, after the manner of his Creator, obediently opens up Creation creatively. To me that makes a lot of scriptural sense. The Bible begins with Creation and ends with Creation redeemed, and in between everything centers around the person who re-creates, makes all things new. In the beginning God laid down the Law for the Coming of His Kingdom (the Kingdom is simply all that of which God is King—and that is everything); that Law demands that the Kingdom be developed by man, the only creature qualified to worship the Creator consciously while working in a full-of-wonder world.

KINGDOM IS COSMIC IN SCOPE

Now, we have generally not looked at "Thy Kingdom Come" with cosmos-large eyes. We have narrowed our vision. We do not see, it seems to me how serious the Cultural Mandate is: everything in Creation waits to be developed, opened up by Adam, but Adam said "I'd sooner be dead than live by the Law; I'd sooner sit on a throne." And he gambled with the Joy he received each time he poetic-prophetically gave a fulfilling name to a created thing, thus discovering each day that the works of the Lord were good. Adam simply quit. And the moment he did he lost his ALIVENESS as well as his Joy. And if the development of God's Kingdom had meant less to God, if the Law would not have been so binding (but "He never lets go the works of His Hand"), He might not have bothered to redeem. But, come hell or high water—and I mean that literally, remembering Christ's descent and Noah's ark—Creation had to be redeemed. "I come to fulfill the Law," says Jesus, "that your joy might be full."

We have a tendency to reduce God's laws so that we can Pharisaically handle them in our little systems of do's and don'ts, but all God's laws are cosmological in scope and have to do with the Coming of the Kingdom. All image-bearing creatures are compelled to live out of the Law of God for the creative development of His Kingdom. That is the law-structure which believer and dis-believer must adhere to in order to be alive. That was the structure for Adam's fulfillment and, thus, for ours. Structurally every created thing is designed for praises to Jehovah—everything is God-directed—but man, even when he is creatively busy, sells God short by directing his praises to everything under the sun except the Maker of

the Sun. Now and then we are made aware of this perversion, and it makes us shudder. It bothers us to see God insulted by the creative dis-believer. But if the creative dis-believer does not drive us to be creative believers, we are phonier than Pharisees. (Besides, God's Kingdom comes in any case: Hittites, Romans, Greeks, and English Beatles, too, are doing their perverted but creative bit to open up the Cosmos' possibilities—whether we like it or not. And if the joke of Ecclesiastes 2 sits on them like a curse, there is still no comfort or excuse for us not to be creatively busy.)

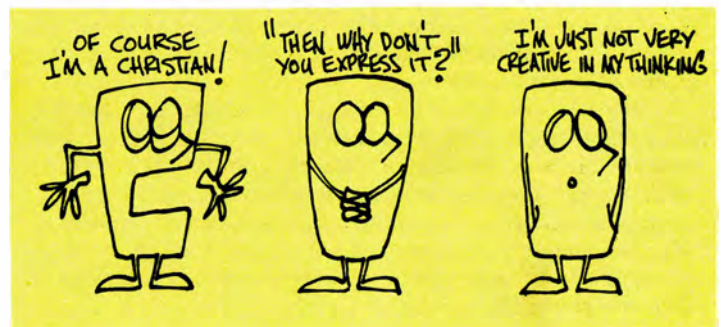
NON-CREATIVENESS IS DEFIANCE OF GOD

What God hates worse than perverted praise (praise always has creativity in the background) is no creativity at all. The people of Babel were skilled builders, especially suited to help develop the uncultured world. They knew about the process of discovery, but they quit. So they sat around. But being image-of-God people, they couldn't keep their artistic-itchy fingers still . . . and they built a tower. It was an insolent tower, a poem in stone which said that as far as they were concerned THEIR tower was the extent of the development of God's Cosmos, God's Kingdom. They were in power with their tower. But God angrily dispersed them, not because He hates builders of towers, but because they said with theirs that the rest of Creation could wait until they were good and ready. God's anger struck so violently that the tower-power people literally did not know what to say to each other. So they dispersed! And the Kingdom kept coming.

The people of Sodom and Gomorrah, however, were so anti-creative that they cluttered together and perverted their biological (creative) impulses. And we know what happened to them. Whenever a Culture's creative activity becomes lukewarm it begins to crumble. Passionate, hot worship of an idol may insolently cold-shoulder Jehovah the Creator—and He IS a jealous God—, but a society that is lukewarm creatively is something that makes Him vomit because it is parasitic and a drag on the program of the Coming (always in motion) Kingdom.

It is utterly ridiculous to talk about Christian artists unless, first, the Christian community realizes fully that non-creativity is in defiance of God's Law for Cosmos development, that it robs God of glory and man of Joy.

Perhaps we believe that since the Arts get into the news, and since it has become fashionable to dabble with paints, strum a guitar, and attend classes in ceramics, creativity is becoming a way of life. But I should like to submit that we live in a western society deluged and bedeviled by the products of disordered inventiveness, and, paradoxical as it may seem, this increasingly creative world of ours is increasingly conformist, negative, and destruction-bent. In our Reformed, church-centered society, too, there is a great deal of running around in self-prescribed circles



of legalism without ever a breakthrough into the excitement of God's frontiers. We are so afraid of breakthroughs and frontiers that we are forever NOT singing a New Song; we are forever busy preserving our doctrines as if Christ had never said anything about the principle of creative growth: losing a thing in order to gain it. We have some of the problems that kept the Pharisees blind.

Christ could not stomach the man-centered-law-abiding, Hosanah-stymieing (Matthew 21) Scribes and Pharisees. They were most non-creative and they probably never jumped for joy. And how could they? They had to stay put protecting their doctrines (as if doctrines are divine). But the people around Jesus learned that the Law for living was to be busy getting your hands dirty (which is not the same as filthy) in God's Creation. STALE and DULL are words that belong to the vocabulary of devitalized people; not to Jesus' people. The Pharisees did not perceive what it was all about because they did not want to be like children. And I suspect that our problem with creativity, NON-creativity rather, is that we are so exegetically grown-upish that we are blinded by the simplicity of Mark 10:4: "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

CHILD-LIKE FAITH AND CREATIVITY

We have done all kinds of things to that little child: we have made him innocent, pure, well-trained, simple-minded, dumb, and soap-sweet. However, that does not describe the kids of Jesus' day, nor ours. Children in any age are curious, playful, excited, dirty-fingered, full-awed and open-mouthed doers and discoverers of things. They are, in short, creative. They have faith, that is, an exciting belief that great things will come to pass. Actually, their faith is a way of seeing things; they are visionaries. (For grown-ups, Faith is usually a way of saying things). Faith without seeing possibilities for praise opening up (Works) is pretty dead. As Chesterton has pointed out somewhere, it is not child's play for a child to take 10 pieces of black coal, a carrot, and some crystalline snow and make a snowman who becomes more than a collection of cold objects—who becomes, in fact, a warm personality, an Alive Creation. Faith in the life of a child becomes a visible experience. And so it was in the blind life of Bartimeus—he could already see it happening that he could see. And Jesus, maintaining the Law for creative vision, gives the credit for the optical reNEWal to Bartimeus' wonder-full faith. Someone ought to work the relationship between Faith, Creativity, and Children. Quite possibly there is a synonymous relationship.

Be that as it may, nothing is impossible for children; they are lion tamers and mountain movers; they are subduers of the earth. And that is our clue. Children are creative because that is what makes them delight in Living, and that is what makes them grow. They are thus because their father Adam was thus. It was Adam's job to look at, say, a flower, arrange it in a vase or on canvas in such a way that an aspect of its glory became evident. That's what it is all about! CREATIVITY IS ARRANGING AND DISPLAYING GOD'S COSMOS IN SUCH A WAY THAT WE ALL BEGIN TO SAY: BOY, THAT'S GREAT! THAT'S GLORIOUS! I'VE NEVER QUITE SEEN THAT POSSIBILITY OF PRAISE BEFORE. PRAISE THE LORD, HIS CREATION IS GOOD INDEED. For some Adamites it may be the job to take that same flower, an atomic particle of it, and release its glorious power in such a way that heaven and earth can rejoice at the discovery of one of God's powerful surprises hidden in Creation.

