

Good Materials + Good Teacher = Good Class
Poor Materials + Good Teacher = Good Class
Materials do not make substantial
difference
(See p. 4)

Textbooks: Pedagogical Masters,
Profitable Servants, or
Tyrannical Usurpers?
(See p. 13)

"It is not a theory
they put into his mind,
but an assumption,
which ten years hence,
its origin forgotten
and its presence unconscious,
will condition him
to take one side
in a controversy
which he never recognized
as a controversy at all."

C. S. Lewis
Abolition of Man
(See p. 16)

BONUS ISSUE

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CHRISTIAN
TEACHING
MATERIALS

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ME TO THEE: Of Making Teaching Materials

In this special "bonus" issue, published in addition to the usual four issues per year, the regular format of curriculum departments and feature columns has been dropped. The entire issue is devoted to the *pros* and *cons* of making specifically Christian teaching materials for Christian schools. An attempt has been made to examine the concept itself in both its negative and positive aspects (see Part I of adjoining Table of Contents). Some historical perspective is given to the problem by the inclusion of essays originally published in the fifties (see Part II). In addition, various reviews and critiques of existing materials, both Christian and secular, were solicited and a number were received (see Part III). Finally an extended and annotated bibliography of existing Christian materials was collected by soliciting various associations and affiliations of Protestant Christian schools (see Part IV).

All these were gathered together in this one source so that this generation of Christian teachers and laymen may look anew at an old problem: the problem of finding the best way to make Christian schools distinctive not only as to goals but as to program.

There is full unanimity among us that Christian teachers are necessary for the existence of a Christian school. Of the three elements: Christian teacher, Christian child and Christian teaching material, there is the least unanimity on the last. The open forum for a discussion of the *pros* and *cons* is one way for us to move toward greater consensus.

May this issue be a continuing resource for the professional educator as well as the layman when confronted with the question: Shall I give to, write for, or use Christian teaching materials?

—D.O.

I COMMENTS ON THE CONCEPT

Christian Textbooks ? No!

by Lillian Grissen*

"...and God, spare our children the dangers of a Christian education, head and no heart, knowledge without application..." So prayed the minister in a Christian Reformed church recently. From that point on his prayer was lost to me as I pondered the burden of probably contributing to the "dangers" of Christian education. To what dangers was the speaker referring? What possible dangers could lurk in the corners of our snug schoolrooms that protect our children from the dangers of a complex, outside world?

My mind drifted back to the Rocky Mountain Christian Teachers Institute of October, 1971, and the words of Dr. Marion Snapper. He pointed out that much of the knowledge we push, pound, or pierce into the heads of our students is "schoolhouse" information, information that is stored in a special compartment "for tests only," free for use when the teacher wants a playback, but conveniently set aside so as not to interfere with life itself! Could that be the danger? Possibly; but that danger is not limited to Christian education, but is the insidious enemy of all educators, and requires the 180-day annual vigilance of all.

That kind of knowledge — dates, facts, grammar, authors, characters — usually falls in the realm of cognitive domain. Perhaps it was that area which the preacher meant when he said "head and no heart" or "knowledge without application." The lowest level in the taxonomy of cognitive domain is memory, but surely, there are not many teachers who would be satisfied with this. We are not merely "bucket fillers"! In a Christian school, the area of affective domain comes closer to our goals.

That the teacher is the key to education has been said so frequently we may have lost the significance of this truth. Not too long ago, the ministers and evangelists who are involved in the inner city ministry of the Christian Reformed denomination, prompted by a dearth of good materials, appointed a committee to study the problem. After a thorough study, the conference was amazed at its findings:

- (a) poor materials plus poor teacher equals poor class.
- (b) good materials plus good teacher equals good class.
- (c) good materials plus poor teacher equals poor class.
- (d) poor materials plus good teacher makes good class.

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In effect, then, materials do not make a substantial difference in the effectiveness of the teacher and the learning situation.

If, then, materials are not of primary importance, and in view of the plethora of materials now available, it would seem that the expenditure of time and money is not warranted in the preparation of Christian textbooks. But of much more importance are several reasons for believing that Christian textbooks are neither vital nor valid for students or teachers.

CHRISTIAN TEXTBOOKS RESTRICT STUDENTS

Perhaps one of the greatest dangers of Christian education is that quality which is often considered one of its advantages, namely, that the students are isolated from the world around about them. We do not apologize for this stance, but rather compare it frequently to the preparation and training of the soldier before he is placed on the firing line. However, the analogy ceases when we analyze the preparation. We have the majority of our students not for *months* but for *years*. Are the conditions of the real world in which they must live, not only as growing youngsters, but also as responsible, concerned, contributing adults, presented in honesty when we use textbooks that are "distorted" from the world in which they must live?

Truth is its own defense, but the interpreters of Truth are not infallible. The armor of Truth may be flawless, but if it is too small or ill-fitting, its wearer will hesitate to go forward in our suffering world, and even worse, may find himself indefensible in the fray. One may argue that ours is the true view and the worldly view is "distorted," and that may well be. Based on the constitutions of most of our Christian schools, it seems logical to assume that the Bible as a subject would and should be based on the Reformed

viewpoint, but even within this framework does it logically follow that everyone's bias, and/or prejudices will be similar in interpreting ALL subject areas? I think of a history book – would it make any difference if it were written by a Democrat or Republican? I think of economics – would it make any difference if it were written by a conservative or a liberal?

I recall reading an article several years ago asking "Can a Christian be a Democrat?" and the cogent reply entitled "Can a Christian not be a Democrat?" Both were written by Christian Reformed scholars; both were extremely serious in their philosophies. If either were to write a Christian textbook on government, for example, would it necessarily be THE Christian viewpoint?

Using a Christian textbook to present a Christian viewpoint is, in my opinion, basically not valid to a truly Christian education. One's education should be mind-broadening, and it can only be so when all approaches are presented. It is the teacher (not the textbook) who must place these approaches in juxtaposition with Truth, and the Christian student must learn, and learn early, that other critical evaluation must begin early, and the Christian teacher must accept the awesome responsibility of guidance.

God's gift to me of a college education came later in life in a state university, when my children were grown, but I can recall well the confusion it created within me: utter, yet reasonable, denouncing of the a priori acceptance of the Holy Bible; condemnation, with substantial proof, of the cruelties perpetrated in the name of religion; merciless but not thoroughly irrational defamation of John Calvin and his precepts. My faith was rocked and taunted, but it became clear to me why so many young men and women, separated for the first time in their lives from the security of the Christian home, school, and church, exposed for the first time to the logic and rational argumentation of extremely intelligent professors, fall away from a faith-founded belief in Jesus Christ as Savior, and King of all of life.

How can students be trained to fight the enemy when they never learn that an enemy exists?

In the Colorado legislature there is, at the time of this writing, a bill being presented that would require the public schools to present the Biblical "theory" of creation along with the theory of evolution. Its proponents claim that it is essential to education that all theories be presented. We can do no less. It is a disservice and perhaps even dishonest, for us to use Christian textbooks that unashamedly interpret the subject matter from only a Christian point of view. Being right doesn't mean we are being realistic!

TRUTH UNTESTED IS NOT TRUTH.

It probably would be helpful for every teacher to be forced to articulate his philosophy of education based upon metaphysics, epistemology, and axiology. It is a disturbing experience to study one's self, to realize how many forces have affected one's faith and belief. A carefully worked out philosophy of a Christian teacher should, I think, make him realize that the acceptance of Truth (with a capital T) will permeate all of his thinking, and in turn affect all of his teaching. One's philosophy determines one's ethics; one's ethics control one's conduct. But how does one know that his belief is Truth and will stand up unless it has been tested?

Mark Twain has written an ugly story, "The Man Who Corrupted Hadleyburg." It is the story of a town, smug and

self-righteous, proud of its truthfulness and ethical conduct. The stranger who comes to town nourishes the seeds of deceit that, unknown to the villagers, lie dormant in the hearts of all men, including the town's most "righteous" citizens, and the exposure of this inner falsehood to the citizenry of the entire town is grievously funny. It is not difficult to proclaim one's principles, but to be tested by them is another situation entirely.

We are accused of indoctrinating our children, and I feel that within limits we need not apologize for this. But the presentation of Truth must be placed in the perspective of the world in which we live; otherwise we teachers are guilty of contributing to a lipservice religion, all head and no heart, knowledge without application – and it will be as weak as the principle of truth so loudly proclaimed by the citizens of Hadleyburg – and equally vulnerable.

CHRISTIAN TEXTBOOKS RESTRICT TEACHERS

In the March, 1971, issue of *Phi Delta Kappan*, Dr. Ronald I. Hyman, associate professor at Rutgers University, gives an intriguing alphabet for teachers. Under "V is for Values" he says:

"When teaching knowledge and skills, we teach values, implicitly and often explicitly. Which values do you teach? Which way? Which ones should you teach?"

Most of us will, I presume, admit that unless we fight back, the textbook easily masters us. This is ten-fold true when we rest in the assurance that our text is "Christian." However, being a Christian teacher does not necessarily mean that one's value system is the same as another Christian teacher's. If a Christian teacher relies too heavily on a textbook, he is teaching someone else's values and interpretations. (If the teacher does not rely heavily on the textbook, and he should not, then again it is not worth the time and money put forth by Christian educators and publishers to make Christian textbooks.)

Dr. Neil Postman in his provocative book *Teaching as a Subversive Activity* stresses (p. 154) that the purpose of education is "to produce people who can effectively deal with change." He defines learning as "meaning making." During a speech he made at Arizona State University he suggested a five-year moratorium on all textbook making, declaring it merely a money-making device of publishers who cater to a demanding educational public. One need not agree with all of what Postman advocates, but the convincing evidence and argumentation of Alvin Toffler, in *Future Shock*, and an appalling awareness of the transience of things and ideas and ideals all around us, force us to agree that we are involved in teaching much that may be outdated by the time our present students become adults.

How thankful we can be then that the Bible remains as the changeless standard on which we can base our teachings. But does it follow that the *interpretation* of this Bible remains so constant that we can *afford* (in time and money) to publish textbooks which may be obsolete possibly within two or three years of publication? But much more important, can we *afford* to present these ideas to our students as THE Christian viewpoint?

Each teacher is a unique individual, created by God, and formed by family, school, church, commitments, and

Continued On Next Page

circumstances, and his value system will show! To harness this by prescription of a Christian textbook casts a pall over his creativity and conscience, if and when there is a divergence of ideas. The trend today, rightly or wrongly, is away from the traditional textbook, and teaching methodology leans more towards relevance, and teaching the student how to learn and keep on learning in a changing world. It depends on multi-media approach, teaching units, and paperbacks. If the textbook is the master of the teacher, the vitality of the teaching will atrophy, and the learning of the student, at best, will be compartmentalized as schoolhouse information. If the textbooks is only the servant of the teacher, as it must be, then non-Christian textbooks are the foil against which the underlying philosophy of the teacher can be presented. This presents a far greater challenge for creativity, and the juxtaposition of fundamental Truth with the ideas of the world presents a more valid Christian education for our students.

ALTERNATIVE ASSISTANCE FOR TEACHERS

Does this mean then that Christian teachers should have total academic freedom? Not really. Truth, with a capital T, I believe does not change. But it is not the task of Christian textbooks to present this Truth in each individual subject. Nor is it only the task of the teacher, although each teacher must make his individual contribution.

Rather it is very much the task of the teacher education departments of our Christian colleges to help young, aspiring teachers to understand Truth which undergirds the subject they will be teaching. Calvinists with their emphasis on the sovereignty of God are convinced that no area is outside His domain, and this belief can make for beautiful integration of curriculum, and practical application of subject matter. It enables the teacher to separate fact from theory, to recognize bias and interpretation, and to weigh *whatever material* one has, with Truth as it has become part of his individual soul and life. Since our students are exposed to many teachers in thirteen years of Christian education, they will then have been exposed to a vast array

of Christian interpretation of Truth as related to or refuting ideas of the world in which he lives.

Nor is the work of the National Union of Christian Schools of little value. It can be and is of tremendous value to our schools and our teachers, but it is the opinion of this writer that Foundation Day money would be more effective if it were spent on workshops, seminars, monographs, annotated bibliographies, statements of objectives, and critical summaries of materials available through secular publishers. The February, 1972, special edition of the NUCS Curriculum Newsletter, is "A Supplement to Suggested Curriculum Materials for Christian Schools." It contains several extremely valuable book reviews. This service could be expanded to include more Christian comment and evaluation, and teaching guides for Christian teachers, many of whom, admittedly, are too busy to do an extensive amount of individual research.

SUMMARY

We are professionals. Professionals are life-long students. It is incumbent that we conduct ourselves professionally, and that we be accepted as such — competent in our given subject area, in the understanding of the children entrusted to us, and in the task assigned to us, and committed to the Christ we seek to serve. Lawyers for both plaintiff and defendant consult their law library for precedents in jurisprudence to support their claim — and frequently both apply the same cases to interpret their cause. Doctors have extensive training in diagnosis, prescription, and prognosis, yet they frequently differ on one or all of these aspects of medicine. Even when there is agreement of diagnosis, the prescription may vary. In this same sense, then, professional teachers, professing Christians, should incorporate Christian interpretation and values into any material in order that students may be given an open, honest education for the real world in which God has placed them and us. We are not of the world, but we are in the world!

Christian Textbooks ? Yes!

by Donald Oppewal*

It is one of our basic Christian convictions that our religion, our allegiance to God and His Kingdom, permeates every significant area of life, whether it be politics, family living, or business. By this we mean that a Christian, thinking with a mind shaped by the incidents, exhortations, and emphases of the Bible, will at given points hold to views and pursue policies in business, family living, or politics different from those of a mind not so shaped. What these "given points" are is a legitimate subject for discussion and even heated debate among Christians of any given generation, for it is not always easy to be certain of the best

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way for the Christian mind to shape the world of concrete policies and practices in a way that will make our witness clear. Even though we do not always agree as Christians on flouridation of city water, medicare, or divorce, all our debates on these and other questions are given their propulsion by our common conviction that our faith does make a difference in our feelings toward these matters.

Education in the school is just one more instance of this general doctrine, which might be called the doctrine of the sovereignty of God. We are here concerned with what this doctrine means when it is taken into the arena of educational methodology that has to do with textbooks and other teaching materials. Though our debate over specifics will go on, we will all grow in our understanding of our faith by being made to apply it, to put it to work in making teaching decisions.

For purposes of this discussion, the term "textbook" will be used in its broad sense of printed materials in the instructional program, whether in the form of textbooks, teacher manuals, or curriculum guides.

In arguing that the Christian mind will be reflected in teaching materials, I should not want to leave the impression that this claim is uniquely Christian, or that it is only the *Christian* mind that makes this difference. All major ideologies, whether Christian, Communist, or humanist, have an impact on the curriculum. Life, viewed through any ideological prism, will break up into a rainbow of colors, a different rainbow for each ideology. Christianity has its own, but so do others, and an honest facing of the impossibility of curricular neutrality at the level of teaching materials would do much to clarify educational thinking in America.

While many secularists still perpetuate the myth that curriculum materials can be built which are neutral and objective toward all religions or ideologies, and while many evangelical Protestants still cling to the hope that the scales of the public schools are loaded in favor of Christianity, there is increasing evidence that the public school curriculum is neither neutral toward all nor sympathetic toward the Christian. For example, the chairman of the Socialist Labor Party of Michigan filed a formal complaint with the State Board of Education pointing out that a popular history text is from his viewpoint "thoroughly unreliable" and presents views that are derogatory toward the Socialist Labor Party. Similarly, author John Stormer of *None Dare Call It Treason* (Liberty Bell Press, 1964) spends a whole chapter documenting what he takes to be *pro* Socialist and *anti-free enterprise* materials in social studies and history texts. It is simply true that textbooks cannot be equally sympathetic to all ideologies. Textbooks and teaching materials are increasingly weak in reflecting the Christian mind, and thus the times call for increased attention to special materials.

CURRICULUM CONTENT DIFFERENCES

It can be argued that any outlook on life, Christian or otherwise, reflects itself in printed materials through at least three kinds of decisions:

1. *Selection of some content rather than some other.* Since knowledge is so vast, sampling of data inevitably takes place. In this process of selection, one's own value schema operates to distinguish between what is most important and least important. In social studies and literature, does Jesse James or Johnny Appleseed get treated? In literature anthologies, do war incidents get treated more often than farm incidents? In history does the

religious dimension of a society get heavy, little, or no emphasis? Someone must make these decisions, and one's ideology affects the judgment about what is most worth studying.