If we don't see the child-like approach suggested in Scripture, it is because we are still too much the children of the Adam the First and not of Adam the Second, our Lord. And we will then continue to steer away from the creativity-minded scriptural dictum: "All things are lawful..." and keep sliding back to the excuse that "not all things are expedient," just so we don't have to move to the frontier where discoveries are made, just so we can remain piously, cozily close to all that which is comfortable and familiar. But that, of course, is most unscriptural. The "expedience" principle simply tells us that we must handle what we can handle at our level of readiness. For instance, for the artist it may mean that if painting a nude leads him into sin (no matter how old or young he is), he should not paint nudes, not yet. He would not do justice to the created reality of a nude, nor would he do justice to his talents—which, of course, he would be lending to the misdirecting purposes of Satan. What we would like to do, however, to play it safe, is to pass a law against painting nudes (isn't flesh evil after all?), and thus again restricting the extent of God's Kingdom.

I should not dwell on nudes too long, however. It would give the impression that creativity is after all something that concerns artists only. It isn't. As said before, Creativity is man-sized activity, ordained by virtue of being IN-the-image-of-God creatures. It pertains to all Adam's children. We are all supposed to be visionaries, each in his own God-given plot on God's map of the Kingdom. We are all supposed to fight against the anti-creative rut of the systems we create, be they ethical, theological, ET AL. We must begin to see that sin is not a question of good or bad morals, but an anti-creative stance before the face of the Lord, an insolent way of saying: Right now, Lord, I don't give a damn about making your Kingdom Come... I wish to indulge in a bit of self-destruction, and I don't care if it slows down your program. We have to learn that we can EXIST by bread alone, but not live unless we do that for which we were created. We must learn that in God's World each day is unfamiliar, a little strange, brand-new with new praiseworthy discoveries. Of course, none of this means anything unless it all becomes a personal experience. We have to learn to play again in God's creation; we have to quit being afraid of the frontier, of new ideas, of new vision—it has become too much of a habit in our circles to say: Hail the old, Wring out the New!

Only when the Reformed Community begins to LIVE creatively (like Jesus' children) can it have any use for artists. In the present circular situation artists can not survive, simply because they need frontiers, and nobody survives at the frontier by himself. When each of us can come to our promising artists with glories of celery fields praising the Lord, or the beauty of whipped-cream in the kitchen, actually singable, or the fine, un-definable purr of a gasoline engine, or the glitter of having seen the Lord in the eyes of yesterday's pagan, or the hard glint of grief that tells the meaning of destruction, or when we can come with our discoveries and say to our artists: "Paint, sing, dance or recite me the Name of this created bit-of-reality" (and I promise not to be shocked at its newness), then, and only then, we will see artists of Christian persuasion pop up like mushrooms. And altogether we will help the Kingdom come. If it comforts some of us, I will predict that the world will be jealous of our positive praises.

Meanwhile, our would-be artists die a little all day long, keeping praises from the Lord.

Creative Dramatics

Joy Hietbrink Witte

CREATIVE DRAMATICS HAS BEEN DEFINED by GERALDINE BRIAN SIKS, a creative dramatics specialist, as "a group experience in which every child is guided to express himself as he works and plays with others for the joy of creating improvised drama." A teacher who experiments with creative dramatics in her own classroom, as I did, will find that it gives HER joy as well. It is a marvelous experience to see the blossoming of personality, bodily coordination, confidence, imagination, awareness, emotional stability, enjoyment and cooperation in an atmosphere of spirited group play.

Of course, these benefits are not realized all at once, and the teacher must plan carefully or she will find her orderly class in a panic of disorder! Two excellent and essential books for anyone who plans to try creative dramatics are CREATIVE DRAMATICS: AN ART FOR CHILDREN by Geraldine Brain Siks and STORIES TO DRAMATIZE by Winifred Ward. Get acquainted with these books, set up a realistic plan, be confident and firm especially in the early sessions. . . then have a ball!

No matter which idea you are experimenting with, six steps should be followed in each creative dramatics session:

1. develop the mood by having the children associate with their own experiences,
2. motivate to gain attention and interest by asking searching questions,
3. share incident, poem, or story,
4. plan together and build slowly,
5. play out--always pantomime first,
6. praise and evaluate.

It takes time to develop the proper attitudes so that pupils will feel free to participate. Start with pantomimes and rhythmic movements; then when your class seems ready, perhaps weeks later, introduce characterization, then a simple plot involving conflict and dialog. At the end of many sessions, you might like to try a short story which appeals to the pupils' age level. The next idea would be development of a longer story; and then-if your pupils are able to attempt the ultimate--let them create an original play or story!

"The Blacksmith of Brilt" is a short story I composed for dramatic use with an intermediate grade class. It allows for many characters and a great deal of action; and my desire is that many of you may find use for it in your classrooms.

The Blacksmith of Brilt

In many ways, the kingdom of Brilt was a normal kingdom. It had a King and Queen, a Prime Minister, a Lord Chamberlain, wise men, nobles, ladies-in-waiting and pages. There were poor people and rich people, good people and bad

people. The kingdom was an average-sized one, including field and forest, cities and villages, churches and inns, palaces and hovels.

But in three ways, the kingdom of Brilt was not a normal kingdom. Its citizens had three peculiar problems that were found nowhere else; and a continual hum of voices was heard everywhere in the kingdom, discussing these problems.

Not that they didn't love their kingdom - oh, no! On the contrary, it was published abroad that the kingdom of Brilt was the loveliest and happiest in the world. That was just the reason why everyone was so concerned.

Not that they didn't love their king - oh, no! On the contrary, they loved and honored him for his usual kindness and generosity. And that was why the king's problem became everyone's problem.

Not that they didn't love ice - oh, no! On the contrary, they loved it in the winter for skating on and in the summer for cooling drinks. But at this time, it had everyone very worried.

It all began when a neighboring king, jealous of the love the citizens of Brilt had for their king and kingdom, secretly by night sent one of his wicked magicians to work some of his evil in that fair land. The magician decided on a way to make the subjects hate their ruler - he would make him into a greedy, grasping king, always wanting two of everything beautiful and costly he saw. Another evil thought entered the magician's head - he would take away the loveliness of the kingdom by drying up all the lakes and streams, and the land would eventually turn ugly from lack of moisture. But what to do with all the water he collected? Aha! He would shape it into a hill, freeze it solid, and deposit it right in the middle of the kingdom. Its cold and glare would force everyone in its vicinity to move away. The magician grinned in evil glee as he silently stole home.

When the people of Brilt awoke the next morning and found their king demanding double what he needed, their lovely lake and streams nothing but dusty holes, and their kingdom marred by the enormous ice hill, they wept aloud and called for the wisest man among them. "In all my books of wisdom," he counseled, "I find only one way to break the evil spell which has been cast. If anyone can be found, among the ordinary citizens of this kingdom, who is able to solve all three problems by one solution, the kingdom shall return to normal again."

The hum of voices got louder and louder as many days passed and no one could think of a way to solve all three problems at once. The problem that bothered them the most was the king. In fact, even the king was bothered about it himself! He realized the people, though they loved him yet, would soon have no more money to give in taxes and gifts so he could have two of everything. They had already given him two velvet-covered thrones, two dazzling crowns, two precious signet rings, two sets of golden dishes, two pleasure coaches, and much more. Because of the lack of water, the people could not grow food to sell or to feed themselves; in addition, the big ice hill covered much of the forest land so they had little wood to sell or to warm themselves. "Hunger will soon turn their generosity and love into hate," mused the king one night when sleep fled from him. "That will be the end of the kingdom of Brilt! Surely there must be someone in my kingdom who can think of a solution!" So saying, the king climbed out of bed, put on his robe and slippers, and crept out into the night to search for someone who might have the answer.

He peered into noisy inns and saw the customers hotly debating what to do. In dimly-lit homes and churches, the

same discussions were going on. But everywhere the king saw the despairing faces of those who were not able to solve all three problems at once.

As the king shuffled sadly home to his palace, he saw a light shining from his stables. "Is someone trying to steal my horses?" he murmured to himself. "Where are the guards?" The king then opened the stable door and to his surprise saw only the blacksmith, his great arms and back red in the firelight as he strained with his hammer and anvil. "My good man, why do you work so late?" queried the king.

"Because my king demands double the horses he had before and I must shoe them," replied the blacksmith a bit bitterly, without turning around to answer. "If I do not, another will take my place and how will I support my family?"