2. *Selection of interpretation of the same content.* More important than inclusion or exclusion of content is the interpretation given it. Here the ideology of the curriculum maker is even more evident. Is Jesse Jones presented as the Robin Hood of the Old West or a lawless bandit? Is Johnny Appleseed a folk hero or a slightly addled man? When the religious dimension of a society is treated in social studies, are its contributions disparaged or praised? Ideology speaks to each of these.

3. *The teaching of the uses of acquired knowledge and skills.* Information, concepts, and skills are usually not taught in abstraction from life. In word problems in math, discussion questions in literature, and in experiments in the sciences, rules, principles are *applied* to life. Will they be applied to all areas of life, including the religious and moral, or will the applications of life be delimited? The opportunity to reveal to the young the *uses* of knowledge is as crucial in shaping their minds as the knowledge itself.

Taken seriously these ways in which ideology affects curriculum materials lead to the conclusion that anyone who has an ideology that he wishes to preserve had better be concerning himself with printed materials, and not just class atmosphere or teacher personality. The communists know this and act on it; the secularists know this and act on it; Christians had better learn it better than they have and act on it more consistently.

Thus far, I have argued that ideology, Christian or otherwise, does affect textbook decision-making. It remains now to suggest specific ways in which the Christian mind can and does reflect itself in textbook construction.

CHRISTIAN EMPHASES POSSIBLE

First, the Christian mind, thinking curricularly, will pay deliberate and consistent attention to the "religious dimension" of life as it becomes appropriate to each subject. By "religious dimension" of life I mean those actions, words, and motivations which are expressive in some explicit fashion of man's relationship to God and the supernatural world. This world is important because the Christian believes that out of the heart are the issues of life, and that much of life's meaning in the specifics derives from the way man is related to God, either by acceptance or rejection of Him.

American education of the past reflected belief in the importance of the religious dimension. Whether in the religious content of the *McGuffey Readers* of the nineteenth century or the geography texts of the same century telling students that "God made the world for man to live in and has fitted it for man's convenience and comfort," the learner was consistently reminded of the larger picture of the world into which he fitted, and this was by and large a Christian picture of the world. Increasingly commercial readers for grade schools not only do not deal with the broader picture of the world, but seldom, if ever, suggest church-going, praying, hymn singing as natural activities. In a study conducted by the author, ninth grade literature anthologies were analyzed for the amount of attention that was given to the religious dimension of life. The religious dimension was considered present when any of the following existed in either the

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editorial comment or the literary content: (1) reference to devotional religious acts such as praying, Bible reading, church going, hymn singing, etc.; (2) religious occupations depicted, e.g. ministers, elders, missionaries, church school teachers, etc.; (3) moral decisions made in an explicitly religious context and using religious sanctions. Two sets of ninth grade anthologies from the same company, one published twenty-five years ago and one today, have been compared with each other and with the NUCS publication, *Pilot Series, Book III*, for ninth grade. In the limited survey so far, it appears that 20 years ago over *three* times as much religious content was present in a certain commercial text as there is today in that text, and that there is almost *ten* times as much in the NUCS text as in that commercial text today. The actual figures are as follows: NUCS book, 4.1%; commercial text twenty-five years ago, 1.3%; and same commercial text today, .45%. Perhaps without even being aware of it, the secular editors choosing materials for ninth graders to read have simply paid less attention to this dimension of life than they did before, and the NUCS publication restores some kind of balance.

Similar emphases I believe are evident in history materials. The economic interpretation of history has tended to put religious motivations in the background and economic factors in the foreground when explaining human events. The Christian mind, thinking curricularly, will tend to see not only history but the present also as a struggle between good and evil, a struggle between rival kingdoms and not just classes or nations. The role of the church in the past and the role of religion as motivation for social activities would get their full share of attention. The Christian sees the realm of moral and intellectual forces as an essential ingredient; the secular mind tends to see economic determination and environmental pressure as the prime movers of society.

In such subjects as math or science I believe the Christian view will also reveal itself, but in different ways. Obviously the scientific method or a mathematical formula is what it is. The Christian mind, however, sees these in a different context and has different motivations for using them. These can be built into curriculum materials. The Christian mind recognizes the scientific method as a way of discovering knowledge, but its limitations would be made clear either in some prefatory material, or throughout the text. Math would not be treated as if it were sterile of moral overtones in its applications. It is interesting to note that Roman Catholic textbooks in arithmetic have incorporated into them word problems dealing with the life and objectives of the church, such as going to Mass, giving to missions, etc. They thus teach attitudes while teaching mathematics.

A second major way in which the Christian mind will shape the curriculum materials is in the conscious definition of ordinary words so that they have Christian meanings. Children learn meanings not chiefly from dictionaries, but from the way books and teachers use them. These meanings shape the way the child looks at his world. The word "policeman," for example, may in the dictionary have a clean, unemotional meaning, but in real life it is always tied up with feelings of admiration, respect, disgust, or fear.

The word "joy," for example, is a common word, the kind that can appear in almost any subject in the curriculum. It is a term used by all ideologies, but with specific and distinctive overtones for the Christian. The Christian mind, thinking curricularly, would reflect these. A recent piece of teaching material, commercially produced for use at Christmas, had a full-page cover design devoted to

this one word. In full color and with numerous graphic drawings for visual reinforcement, it proclaimed that Joy is the following things (See Figure 1):

- Joy is having all cards written and all presents bought and nothing to do but enjoy the holidays.
- Joy is plugging in your Christmas tree wire and having every single bulb light up.
- Joy is singing next to someone who knows all the words to the carols.
- Joy is a white and shining fall of snow on Christmas Eve.
- Joy is being alive in a season when sadness and hatred give way to high hopes and goodwill toward men.

For a Christian, such materials do little either visually or verbally to express the central meaning of Christmas which derives from that great event in which the Word became flesh and dwelt among us. It is a far cry from what Jesus himself meant when he assured us that He came that our joy might be full. It would be a challenge for a Christian to construct curriculum materials that would rival this in humor, artistry, and insight, but without sacrificing the Christian dimension of that rich word. Two college students made such an attempt and their work is shown in Figures 2 and 3.

Death, both as a term and as an event, is present everywhere, in the curriculum and outside it. Who would deny that surely those who are committed to a Christian view of life, complete with an hereafter, would perceive it differently from those not so committed? Harry Blamires in his book *The Christian Mind* asserts that "there is nothing in our experience which will not look different to the Christian mind than to the secular mind" (p. 78). Where are the curriculum materials which deliberately foster the Christian conception of death as an integral part of life?

Thirdly, and last, the Christian mind, thinking curricularly, will seek to present alternative world views as they impinge on a subject, but not hesitate to take sides. Alternative hypotheses about the nature of reality and of knowledge belong in education, but the school should make clear where the Christian's allegiance puts him. Ability increasingly to discriminate between views that are consistent with the Kingdom of God and those consistent with kingdoms of this world, along with deliberate choice for the Kingdom of God, is a key objective of Christian education, and is a natural application of the doctrine of the antithesis. Such trying of the spirits to see whether they be of God should go on in a Christian text.

It is possible, for example, to view mathematical system as either a symbolization of the built in quantitative nature of reality or as an arbitrary, man-made game which, like chess, has all kinds of arbitrary rules for its operation. Similarly it is possible to view biological phenomena, including man, as *either* revealing divinely created order, system, and development, or as a chance ordering resulting from the operation of a blind evolutionary principle. Finally, it is possible to view mankind, in history and literature, as creatures who have large measures of free, moral choice as they act, or as victims of their environment. In each case I believe the Christian mind favors the former alternative hypothesis, and would so reflect it in curriculum materials or textbooks, while not neglecting to describe the alternatives.

In summary then, these three ways in which the

Christian mind will operate, thinking curricularly, are a part of our philosophy of Christian teaching materials:

1. Pay attention to the religious dimension of life as reflected in the subject matter.
2. Give explicitly Christian meanings to terms.
3. Present both the Christian and non-Christian outlooks but support the Christian.

In building Christian schools and staffing them with Christian teachers we have taken important steps in building a Christian mind in the curriculum. The next step, the one that we must increasingly take, at whatever the cost

in money and energy, is to construct appropriate printed materials for these schools. The three equally crucial elements of a good Christian school are (1) the Christian child, (2) the Christian teacher, and (3) the Christian teaching material. The third I believe will become increasingly crucial to our continued identity as a Christian school movement. Until every Christian school teacher is as sophisticated and knowledgeable about a subject as the textbook maker, we will need teaching materials which assist the teacher and student to build a Christian rather than a secular view of themselves and their world.

Figure 2.



Figure 3.



Figure 1.

Christian Textbooks: An Offense or An Offensive ?

by Henry J. Triezenberg*

I Are you offended by Christian textbooks? Indeed, if you are honest with yourself, it is possible for a teacher, parent, or school board member who is a Christian to be offended by what is called a "Christian textbook," just as it is possible for them to be offended by what is called "Christian teaching." You should be offended with either "Christian textbooks" or "Christian teaching" if they misrepresent the mind of Christ as given in His Word, if they do not present His Word or His world to a Christian child honestly, for that would be blasphemy. You can also be offended by honest presentations made in poor taste or without being useable in today's classroom, but these you can do something about through community action with believing professional teachers and curriculum consultants. Few Christian educators would deny that truly Christian education means quality education, or would desire to give less than their best for the Master. The quality of both texts and teaching can be improved through communal action, and some precesses for doing so will be described here. There are some trends in education that increase the influence of textbooks on children, whether the textbooks are designed specifically for Christian education or not, and these trends will also be described. Admittedly, both textbooks and teaching designed for Christian education will be an offense to many secular educators — that's nothing new to a reader of the Bible. But if textbooks teach, and if their teaching influence is increasing, you cannot logically accept the desirability of Christian teaching and reject the possibility of Christian textbooks. The Lord can use both textbook designers and teachers in His offensive against what is evil, inhuman, and un-Christian in the world. He uses them most effectively when they act in concert (Romans 12, I Corinthians 12, Philippians 2:1-11, Ephesians 4).

Effective communal action by teachers and textbook designers insures the viability of textbook projects. In fact, a textbook development project should both lead and follow Christian educational trends. Obviously, if hard-cover textbooks are not useful in classroom processes it's foolish for a project to produce them. If individualized education materials are being designed, the designer should be able to demonstrate just how a teacher uses them to accomplish that purpose in the classroom. And if audiovisual materials are produced to supplement the printed page, such alternate paths for learning should accomplish what the printed page cannot do at less expense. All these trends combine to make textbooks less "textbookish." Since the word "textbook" is usually meant to be a rigid hard-cover book the term is increasingly irrelevant. What is advocated here are Christian curriculum materials for students.

THE INCREASING INFLUENCE OF CURRICULUM MATERIALS

Compare the curriculum materials that you used in school with those being used today. Superficial differences

are easy to note, such as today's paperback form, smaller books, and more sophisticated use of art and photography. Other differences are more subtle: reading levels, the conceptual threads that tie curriculum materials together, the integrity with which they represent the structure of a discipline, flexibility of sequencing, adaptability for individual students and situations, the inclusion of minority races, etc. In both obvious and subtle differences, the Christian way of life or any other way can be conveyed with greater influence on the child in today's materials than ever before.

In addition, most teachers use a greater variety of materials.

Today teachers use not only books but also record players, tape recorders, filmstrip projectors, overhead projectors, and 16 mm. film projectors, realizing full well the effectiveness of today's multisensory devices. Filmstrips, super 8 film cassettes and audio cassettes can be inexpensively combined with paperbacks, handout sheets and lab material to produce a flexible curriculum materials system that is adaptable to the unique needs of individual image-bearers of God — and their use will likely increase in this decade. The increased quality and variety of curriculum materials can increase their teaching effectiveness with teachers who know how to use them well, promoting continuance of the trend. Curriculum materials will play a larger role in the enriched environment of the classroom of the future than they have ever played in the past.

Curriculum materials will promote personalized Christian education if they are selected or developed and used wisely as judged by Christian educational criteria. It is not the purpose here to present goals and criteria of Christian education or personalized methods of teaching, but only to show their relation to curriculum material. Wise use means establishing a closer personal relation with each child, learning to know and guide him personally in a Christian way. Wise selection means applying Christian criteria in the choice of educational tools from the broad array of the marketplace. Wise development means applying specific goals of Christian education in the design of Christian curriculum materials. It means the deliberate design and construction of Christian curriculum materials by Christian curriculum architects and teachers acting in concert to promote the goals of Christian education for the benefit of the Christian child. If that statement sounds exclusive to you, it is meant to be. We can more effectively witness to the educational world in which we live by being true to ourselves. It does not say that Christian schools should use only Christian curriculum materials, even if that were practical. Laboratory materials, for example, are the same for Christians and non-Christians. Furthermore, you can apply Christian criteria in selecting educational tools from among those designed for all schools. But you can overtly and covertly design your classroom atmosphere with Christian curriculum materials to promote goals of Christian education. Christian children can be strongly influenced both by Christian curriculum materials and Christian teaching in your classroom. We can be true to ourselves if teachers use Christian curriculum materials in ways the curriculum architects or consultants designed

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them to be used and this can only happen by communal Christian curriculum action.

COMMUNAL CHRISTIAN CURRICULUM ACTION

Teachers and curriculum consultants can effectively act in concert when they become involved in each other's work. A characteristic of successful curriculum projects is that their designers are not afraid to put their own materials to the test by involving themselves in the teaching process with their products at the intended grade level. Another characteristic is the involvement of teachers in the curriculum project. In the effort of the National Union of Christian Schools (NUCS) curriculum department, teacher involvement has been increasing and the purpose here is to describe how such communal action has been started for the purpose of designing and developing specifically Christian curriculum materials.

The NUCS curriculum department includes a consultant in each discipline that is organized for K-12 study: art, Bible, language arts, mathematics, music, physical education, science, and social studies. In addition, it relies on occasional consultants in such non-K-12 areas as industrial arts and business education. Each regular consultant chairs a volunteer committee in that discipline composed of teachers from all levels K-college and this committee plans NUCS curriculum projects in that discipline, advising the department about those plans. With the advice, the committee's work terminates and the department seeks approval for the project and carries it out. Obviously it is easier for local teachers to become involved in such a committee than geographically distant teachers.

Both local and distant teachers can be involved in a project once it is initiated. A good example is the Revelation-Response Bible project. Teachers from Michigan, Wisconsin, Iowa, Illinois, and Indiana were involved in a writing conference under the direction of Sheri Haan to produce the original trial materials for grades 4-6. Both these and other teachers tried the materials in their classrooms and made suggestions for the revision to the project director throughout the following year. As of this writing, the final editions for grades 4-6 have been printed and yet another opportunity for involvement is being presented. A limited number of master teachers with a special interest in teaching Bible are being solicited from all areas of the NUCS for a leadership workshop in Grand Rapids this summer. Here they can become prepared to conduct workshops in the new curriculum when they return to their own areas and school systems. A group of teachers have also been working with Arnold Snoeyink to produce trial materials for grades 7-8, and trial teachers are now sought for this part of the new Bible curriculum.

There is yet another way that master teachers in areas outside Michigan can become involved. The curriculum department has recently begun to solicit professional organizations and NUCS district boards for the cooperative appointment of a consultant in each discipline for their area. District consultants would (1) identify local curriculum resources, (2) operate local workshops, (3) inform and advise local schools, and (4) communicate local concerns and available talents to the NUCS curriculum department. It is sincerely hoped that the net effect will be a Christian curriculum effort that is strengthened by the unified purpose and diversified background of its participants. Diverse backgrounds present fresh and innovative applications of our common goals.

An innovative approach for increased teacher involve-

ment will be tried this summer during a film institute at Calvin College under the direction of Dr. Ken Kuiper. The NUCS has agreed to provide funds for materials consumed in the design and construction of educational films during the institute. Future projects of this kind may well be funded if the promise of creative curriculum products appears to warrant the costs involved.

Costs are always a factor limiting the extent of NUCS curriculum effort and forcing wise stewardship of the funds received. Virtually all NUCS curriculum funding has been through the Christian School Educational Foundation (CSEF). Those foundation drives become a very real thing in the Christian curriculum materials handed to children, and your prayers, efforts, and moneys are greatly appreciated in support of the foundation. The CSEF and the NUCS itself are completely dependent on the Lord and His people not only for the support but also for the utilization of the curriculum department effort.

The NUCS does not dictate what its member schools teach; it is not even organized like a school district with central system planning. It is an organization of voluntary membership and very much subject to the will of its members. The curriculum department consulting service does not dictate curriculum materials selection; it offers advice, and member school personnel exercise their own free choice. The products of Christian curriculum development are not forced upon the schools; they are responses to expressed needs and subject to the selective processes of local school organizations. The NUCS curriculum department offers leadership through service; and Christian schools use the service in varying degrees.