"Have you been thinking of a way to solve all three problems at once?" inquired the ruler.

"I must work so hard, I have not time to think about a solution. I can only think of horses' hoofs and shoeing them! If only I could have time to rest, perhaps . . . Now please go back where you came from and leave me to my labors!" the blacksmith replied.

"Stop!" commanded the king.

At this severe order coming from a stranger, the blacksmith wheeled around. Seeing the king standing before him, he fell to his knees, begging pardon for his conduct. "My king, my king, forgive me! I did not know it was you to whom I was speaking!"

"My good man, I order you to stop your work and begin thinking about a solution to our kingdom's three problems!"

The stunned blacksmith uttered not a word, but sat down and began to think. Meanwhile, the king began looking around the blacksmith's shop. His eyes fell upon the gleaming, dancing, rosy fire; and as he stared at the fire, it appeared as a giant ruby glinting and beckoning. He felt the desire surge up inside him - he must have another fire just like it! "My good man, I must have another fire exactly like this one!" bellowed the king.

The blacksmith was startled by the sudden outburst. "Oh, oh, my king!" he stammered. "There is not much wood left in the kingdom. It must not be wasted on a fire that isn't needed!"

The king, feeling his desire thwarted, began to grow purple with rage. Suddenly, a surprising thing happened. The blacksmith jumped up and with a whoop of joy began gathering all the bits of wood he had in his shop. "You shall have another fire, dear, dear king!" he shouted. "But not exactly like this one. It will be larger, much brighter, like a thousand rubies. Hurry! Send all your servants to gather any wood they can find and meet me at the hill of ice. Hurry!"

Totally bewildered, the king found himself obeying the blacksmith's orders. In a few hours, the king's servants and all the citizens were gathering around the hill, shivering and waiting eagerly for the blacksmith. They saw him trudging down the road with a huge black iron pot. "Scatter the wood all around the hill of ice!" he called.

"What would you do?" worried the people aloud. "You must solve all three problems at once or we will be forever cursed!"

"I shall! I shall!" rejoiced the blacksmith. "See what I have in my pot!" So saying, he overturned the pot and his own fire fell out. It caught the nearest pieces of wood and soon the hill was surrounded by fire. "The king wanted a fire - he has one now!"

But the fearful citizens bemoaned the folly of wasting the precious wood to solve only the problem of the hill. Noticing

the crowd's uneasiness, the blacksmith called out, "Watch carefully! Our problems will soon be over. Please trust me!"

And as the people watched, they saw the ice begin to melt - slowly at first and then faster and faster as the fire grew hotter and hotter. They marveled when they realized the blacksmith's solution to the second problem. The water began trickling and then flowing into the dry, dusty lake and stream beds. In the firelight, they could see the greenness and freshness return to the grass and trees which thirstily drank of the water.

But the thankful murmuring was soon replaced by a disturbing thought in everyone's mind. "What about the king? What about the king?" The din almost drowned out the voice of the blacksmith, calling the king to stand with him by one of the small lakes that had formed.

"And now, O king, what would you most wish to have two of? Think hard and choose carefully, for it will be your last double desire."

The king pondered and then replied, "My queen is my most beautiful and precious possession. I wish to have two of her!"

As they heard their king voice this impossible wish, the crowd gasped. All except the blacksmith, that is. Calling for the queen, he bade her step forward. As she came to stand by the king, the blacksmith said, "Here are your two queens, dear king! One is standing by your side. The other is in the lake."

The king bent over to look and in amazement cried out, "It is true! The lake is like a mirror and I do see another queen, just as lovely as the one standing by my side!"

At these words, the spell was immediately broken, the crowd cheered and the blacksmith was carried home in honor. And if you'd visit the kingdom of Britt today, you would find it a perfectly normal kingdom.

QUOTABLE

To know a little less and to understand a little more: that, it seems to me, is our greatest need.

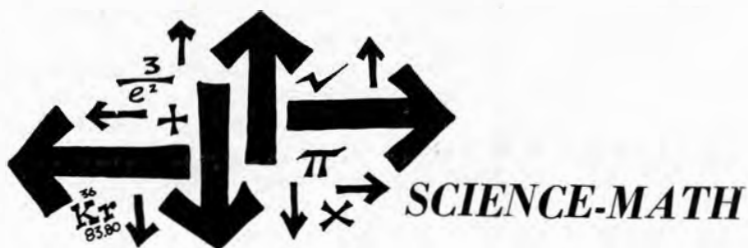
James Ramsay Ullman

Real intelligence is a creative use of knowledge, not merely an accumulation of facts.

D. Kenneth Winebrenner

In ages like our own, in which there is no such common agreement, it is the more necessary for Christian readers to scrutinize their reading, especially of works of imagination, with explicit ethical and theological standards. The "greatness" of literature cannot be determined solely by literary standards; though we must remember that whether it is literature or not can be determined only by literary standards.

T. S. Eliot, 1935



William Selles, Department Editor

Is Business Math a Substitute for General Math?



No:

Carl Gronsman†

MOST SCHOOLS REQUIRE AT LEAST ONE YEAR of mathematics for every student in grades nine through twelve. The mathematics that the low-achiever is required to take is probably the most varied and the least structured of any course in the entire curriculum. This is probably due, especially in our Christian schools, to a lack of concern for the student who is not college-bound. The structure, content, and effectiveness of this mathematics course often depends on the fact that the teacher is more concerned about how soon he can get rid of the course than he is about the student's needs, and what he can do to meet them.

MATHEMATICS FOR THE LOW ACHIEVER

The mathematics that is taught to the low-achiever has most often been a course in remedial arithmetic, algebra, or some type of applied or business mathematics. It is becoming evident from recent textbook developments and from writings on this subject that educators and mathematicians are concluding that none of these is the key to the development of an adequate understanding of mathematics by the less able student.

TO PAGE 22, COL. 1



Yes:

Philip Bushhouse†

TODAY'S HIGH SCHOOL GRADUATE IS FACED with many financial decisions that require some type of basic understanding on his part in order to decide wisely. There is the car to buy, insurance to secure, payments to make, records to keep, expenses to pay, clothes to buy, and many others. What is the high school doing to prepare its graduate in these everyday problems? What courses can be taught that will give him the necessary basic understanding? Can this be done better by a course in general mathematics or by a course in business mathematics?

GENERAL MATHEMATICS

The general mathematics course seems to be a course that is offered to those students that are "left over". The idea seems to be that the most worthwhile course ninth grade students can take in the area of mathematics is algebra. If they lack the native ability or the desire for further education, they are offered a course in general mathematics. Everyone must take some course in mathematics.

Of what does this general mathematics course consist? What material does it cover? The student is usually

TO PAGE 22, COL. 2

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No! (Cont'd)

given a review of the basic ideas that he has been studying almost from the time he began school. These include addition, subtraction, multiplication, division, fractions with the same processes repeated, decimals with the same processes repeated, and percentages with more of the same. Then simple algebraic equations and geometric figures are introduced, for one cannot graduate from high school without having at least been exposed to these. After these areas have been thoroughly learned, and if there is time before the end of the school year, some business concepts are introduced. This, it seems to me, is the wrong approach to the problem.

A COURSE IN APPLICATION OF PRINCIPLE

Ninth grade students should be offered a course that would enable them to use the basic principles that they learned in their first eight years of school. They should not be required to review the same material once again. A course in business mathematics would better meet their needs. This course should be so planned that it would bridge the gap between the basic principles and the application of these principles in everyday problems. A course in business mathematics should include many different areas. Some of these are simple record keeping, insurance, interest, and credit buying, to name only a few.

Record keeping is a must in today's society. There are different kinds of reports and forms to fill out: the federal income tax form, the state income tax form, and possibly a city income tax form. These require not only the knowledge of record keeping, but also the application of simple arithmetic. Learning simply to fill out the form correctly is a must for everyone.

The topic of percentages could better be taught by using installment buying or savings accounts. With today's easy credit, the student should be made aware of the percentage of interest charged on various items. He should learn to figure hidden charges, and not to look simply at the total payment. Students should be taught that there are various places available for savings accounts which pay different rates of interest. They should be made aware of the differences and why these differences exist. Using these types of materials would enable the student to better understand percentages, at the same time teaching him something useful.