All of this simply means that both the size and the survival of the NUCS curriculum effort depends closely on school board members, administrators, and teachers of the Christian community. Curriculum project proposals not only undergo rigorous appraisal both by professional educators in the department structure but also by lay members of the CSEF and NUCS boards. The NUCS curriculum department coordinates curriculum efforts for the Christian school community.

You may rightly question whether a coordinating agency can be effective for the strong offensive required to truly move Christian curricula forward. The Biblical texts cited earlier provide evidence that a united coordinating agency is the only way curriculum action can be effective in a Christian community. Few Christian educators in our free society would accept "the word" from a single individual or small group operating in a dictatorial manner, as the psychologist Skinner would have it. We are not yet beyond freedom and human dignity. What we need is broad interaction among all elements of the Christian community on the meaning of Christian education for our culture.

The communal development of Christian curriculum materials is an excellent way to get that interaction, providing definition for the operation of Christian education and open evaluation of that definition. For better or worse, curriculum materials are an objective definition of the curriculum. If you want to know what is taught in a school you examine first of all the student materials. You look at a paperback, a film, or a tape, or you view a teacher demonstrating their classroom use and say "That's what I mean by Christian education." The operation of Christian education becomes a demonstrable phenomenon and thereby is subject to discussion and critique by the Christian educational community. It is well

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II HERITAGE HALL HIGHLIGHTS

Some twenty years ago, in the early fifties, lively debate took place on this question, both in and out of periodicals. Both enthusiastic endorsement and general warnings were voiced concerning a full scale program of the production of specifically Christian teaching materials for use in Christian Schools. It is instructive for each generation to examine anew the lineaments of both the problem of Christianly distinctive teaching and the proffered approaches to the problem. The following essays have been selected as most representative of the pro and con debate of that generation on the role of textbooks in that problem of distinctiveness. It is offered to the reader as a refresher course in the highlights of our heritage.

—Editor

II Mark Hopkins and Textbooks

by W. Harry Jellema*

There is an old and sententious definition of school to the effect that a school is Mark Hopkins on one end of a log and an apt pupil on the other.

If we today on occasion still quote the adage, we do so only humorously. As for the log, to the average American, school means a building which, if not palatial, is at least a long way from being primitive; a building that incorporates the latest idea on lighting and heating and ventilation; a building with offices and laboratories and cafeteria; a

*Reprinted with permission from *The Reformed Journal*, May and June, 1951, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Dr. Jellema was then a philosophy professor at Calvin College.

to recognize that such discussion, even among Christians, is not without risk. But assuming that communal Christian love is present, open discussion can clarify, strengthen, and unify the whole Christian educational effort. Next to the direct advantage of Christian curriculum materials for a Christian child, such interaction and continuous refinement of the concept of Christian education is probably the greatest benefit of Christian curriculum materials development.

SUMMARY

The textbook concept has been enlarged in our culture to include a variety of curriculum materials for student use. Christian teachers can improve Christian education by

building equipped with adjustable seats, with lockers, with projection machine. And as for Mark Hopkins and the pupil, today school means an organized and as far as possible variegated curriculum, counseling and guidance, aptitude tests, report cards and hours of credit, a classified flock of pupils, and a battery of teachers each of whom is some kind of specialist. Of course school means textbooks.

I intend no ridicule. Nor do I mean to suggest that all our contemporary elaboration of the media of education is bad or unnecessary or even dubious. I mean only to remind ourselves that however admirable or necessary any or all such elaboration may be, the truth of the old adage remains. What makes a school is a real teacher and an apt pupil. With all else one can dispense, if need be; but without Mark Hopkins and the scholar, all the rest is not a school.

Even when so interpreted the old aphorism will strike the average American, and also the average American teacher, as a rash exaggeration. No doubt, Hopkins and his pupil can constitute a school though there is, for example, no playground equipment, and though Hopkins has no carpeted office. But surely Hopkins and the pupil will at least need a textbook? And especially Hopkins? Without a textbook as guide, how would he go about teaching arithmetic or grammar or history or psychology or manual training? With what would he begin? And after the second week, what would he still have to say? Or, on the other hand, his head perhaps jam packed with knowledge, how would he know where the course he is teaching fits in with the rest of what the pupil has learned or is yet to learn in school? And how his course is expressive of a general philosophical and religious commitment, and what contribution to the latter his course is supposed to make? Without a text, how would Hopkins know whether in his course he should teach facts, primarily, or skills or rules or laws, or how much of each? And where would he obtain problems and exercises for the pupil? How would he know how to adapt the subject matter to his pupil's level? Or what is the best way to present it? Or how to awaken the pupil's interest, and by the material contribute to disciplining the pupil's mind and personality?

In short, can there be a school if Hopkins has no textbook?

selecting curriculum materials specifically designed for Christian children along with those designed for all children and by using them for personalized education in a Christian way. The closer you get to an education designed to accommodate each unique person, the smaller the size and the greater the number and variety of materials. The influence of both the teacher and the curriculum materials on the development of each Christian child is increased. Materials can be developed and used specifically for the goals of Christian education by Christian communal action and provide operational definitions of Christian education for discussion and refinement. The development and use of Christian curriculum materials can provide a stronger offensive for Christian education in the future than ever before. Now is the time to get involved.

Again, I intend no ridicule. Nor do I mean to suggest that the textbook or the use of a textbook is bad or unnecessary or even dubious. I mean simply to raise a question, and as far as possible to insure that in the raising of it I am, whether in one direction or another, not prejudiced by what happens to be contemporary educational practice and (largely) uncriticized custom.

The average American takes textbooks for granted. Whether teacher or plain citizen, he assumes that textbook is part of the definition of school. Without prejudice to his assumption, I should like to have him think of the question, "What is a textbook?"

Granted the pupil and Mark Hopkins, how does a textbook come to be? What is its function? What is a textbook?

I suppose that the average American today would, after a little reflection, define textbook as any book that is used for close study in some schoolroom. The book may be an arithmetic; it may be a history; it may be a volume on dogmatics. It may be interesting and filled with pictures, or it may be unattractive and forbidding. It may be a book which is never read except by teachers and pupils, or it may be one that is found in every public library. But whatever the book, if it happens to have been selected for classroom use, and selected not for casual reading but for serious study, we call it a textbook.

WHAT IS A TEXTBOOK?

And for many commonplace practical purposes, this definition is close enough. But it is a definition of the word, rather than of the thing. It tells us how we come to call a book a textbook rather than what a textbook really is. It will serve as long as I intend only conventionally to describe the contents of a schoolboy's satchel or conveniently to arrange books on a shelf.

But if, instead, I purpose seriously to write a textbook or to discuss the merits of alternative textbooks, the definition is quite inadequate. Then I shall need to know what a textbook really is. Then to define textbook by the fact that it is used in a classroom is almost placing cart before horse; for then the truth of the matter is not so much that it is a textbook because it is used in a classroom as that it is used in a classroom because it is a textbook.

What a textbook really is I cannot know except as I know the proper function of a textbook in the educational process.

Indeed, judged by any more nearly adequate definition in terms of proper function, there are many books which are used for close study in classrooms, and which therefore are descriptively known as textbooks, which, I think, do not really deserve the name. They are not real textbooks. To write more of the same kind would, I think, be a mistake.

The "textbooks" used in contemporary schoolrooms fall broadly into three classes. Employing admittedly emotive language, I shall call them the pedagogical masters, the profitable servants, and the tyrannical usurpers.

THE PEDAGOGICAL MASTERS

First, there are the pedagogical masters. I am here thinking not of the infallible Bible, which merits consideration all by itself, but of the books which though not infallible nor perfect are nonetheless classic produc-

tions. They, so far as human writings can, catch up into themselves the light of generations of observation and thought and wisdom and aspiration. They are not infallible guides for my faith and practice; nor do they furnish me with my only comfort in life as well as in death; nor do I need them in order to be a Christian. But I cannot be an educated Christian except, on my level of schooling, I do know them and have learned from them. They are books that have shaped the framework of the world in which I must live and act and witness and fight. They are books that educate. They are books that teach the teachers as well as the pupils.

Most of these were not written to be used in classroom teaching. Aeschylus did not write his plays, nor Cicero his orations, intending that schoolboys should use them as texts. Nor did Hawthorne have the high school in mind when he wrote *The Scarlet Letter*, nor Irving when he wrote *The Sketch Book*. Nor was Scott thinking of the eighth grade when he wrote *Ivanhoe*, nor Longfellow when he composed *Hiawatha*. Nor are such textbooks limited to what we usually call literature. Augustine, Pericles, Darwin, Jefferson, Rousseau, Mill, and dozens of others, wrote such books. Not all will be textbooks for the grammar school; nor will they there be wholly absent.

If he is to learn how to read these, the classroom pupil needs a teacher. To make possible the pupil's understanding and appreciation of such books or extracts from them, to lead the pupil so that he will be rightly matured by them, in the process to develop the pupil's judgment and his capacity for critical evaluation of them, this requires a teacher; a teacher who himself owes his mastery over the books to his having learned from them.

Such books are pedagogical masters. They deserve to be textbooks.

THE PROFITABLE SERVANTS

Then there is a second class. These are the books which are profitable servants. Of such may be a book of maps, a book of problems and exercises or experiments, a list of definitions or of irregular verbs, a book of declensions and conjugations, an outline of historical facts and movements, or of an argument, an outline of the topics and subtopics of the semester's course, and the like. A rule of thumb for the composing of a textbook of this class is to put into it only what a good teacher would otherwise have to dictate.

These are handbooks. They are servants of the teacher and pupil. By themselves they cannot teach. When the material permits, they are constructed with obvious system, but even then require the teacher to make them come alive and speak.

Such handbooks will differ from one subject to another, from one level of instruction to another, from one age to another, from a Christian school to a non-Christian, and even from one teacher to another.

Thus a handbook in European History as of today will, as mere outline, not only include more material of a non-political kind than two centuries ago, but the difference will be evident in the book's organization and skeleton outline. Or, again, a handbook for a semester of junior high English may consist largely of such things as an outline of the course, biographical and historical data, chronological tables of concurrent events, suggestive questions, topics for papers, models of analysis, or whatever routine and auxiliary material the teacher needs that he

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would otherwise have to dictate. On the other hand, a handbook in arithmetic may be little more than a logical outline of the subject matter of the course, definitions, essential formulae, graded exercises, and the like.

Generally such handbooks, if they are to be profitable servants, will be brief. They will not assume that the teacher is himself likely to be ignorant; nor that he can himself not introduce the pupil intelligently, logically, pedagogically, to a new subtopic except it be decided for him when he has spent enough time on the old and how he is to attack the new; how he is, for example, to work up to the subject of factoring the products of squared binomials, or how he is to present simple division in the primary grades, or how he shall teach adverbs, or hydraulic pressure.

I suppose many a teacher will wish he could mimeograph his own handbooks, even on the primary level. He has his own ideas as to what is the best way—at least the best way for him—to organize the outline of the semester's course, and the emphases, and the implications of his faith. And I suppose, too, that given a capable school principal and the necessary facilities, there is every reason to encourage the teacher's doing it. But even though the handbook in a given course be written by another, it can be a profitable servant. Provided always that it remains no more than a book which contains only what the teacher would otherwise have to dictate.

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Such books which never presume to function in any capacity but that of lowly and silent servants of teacher and pupil also deserve the name textbooks. Unlike the master classics, they require no genius for the writing; they require only a good teacher. Though they are little more than skeletons, to write them is no mistake.

THE USURPERS

There is also a third class. To this class belongs a large proportion of the books that today happen to be used for serious study in the classroom. They are not master books, nor profitable servants, but usurpers and tyrants. As far as I am able to discern, contemporary "textbooks" tend more and more to gravitate toward this class, even on the grammar school level, and even in fields like mathematics and science.

These are books that shackle the teacher. Nor am I thinking only of the fact that at one or another or at several points they may be in conflict with the teacher's deepest convictions. Indeed, that at these points they can shackle him is because from the very start they have usurped his function. They organize the course for him. They break it up into units and lessons. They determine the emphases. They set the philosophic framework. They do the explaining. They do the discussing. They do the teaching. They treat the teacher as one who has still to be taught what he is appointed to teach. They assume the role of pedagogical masters, but play it like tyrants. They reduce the teacher to literary serfdom; his is the business of checking the pupil's skill at catching on to the trick of working exercises and problems.

What such "textbooks" do to the pupil is no better. Having once learned his letters, he never learns to read.

Of real textbooks, there are two kinds, those which are pedagogical masters and those which are profitable servants. The former kind you and I cannot write; the second kind we should.

But of the third kind, the kind that usurp the place of the teacher, we already have too many. We should certainly not wish to add to their number. Or *do* we wish to crowd Hopkins off the log?

The Christian Textbook Program

by Sidney Dykstra*

The month of August was a time of great rejoicing. Another Christian textbook came off the press! The sixth grade history book, *STORY OF THE OLD WORLD* by John De Bie, made its debut. It was first displayed at the Thirty-fourth Annual Christian School Convention in Rochester. Since that time twenty-two hundred copies have been introduced into the Christian schools of the United States and Canada.

Now is the appropriate time to re-examine the Christian textbook publication program financed by the Christian School Educational Foundation. It is fitting to raise these questions: What is the role of a textbook? In the light of this role is it necessary for Christian schools to have Christian textbooks? How do Christian textbooks differ from others? How do the production facts and figures of the N. U. C. S. compare with those of other publishers? What materials are scheduled for publication in the future? This is the first of two articles that will discuss these and related problems.

THE ROLE OF THE TEXTBOOK

There is plenty of evidence to support the statement that the great majority of people who are responsible for education believe that the textbook is a highly important and essential element in the educational process. Consider the emotional fervor that is wrought when an individual or group finds something that is inimical to their standards of what is right and wrong. No other kind of publication is subjected to more critical scrutiny than the textbook. This "witch hunting," whether it is justifiable or not, is actually a tribute to the importance the public has placed on textbooks.

But there is a highly vocal minority among college professors of education, supervisors, subject-matter specialists and professional writers that would do away with textbooks altogether. To them the textbook is a relic of the past. They make sport of the "textbook method of teaching." These critics seem to have reached the conclusion that because textbooks are often misused the books themselves are bad and have no place in the classroom. These noisy critics become strangely silent when they are asked to explain what they would substitute for the textbook or how they would improve it.

What then is the role of the textbook? The American Textbook Publishers Institute in *Textbooks in Education* answers the question in this fashion:

*Reprinted with permission from the Christian Home and School, November, 1954. Mr. Dykstra was then a staff member of the National Union of Christian Schools.

"The modern textbook is more and more thought of as an 'assistant teacher in print.' It is the author's effort to enter the classroom as personally as the pages of a book will permit. He sets up as clearly as possible the aims which his teaching is to accomplish — whether to develop skills, understandings, or attitudes, or some of all three. Then he draws on all his experience as a teacher to meet the goals he has set for himself.

"And he does this, not on the spur of the moment, nor in any catch-as-catch-can impromptu way, but thoughtfully and deliberately, with time to check and recheck, test, revise, and actually try out his material.

"He thinks, too, not just about language as his means of communication with his audience, but about language combined with pictures, charts, diagrams, and other visual aids. He thinks, in other words, as a teacher, and uses in his book all the materials he would use if he were in the classroom. And those materials that cannot be put into a book he includes in his suggestions and directions for class activities — additional reading, reports, discussions, field trips, exhibits, dramatizations, research. His book consists not merely of what he believes should be said to the pupil in meeting the teaching purposes he has set up; it is also a guide to detailed classroom procedures, showing teacher and pupil alike what he believes should be done in addition to the reading and discussion of the text — and how it should be done.

"All this he does for the reason mentioned at the start: he considers his textbook a projection of himself into the classroom — an assistant teacher in print."

This conception of the role of the textbook is rather ambitious. It goes beyond the role generally ascribed to the textbook, namely, that of a learning tool. Although one could hardly expect less from the prominent textbook publishers of today, yet we do well to reckon with it. The reality of this role is unquestioned; whether it "ought to be" is another matter. Faith in the textbook is based on present practice, the subjective judgment of the majority and inconclusive research.

However, the role of the textbook is limited. No textbook will ever supplant the teacher. The author can never fully direct the teaching that needs to be done to provide for individual differences. He can never know the teaching opportunities that arise with a particular class in a particular locality. He cannot insure the success of the many directions and suggestions he offers for the learning process. The teacher alone can do these things. The author, at best, can only set the stage; the teacher must direct the activity.