Insurance should also be included in a business mathematics course. Soon after a student graduates, insurance salesmen come calling. Automobile insurance is a must which may be an expensive item to obtain. If the concept of insurance is explained, and the types of available policies are known, the student will be able to select at lower cost the kind of insurance that meets his needs. Many different kinds of arithmetical computations can be taught by exploring insurance. These are only a few of the areas that should be taught in a business mathematics course.

Which department should teach this course? The logical answer would be the business department, since they would want this course to serve as the basis for other courses in the field of business education.

In conclusion, since general mathematics is the last mathematics course the high school student will take, and it seems to lead nowhere, the course should be changed to business mathematics and made part of the business department, where it can serve some useful purpose.

Yes (Cont'd)

After the student completes the eighth grade, he has completed two successive years of almost identical mathematics. To face him with the same topics done in the same way for the third time is to destroy in him any enthusiasm for or desire to learn mathematics. If he does not understand the mathematics which has been presented to him in the same way for two years, there is no reason to believe that he will understand any more after a third year.

A course in algebra or even diluted algebra cannot give the low-achiever what he needs. Algebra demands a thorough understanding of arithmetic. Without this understanding, a student can gain very little from algebra in either skill or concept development. This is a disastrous approach when the less able student is in the same class with students of greater ability. Algebra is definitely not the place for this student.

A third way in which this course has been commonly taught is as applied mathematics, most often business mathematics. This frequently happens when the mathematics department fails with some approach similar to one mentioned before, or when it just plain "gives up", the course is taken over by the business department. It is thought that the low-achiever will learn by applying mathematics to situations in which he might be involved after he graduates. But can he really learn any mathematics this way? His problem is that he doesn't understand mathematics. How can he apply what he doesn't understand and learn in the process? The physics teacher does not attempt to



teach algebra by applying it in physics. In order to take physics the student must understand algebra first. If the business department wants to spend a year teaching a student how to compute income tax and balance a budget, the mathematics department should have no objection. However, in order to understand applications, the student must first understand the mathematics he will use.

We are definitely faced with a problem. Something must be done. The less able student must be kept from discouragement and despair, and must be able to succeed at his own ability level. This student must be able to appreciate and to understand the mathematics which he will need to use later. He must be presented with something new and different which, while being new, will serve to develop or reinforce the concepts which he should understand. The content of a course which will achieve these objectives cannot be completely discussed in this short article. An attempt will be made to suggest some topics which will help to accomplish the desired results.

A SUGGESTED COURSE

The largest part of the course should serve to acquaint the student with the basic nature and laws of numbers. Some topics covered could include basic properties of numbers, equality and inequality, different numeration systems, numerals with different bases, basic set theory, prime numbers, and the number line. These would be closely connected to familiar topics such as ratio and proportion, as well as percent,

which would help the student to gain a better understanding of these important topics.

The student should also become familiar with the basic ideas of geometry. Properties of points, lines, and planes could be introduced, and simple constructions performed. This unit would include classification of geometric figures, and measurement in geometry. Many of these ideas could be taught through an experimental approach.

Other smaller units could include solution of simple open sentences, graphing, probability, logic, and the history of mathematics.

As was mentioned before, this is not a complete list. Other topics could be added. It is also true that content alone will not make the course effective in realizing its objectives. The method used to present this content to the low-achiever is important. A highly formal approach is not desirable, whereas much could be said, for example, in favor of an inductive or discovery approach. Also, this content does not guarantee that the course will be interesting or exciting. Whether a course is interesting or not depends far more on its teacher than on its content.

It is felt, however, that a general mathematics course as outlined above will do more to promote the understanding of mathematics than any of the traditional courses. Since it is obviously a course in mathematics, it must remain in the mathematics department. It then becomes the responsibility of mathematics teachers to insure that all students will understand the mathematics they will need for future situations, even if they do not go to college.

Reflections from a Math Teacher's Desk

AFTER A FEW YEARS of teaching modern math, I have found that the two words "modern math" can evoke a whole gamut of reaction. At one end are those who are very enthusiastic because they feel that it is a good thing, and any program has its enthusiasts simply for the sake of change. There are always the indifferent. There are those, especially parents, who are bewildered. "I don't recognize a thing my kids are doing, and I can't begin to help them," is an oft-heard comment. At the other far end are those against,

and almost any crowd will produce whichever one you are seeking or not seeking.

WHAT IT IS

The rows of textbooks on my desk and the rows on my bookshelf grow longer each year as more authors and book companies jump on the bandwagon of modern math. The preface to any mathematics textbook will tell you what the author's feelings and thoughts are on this subject, and how he proposes to handle the matter. Basically, what I think they are attempting to do is to make mathematics more understandable by a rigorous and necessary emphasis on the WHY of it all. For too many years, I feel, mathematics was a matter of rote learning. You practiced the rules and exercised the formulae until you could perform beautifully. However, if anyone asked, "Why do you invert and multiply when the sign says divide?" or "Why may you transpose?"

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John Verstraete†

or "Why may you set each factor of a multiplication sequence equal to zero if the sequence equals zero?" he received at best a shake of the head and was told not to worry because it worked.

These questions are but a few simple examples of many that must be answered if the pieces of the puzzle of mathematics are to fit in place. So there grew in the minds of men the desire to make the pieces fit more logically. Committees were formed. The talents of many good people were pooled and we have the results such as the work of the School Mathematics Study Group and the Illinois Program, to name but a couple. An integral part of these attempts to emphasize the why of mathematics has been a new terminology. A careful analysis of each step in the development of theory forced men to name what they were doing. Suddenly big words were tossed around - commutative law, associative law, multiplicative inverse, and many more. People (teachers, pupils, and parents) became confused, worried, and uncomfortable. Logically, they ran up the red warning flag and wanted to know what it was all about. I have found in my teaching of both teenagers and parents, that a careful and thorough handling of the ideas behind the big words made the big words much less imposing and allayed many fears. This, of course, is no new idea. Any good teacher knows that this is a necessary first step.

I mentioned before that the new terminology grew out of a careful analysis of each step in mathematical development. This careful analysis is another integral part of the modern developments in mathematics. To give one example: properties of zero and one were no longer taken for granted, but were noted, examined, postulated, or proved. Such careful attention to details became exceedingly important as other systems of numbers were developed that did not have all of the properties of the number system with which we commonly work.

Naturally, this aspect of mathematics made students and teachers put on the "thinking cap," and has been responsible for producing good, thinking math students. Unfortunately,

ly, this area of mathematics has also produced a lot of static. Many people are quite set in their ways of taking things for granted. They didn't like to be pinned down and forced to examine and explain each step of the way. "But that's so obvious," is a cry that is repeatedly heard. These must be told that careful attention to the obvious often breaks through the obscure.

Some people would add another item to their definition of modern math. They feel that we should reach up into college mathematics and pull as much down into the high school as we can. There is a lot of talk these days about calculus in the high school. I would put up a big caution sign on ideas such as these. I do this for two reasons. I remember well the words of one college professor. "Send them to us with a thorough and workable knowledge of algebra," he said, "and if there is time beyond trigonometry, to analytical geometry. We will take it from there." It has been my experience that to instill a good understanding of algebra is a man-sized task. Then, too, I have experimented with some elementary set theory in preparation for college calculus. I have found that most high school math students find this tough to cut. There are exceptions, of course. Large high schools offer a greater variety of mental abilities, and it may well be that some of these can go farther in mathematics. In the long run, a solid foundation is better than greater exposure.

IN CONCLUSION

I would give two words of warning. We have a good thing - the new ideas in mathematics developed in the last years. Let's not ruin it for our students by going overboard and becoming too rigorous. We should not lose sight of appreciation of math in all of our preciseness. Nor is modern math the solution to all ills, allowing us to do away with all work and drill. Indeed not! For mathematics, as well as for all things, understanding is the foundation stone, but practice makes perfect.





Burnie Wiersma, Department Editor

Viet Nam—an Opportunity for Role Playing

Leon Van Rees†

THE CLASSROOM TECHNIQUE OF ROLE-PLAYING sounds like an exercise in theatrical nonsense, created in the mind of some professor of education who had little appreciation for the substance of the matter. But as a matter of practice, role-playing is probably used to a great extent even by the traditionalist, lecture-oriented teacher who prides himself in getting to the heart of the matter by delivering the facts, and just the facts. In this sense role playing is used spontaneously and without rehearsal, often to encourage the student to really think out a particular position. If role-playing can be used without conscious planning, might it not be used with much greater success by design and malice aforethought?