THE NECESSITY FOR CHRISTIAN TEXTBOOKS

Since the textbook plays such a prominent role in education and because it has been so universally accepted, or should we say "taken for granted," it is making a tremendous impression on the youth of today. Surely every Christian parent desires to have his covenant child receive a Christian impression. Does it not then logically follow that the textbook his child uses should be Christian?

It is obvious that a school can hardly be called Christian

unless it is staffed by Christian teachers. It is admitted that a highly gifted Christian teacher can use much of the material presented in a so-called "neutral" textbooks. Since the teacher directs the learning activity it may be possible for him to attain the goals of Christian education. However, there are a number of difficulties that make this course of action impractical and unrealistic.

In the first place the role of the textbook will have to be minimized. This is not serious and may even be desirable if we can assume that the average Christian teacher is sufficiently qualified (and has the time) to bridge this gap with suitable material and the proper interpretation. Can we realistically assume this?

Here is another difficulty. You will readily agree that the Christian teacher must strive to attain his goals in an efficient and effective manner. Can this be done when a teacher must quarrel with the author of a textbook regarding his selection of facts and his interpretation of them?

It is psychologically sound to teach in a positive manner. Does the use of textbooks that are not forthrightly Christian lend itself to teaching in this manner?

Then too, that which directs itself to more than one sense makes the greater impression. Also, that which is seen by the eye leaves a greater impression than that which is heard by the ear. To illustrate, consider the corresponding effects of radio and television. Television, because it appeals to both the eye and the ear, leaves the greater impression. Can we in like manner be satisfied with a textbook that does not reinforce the spoken word of the Christian teacher?

It should be obvious that these questions demand a resounding "NO."

It is necessary to have Christian textbooks because of the prominent role of textbooks in our educational programs; to assist the teacher by furnishing material that will indoctrinate the youth with a God-centered philosophy of life; to enable the teacher to teach in an efficient manner; and to enable the teacher to capitalize on the best psychological methods of teaching.

WHAT MAKES A DISTINCTIVE CHRISTIAN TEXTBOOK?

Every textbook is planned in the knowledge and belief that it has and advances a philosophy of life. Whenever facts are presented and interpretation of facts are made, a viewpoint is advanced. If a textbook ignores or excludes God its basis is secularism. A Christian textbook is one that consistently pursues a God-centered point of view.

The distinctive qualities of a Christian textbook can perhaps be brought out best by contrasting the expressed viewpoints set forth in two typical and comparable textbooks, the one a Christian textbook of history, the other a non-Christian.

In the preface to *Man's Achievements Through the Ages*, published in 1952 by Laidlaw Brothers, we find this to be the criterion by which facts are selected and interpreted:

"A world history must be selective; yet it must at the same time cover a certain panoramic minimum of world events. . . . Thus the scope of this book extends from the information we have concerning prehistoric man and his world to the state of the world as we see it today. The selectivity exercised in this text has been motivated by a desire to emphasize man's

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achievements. We are aware that man has destroyed much; but we believe that he has achieved far more than he has destroyed. We hope that in this record of world events high-school boys and girls will find reasons to admire what man has achieved."

The above is quoted because it is an example of the expressed or unexpressed world and life view of so many present day authors. The emphasis is on the inherent worth of man as an individual. Its motivation is the glory of man rather than the glory of God.

In contrast to the aim expressed by this helper for the teacher let us look at the preface to the sixth grade Christian textbook published by the National Union of Christian Schools:

"STORY OF THE OLD WORLD pursues the Christian point of view in a twofold emphasis. First, it recognizes God in the affairs of men. This is manifest not only in creation, in the narrative of beginnings, and in the unity of the human race; but also in providence, in the guiding hand of God, and in the continuity of the human race. Divine will is truly revealed in the course of human events as surely as

God is revealed in the realm of nature. Secondly, this book recognizes the pivotal place of Christ in the history of the world. Man's life story is measured in both directions from the advent of Christ. But more than that, it is necessary to understand Christ as Mediator in order to evaluate properly the motivating forces in world movements which are conditioned by sin or the struggle against it. . . . The material is selective in the sense that it is truly educative. Knowledge of the major historical events which make up this book is essential background for an enlightened citizen of the Kingdom of God."

These two examples are cited to give concrete evidence that there is a basic difference between a textbook that imparts a Christian philosophy of life and one that advances a secular philosophy. When this is considered in the light of the role of a textbook in the educational structure today is it a wonder that there is cry for Christian textbooks? You can readily see that the Christian school will move forward only when and if this most accepted teaching aid is dedicated to the same world and life view held by the Christian teacher.

II Quotable Quotes

C. S. Lewis, the widely heralded English writer and author of *The Screwtape Letters*, discusses textbooks in his little volume, *The Abolition of Man*. He calls attention to a textbook in English Composition written by two authors whom he designates as Gaius and Titius. After showing how this particular textbook leads to wrong conceptions, he says: "The very power of Gaius and Titius depends on the fact that they are dealing with a boy: a boy who thinks he

is 'doing' his 'English prep' and has no notion that ethics, theology, and politics are all at stake. It is not a theory they put into his mind, but an assumption, which ten years hence, its origin forgotten and its presence unconscious, will condition him to take one side in a controversy which he has never recognized as a controversy at all. The authors themselves, I suspect, hardly know what they are doing to the boy, and he cannot know what is being done to him."

—Dr. John VanBruggen
Christian Home and School
January, 1950

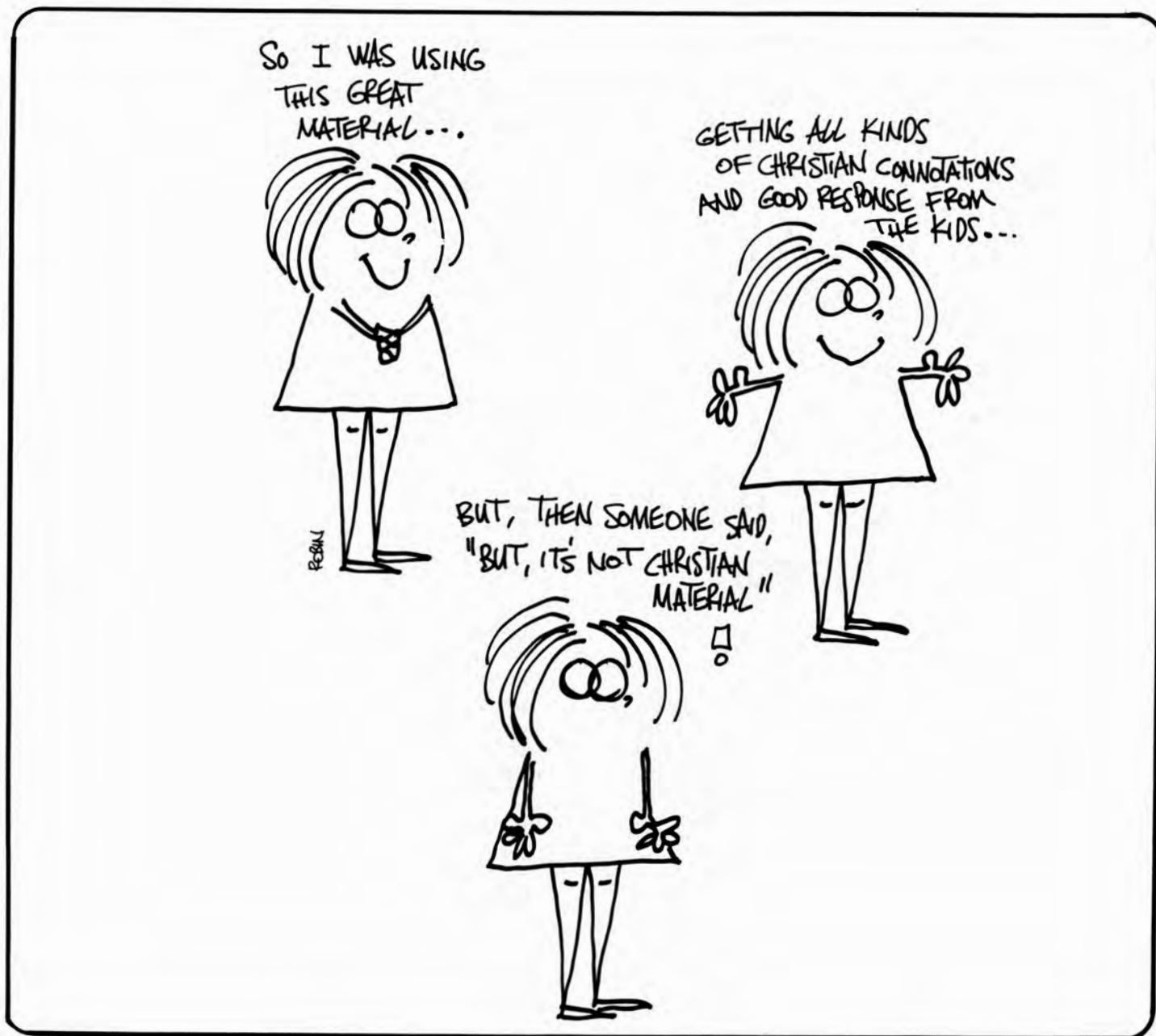
THE SMALL LETTERS OF MODERN MIND

And thus the history of typical evangelical Protestantism also, though in the same small letters that it could not itself read, writes a warning against the danger to Christian faith and life that lurks in modern culture.

It would seem that concrete application to education is not far to seek. And yet many a Protestant who is valiant in Christianity's fight against Modernism misses it. He goes on supposing that it is possible to teach piety and devoutness and Christian faith while at the same time in all else that is taught accepting the presuppositions of the modern mind and its religion. He credulously accepts the premises of modern psychology, the scale of values of modern man, the modern emphasis on "practicality," the modern notions of what constitutes evidence and proof, the modern equation of Renaissance and Reformation, the modern man's ideas about authority, his definition of mind and reason, his presuppositions about property, democracy, leisure, sports, the meaning of work. He uncritically takes over a contemporary pedagogy patterned by modern-mind, a

pedagogy that disparages tradition, memorizing, drill, and that professes to accept and inculcate no authority but that of what it calls science. He permits modern mind to dictate the curriculum, the work of the principal, the standards for admission and for graduation of students, the task of the school in relation to that of home and church, the nature and function of the textbook, the significance of athletics, the status of the teacher in the schoolroom and in society; indeed, he permits the modern mind to dictate the concrete (not necessarily the abstractly alleged) aims of education, its subject matter, and its method, provided only that there be no overt manifestations of Modernism, and that room be made for Bible and worship. And all this is equivalent to permitting modern mind and the religion predominant in it to take over the classroom, while Christianity is reduced to a kind of attendant chaplain.

—W. H. Jellema
Reformed Journal
September, 1951



II

Textbooks In Academic Subjects Should Relate All Knowledge To Christianity And The Bible

Christian pupils need Christian textbooks to help them view all of life from God's viewpoint and to discover the unity of knowledge. They need to be shown that all truth is God's truth, whether revealed in His Word or in His created universe. Secular textbooks increasingly reflect basic presuppositions about truth that undermine acceptance of moral and spiritual absolutes. Newer texts (modern math, modern social studies, etc.) now stress concepts, understandings and values rather than mere facts and skills, and these concepts, understandings and values reflect a thoroughly humanistic perspective in which man, not God, is the center and measure of all things. It is only naive persons who think that such equipment is ideal for attainment of truly Christian goals.

Christian school administrators, teachers, and board members need to bend over backwards to discover and examine all the Christian textbook materials available and to consider seriously whether they could not be put to good use. For those subjects for which no satisfactory Christian textbooks are available, textbooks should be sought which have the least objectionable features and which most lend themselves to study from a Christian perspective.

Since Christian textbooks are so hard to find and latest secular textbooks so numerous, so varied, and so different from former secular textbooks help is offered for the various subject fields.

—Clarence Fretz, Editor
Christian School
Assoc. of Mennonite Elem. Schools

III CRITIQUES AND COMPARISONS OF TEACHING MATERIALS

III Civics Textbooks: A Comparison

by Tom Buursma*

Christian educators and especially those within our own Christian school movement have spoken frequently about the necessity of Christian textbooks. It is, perhaps, assumed by some of us at times that if a textbook is Christian, it is somehow an improvement over those in its field which are not. This raises a host of questions about the nature of Christian textbooks. It is not the purpose of this article to explore all of these.

One of the areas which should be considered is that of the particular bias or philosophy which is unique to a Christian textbook. And how does that particular bias affect the subject matter with which it is integrated? Does this approach make it significantly different from other textbooks in its field? A way to get at this difference is a comparison between two similar textbooks from the same field.

PITFALL OF THE SECULAR TEXTBOOK

American Government is a textbook written by Arthur J. Hughes, a professor of government at St. Francis College in Brooklyn, and published by the Bruce Publishing Company. The book displays no particular religious bias and is probably aimed at public school classrooms. It intends to teach facts and knowledge about this subject to the student while at the same time attempting ostensibly to inculcate within him certain values regarding our governmental system. Like most such government texts, it aims at not only the cognitive but also the affective area of learning in its effort to teach civic and patriotic values. However, since values must be based upon something of permanent significance, its attempts in this area are quite

shallow and unsatisfactory. The book's ultimate appeal is to a certain "Americanism" which is naturally based upon past traditions, heritage, and practices. In an effort at religious neutrality, the author is forced into making Americanism his religion in the teaching of values. This becomes a very inadequate explanation or justification in a subject that is permeated with spiritual, moral, and ethical considerations. Since this analysis becomes an absolute, it is difficult for the author to admit any weakness or fault within the system. This glorifying of Americanism becomes eventually an untenable position because the author must distort or omit glaring evils or inconsistencies within the system which are often apparent to the student. This weakness or bias is one that is common among many government textbooks which attempt to teach patriotic values. In their effort to instill proper attitudes within their students, they tend to become so positive that they become inadvertently dishonest.

THE ADVANTAGE OF THE CHRISTIAN BIAS

This book stands in sharp contrast to a Christian text whose basic philosophy is quite different. Such a book is *Under God*, a government textbook written by William Hendricks and put out by the National Union of Christian Schools in conjunction with Eerdmans Publishing Company. Possibly many of the readers are familiar with this book since it has been used by our Christian schools for a number of years on the junior high level. There is a real danger that one dismisses such a work as simply a textbook with a "Christian perspective". Such a superficial explanation, however, becomes virtually a cliché. It is better to ask what is the significant difference between *Under God* and a secular textbook like *American Government*.

Mr. Hendricks spells out quite explicitly in the preface and in an open letter to the readers both the basis and the purpose of his book. Basing his approach upon the commands of Romans 13, he tells his readers that "God's Word says, 'Let every person be subject to the governing authorities . . .'. It is hoped that this study may help us honor the King of Kings as we keep our pledge of allegiance to our nation." If this is the basis of the study, then the purpose is clear. It is "the development of effective citizens . . . within the matrix of the Christian faith and Christian principles."

THE DIFFERENCE IN APPROACHES COMPARED

A view of government instituted by God and rulers appointed by Him stands in sharp contrast to the

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government defined by Hughes. His is simply the "means man uses to enable him to live in society with other men." The constitution becomes "a set of society's rules, much like the rules which govern the classroom or the clubs you belong to, or the sports you take part in." The legitimacy of such a government rests in its application, in its success at securing for its people "life, liberty, and the pursuit of happiness." Such a humanistic approach would be valid if it remained highly objective and analytical. It is precisely at this point that the dilemma occurs for Mr. Hughes. For if this analysis includes, either explicitly or implicitly, an effort to teach patriotic values, the author is forced to make some hard choices. All governments, regardless of their structure, are permeated with a disease with which Christians are familiar — sin! If an adequate discussion of the effects of this sin upon the government tend to impede, in the eyes of the author, his teaching of proper values, the result is usually the dishonest approach to which this article previously referred. This is not to say that a government textbook must be destructive and negative and dwell excessively upon the bad aspects of our government. But at least it should be basically honest. Many secular textbooks, along with *American Government*, leave grave doubts about even this!

The Christian approach can more easily avoid this difficulty. Patriotic responsibility becomes a mark of one's obedience to God and not just a test of citizenship. Therefore, the Christian can examine his government carefully and honestly realizing that if it is the product of sinful men, it is also ordained by God and under Him. The

fact of sin may not be the focal point of *Under God*, but it is certainly an important element of its Christian perspective. "The Christian should not forget, however, that the government God ordains to restrain evil is itself made up of sinful men who may often do wrong as they attempt to maintain right." This approach does not fear an honest confrontation with weakness and evil as being an invitation to cynicism and rebellion. For the student is reminded frequently that "true citizenship can only be Christian citizenship, for every earthly authority is always under God".