It is a truism to say that a citizen of a democratic society must have an understanding of the political system in which he lives. The citizen of such a society must play an active role in public affairs, so the school must be concerned with the development of civic competence. But how can civic competence be nurtured in the classroom?

Social Studies are ultimately concerned with public affairs, not matters of substance. Factual knowledge is not used for its own sake; rather, facts are used in an attempt to achieve deeper understandings. For instance, in the study of government, students go beyond the study of formal structure to concern themselves with processes, goals, techniques, and methods of decision making in politics. The objective is to develop civic competence by acquainting the student with ways of gathering, ordering, and using knowledge.

Certainly the lecture has its place, but as a tool for learning it has severe limitations when it comes to developing an empathy for the real life situation, a feeling for the frustrations, defeats, failure and successes implicit in politics. In some situations, a role-playing activity, if properly planned and adequately supervised can be used to induce an extremely effective learning experience. It may be possible to involve students, step by step, in a systems analysis in which the student will not only learn the facts, but will also apply the facts to a situation in which he is personally involved.

There are many values and opportunities in the use of role playing in the study of both past and present issues. This classroom technique can be used effectively in dealing with controversial issues. It is especially useful where the objective is to develop an understanding of feelings and processes which are more easily caught than taught. A subsidiary benefit lies

in the fact that it contains a built in motivation to do research, or to collect information and use facts necessary in the formation of political or historical judgements.

The following material could serve as an example of how role playing could be used in a high school history or government class.

ROLE PLAYING—VIET NAM

I. Divide the class into four groups.

GROUP 1 - Members of the U. S. Senate Foreign Relations Committee and Committee hearing witnesses as follows; (The size of this group is quite flexible and can be increased or decreased according to the size of the class)

Senator Fulbright	General Westmoreland
Senator Dodd	Walter Lippmann
Senator Morse	Ellsworth Bunker
Senator Dirksen	George Gallop
	Louis Harris

The students assigned to the roles of Gallup and Harris will prepare a brief questionnaire regarding Viet Nam. They will poll students and/or adults and report on public opinion to the Senate Committee. The others assigned to this group will be responsible for finding out what statements have been made and what stands taken by their respective characters, and will testify before the committee during its session in class. Senators will make statements and question witnesses.

GROUP 2 - Four advisors to the U.S. Chief Executive will report in class on the feasibility of one of the following American policies regarding Viet Nam.

Roles: U.S. Chief Executive
Assistant to the Chief Executive
Secretary of State
Secretary of Defense
Armed Forces Chief of Staff

†Mr. Van Rees, A. M., is a history and government teacher at Western Michigan Christian High School, Muskegon, Michigan.

Policies:

1. Withdraw troops and continue military and economic aid.
2. Stop bombing targets in North Viet Nam and concentrate on sealing the borders of South Viet Nam.
3. Increase bombing of North Viet Nam and mine the harbor for Haiphong or invade Viet Nam.
4. Continue present policies.

In reporting on his assigned proposal each advisor will analyze the proposed policy using the following checklist:

1. Would this action really help attain my country's goals?
2. What responses might be expected, when we act, from adversaries, neutrals and allies?
3. Do we have the resources to carry out this action—in wealth, war-power?
4. What might this action do to our economy, and do the desired ends justify the expenditure of means?
5. Will the politicians and the public of my country support this action?
6. Is this action immoral? Is the decision in line with the political tradition of our nation?

The Chief executive will select one of the policies (or a revision thereof) after hearing these reports and he will then deliver a statement explaining this policy to the American public.

GROUP 3 - Four advisors to the North Vietnamese Chief Executive will report in class on this feasibility of one of the following policy proposals:

Roles: North Viet Nam Chief Executive
Assistant to the Chief Executive
Foreign Minister
Defense Minister
Armed Forces Chief of Staff

Policies:

1. Full scale invasion of South Viet Nam.
2. Withdraw both troops and aid to the Viet Cong.
3. Seek full support of Communist China—troops and extensive military equipment.
4. Continue present policies.

In reporting his assigned action-choice, each advisor will utilize the proposed policy using the above-mentioned checklist. The Chief Executive will select one of the policies (or revision thereof) after reports have been made. He will then deliver a statement explaining this policy to the Vietnamese people.

GROUP 4 - Will consist of participants in the Geneva Conference. A student will be assigned to represent each of the following nations:

Britain	Communist China
Soviet Union	Cambodia
France	Laos
United States	North Viet Nam
South Viet Nam	(National Liberation Front)

This group will assume that the Geneva Conference has been reconvened and each member will attempt to play authentically the role of his assigned nation in trying to achieve a solution to the Viet Nam conflict.

II. The role playing activity will be carried out in four phases in the classrooms.

Phase I - Lecture and discussion of the background information regarding Viet Nam. This briefing session will include references to:

- (1) The rise of Ho Chi Minh
- (2) The French-Indo Chinese War
- (3) The Geneva Conference
- (4) The establishments and re-establishments of governments in South Viet Nam.
- (5) The evolution of American participation in Viet Nam.

Phase 2 - Explanation of roleplaying and assignment of roles. Time for independent study and research.

Phase 3 - The roles are played. Students can be encouraged to join in the spirit of role playing if the proper stage is set in the classroom by means of seating arrangements, formal introductions, etc. Those students who are in the audience during each presentation are to take notes and be prepared to offer constructive criticisms during the final phase.

Phase 4 - Conclusion - Discussion for the purpose of evaluating the role playing activities and pulling together the illustrations of decision-making in foreign policy which came out during the period of role playing.



Sex Education in Our Schools—Holy Ground? (II)

This is a continuation of the article by Dr. A. Vander Maas which appeared in the last issue of this journal. He continues to stress the need of sex education and critically examines further the booklet GOD'S TEMPLES.†

I HOPE THAT WHEN OUR TEACHERS are going to use this unit in the classroom, they will not forget that the difference between man and animal is much greater. Man is a creature who can enjoy a loving relation with his

†This article originally appeared in THE CHRISTIAN SCHOOL HERALD and is used with their permission.

fellow creatures. This love can be of many kinds. It can be of a pupil for his teacher, a child for its parents, a citizen for his country, an employer for his work and also of a man for his wife. But that is not all. It can finally be the love of man for his Creator. All these different forms of love are an image of God's perfect love for man. This is where they find their norm, their standard.

However, man has more yet than animal and plant do not have. He can know about God's love because he is able to have faith, to believe. He also has a sense of justice and can apply norms. Man can enter into social relations of all kinds. He knows about value and can apply this to business and economics. He knows about harmony and can create this in a great variety of ways in his products of art. He can follow a development in all these fields of life, because he has a sense of history, of the difference between present and past. He has a unique sense of feeling that can adjust to many new situations in life and is quite different from the instinct of animals.

Certainly, man can also make responsible decisions, since he is a rational being AS WELL. But that can never be the BASIS of man's sex. If the gift of reason is put forward as the main difference between sexual life in man and in animal, it would have to lead to a rational, logical or intellectual picture of sex life in man.

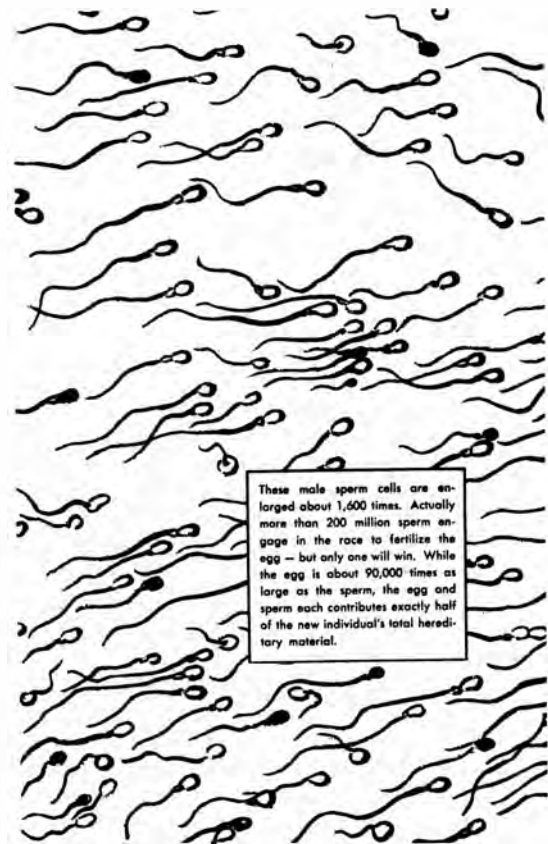
No, the only foundation of sex and marriage is the lifelong love of one man for one woman and vice versa. The difference with sex life in animals is not that man does it in a reasonable way (pages 46,47), but that man desires a partner out of love, while an animal does so out of an instinctive drive, a biological urge. All other differences between sex in man and animal are the result of this basic difference.