CONCLUSION

Such a comparison and examination of just two textbooks is by no means definitive with regard to the question of Christian textbooks. It does suggest, nevertheless, a basic difference between the Christian and the secular textbook at least in the area of American government. Admittedly, significant learning does involve more than just a textbook, but this comparison does raise some interesting questions and doubts about the kind of learning which takes place apart from the framework of Christianity. It also contends that the Christian perspective can more comfortably be honest without being destructive. All of this only points to the need for more textbooks like *Under God* which incorporate both sound scholarship and teaching methods with a Christian philosophy that permeates and directs that which is taught.

III

Critique of Thematic Units in Literature

by Lillian Lahti*

After perusing *Man and the Outcast* and *Man and the Search for Self*, I have concluded that the shortcomings of these particular National Union senior high school student and teacher materials are due to errors of omission rather than of commission. Though I, using Andrea del Sarto's words of appraisal will note of Mr. Vander Ark's work, "That arm is wrongly put — and there again — a fault," I affirm that "its soul is right, He means right — that, a child may understand." These two thematic units should be useful to the secondary teacher for their help in allowing him/her to organize class activity meaningfully and with variety for the suggested nine-week period; for their emphases; and for their format design which might be emulated by him/her in developing still other topics or, perhaps, short-range electives relevant to the adolescent seeking an understanding of self, of others, of literature.

In the case of *Man and the Search for Spiritual Significance in American Literature*, however, the major faults may be due to an error of commission: a zealotry that sanctions the exploitation of the unit writer's own thematic design and the literature he has selected for the purpose of proselytizing or indoctrinating. (Is there a need to do this in National Union schools?) In the first two units the adolescent learner is encouraged to roam quite freely in his reading and in his subsequent introspection and "by all

means (to) have fun reading!" In this unit all is seriousness and the adolescent is steered rather heavy-handedly to the one conclusion that he will be able to make in view of the evidence that is available to him. It is this: The subjective accounts of these many writers, my own responses to the experiences and insights gained of the personae, and our class talk substantiate the claims my Sunday School teachers have been making all along, and happiness is to be found only in a *Christian* response of submission, praise, and service to God. Such subversion of the teaching of literature, whether intended or accidental, whether by the writer of a unit or by some of the teachers who will be using the unit, cannot be condoned, and for that reason, I recommend that this third unit of the series be "recycled." (I have inferred that the three units are counterparts, though neither such an intent nor the recommended ages of the student users has been noted by the unit writer.) Such revamping would also allow the writer to replace the many British and European selections suggested for possible use with Americans' accounts. The chauvinist in me insists that there are sufficient selections by American authors to illustrate the tripartite theme (Part I's focus of the search of many authors or their personae for meaning outside of God — thus, by worship at the shrines of our nation's various false gods; Part II's focus of the sense of discovery of personal God manifested in nature and in the Word; Part III's focus that "sin warps a person's relationship to God" and "that men find satisfaction by serving God in a variety

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CRITIQUES AND COMPARISONS OF TEACHING MATERIALS

of ways”) and that the writer need not resort to borrowing from Europe’s coffers for the course of study he has identified as “American Literature.” If borrowing must be done in order to give the adolescent a multitude of selections for reading, let it be instead from the wealth of Adolescent Literature and the annals of Journalism.

The real strength of each *Man and . . .* unit is to be found in its format design. Indeed, a summary of that design will reveal many strengths. The numbers in the following overview allude to such strengths or potential strengths. The plan allows a total of fifteen days of (1) individual in-class reading of selections that the learners (2) choose themselves from the extensive (3) “Suggested Additional Reading” lists after the teacher has (4) demonstrated the reading approach by means of (5) class discussions of the learners’ own (6) response-thoughts to the several (7) “Common Readings.” Following each phase’s five-day individual reading period, there is a second round of learner discussion or other (8) “Sharing Activities” that provides a (9) “Focusing” or “Refocusing” on the particular aspect of the theme topic. The unit’s three-phase cycle permits (10) a progression of thought and development of the theme, (11) reinforcement, (12) continuing learner introspection, and the consequent (13) growth toward sophistication and awareness. The third phase is followed by a (14) culminating activity, which is a class study of a novel or other long work chosen for its appropriateness to the theme, the class membership, and learner discussion. In short, English classes following the unit-design will feature both freedom and discipline, quiet time and talk time, solo learning and group learning, self-direction and teacher-direction.

The arithmetic and organization of *Man and the Outcast* illustrates the strategy for orchestrating learner activity that has been developed in all three units. In Part I, the unit writer has allocated three days for Introductory Activities intended to promote learner thought congruent to the theme, three days for the “Common Readings” and their subsequent class talk and activities, five days for Individual Reading, with the learner selecting first from the choices in the Basic Sources texts and then, from the works listed in Additional Sources, and two days for Sharing Activities and Focusing. Part II has three days of Common reading activities, five days of Individual Reading, and two days of Sharing and Refocusing. Part II features three days of Common Readings activity, six days of Individual Reading, and three days of Sharing and Refocusing. The Culminating Activity is allotted eight days for the experiencing and discussing of a major work of literature. Finally, the unit is terminated after two days of Evaluation Activities.

Many teachers, of course, will feel that they simply cannot devote forty-some class days to the reading and reading-discussion of literature pertaining to a particular topic. Others might find it difficult to justify the fifteen class days of “free” reading. Still others will express their concern about keeping the learners “really” reading for five successive days, especially in the second and third such rounds when the enthusiasm enkindled by novelty has diminished. Some will ask challenging questions like these: If the adolescent is permitted and even expected to do so much reading in his English class, what will happen to his at-home leisure-time reading? Might you not actually be promoting poor reading habits and work habits in the students by encouraging them to abandon selections they find disinteresting, too difficult, or not what they had expected? How can adolescents read extensively and productively as you seem to expect them to do in a mere

five day period, especially when so many of the suggested works are long and arduous? Mr. Vander Ark has included some practical suggestions for teachers with such concerns. (In the waste-conscious Age of Ecology, one wonders why these are identical for all three units. Since the same teachers might use all the units, each unit should provide them with a different explanation-aid. Otherwise, the explanation should be placed in but one unit and the user directed to its pages. One wonders also at the need to provide duplicate reading lists for both the Student and Teacher editions.)

But where the writer speaking in his own voice is not too helpful, his format speaking for him can, like Mr. Glad, be called to the rescue in all these cases. Thus, if total time must be reduced, the allocation of days to activities is easily modified without sacrifice of the program’s contents or the unit writer’s intents. A day might be eliminated in each segment of the unit. The two-day final evaluation period can be eliminated by featuring continuous evaluation and some terminal assignment to be completed outside class. (Teachers in the experimental schools, writes the author, noted evaluation of the learners’ progress to be “the hardest part of the unit” and some of the means he describes as having been used are suspect.)

If the concern instead is learner productivity during the five-day in-class reading periods, the teacher can employ various strategies of modification. He/She can negotiate with the learners to show an appropriate film on the fifth day of each cycle in exchange for their agreeing to read several hours on their own time. (This practice should also appeal to teachers who would like to see the Fader saturation-diffusion practice to be extended to the home environment.) The teacher can also enslave Time by impeding its progress after Day Two of the five-day period. In this period of Keatsian “slow time” other Subject English learnings can be stressed. Indeed, here might be the period for instruction in the *reading* of literature. (I, for example, would prefer not to have adulterated the writer’s intent for these thematic units – to promote (1) the understanding of others and (2) of self and (3) to whet the students’ reading appetites – with references to matters of English, but I would not be adverse to giving the learner insight into point of view, imagery, or other author craft that relates to the writer-reader relationship and reader-responsiveness and reader-responsibility during brief periods isolated for such emphases. The teacher’s loyalty, however, must be with the adolescents in *their search* for the different kinds of awareness, and references to writer strategies should be kept incidental or treated in a separate time slot. Would that the author had not included his questions concerning the workings of individual selections, for in doing so, he is inadvertently encouraging the teacher to teach literary terms and characteristics – of the parable, conceit, Petrarchean sonnet, symbol, paradox, for example – for their own sake and to stress parts, particularly lines or images, rather than the whole – the work’s appropriateness to the unit’s theme – and thereby he is undermining his program.) Then, having suspended Time, the teacher may, when ready to do so, start Time’s movement at Day Three. Finally, the third cycle of readings can be eliminated and an assortment of group tasks requiring some reading substituted.

As was noted initially, the unit writer’s work has flaws. The rhetorical distance between him and his adolescent reader of the Student Editions is to be questioned. His teen-age-buddy-cant irritates the adult and possibly the adolescent, who can recognize phoniness – in the form of

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the disguised authoritarianism that is rampant in the Student Edition — a mile away. Frankly, I place little value on the Student Edition *as written*, since it is not that helpful (A room display of book jackets and tables covered with the works considered appropriate to the theme will “sell” reading as well as the Suggested Additional Reading sections and will offer the learners truer choice.) and may serve to maintain the barrier between the less “swinging” teacher and his/her students that the unit writer has endeavored to destroy. To warrant printing and sales, the Student Edition must be rewritten. Amplification is requisite, and the writer talking as interested teacher rather than as buddy is desirable.

Other flaws stem from the writer’s hasty choice of words and of works that have but tangential reference to the theme. Thus, some students will end the unit *Outcast* equating the outcast state with temporary setbacks in

popularity, status, and income. The students are asked to generalize from limited evidence and about matters of which they can have but hearsay knowledge. The writer can be charged with tokenism, and promoting stereotyping, paternalism, and moralistic voyeurism. He will be found innocent of *all* charges (at least, in *Outcast* and *Awareness*) but speeding.

Still, any effort that offers a workable scheme for the effective use of class time, promotes reading, features learner response and discussion, provides insight into reading and an approach to reading, adds to the learner’s experiential realm, helps to connect literature to life, and fosters humanism, warrants plaudits and the del Sartos envy. These National Union thematic units offer just such a scheme. If we could but reconcile man’s reach and grasp, but then, what’s a heaven for!

Critique of Rationale For Thematic Units

by A. Peet Oom*

AN INSTRUCTIONAL GUIDE TO TEACHING LITERATURE THEMATICALLY, consisting of three books, one each for the grades 7, 8 and 9, plus an Instructional Guide, has been published by The National Union of Christian Schools in 1967.

Thematic teaching of literature is a much practiced technique, and thematic materials have been on the market for a little over ten years. It has much to recommend itself, as is noted in the first part of the Instructional Guide.

However, the norm which guides our discussion of all materials must be applied to this program. For this reason I want to examine the first two contributions in the Instructional Guide, called RATIONALE FOR THE THEMATIC APPROACH TO LITERATURE and THE RATIONALE APPLIED TO THEMATIC UNITS, with some additional references to the discussion about specific theme units.

On page VI we find the following:

“It has always been the contention of Christian educators that the objective of education should be not only intellectual but moral in scope, that education should challenge and change the heart and not simply furnish and fill the mind, or simply train the technique.”

The article goes on to argue that most philosophies find reality to be either “matter” or “idea”. Paul proclaimed the doctrine of “Person”, and instead of asking his hearers to “intellectually” know the truth, he urged them to “walk in the truth”.

Then follows a most important paragraph.

“...one can note that no matter which organizational scheme is chosen, each piece of literature has, all by itself, some power to engage the heart. Because literature usually deals with people in action, there is inevitably some capturing of the emotions, some swaying of the will involved simply in being asked to read it.”

On the next page (VIII) we find: “The learner’s psyche (heart) can be drawn significantly into (already enumerated) relationships only by “living into” the . . .” period out of which the particular piece of literature under consideration came.

On page IX: “In the thematic approach the universal human experience which is *consistently* the focal point provides the *continuous* point of connection between the pieces of literature and the learner’s own consciousness. The fact that different pieces give different slants on the same experience faces the learner with the choice of which way he shall allow himself to be pulled, thus engaging his whole ego in the process of finding out where he fits and who he is. All other relationships become merely instrumental to achieving this confrontation with and personal involvement in the human experience. Out of this encounter with person is to rise the encounter with Person.”

I share with the creators of this program the wish to have literature programs in Christian schools recognize the reality of human behavior. Feelings and emotions, as well as all the complex human relationships are real. For too long Christians have been quick to talk about ‘spiritual’ matters, while the ordinary stuff of being human was relegated to some purgatorial existence. This new program grapples with this, and the effort must be recognized and lauded.

It must be realized that in such a necessarily short introduction not all points can receive their due. Nevertheless, recognizing the limitations of this, I find myself puzzled over what is being said. I cannot escape the impression that the view of man which comes through these sentences is somewhat at odds with a Biblical view of man. I conclude, that what is pictured here is man as being-with-functions, mind, will, feelings, psyche, heart. The latter four terms are used somewhat interchangeably and perhaps (although this is not clear) with the term ‘ego’ (see page IX, middle of second paragraph), and in *contrast* to the term ‘mind’.

But I must reject such contrast. Man is a unity in the

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CRITIQUES AND COMPARISONS OF TEACHING MATERIALS

- 2:1 "My son, if you take my words to heart,
2 ... applying your heart to truth:
10 when wisdom comes into your heart. ...
3:1 let your heart keep my principles,
3 write (kindliness and loyalty) on your heart
5 Trust whole-heart-edly in Yahweh
put no faith in your own perception
4:4 Let your heart treasure what I have to say.

The picture we get from the Bible is that man is what his heart is, or, what he has set his heart on. About those who set their heart on the wrong thing the Bible observes in Psalm 14 and 53, "The fool says in his heart, 'There is no God!'"

This Biblical picture of man clearly uses heart in a different sense from what we have quoted from the Instructional Guide. There man has a heart, as he has feelings, a mind, an ego, a will, and the point of thematic literature is that it engages all of these qualities (?), functions (?), parts (?) of men. But the Bible says that feelings, will, parts and egos of men are all wrong, not to be trusted, leading to nothing, without the heart being right. Without the right heart you can't see the right way, feel the right way, will the right way, for you *are* not the right way.

This heart is involved when Jesus thunders into the crowds "He who is not with me is against me; and he who does not gather with me scatters." (Luke 11:23)

It is when our heart is right, that we can begin to see life again for what it is. It is given only to those whose heart is right, to see literature for what it is. It is when the Holy Spirit dwells in our heart, that we begin to "know," in that radical Biblical sense of having the right relationship to things. "Knowing" is not a "mind-thing", or a "feel-thing", or an "ego-thing", or a "will-thing"; it is neither an emotion nor an awareness nor an ability to analyse. Rather it is that relationship of man and his world which the Bible calls 'shalom' - Peace. The old King James version observed that Adam 'knew' his wife, and that version is much better than the new ones which say that Adam had intercourse with his wife. To 'know' your wife is to have the right kind of relationship, not just to physically possess her.

In literature people profess their 'knowledge' in symbolically meaningful language. They confess where their 'hearts' are. Christian literature is literature which 'knows', in that fully concentrated, symbolically meaningful sense which is product of a heart set right. All other literature is apostasy, for it does not 'know'.

Is it valueless? No, it can and must be studied by Christian school students, for not even the fool (of Psalm 14 and 53) can escape the limits of his God-appointed vineyard, created and maintained by Him. Believer and unbeliever work in the same creation, and the unbeliever too bumps his nose into the laws of God all the time. There are no other laws than those of God. But such unbelievers are doomed to find their meaning in other gods, in idols. Some find them in physical things (materialists, we call these), some in the products of human minds (and we call these apostates idealists), while most modern men have sought their gods among men themselves, either man as individual (individualist humanists) or man as mankind (collectivist humanists.).

And when Christian teachers begin to deal with literature in a thematic fashion, they can only group literature (for study's sake) according to these ways in which man have tried to find alien gods.

I do not read much of this in the second chapter of the

Instructional Guide, called FROM THEORY TO PRACTICE. Let me just quote a few phrases.

It talks about the "timeless values and basic concerns of 'Everyman', "the story, the emotion, the thought, the vision of humanity."

"The study of literature assumes greater importance and relevance since its primary aim is to discover the essentials of human existence." "It enables the student to study a major idea in greater depth". "It leads to student insight that all genres and all the literary periods reflect continuing human concerns."

On page XIII we find a description of the UNIT PROCESS. Theme and objectives are qualified. I find nothing in those descriptions to correspond to the Biblical view of man-in-his-world as stated at the beginning of this paper. All good humanists can find themselves in agreement with these qualifications, and it will not be hard to find these same objectives stated in a number of secular literature texts.