For instance, the desire of husband and wife to become one flesh can be expressed and fulfilled through intercourse any time their LOVE asks this from them. But animals can only mate when the INSTINCT drives them to it; that is, when their bodies are biologically ready for it. Also, when there are objections to intercourse, for example, because of illness, then marriage love is even capable of suppressing a strong physical desire. But an animal in the rut HAS to satisfy its drive and will often go through enormous efforts to reach this. And where marriage love does not tolerate that sex be shared with different partners simultaneously or in succession, instinct does not limit the animal in a similar way.

But, you may wonder, does not the reasonable in man play a role in marriage love and therefore in sex? Of course it does. And so does man's social position, since it is usually best to marry a partner of equal social status. So does faith for the same reason. So do legal considerations because it is illegal to marry or have sexual contact below a certain age and marriages have to be legally confirmed. So do economic and aesthetic views, since they too play a role in the choice of partner and in the timing of marriage. So do moral norms. And so does the physical aspect of man.

However, all these other factors play a subsidiary role: they all serve marriage love. If they did not, then economic considerations would bring one to marry the richest partner to be found. And physical desire would then indeed lead to sexual contact purely for bodily satisfaction. But if all these factors lend their support to marriage love, then only can this love be developed to its fullest extent.

Where does this leave the reasonable in man in particular? In the same supportive role. If there were no responsible thinking present in marriage love, there would soon be a population explosion, poverty, a degradation of



These male sperm cells are enlarged about 1,600 times. Actually more than 200 million sperm engage in the race to fertilize the egg — but only one will win. While the egg is about 90,000 times as large as the sperm, the egg and sperm each contributes exactly half of the new individual's total hereditary material.

from GOD'S TEMPLES
(half booklet size)

the wife through endless pregnancies, and in many cases destruction of marriage love itself. But if this same reasonable thinking would lose its subordinate role to love and become the basis of marriage and sex, soon there would also be no love left. Love sometimes has to go against the purely reasonable. I can visualize that the rational answer to the problem of the size of the family will often be different from an answer out of love, especially when marital love is blended with love for God's kingdom.

Although 'GOD'S TEMPLES' does not deny that love is the basis of marriage and sex—it actually mentions it once on page 34—the general presentation of the student's booklet is one of "reason" over against "instinct". When on page 46 men's ability to make responsible decisions is mentioned right after the statement that human beings are made in the image of God, one cannot help thinking of the comparison between God the Great Ratio and man, his image bearer and therefore a reasonable being. Whether this was in the mind of the writer or not, it is very reminiscent of the humanistic concept of man as a reasonable being, who can find his way in this world through his supreme ratio. Since we do not particularly need this emphasis in our Christian schools and since love as the basis of marriage is a biblical concept, I wish that the distinction between instinct and reason had been replaced by the distinction between instinct and marriage love.

Otherwise it gets entirely lost too that that the sex act is after all nothing but the highest physical expression of that love.

In the meantime 'GOD'S TEMPLES' has the great merit of putting these problems in our midst and of urging our teachers to get busy with sex education.



COLLEGE FORUM

Peter De Boer, Department Editor

AMID THE REVOLUTIONARY FERMENT OF OUR TIMES, ferment which has, in part, caused men to wonder about the purpose of the private or church-related Christian college and to question the need for the very existence of such colleges, we rejoice in the establishment and growth of our own Christian institutions of higher learning. And things are happening at our colleges and institute, as the following reports indicate.

You will recall that in the last issue, and ever so briefly, we introduced this new department on collegial affairs. We sent out invitations to our four institutions and asked them for a report on what was happening in Sioux Center, Chicago, Toronto, and Grand Rapids. Graciously, three of these institutions responded in time to meet our deadline for publication.

The report on Trinity Christian College is written by Dean Robert E. Vander Vennen. That on Calvin College is done by Dean John Vanden Berg. We are especially pleased to present a report on the Institute for Christian Studies at Toronto, Canada,

by Executive Director John A. Olthuis. The Institute, as his brief history tells us, dates back to 1956. It represents an attempt, by the Association for Reformed Scientific Studies, at Christian education on the University level; it is an experiment which is not unique, but unique to us here in North America. Incidentally, Mr. Olthuis has promised our readers a statement setting forth a rationale for such an institute, a statement which, we trust, will prove not only instructive but provocative.

In a forthcoming issue we hope to present a PRO and CON analysis, by two Calvin professors, of the "New Curriculum" just instituted this fall (1967) at Calvin and of the REPORT of the Curriculum Study Committee on which the new curriculum is based.

Let me also urge all faculty members at our institute and colleges to write. This is your platform. Articles, book reviews, letters of analysis and criticism are welcome. P.D.B.

Institute for Christian Studies

SEVEN PERSONS MET IN TORONTO, CANADA, in May of 1956, to struggle with the positive, historical response that God's people in North America should give, in the area of higher learning, to the challenge of God's Word. A committee was formed; it came with recommendations and the Association for Reformed Scientific Studies was established. Its aim: working towards the establishment of a Christian university on the North American continent.

The A.R.S.S. was born at a time when Dutch immigrants, beset by the day to day struggle to feed and clothe their large families, were making bold in the faith to establish churches and Christian day schools. At such a time as this God's people in faith conceived and gave birth to the fledgling Association designed to fill the yawning gap at the top of the ladder of formal education.

The devastating results of not having a Christian university manifested themselves to the founders of the Association particularly in the areas of public life and formal education. The almost total absence of an integral, communal, and deep going Christian witness in North American public life was traced back to the secular university training of most persons holding positions of leadership in the Christian community. It was also discovered that Christian colleges were by

and large staffed by instructors who held degrees from various secular universities. The founders of the A.R.S.S. were convinced that as Christian schools require teachers who are trained in Christian institutions, so Christian colleges require staff members who are trained in Christian universities. These reasons, undergirded by an awareness of the positive Christian task and combined with a desire to serve the many Canadian students from Reformed homes unable, for one reason or another, to attend Christian colleges, led to the establishment of the A.R.S.S. as an Association for the Advancement of Christian Scholarship.

Aware that the establishment of a Christian university requires a strong association, the infant Association immediately began promoting scripturally directed learning, seeking members, and setting both short and long range plans.

At the same time, the Association undertook to serve the Reformed students in Canadian universities by sponsoring annual three or four day student study conferences and assisting in the establishment of student study clubs on the campuses of most Canadian universities. The conference lectures, 18 of which are available in pocketbook form in the Christian Perspective Series, deals with topics such as The Relation of the Bible to Learning, The Christian Approach to Science, Scriptural Religion and Political Task, The University and Its Basis, A Christian Approach to Sociology, Facts and Values, A Christian Critique of Art, A Christian Critique of Literature, The Nature of Religion, The Community Idea in Canada, A Christian Appreciation of Physical

Science, Revolution in the West, The Challenge of our Age, and Man in Communication.

To finance these activities, most of the Association's 2,000 members pay a \$25.00 a year membership fee (others pay \$10.00 a year) and additional funds are realized from donations and church collections. A 13-member board of trustees, elected by the Association's membership, meets twice a year to formulate policy and guide the Association's affairs. Between board meetings, a 6-member executive committee meets every three weeks to conduct the Association's interim business.

In 1964, increased activity led to the appointment of Dr. Paul G. Schrottenboer, presently general secretary of the Reformed Ecumenical Synod, as the Association's part-time executive director.

On October 9, 1965, the Association's membership adopted the recommendations proposed by its board in a report entitled THE PLACE AND TASK OF AN INSTITUTE OF REFORMED SCIENTIFIC STUDIES. Adopted was the establishment, in September of 1967, of an Institute for Reformed Scientific Studies in the greater area of Toronto, Canada. The Institute was to be staffed by two full-time professors, one in the faculty of Philosophy and one in the faculty of Law and Political Science.