I know that the word "God" is mentioned in one of the qualifications. But it is (to me) significant that it is quoted in that specific manner, namely that a theme "must stretch the student's horizons and give him fresh perspective about himself in relationship to his world, his fellowman, and his God." In that order? But does not the Bible reveal that man's horizons depend on the right relationship to his God, for a man sees through his heart?

This is not to say that we should not make attempts to enlarge our students' horizons. Indeed I agree that experiences through literature in encounters with men in their varying situations will enrich, deepen and broaden a student's knowledge of God. But my point is that this can Scriptures, and all his functions find their center is man's heart. I detect a tension between 'mind' and other functions. The Scriptures know no such tension. "Knowing" in the Scriptures always involves the whole man, integral man.

In addition there is more than a hint that in fact the thematic study of literature will enable students to come to God through their encounter with men. That is what I read the phrase "out of this encounter with person is to rise the encounter with Person" to mean.

The confusion (at least to me) exists because not enough care has been taken to struggle with the Biblical account of 'heart'. Biblically speaking, 'heart' is not a function, not a part of man, like 'mind'. 'Heart' is the word the Bible uses to indicate man-ness concentrated, man in the center of his being man, created in the image of God. When Proverbs addresses man about what life is, it uses time and time again the term 'heart.'

only happen when the original vision about man is shaped by the Scriptures. You can only see what your eyes are conditioned to see, and this conditioning is a matter of the heart.

All these impressions and observations are confirmed even more when we consider which themes in the opinion of the creators of these programs are deemed to answer to these qualifications: "Man *versus* Naturee", "Man *versus* Self", "Man *versus* Man". Those themes, against the *Shalom* of the Scriptures? Are not these themes confessions that life remains broken? But, this was not from the beginning that man was *versus*. Rather, man was created in the image of God, set in a garden, given dominion, and all gifts necessary to unfold creation into full beauty of holiness.

It is to me significant that while under "Objective" we read as first statement that teachers must "Lead the student to understand the connection between God's command

'Subdue the earth!' and the history of man's struggle," we find nothing but humanist-oriented language under "theme-related concepts."

An instance of this is the following:

"Man can gain heroic stature in triumph as well as in defeat, worthy of our admiration through superlative acts of courage but also of our compassion in the face of defeat."

Surely this is not the same as saying, . . . "anyone who wants to be first among you must be slave to all." (Mark 10:44)

The point of these criticism is *not* to necessarily dispute particular selections, as not fit for study in Christian schools. The point is *not either* that these units cannot be used profitably by Christian teachers who earnestly struggle to help students see Jesus Christ in all of life. My quarrel is that we are still basically—albeit perhaps unconsciously—

dealing with secular ways of looking at things. We still in these units accept some sort of neutrality of material, some sort of objectivity which holds for all mankind, to which Christian teachers then *add* their particular faith and commitment. What we must do now is to confess that no materials are religiously neutral. We must begin to select and teach according to norms which can be seen only when we see men in that Biblical way with which we began this paper. When we are firmly in the grasp of *that* revelation, we shall be amazed how our vision, hearing, willing, feeling, touching, smelling, tasting, thinking, relating and all other human activities shall change. We must rid ourselves of the still prevailing dualism, which in practice leaves large areas of human life outside of the grip of the gospel. That is the choice of Christian schools, in the year of our Lord 1972, as it is the choice of the Body of Christ.

Critiques of Biology Text:

Editorial Note

by Richard T. VanderLaan*

The new textbook Biology: A Search For Order In Complexity has been given both overwhelming praise and extreme criticism as can be seen by these reviews. They are either all for it or all against it. These are reviews by people who have not used this text. I am using this new textbook this year at Pella Christian High and find many things I really like about it, but also other things that I feel could be improved in the second edition.

I am very happy that the Creation Research Society has produced a textbook with a creationist's approach, even though I feel I have been able to teach biology from a creation view point with a secular text. The reason I like to use this text is that it gives the students a Scriptural viewpoint toward the origin and nature of life, changes in species, and age of the earth before we begin discussing these matters in class. This is evident throughout the book and not in just one chapter, which is important.

One of the major criticisms I have of this edition is

the absence of labeling on the pictures of algae colonies and cross sections of the leaves, roots, and stems. Even though many of the pictures in the text are labeled, the absence of them in these areas makes it difficult to point out the various structures in these organisms. The disadvantage of this is that it doesn't give the student a chance to study these structures before class.

Another important thing missing in this edition are labeled diagrams of the life cycles of the moss, ferns, algae, flukes, etc. These visual diagrams are very helpful to the beginning biology student.

There is an excellent chapter on "Ecology and Conservation," but I regret that it is put at the end of the textbook and not at the beginning. I feel in a Christian textbook this ought to come first, as we are told in the Bible to be stewards of the earth. As Christian teachers and students this ought to be our number one concern in studying the biological world.

These are a few suggestions I would like to see implemented in the next edition. I urge any other teacher that is using this textbook to make suggestions to the editors on things you would like changed in the next edition. I think all teachers who support the Christian view of life will appreciate this textbook, and should be as helpful as possible to counteract the evolutionary theme that runs through all other biology textbooks.

*Mr. Vander Laan, CEJ editor of the Math-Science Department teaches Science at Pella, Iowa Christian High School.

Review

Biology: A Search For Order In Complexity, ed. by John N. Moore and Harold Schultz Slusher for the Creation Research Society. 1970. Zondervan Publishing House, Grand Rapids, Mich. 548 p. \$7.95.

*Reviewed by James L. Mariner
Fountain Valley School
Colorado Springs, Colo.*

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In some respects, this book is a typical high school biology textbook. As in contemporary works, the format is exceedingly standard even if its presentation is not. It is interesting to note that subjects with which secondary students find little or no identity, such as biochemistry, cellular biology, and phylogenetic classification, are treated extensively. However, subjects with which students are vitally concerned are pointedly ignored or at best treated very lightly. Human reproduction is dismissed in three terse paragraphs (with no illustrations, of course); the nature of drugs — their use, abuse, and effects — are inadequately

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covered in half of one page; and ecology (both pure and applied) is still relegated to the final 35 pages of the text.

There is little doubt that the purpose of this book is to elucidate the gaps in the evidence that are traditionally used to support an evolutionary viewpoint. No one would deny that such gaps exist and that evidence is constantly being scrutinized, reevaluated, and reinterpreted. The text assumes the position that if data can be reinterpreted its use as evidence for evolution is purely circumstantial, rather tentative, and therefore not valid. To illustrate: the fact that minor alterations took place in the drawings of mammoths after a frozen specimen was discovered in the Siberian ice is taken to imply that "restorations of the past [are] based upon the fertile imaginations of the paleontologist" (p. 406).

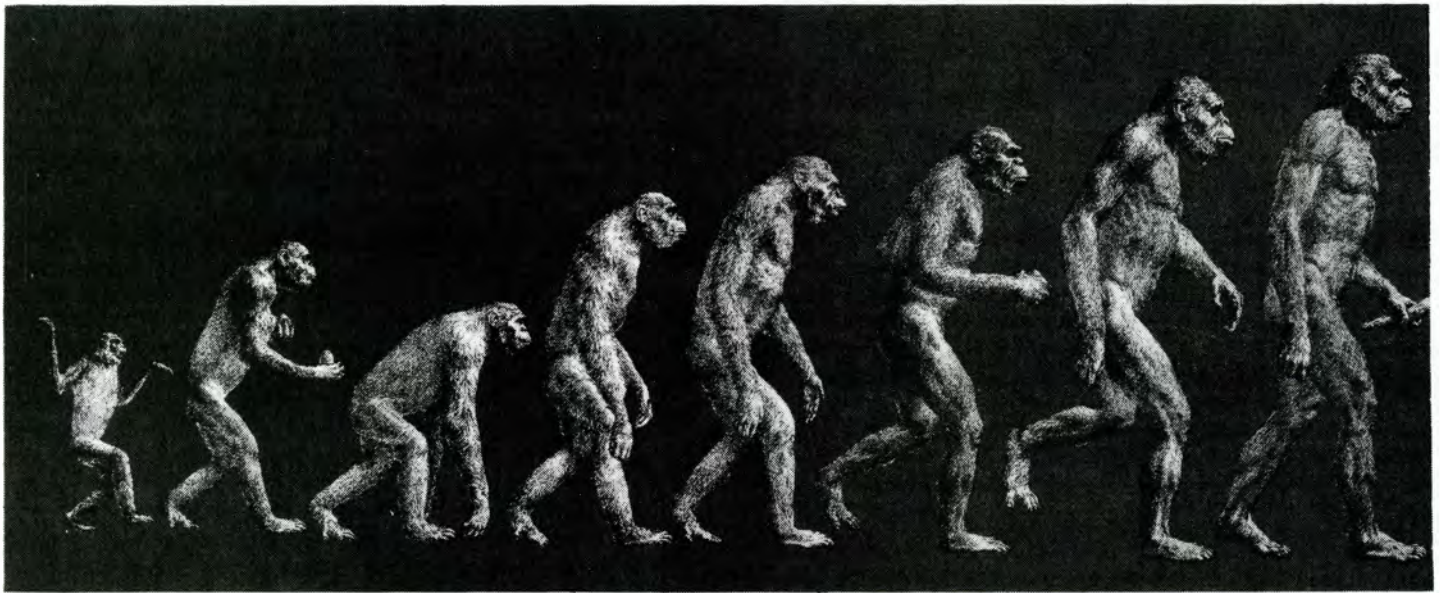
Unit 9, "Theories of Biological Change," attempts to "present creationism as a live option to the theory of evolution." In fact, it is little more than a first-class hatchet job on evolutionary theory, wherein the minute details of paleontologic "mistakes" are taken as proof that evolution is a "doctrine" preached by shamans and believed in by athiests. Gaps in the fossil record are questioned, in spite of the admission that fossil-formation is a relatively rare event and involves a rather special set of circumstances. The inference is made that fossilized forms of man provide us with an unreal picture, since his skeletal material was undoubtedly altered by disease. In fact, much of chapter 23, on early man, is incredulous.

Inappropriate analogies are frequently used to convert evolutionary concepts into ludicrous absurdities. Even the basic definition of evolution as generally accepted by biologists has been altered in order that the authors might present a case. For example, it is particularly interesting to discover that selection is not an evolutionary process. (To admit that it is would be tantamount to hypocrisy in the face of reality.) A series of photographs (p. 409) illustrates

this position: a miniature horse is shown to have been produced "through selection," a technique in which "no evolutionary process is involved." To further support the contention that the authors are basically ignorant of what it is they are so adamantly against, they cite two studies (including Kettleworth's classic experiment with pepper moths) in which gene frequency for a certain trait is altered through increased predation on organisms lacking protective coloration. They contend that these are not examples of the evolutionary process since (i) the trait selected against does not die out completely, and (ii) "nothing in the process has altered the genes" (p. 427). Certainly, no mutations had occurred; nevertheless, evolution had indeed taken place through genetic recombination and selection.

There is constant reference to the generally accepted fact that mutations, when they do occur, are for the most part deleterious to the individual and hence to the species. Since this observation is well documented, it is offered as proof that organisms are already so well adapted to their particular niches that mutations with even greater survival value will never arise (despite the *creative* aspect of this process). Except for the Great Deluge of Noah's time, the environment has been constant, and this means, as the authors would have us believe, that the only alternative is Divine Creation. It is not within the scope of this review to attempt any reconciliation between the evolutionary viewpoint and religion (although I am greatly tempted). There are undoubtedly several sound arguments which can be presented against evolutionary theory, but this book has failed in its attempt to provide any such basis. A textbook that generates the amount of controversy which this one is bound to do, is virtually impossible to review completely — much less objectively. However, when the material treated is so obviously biased by altered and conjured facts, the courtesy of an objective review would seem to be forfeited.

III



Review

by Aaldert Mennega*

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A BIG STEP IN THE RIGHT DIRECTION

For the Christian Biology teacher it is very difficult to choose a textbook for his classes for the simple reason that no textbook has been available which presents the scientific data from a Christian perspective. It appears that in the past the best one could do was to pick the least dogmatically evolutionistic textbook, and glean the "objective" facts

from its pages. Now, for the first time in our American history, there is a real breakthrough for Biology in the form of a textbook written by the Creation Research Society, in 1970, under the title *Biology: A Search for Order in Complexity*. The book was written as a high school text for biological studies, with the explicit aim of presenting the factual material in a Biblical, creationist framework, as an alternative to the evolutionary approach of other textbooks.

The title of the book captures quite accurately the attitude of the writers who, in contrast with the usual attempt at bringing order into Biology by superimposing the concept of evolution on each topic, recognize the world of living things as creatures of God, and seek to discover the order which God created in the extremely complex world of living organisms. As a Biologist I know that this is certainly no easy task to fulfill, and the authors and editors of the book deserve to be commended for making this publication available to the Christian community.

Right from the beginning, it is made clear that the study of origins of living things is, strictly speaking, not a matter of scientific verification, and as such lies outside the realm of science. The actual phenomena of Biology can usually be agreed on, but their interpretation depends to a very large extent on the perspective and basic commitment of the investigator. That "special creation provides a more reasonable and satisfying philosophy or origins than evolution" is a point well worth stressing, and should be more readily recognized by the Christian community at large.

The material of the book is divided into ten units, each dealing with a major sector of the domain of Biology. Unit 1 deals with the basic approach to science and thus concerns itself with the topics of science, the scientist, scientific methods and the limitations of science, as well as the application of biological principles to the life situations of modern society. The first chapter gives a good perspective to the entire book, and shows clear, fresh insights. The authors are aware of the shortcomings of the past, but also realize the limitations of the scientist of today, and the challenge of dealing with the problems of tomorrow. Although the definition of "life" needs improvement and clarification, the emphasis on the fact that life is more than the sum of the physical and chemical properties of matter is a real advancement over the usual distracting, mechanistic presuppositions of most modern textbooks.

Unit 2 deals with the chemical perspectives in Biology, and lays the foundation for an understanding of molecular Biology. It gives good insight into the composition of matter and of the structural organization of compounds. It also shows an appreciation for the tremendous complexity and inconceivable numbers and sizes of atoms and molecules. A simple but clear picture is painted of the nature and structure of biologically important compounds such as, e.g., sucrose and adenosine triphosphate.

The continuity of life is the topic of unit 3, in which the properties of protoplasm are demonstrated, and the more striking basic principles and processes of living cells are explored. The understanding of the origin of living organisms is treated in the light of a historical perspective of the concept of spontaneous generation. Both classical genetics and molecular genetics are presented in well-balanced proportion, with the use of good illustrations, up-to-date materials, and current issues. The major topics of the field are well covered. Embryology is dealt with rather

briefly, but covers the main stages of development and ties in with some of the more important contemporary issues. The authors would have done well to say something about human or mammalian development, or at least how it relates to the starfish, frog and chick development with which the chapter deals.

Unit 4 consists of a short chapter on the classification of organisms, dealing with the history and systematics of classification as well as some of its limitations.

In Unit 5 we find a survey of the better known small plants and animals, divided into chapters dealing with the fungi; viruses, bacteria, and other microorganisms; algae; and protozoans. In each category some of the representatives of the group and their outstanding characteristics are listed, as well as the importance of certain groups or individuals for everyday life.

The following unit gives a survey of the most important of the multicellular invertebrate phyla in a fairly long chapter, in which each group receives adequate treatment, followed by a short chapter on chordate animals, which are briefly placed in perspective. The section on amphibians is surprisingly poor, in contrast with the rest of the unit.

Chapters 16 and 17 make up Unit 7, and are concerned with the Biology of man. Apparently these chapters were written by two different authors. In my opinion, chapter 16, dealing with the form and motion of the human body, is by far the weakest part of the whole book. A number of inaccuracies, wrong labels, inconsistencies, coupled with poor style and incorrect drawings and diagrams make this chapter quite unacceptable, and do much to mar this otherwise well-done publication.

In contrast with the foregoing, the chapter on the maintenance of the human body is very good and needs only a few minor adjustments. In view of the fact that some systems of the body are dealt with very briefly, it would seem advisable to shorten the animal behavior section considerably.

The different groups of plants, and their structure and function, as well as their relation to our economy and living conditions are covered in the eighth unit.

Unit 9 deals with theories of Biological change. Chapter 21 is entitled "Weaknesses of Geologic Evidence," and raises some valid questions about the basic presuppositions of the uniformitarian position, and cites good examples of contemporary conditions which have a bearing on the problem. Furthermore, it gives a positive alternative position. In Chapter 22, evidences from similarities are considered. The approach the author takes to the problem is correct, in my estimation, but the section on developmental similarities needs extensive revision, because of internal inconsistencies and contradictions, poor organization and minor inaccuracies.

The chapter on early man briefly sketches the problems we face when trying to reconstruct the early history of man from paleontological givens.

Chapter 24 is called "Problems for Evolutionists," in which the matters of a mechanism for evolution, the origin of life on mechanistic grounds, lack of transitions between groups of organisms, and the uniqueness of man are pointed out. The statement on the uniqueness of man should be refined or enlarged, but this may not be easily feasible because this is a high school text. In the last chapter of this unit, limited variation is contrasted with the concept of unlimited change. Genetic variation due to mutation, genetic drift, polyploidy, and natural selection are

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examined and placed in a proper perspective. Near the end, the author makes the point that "creationism and evolution (not science) are incompatible," which is a point well made.

The last unit, on ecology and conservation, deals with the inter-relationships of living things, the balance of nature, biogeography, and applied ecology. Many of the basic ecologic principles are elucidated and man's responsibilities in the light of the modern environmental crisis are emphasized.

An appendix gives a summary classification and description of the kingdoms of Protista, Plantae and Animalia. The index at the end of the book is rather short and should be expanded. The table of contents is quite extensive, covering 10 pages.

The book, which contains 548 pages of text, is edited by Dr. John N. Moore, Professor of Natural Science at Michigan State University and Harold S. Slusher, Professor of Geophysics and Astronomy at the University of Texas at El Paso.

The textbook Committee of the Creation Research Society set itself to a gigantic task when it decided to publish a textbook for Biology written from a Christian perspective. Now that the first edition is available, can we

say that the goal has been reached? Has the objective been achieved? Do we really have a Biology textbook which we can use in our Christian schools, without having to apologize for its content? Does it really present the material factually and from a Biblical, Christian point of view? The answer to all these questions should be a confident Yes.

I do not mean to imply that the book is perfect, by any means. But this effort to produce a textbook with a perspective so different from any of those presently available must be judged to be a real success, in spite of some of the shortcomings which are bound to appear when so great a task is first attempted.

I recommend that all Christian Biology teachers adopt this textbook for their classes, that they work with it, discuss the problems among each other, and that they communicate their evaluations, their positive criticisms, and their suggestions for improvement to the textbook committee, so that, through concerted effort on the part of all Christians, the second edition of this book may be a still greater help in our classroom, and a better testimony to the world of the hope that is within us, through Christ our Lord.

III

Order in Complexity: A New Viewpoint

by Alan Gebben*

This is not just another high school biology text. It is 548 pages of copy permeated by a point of view different from that found in the usual biology textbook. This book is written by a committee of authors who espouse a special creationism point of view. Both the editors and the seven listed authors are members of a larger textbook committee of the Creation Research Society, the developing agency which brought the book into being. Mr. Henry Morris, President of the Creation Research Society, explains the purpose of the book in the Preface. He notes that most of us favor a textbook presenting information about *how* things come to be rather than simply a presentation of the data of a science *as it is*. In biology, this favored approach necessarily entails a philosophy of origins according to Mr. Morris. He adds these words of caution, "Discussion of origins is not, strictly speaking, science. This is because origins are not subject to experimental verification. No scientific observers were present when life began or when different kinds of organisms first came into existence, and these events are not taking place in the present world; therefore the problem of origins is simply incapable of solution by scientific means" (p. xix). It is interesting to note in this context of the nature of inquiry into origins that in the same Preface we find this remark: "Royalties from the sale of this book will go entirely into the research and publication funds of the Creation Research Society and will be used to conduct *scientific research* on problems related to creation, evolution, and early earth history, as well as to promote the development of additional textbooks and other needed publications in those fields." (italics added)

Morris assures the reader that the point of view regarding origins adopted in this text is that of special creation which "assumes the essentially instantaneous origin of life and of the major kinds of living organisms by special creative

processes utilized by the Creator Himself." At the outset, therefore, the reader is advised that the editors and authors of this text are committed to a particular view of creation; namely, an essentially instantaneous origin of life and of the major kinds of organisms.

High standards and goals were established for the publication of this text. "Every effort has been exerted to make it both readable and teachable, as well as factually accurate and comprehensive. Evidences for evolution as a *theory* of origins are accurately presented and considered." (p. xx). The editors, authors, and the Creation Research Society deserve compliments for even attempting the herculean task of writing a general biology text, especially one designed from a thoroughly unique point of view intended to present and critique its content simultaneously.

The text of this book is composed of 29 chapters divided among ten units. A detailed table of contents is provided. An annotated classification of organisms is present as an appendix and a limited index is included. New terms are introduced in boldface type and pronunciation helps are given in parentheses as new terms are introduced. Each unit introduction contains a select bibliography of supplementary reading which should prove useful both for instructors and for students desiring to read beyond textbook materials. Questions are given at the end of each chapter and literature citations are provided as references whenever sources are specifically mentioned in the text of the chapter. Several black-and-white photographs have been included as chapter facings and as illustrations. A number of line drawings and two-tone figures are included, many of them original. The layout is pleasing and blocked out well with color-lettered chapter headings and numbered sections. I found the type used clear and easy to read. The text was surprisingly free of typographical errors suggesting careful editing by the publisher.

I question the choice of some of the photographs used as illustrations. The picture of an Athenian temple and the aerial view of India from a Gemini spacecraft in chapter 17

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are hardly relevant material in a biology text in spite of the figure legends provided. Some of the line drawings suffer from lack of detail, contain errors, or are hard to interpret. The drawing of the human circulatory system (Figure 17-6) is highly diagrammatic to the extent that it becomes misleading. The label, "capillaries" is especially confusing in this same figure. Students are sure to find disparity between the illustration of fruit flies in figure 7-7 with those seen in real life. (Real flies have wings and legs attached to the thorax; not to the abdomen, for example.) Some of the diagrams (e.g. 6-3 and 7-5) are hard to interpret because they lack an informative legend. The reader is forced to study carefully the figure, accompanied by patient searching of the text to obtain an understanding of the figure's meaning. This search for meaning may prove to be a rewarding experience for a truly inquiring student but it is not a pedagogical device recommended for attracting the interest or favor of the less-than-eager student.

The language used in the text is generally very readable. The biological editors, however, have allowed some phrases undesirable in a biology textbook to slip into print. Summary statements for cellular respiration and for photosynthesis on pages 54 and 55 are referred to as "the equation". (This criticism stands despite the note on page 56 referring to these "equations" as summaries of series of related reactions.) "Flesh" of an amoeba is used on page 65. Muscles of a frog are said to receive "pure blood" on page 259. Some one-celled creatures are said to "synthesize vinegar" on page 150.

The content of this textbook contains heavy emphasis upon biology of the human organism and much space (the bulk of ten chapters) is devoted to a discussion of the groups of protists, plants, and animals. The treatment of cell physiology, by contrast, is abbreviated and outdated. Those teachers accustomed to dealing with the order observed in the commonness of the glycolytic pathway in cellular metabolism among organisms on the one hand, and the diversity in detail as seen among the complexity of organisms from fermenter microbes to mammalian muscle cell on the other hand, will be disappointed by the treatment of these topics in this text. Pyruvic acid is not among index entries and lactic acid is not mentioned in the discussion of muscle cell physiology on page 274. The presentation of cellular oxidation is in terms of a "wet burning" that sounds like a lesson from Lavoisier.

Some of the topics discussed, especially those appearing in chapter supplements, appear above the heads of the intended audience. The teacher assigning these sections will certainly need to provide assistance to the student through discussion and/or supplemental reading if the student is to obtain a meaningful understanding of the issues discussed. Fortunately, the authors do provide lists of references for the required background study. I suspect that many of the references listed, however, are too technical for much student use.

The most significant issue concerning the possible use of this text in the classroom, in the opinion of this reviewer, is not concerned with questions of format, or style, or even content, but rather with its integrating theme. The book claims that, "the most reasonable explanation for the actual facts of biology as they are known scientifically, is that of Biblical creationism" (p. xx). In keeping with this theme, the text is anti-mechanistic and anti-evolutionary in attitude. This point of view is woven throughout the text. It is not an appendage found only in the chapters formally devoted to a criticism of evolutionary theory. Committed to a viewpoint that evolutionary theory is contra-creation,

the authors attack this theory and its supporting evidence with vigor. Any chinks in the supposed evolutionary armour are investigated. The long age of the earth is questioned, the validity of fossil restorations is queried, "missing links" are emphasized, mutations are presented as exclusively deleterious, natural selection is downgraded as a factor influential in the establishment of new types, polyploidy is criticized as a scheme lacking potential for the production of genetic novelty, etc., etc. Numerous difficulties with existing notions about phylogenetic relationships are posited: some fossil strata are apparently inverted, some complex organisms have been reported among the simpler ones, geological columns are interrupted or the strata within them are disjunct and lack erosional contact surfaces, and even some organisms (like the opossum) which should have become extinct, aren't! The seeming death blow to evolutionary theory is administered by pointing to its apparent inconsistency with a well-established principle from another area of science, the second law of thermodynamics.

Many of the problems presented in this text and many of the arguments raised against prevailing evolutionary thought are valid and deserve the kind of scrutiny this textbook advocates. Any good textbook should present evidence carefully and should evaluate it critically. Even most evolutionists do not wink at contrary evidence, nor should they.

In a review, one cannot begin to grapple with all the arguments raised on many pages of several chapters of a book. Nevertheless, I feel that the authors have presented the evolutionary position unfairly in several places. For example, when natural selection is presented solely as stabilizing selection and not as directional selection with accompanying isolation mechanisms, the impact of selection as an evolutionary force is emasculated. When polyploidy is presented only as an unsuccessful agricultural experiment with *Raphanobrassica*, the reader is left without knowledge of or consideration of the numerous families of plants where euploid and aneuploid series exist. Or again, to argue that evolutionary change is contrary to the second law of thermodynamics is to lose sight of biological systems as thermodynamically open systems where external sources of energy (ultimately from sunlight) compensate for continuous dissipation of energy in a more degraded form. The ontogeny of an individual from a single fertilized egg to a multicellular mature organism results in a tremendous gain in complexity (and hence order), yet no one would deny that ontogeny is possible.

I feel that the weakness observed in the authors' presentation of arguments against the evolutionary position lies as much in the withholding of evidence supporting the theory as in the handling of the evidence they present. I recognize their difficulty within the space and academic level constraints imposed by a high-school textbook. This textbook provides a Christian biology teacher with a choice between two points of view: (1) choose a textbook with evolutionary position sympathetically presented, where the teacher and students must ferret out the limitations and the weaknesses of the scientific theory and scrutinize the interpretations made and conclusions drawn against the background of his own sure knowledge of God as Creator of the world, or (2) choose *Biology - A Search for Order in Complexity* where a specific view of creation is espoused that is considered by its authors in no way contrary to science but is also considered completely antithetical to one

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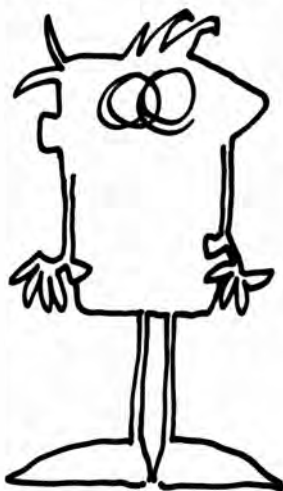
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III

I SURE HAD TROUBLE
RELATING THAT TEXT
WITHIN A CHRISTIAN PERSPECTIVE...



LIKE, WAY OUT ☐



IT HAD
PERSPECTIVE
ALRIGHT...



particular theory of science, namely evolutionary theory. If the teacher opts for the second choice, he must decide how to cope with another kind of difficulty — one which becomes more acute as the student learns more science — how do I deal with conflicting interpretations of the scientific evidence when the answers and criticisms from my textbook don't treat the particular issues under consideration? A related problem confronting the teacher making this second choice is: "How must I deal with the attitude toward science that suggests on the one hand that most of the discoveries and statements of science are true and they substantiate a specific view of Creation and yet, on the other hand, still other discoveries and statements from the same branches of science are suspect and must be thoroughly discredited even though they are clearly approved by the majority of the members practicing this science? Finally, a Christian teacher correcting and critically evaluating a book written from the special creationist's point of view places himself in the

pedagogically undesirable position of creating the impression that he is also against the premise that God is the Creator. The Christian has no choice about his understanding of how the world came into being. Clearly, the answer for the Christian is: "God created." Is the view of special creation advocated in *Biology — A Search for Order in Complexity* the only way to understand the meaning of Creation? I think not. Other Christians express their views of science and of Creation from a different perspective with no compromise of their faith commitment. Hopefully, some of these Christians will also publish a textbook some day for use by biology teachers. The creationist's viewpoint deserves to be heard in biology classrooms — on this point I agree wholeheartedly with the membership of the Creation Research Society. This Society has provided the biology teacher with one possible textbook option. The teacher must decide if this option is the best approach to distinctively Christian teaching. It clearly is not the only option.

NUCS Approaches to the Story of Abraham

by A. Peet Oom*

How does the NUCS Bible course treat the story of Abraham? What does it say is the significance of this story for the people of God? These are the questions which are considered here. I have considered the sections dealing with Abraham in the revised K-3 program and in the new Grade 4 program.**

As I have no competence to judge whether specific elements can be understood by children of the age group for which the material is written, I shall make no attempt at a pedagogical evaluation. My only concern will be, whether what is suggested as teachable material does justice to the Genesis account of Abraham.

"... the discerning teacher knows that the difference in teaching Bible to younger or older children is to be found more in the area of methods and approach than in goals. . . ." Therefore, difference in approach can never be a difference in 'interpretation.' Interpretation is human work, valid only if it has as purpose the more completely laying bare of the Word of God.

I have some difficulty with the phrase in the introduction, stating "Many teachers have asked for a teacher's commentary of the Bible. This is difficult to produce, since different teachers want *different approaches*. Surely if we consider the Scriptures a coming of Yahweh to man, then there can only be one meaning and one commentary. The commentary is the attempt to remove barriers to understanding the Scriptures, barriers of language, differing cultural patterns, varying settings, etc. If by differing approaches is meant, studying the Bible as literature, or a book of theology, or a book of morals, or the study of ancient peoples we must reject such approaches. The Bible has a literary aspect, but it is not a book of literature. The Bible is invaluable for the study of theology and doctrine, nevertheless it is not simply a book of the theology and doctrine. While the Bible has an ethical side, it encompasses that ethical side as one part of the full Christian life. The Bible is the record of the presence of God, a record of how Yahweh dealt with his people in

different ages, at different times, in varying circumstances, and the contemporary Christian is driven in faith to confess, that Yahweh will continue to deal faithfully with his people, whatever the age. Younger children must indeed be approached in a different pedagogical manner than older children, but this difference could never imply a different interpretation of the Scriptures.

The introduction further mentions "memory work." Why memory work? The introduction does not make an argument for memory work; it takes for granted its importance. However, some serious questions arise. The introduction itself hints at one type of question, when it asserts that "the memorization of extended passages is more valuable than that of single texts, which are easily learned, seldom reviewed, and soon forgotten." Who would not agree? One reason why single texts are soon forgotten, is that single texts seldom mean anything yanked out of context. I think it safe to say that people — adults and children alike — remember those things which are meaningful to them, things which make sense, relate to their experiences.

It seems to me that with insistence on memory work we say two things to children.

1. Those who do the best Bible work are the ones who can memorize the best.
2. The best Christians are the ones who have the most verses and passages memorized.

It is clear that no one would really believe this. In spite of our objections to such conclusions, is it not really what we are saying, unwittingly perhaps?

The chapter "THE USE OF STORYTELLING" leaves many questions unanswered. Under the purposes of storytelling, we find that stories "instruct, entertain and shape the ideals of life." . . . they "mold the moral and religious ideals of children. Each story has a central truth, a theme. This is the reason that Jesus himself used so many parables. The germ of truth (sic!) is the climax for each story that speaks to us. Through storytelling both the teacher and the class experience growth of the spirit as well as the intellect. The story arouses emotion and creates an inner desire to pass on the truth of the story. It creates a desire to give service."

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**Refers to *Bible Curriculum Guide*, K-3, revised, 1969 and Revelation-Responses Series, Sheri Haan, editor, 1971.

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CRITIQUES AND COMPARISONS OF TEACHING MATERIALS

It is true that Jesus told many stories, parables. The Oxford dictionary describes a parable as a fictitious narrative (usually of something that might naturally occur) by which moral or spiritual relations are typically set forth, as the parables of the New Testament. But this definition is only partly true. Each parable is a hammerblow on the *same nail*, namely that Jesus is THE TRUTH, THE WAY, THE LIFE, and the Kingdom of Heaven is at hand, in the process of coming, and here now.