The Association immediately began to implement its adopted program by making additional appointments and expanding and intensifying its promotional work. The present staff includes John A. Olthuis, executive director, John C. VanderStelt, director of development and student affairs—Eastern Canada and Eastern U.S.A., Fred Cupido, director of development and student affairs—Western Canada and Western U.S.A., and three secretaries.

Institute appointments were accepted by Dr. Hendrik Hart, graduate of Calvin College and the Free University in Amsterdam, in the faculty of Philosophy, effective June 1967; and Dr. Bernard Zylstra, graduate of Calvin College and presently completing his doctoral work at the Free University, in the faculty of Law and Political Science, effective September 1968.

The faithful response of God's people to the Association's Institute '67 fund-raising campaign made possible the purchase of a suitable property in close proximity to the University of Toronto. The building, located at 141 Lyndhurst Avenue, Toronto 4, houses the Institute and the Association's offices.

The Institute, officially opened in ceremonies held in Toronto on October 6 and 7, 1967, is a centre where Christian students, guided by Christian scholars, gather around God's Word in a struggle towards an understanding and articulation of the meaningfulness of that Word not only for their particular area of study, but also for the entire academic world. In addition to teaching perspective courses in philosophy to students and an orientation course for leaders in the Christian community, Dr. Hart speaks at numerous student conferences, does research work and publishes materials. The student work is complimented by the assistance given to student clubs across Canada by the Association's directors of student affairs. At its October 1967 board meetings, the Association's board of trustees decided that the Institute should serve both under-graduate students studying at Canadian universities and graduate students. Graduate students will be urged to attend the University of Toronto rather than other secular universities so that they will be able to take Institute courses and benefit from the guidance of the Institute staff.

Obtaining accreditation for courses taught at the Institute involves having other institutions, for example, the University

of Toronto, accept the Institute course as a credit course for students attending the University of Toronto. When such recognition is given, students in a degree program at the University of Toronto will be able to take courses at the Institute and receive credit from the University of Toronto. Until such academic recognition is given to Institute courses, students will take these courses in addition to their normal academic load. It is hoped that Christian colleges in the United States, when approached, will be prepared to give credit for Institute courses taken by Canadian undergraduates completing their program in the United States. In the meantime, non-credit courses, student conferences, and seminars will highlight the Institute's program.

An Association, begun in faith by seven men, in addition to growing in ten years to the present membership of 2,000 and staff of seven, has given birth to a fledgling Institute.

By the Grace of God and through faithful support of His people across North America, this Institute, established as a stage in the development towards a Christian university, will make a small but integral Christian contribution to the academic world and thereby the entire Christian community, and grow to become a Christian university.

J.A.O.

Calvin College

A COLLEGE—ANY COLLEGE—IS COMPOSED OF MANY COMPONENTS. The most important of these are the student body, the faculty, the academic programs, and the college facilities. Although every college necessarily must have each of these, not all colleges are alike. Colleges have different goals, different reasons for existence, and these differences are reflected in varying degrees in the components of the college. It is, finally, a college's purpose which gives it character, which makes it distinctive, which will be reflected in the various parts of the total college operation.

Calvin College, established primarily to serve the youth of the Christian Reformed Church, states its aim and purpose in the 1967-1968 College Catalog (pages 6 and 7) in the following words:

Calvin College aims to give young people an education that is Christian, in that it is governed by the Christian faith as reflected in the Reformed standards, through the discipline of the liberal arts and sciences. These arts and sciences cultivate, in the student, value judgments related to a thorough knowledge of facts about man's relationship to God, to himself, to his fellowman, and to the world. The Christian faith is the dynamic motivating an investigation of all fields of human knowledge revealed by God in His Word and in His world. The student is led to offer his whole creative, imaginative, intellectual, and social enterprise eagerly and earnestly in the service of God and of his fellowman, thereby acknowledging the lordship of Christ over all things. Thus, the College seeks to promote in the student sound scholarship, earnest effort, and a sense of obligation to use his talents fully, in response to a calling.

The College admits to its student body young men and women who are affiliated with

orthodox Protestant Christian churches. It seeks to develop in its students a sense of genuine personal piety, personal integrity, and social responsibility. It strives to emphasize that service to God and fellowman is possible and necessary in all professions and activities. It aims to maintain high standards of scholarship and ethical conduct, both in the faculty and student body, in the spirit of the ideals of its founders.

Students attending Calvin College come from all over the world. In September, 1967, students came from thirty-eight states and the District of Columbia in the United States; from seven of the Canadian provinces; and from thirteen other foreign countries. The total enrollment of 3,330 included 1,777 men and 1,553 women. A further breakdown of the enrollment statistics indicates that 93.2 per cent of the students are members of the Christian Reformed Church, with most of the other students coming from the Reformed, Protestant Reformed, Orthodox Presbyterian, and Baptist churches.

Once the purpose of a college has been established, the most important single ingredient in the makeup of the college is its faculty. Indeed, it would be possible to determine how effectively and how consistently a college is seeking to reach its goals by analyzing the makeup of its faculty. To profess to be a Christian college and then to take little or no care to see to it that faculty members are committed Christians would seem to deny the purpose of the college.

Calvin College has a faculty of competent, dedicated Christian scholars. The greatest possible care is taken by the faculty, the administration, and the Board of Trustees to insure that competence and dedication are combined in the persons appointed to the faculty. As a matter of policy, every effort is made to appoint to the faculty persons who have achieved a doctor's degree or who are engaged in a program to achieve one. Furthermore, only those persons who are members of the Christian Reformed Church are appointed to positions on the regular faculty. Short-term appointments are made to those who are not members of the Christian Reformed Church. In the latter case, these persons must be members of an orthodox Protestant church and in sympathy with the aims of the College. Each year, some part-time teachers are appointed. The appointment of these persons is governed by the same rules of appointment as govern the appointment of full-time staff members.

There were one hundred seventy persons on the full-time staff, including those administrators who are members of the faculty, in September, 1967. Eighty-three persons within this group had the Ph. D. degree or its equivalent; all of the other members of the full-time staff had the master's degree or its equivalent, and many of this latter group are currently working on doctoral programs. Twelve members of the staff were on leave of absence at the beginning of the year.

In addition to the full-time teaching personnel, Calvin College has employed thirty persons to teach on a part-time basis during the first semester of the current academic year. Most of these people have either a doctorate or a master's degree and teach in a field in which they have a special training or are presently employed as professionals in the field. Normally a part-time person is employed to teach one or two courses in a semester.

Each year Calvin College adds a number of persons to the full-time teaching staff, these additions being necessitated because of faculty retirements, leaves of absence, and increased enrollment. In September, 1967, for example, twenty-one newly-appointed persons joined the full-time teach-

ing staff of the College. These people have come to Calvin from a great variety of institutions, scattered from coast to coast, including Mexico, and have been assigned to a number of different academic departments in the College. Twenty of the twenty-one are members of the Christian Reformed Church; one is a member of the Presbyterian church.

Some idea of the character of the Calvin faculty can be obtained by noting the institutions from which the twenty-one new members came and the departments at Calvin in which they will be working. The list is as follows: John Adams, teaching at Valparaiso University, economics; Mrs. Helen Bonzelaar, art consultant at Livonia public schools, art; Robert De Bruin, teaching at Central College in Iowa, mathematics; Gerrit Den Hartog, graduate work at Washington University in St. Louis, German; Mrs. Gerrit (Anne) Den Hartog, graduate work at the University of Illinois, French; Bert De Vries, graduate work at Brandeis University, history; Samuel Greydanus, teaching at Holland Christian High School, history; Harmon Hook, graduate work at the University of California at Berkeley, English; Carl Huisman, graduate work at Michigan State University, art; Kenneth Konyndyk, graduate work at Wayne State University, philosophy; Jack Kuipers, teaching and research at the University of Michigan, mathematics; Clarence Mennenga, research at the University of California at Berkeley, physics; Steven Monsma, teaching at the State College of New York at Plattsburg, New York, history; Vernon Nyhoff, teaching at Western Christian High School in Muskegon, mathematics; Barton Siebring, graduate work at Monterey Tech in Mexico, Spanish; Howard Slenk, teaching at Trinity Christian College, music; J. William Smit, teaching at Albion College, sociology; G. Dale Topp, graduate work at the University of Michigan, music; Gordon Vander Brug, the Chrysler Corporation, mathematics; Howard Van Till, teaching and research, the University of Redlands and the University of California at Riverside, physics; and Dorothy Westra, teaching and principal at Oakdale Christian School, education.

A significant characteristic of the people who teach at Calvin is the fact that almost all of them stay in teaching until they retire and most of them remain at Calvin College. Calvin has a long list of emeriti professors (some recently deceased) who taught at Calvin thirty, forty, and even more than fifty years. Many members of the present teaching staff have been at Calvin more than twenty years and a large number for more than ten years. At the same time that Calvin can claim an experienced teaching staff, it can also claim a young teaching staff, for many of the faculty members were appointed when they were relatively young. In addition, an unusually large number of appointments have been made within the past five years, and these have usually been younger persons.

The goals of an institution are implemented through the selection of a faculty but also through the curriculum and the programs offered the students. Beginning this year, Calvin has introduced a new curriculum and calendar, generally called the four-one-four program. The four-one-four program consists of two semesters, each approximately four months in length, plus a one-month interim term, this term falling between the two four-month semesters. Typically, during each of the two semesters a student will take four courses, each of equal academic value, and during the interim he will take one. All four-year degree programs require the completion of thirty-seven and one-half course units, including four interim courses. Within the thirty-seven and one-half courses required for graduation a student must complete seventeen and a half courses in the various disciplines as the core of his general or extensive education and a departmental or inter-departmental program of con-

centration, including a minimum of seven courses in a given discipline or a minimum of eight in an inter-departmental program.

In addition to the departmental and inter-departmental programs of concentration leading to a degree from Calvin College, pre-professional and cooperative degree programs have been established in the following fields: pre-seminary, pre-medical, pre-dental, pre-law, medical technology, nursing, pre-engineering, pre-architectural, and pre-librarianship. Students who desire to go into teaching must complete the requirements for a degree from Calvin College plus the state requirements for certification.

Calvin College operates on two campuses, the Franklin Street campus and the Knollcrest campus, but efforts are being made to sell the Franklin Street campus and to put all of the operations of the College on the Knollcrest campus. To expedite the move, facilities have been and are being constructed on the Knollcrest campus to provide for most of the needs of the College community. Until the Franklin Street campus is sold, however, it will not be possible to consolidate all of the College operations at the Knollcrest campus. Until that time Calvin will continue to operate a split campus, that is, two campuses. It should be noted that although a split-campus arrangement poses many problems, the development of the Knollcrest campus was absolutely necessary to take care of increased student enrollments. The facilities that have been provided on the Knollcrest campus are truly magnificent and aid considerably in making it possible to carry on the total educational program.

J. V. B.

Trinity Christian College

THE BIG NEWS AT TRINITY THIS YEAR is the arrival of the freshman class which we expect to take through for the four year A.B. degree at Trinity. The group of new students is the largest by far that we have had to date: 180. With 80 returning sophomores, this gives a full time student body of 260. In addition, there are 37 part time students, including those registered for credit in evening courses. This means we are serving a total of 297 students this year. Of special interest is the fact that we have twenty transfer students.

We now have fifteen faculty members, two of whom are on leave of absence for full time doctoral study. They are Lorraine Bossenga and Louis Voskuil. Six new faculty members since last year are Dr. Robert Ammeraal (chemistry) from the University of Illinois College of Medicine, Dr. Arnold De Graaff (psychology and Bible) from doctoral study at the Free University of Amsterdam, Emily Brink (music) from the faculty of New York State College, Stanley Koster (biology) from Grand Rapids Christian High School, C. T. McIntire (history) from the faculty of Shelton College, and Jeanne Morris (art and English) from graduate study at Nebraska State College. We also have ten part time teachers, seven of whom are specialists in the fine arts.

The campus has five buildings at present, and we expect in two years to add four more. We use the original clubhouse for many purposes, have a small music building, two student residences, and a brand new apartment building which has six apartments for faculty use. This year we are constructing a classroom-library building and a residence for 140 students.

The following year we hope to see a physical education building and a student commons.

The curriculum will expand very greatly to meet the needs of the four year program. We plan to offer majors in about ten fields initially, supplementing this by strong minors in others. For about three years the faculty has been studying toward a four year curriculum. We are trying to have in the final curriculum only features that have been carefully justified, rather than copying from other colleges without critical evaluation. We want to build very fresh and contemporary ways upon the rich heritage of Christian education which our schools and churches have, using the great cultural and social resources of metropolitan Chicago.

The energizing heart of the curriculum will continue to be the courses in philosophy, history, theology, and English, with which the College started experimentally in 1959. All new students are directed to the need and opportunity for a Christian perspective in their studies in the introductory philosophy course. Then the various philosophies and cultural systems of the western world—pagan, Christian, secular, and what-have-you—are traced through their historical development in the following three semesters. The background these courses provide has proved to be of great benefit in sophomore level courses in contemporary studies, such as psychology, sociology, economics, and the sciences. Philosophic-historic studies add a new dimension to the Christian understanding of these disciplines.

A novel feature of the A.B. requirement is to make the study of a foreign language mandatory only for students who will need to make use of the language in their professional study. For others, including elementary education students, we encourage alternative study of a series of courses which includes linguistics, semantics, logic, and translated literature originally written in a foreign language.







Although not all the details of the degree program have been worked out, we feel strongly about two requirements in the senior year. One of these is an interdisciplinary seminar in which the student in his last year will work further in relating the subject of his major specialization to his earlier studies in Bible, philosophy, and history. The other senior requirement will be some off-campus work experience relating his specialized study to actual work situations. For prospective teachers, this will be some form of directed teaching experience. For those who aspire to professional work in the sciences, fine arts, social sciences, and others, we believe that the Chicago metropolitan area will offer exciting possibilities for combining classroom theory with professional practice.

We are greatly helped in building this degree program by a federal grant of \$25,500.00, awarded for just this purpose. This grant pays the salaries of three new faculty members. Two of these salary grants permit two teachers to study for doctorates this year at full salary. The third makes it possible for the Dean to devote substantially more time to curriculum planning by relieving him of classroom teaching. In addition, the grant pays for visits to other colleges for curriculum consultation, and pays for consultants to spend time on our campus.

Parallel to enrollment and curriculum growth is the development of an athletic program. Intercollegiate basketball and cross-country are in their second year, and we have now added soccer. We also have less formally organized "extra-mural" teams in other sports which play teams from other colleges. You may have heard of last year's phenomenal success of our ice hockey team. Growth of athletics has been stimulated by the increasing number of students—now half the student body—living in college housing on the campus.

R. E. V. V.

TABLE OF CONTENTS

	ME TO THEE: Professional Backbone, D. Oppewal	3
	GUEST EDITORIAL: Free Enterprise and Education, Lester De Koster	4
	CARTOONS: Monday Morning, Robin	5
	SOCIOLOGIST SI SAYS: The Stability of Religious Beliefs Is Considerable, Theodore Rottman	6
	PROFESSION-WIDE Merit Rating and Pay: Administrator's Point of View, Wilmur Schipper	8
	Merit Rating and Pay: Its Ideal, Joy H. Witte	9
	Book Review: EXCELLENCE--CAN WE BE EQUAL AND EXCELLENT TOO? Marinus Swets	10
	LANGUAGE ARTS Christ, the Monarch and Message of the Christian Novel, Merle Meeter	12
	A Response, Henrietta Ten Harmsel	13
	Picture Words	15
	THE ARTS The Creative Must, Frederick Tamminga	16
	Creative Dramatics, Joy H. Witte	19
	SCIENCE-MATH Is Business Math a Substitute for General Math? NO, Carl Gronsman	21
	YES, Philip Bushhouse	21
	Reflections from a Math Teacher's Desk, Philip Verstraete	23
	SOCIAL SCIENCES Viet Nam--an Opportunity for Role Playing, Leon Van Rees	25
	Sex Education in Our Schools--Holy Ground? (II), A. Vander Maas	26
	COLLEGE FORUM College Reports:	
	Institute for Christian Studies, J. Olthuis	28
	Calvin College, J. Vanden Berg	29
	Trinity Christian College, R. Vander Vennen	31

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