Parables are pieces of fiction; fiction is the art form which enables men to express what they believe in concentrated, getting-to-the-heart of things form. Fiction enables men to gather into one concentrated form all things relevant to the meaning, direction of life. In fiction all elements cohere, hang together by virtue of the unifying view of life which an author wished to confess. The purpose of any teaching is not to have children get the right concepts, but to have children live right.

The fact that Jesus used parables is not the same as telling Bible stories. Teachers should tell stories because, by means of doing so, they remove barriers for understanding of the Scriptures for young minds who cannot yet grasp the different cultures and times long past. But, they can grasp the imaginary illusion a storyteller projects.

A teacher might try something like this:

BIBLE STORY

Have any of you had someone in your family die? (Get responses) Well, this story is about someone dying and being buried. But there is a lot of happiness in this story too.

Sarah and Abraham were growing very old and one day Sarah died. Abraham was very sad because they had been through so much together.

Now Abraham has to bury Sarah. This might not seem like a problem but Abraham wants to bury Sarah in Canaan, but he does not own the land. It belongs to some people in Haran.

Some people said to send her back to Haran, but Yahweh said that Canaan was for His people. Abraham trusted Yahweh so much that he set out to get a grave in Canaan.

He goes to some landowners in Canaan who tell him to bury her body in the hills. But Abraham refused the offer by telling them that he wanted Sarah in a place she owns. He's already got a grave picked out that is owned by a certain Ephron. Ephron is there and offers Abraham the land for four hundred dollars. Abraham accepts and pays him the money. Now he has a place to bury Sarah.

Abraham's buying of the grave was a sermon. It said that Yahweh, not Ephron, not even Abraham and Sarah owned the land and the grave. That's why this is a happy story after all, for it is filled with the goodness of God, who is our father, the giver of life, your life and mine.

I believe *that* to be the message of Genesis 23. My problem is that I do not find much of that message back in Lesson 19 of the K-3 Bible curriculum guide. It couples chapter 23 and 24 together in one lesson, and it is obvious that these two chapters do hang together. Chapter 24 relates to us that Isaac was brought a wife, not from the surrounding peoples but from Abraham's own people, from Haran. Again the emphasis is on God's promises to Abraham, and the realization that Canaan will be the land of the new people.

But when I read as central thought, that "God directs the affairs of men and supplies all their needs," I have trouble reading that in chapters 23 and 24. For chapters 23

and 24 tell about Abraham, his servant, Isaac, Abraham's relatives, Rebekkah, not about *all* men. As a general statement the central thought is highly debatable. God continues to care for his creation, true to his promise, but some men run their affairs as if God does not exist, they go their own way. Some men do everything to halt the coming of the Kingdom of God. God does not direct those men, for then He would not be true to his promises, that His Kingdom will come.

The problem with this approach is that the Scriptures are searched for general truths. But the Scriptures contain only one Truth, the Truth of Jesus Christ who came to redeem all of creation again, and in whose redemption we live and work.

I have the same kinds of difficulties with the 'lesson' truths mentioned in Lesson 19. For example:

"1. There is danger in mixing with people who do not love and fear God." You cannot go into this world without mixing with unbelievers. Abraham lived among unbelievers all his life. We cannot say who is a believer and who is not. Is this statement telling children not to play with unbelieving children on the block? But who can tell which are the unbelieving children and which ones do believe. Are all children in front of a teacher believing children?

"2. Christians work and pray." Yes they do, so do unbelievers. The question is not that they do, but how they do it.

"3. Guidance is received by those who call upon God in faith."

"4. Christians are thankful to God for his providence and care."

I could not find anything in either Chapter 23 or 24 to warrant these conclusions. I find these phrases particularly meaningless in comparison with the mighty presence of Yahweh revealed in both chapters.

What I find objectionable in most of the 'lesson truths' is that they have so little connection with the particular Bible passage from which they are supposedly gleaned. Instead, I find an emphasis on making children behave in certain ways which are thought Christian. Is there a "Christian behaviorism" at work here?

What I think *children* will 'learn' from the lesson is that if you have a special need, you should ask God for it and He will give it. In a child's way a new pair of shoes may well be such a special need, special even more when the child senses something of the burden his parents have in sending him to the Christian school, and when he knows that the budget is strained all the time. What happens if he prays for those shoes and does not get them? Is his conclusion then that his desire was wrong, or that God is not faithful, does not hear prayers? How does one deal with such common situations in a child's life within the context of: "God provides for special needs in special ways"?

Taking lessons 12 to 18 together, there is a total absence on the meaning of Abraham's life within the Scriptures, a meaning suggested earlier. In addition there is no recognition of Yahweh's start to build a people, a nation, a Body of Christ. They suggested lesson truths all stress *individual* Christian response.

Many more examples could be given from both curriculum guides of similar nature. They would be largely repetitive. It seems to me that the NUCS Bible curriculum often narrows the Scriptures to contain 'general truths' and guides to right behavior in narrow psychological behaviorist terms.

Moralism usually goes hand in hand with a scholastic approach to the Bible. Once a person assumes that the Bible

I TRIED ONE TEXT
THEN ANOTHER...
THEN SOME MORE...



IMAGINE MY SURPRISE
WHEN I DISCOVERED IT WAS
A CHRISTIAN TEXTBOOK !



THEN I FINALLY CAME
ACROSS ONE THAT REALLY
SEEMED TO RELATE...



is a collection of dogmatic truths put together in propositionalistic form, a doctrinal handbook, an illustrated history book containing a series of documented biographies, then the only way left to salvage some living meaning out of such scholastic undertakings is to resort to moralistic applications. Pedagogically the danger is then real of turning the Bible into an exemplary moral code-book of do's and don'ts. Thus the *Story* of the Bible is converted into Bible *stories*. In Bible teaching we ought to reckon seriously with this tendency to conjoin a *scholastic* and *moralistic* approach in a complementary pattern as we

evaluate the pedagogical model of *cognitive* and *affective* learning.

Somehow our Biblical methods ought to be expressive of the Biblical message and shaped by it. The *method* is not the *message*. Let's take this as a working understanding of the Biblical message: the historical-redemptive drama of the unfolding revelation of God's mighty Covenental acts in the life of his people in Jesus Christ through the power of his Spirit. We ought then to ask what the implications of this message are for our methods of Bible teaching.

IV ANNOTATED BIBLIOGRAPHY OF CHRISTIAN TEACHING MATERIALS

Seven Protestant school organizations and associations were invited to submit an annotated list of the teaching materials which they have produced for Christian school use, and divided into (1) student textbooks, (2) teachers manuals, and (3)

curriculum guides. The following pages contain the lists submitted by several organizations, a separate listing for each organization.

—Editor

National Union of Christian Schools

IV

The following reviews are organized by discipline within categories describing the type of publication.

AN ANNOTATED REVIEW

by

NUCS Curriculum Department
Henry J. Triezenberg, Administrator
Judy Bandstra, Editor

The following reviews are organized by discipline within categories describing the type of publication. Correlated texts and teachers' guides may be listed under both types of publications. Prices given are list prices; special discounts apply to both NUCS member and non-member schools. For a current price and discount list, write NUCS, 865 28th St., S.E., Grand Rapids, Michigan 49508.

(1) STUDENT TEXTBOOKS FOR SPECIFIC LEVEL OF INSTRUCTION

BIBLE

REVELATION-RESPONSE SERIES

An exciting alternate course of study for students in grades 4-6 that was written under the direction of Sheri Haan, three theologians, and twelve master teachers. Developed on the Revelation-Response model for scripture and religious studies. *Teacher's Manual* available for each of these *Student Activity Books*.

Paper, Grade 4, 155 pages, 1971
Paper, Grade 5, 147 pages, 1971
Paper, Grade 6, 219 pages, 1971

\$1.95 each

HISTORICAL STUDIES SERIES

MY BIBLE GUIDES by Martha and Jessie Mae Bruinooge
Pupil workbooks in Bible for the intermediate grades. Using the historical approach, the workbooks are divided into six units (grade

six has nine units) with a review at the end of each unit. Special features are vocabulary helps, spelling words, planks to fill in memory texts, and extra things to do. *Teacher's manual* available for each of the following *My Bible Guide* workbooks.

Paper, Grade 4, Creation to Saul, 151 pages, 1960
Paper, Grade 5, David to end of O. T., 144 pages, 1961
Paper, Grade 6, Gospels and Acts, 197 pages, 1962

\$1.50 each

OLD TESTAMENT STUDIES by Rev. Edward Bossenbroek

Each book is planned for a half year of study in the junior high school. The series has a two-fold emphasis — to have the students learn Biblical data and to get an understanding of their implications. Designed to allow teacher selection of material that a particular class or student can use most profitably. The series is also issued in a combined hard cover edition. *Teacher's manuals* available.

Paper, Book 1, Grade 7, Creation to conquest of Canaan, 93 pages, 1958
Paper, Book 2, Grade 7, Conquest of Canaan to Solomon, 63 pages, 1959
Paper, Book 3, Grade 8, Revolt of ten tribes and subsequence history, 80 pages, 1960

\$1.50 each

Cloth (combined) \$3.95 each

THE MINISTRY OF CHRIST by Rev. Francis Breisch

Each book is planned for a half year of study in the upper junior high grades. Helps students make a historical study of the life and teachings of Christ and His apostles. The books are divided into parts, each with a central theme. Significance of Bible passages are pointed out and difficult parts explained. The series is also available in a combined hard cover edition.

Paper, Book 1, Grade 8, Throughout Palestine, 160 pages, 1961
Paper, Book 2, Grade 9, In Jerusalem, 124 pages, 1962
Paper, Book 3, Grade 9, To the ends of the earth, 144 pages, 1962

\$2.25 each

Cloth (combined) \$4.95 each

ANNOTATED BIBLIOGRAPHY OF CHRISTIAN TEACHING MATERIALS

LABORATORY MANUAL IN DOCTRINE by John S. Brondsema
Doctrines relevant to the high school student (grade 12) have been selected and, using the Bible as the prime source and textbook, the student develops analytical thinking and skills in using Bible helps. Definitions and proof texts are not given; the student is expected to supply these after searching the Scriptures himself. Aim is to help students learn to theologize rather than merely teach theology. Workbook format. Teacher's manual available.

LANGUAGE ARTS

THE PILOT SERIES IN LITERATURE by Beth Merizon, Alice Fenenga, Gertrude Haan
A three-volume series for the junior high designed to train the student to read with penetration and discernment and also to help him to develop aesthetic sensitivity and response. Introductions, footnotes, and questions, explanations, and biographical sketches accompany the selections.

Cloth, Book I, Grade 7, 516 pages, 1957
Cloth, Book II, Grade 8, 560 pages, 1959
Cloth, Book III, Grade 9, 573 pages, 1964

\$5.50 each

MAN AND THE OUTCAST
MAN AND THE SEARCH FOR SELF
MAN AND THE SEARCH FOR SPIRITUAL SIGNIFICANCE by Dan Vander Ark
These high school literature units feature a unique individual reading approach closely integrated with common reading designed to stimulate the student's interest and increase his freedom in reading. Designed for nine-week teacher periods, the units make use of a number of paperbacks for basic source material. Teacher's manuals available.

Paper, 1971 \$1.00 each

MUSIC

LET YOUTH PRAISE HIM
Now in an attractive paperback, with slight revisions, this old favorite is still finding wide-spread acceptance. Preschool and primary grades.

Paper, 144 pages, 1969 (rev. ed.) \$1.75

THE CHILDREN'S HYMNBOOK by Wilma Vander Baan and Albertha Bratt
Contains 150 songs chosen by two experienced music teachers for the fine quality music and appropriateness of the lyrics. Expressive line drawings and superb color illustrations project the mood and spirit of the songs. Primary and intermediate grades.

Cloth, 196 pages, 1962 \$3.50

HYMNS FOR YOUTH by John Hamersma, Wilma Vander Baan, and Albertha Bratt
Companion volume to **THE CHILDREN'S HYMNBOOK**. Approximately 180 hymns. Illustrations include ten full-color paintings and forty line drawings of Christian symbols. Upper elementary and junior high grades.

Cloth, 264 pages, 1966 \$3.95

RECORDER TIME by Harmen Boersma and Joseph Van Beek
A recorder method equally adaptable for grades 4-8. The pupil's manual contains 147 exercises and songs leading to the mastery of the instrument plus 25 arrangements of hymns and classics in 2-, 3-, and 4-part harmonies (including some with descants) for enrichment and public performance. Teacher's manual available.

Paper, 70 pages, 1971 \$1.25

SEX EDUCATION

GOD'S TEMPLES by William Hendricks
Emphasis is not only on providing knowledge about sex but also on the development of Christian attitudes toward sex. Primarily intended for use in sex education unit in the junior high grades. Helpful for parents as basis for wholesome discussion of sex between parent and child. Teacher's resource unit available.

Paper, 63 pages, 1966 \$1.25

SOCIAL STUDIES

UNDER GOD by William Hendricks
Starting point of this junior high government textbook is the basic conviction that God ordains government. One of few textbooks which provides a running commentary on the U. S. Constitution. Profusely illustrated with photographs and charts. Teacher's manual available.

Cloth, 252 pages, 1966 \$4.95

FOUNDATIONS OF GOVERNMENT by William Hendricks
Prepared especially for junior high students in Canada. A scripturally oriented introduction to government which traces the Old World background of Canadian government. Ideal supplement to a course in Canadian history.

Paper, 36 pages, 1965 \$.95

NIGERIA by Steven Lambers and Gordon Oosterman
Social studies unit for grade 6 or 7. Provides an understanding of one of the world's ten largest nations with the largest population in Africa. Contains sections on history, geography, people, religion, transportation, communications, commerce, education, government, agriculture and industry. Teacher's manual available.

Paper, 153 pages, 1968 \$1.40

STORY OF THE OLD WORLD by John De Bie
A sixth-grade history text that recognizes God in the affairs of men and the pivotal place of Christ in the history of the world. Carefully selected pictures, clear, simple maps, along with a pleasing layout combined to attract students to delve into the story of the human family. Teacher's manual available.

Cloth, 409 pages, 1954 \$5.50

(2)TEACHER MANUALS THAT ACCOMPANY A SPECIFIC TEXTBOOK OR DESCRIBE A SPECIFIC LEVEL OF INSTRUCTION

BIBLE

REVELATION-RESPONSE SERIES, Sheri Haan, ed.
A *Teacher's Manual* is essential for each book of this exciting series written by the same team of authors who wrote the *Student Activity Books*. Developed on the Revelation-Response model for scripture and religious studies. Student response is correlated with other school subjects. Audio-visual suggestions abound in each unit. This series is being enthusiastically received by both teachers and students.

Paper, Grade 4, 282 pages \$5.00
Paper, Grade 5, 314 pages \$5.00

BIBLE STUDIES SERIES

PUPIL'S BIBLE MANUALS — Parts I-V by Nicholas Yff and Andrew Bylstra
An old favorite, five-semester series (grade 5 and up) of pupil workbooks in Bible studies. Arranged in chronological order, each lesson has introduction guide to study, word study, memory work, and lesson notes. Teacher's manual accompanies series.

Paper, Part I, Creation thru Genesis, 53 pages, 1935
Paper, Part II, Moses to Solomon, 71 pages, 1936
Paper, Part III, Solomon to end of O. T., 79 pages, 1935
Paper, Part IV, Birth of Christ to Third Year of Christ's Ministry, 79 pages, 1937
Paper, Part V, Christ's Third Year of Ministry thru Paul's Journeys, 91 pages, 1940

\$.85 each

HIGH SCHOOL SERIES

THE KINGDOM OF GOD, A Guide for Old Testament Study, by Rev. Francis Breisch
Shows historical development of God's work of redemption. Treats books of the Old Testament in estimated order of their writing. Historical books form backbone of guide. Designed primarily for high school students (grade 10), the book is available in either paper or cloth edition.

Cloth, 243 pages, 1958 \$3.50
Paper, 243 pages, 1958 \$2.75

THE CHURCH IN HISTORY by B. K. Kuiper
This book is a survey of the church's history from A.D. 33, including comprehensive chapters on the church in the United States and Canada. Contains more than 150 illustrations, maps, outlines, diagrams, and charts. An accurate authoritative text for the high school student. Teacher's manual available.

Cloth, 412 pages, 1964 (rev. ed.) \$6.50

THE CHRISTIAN SCHOOL KINDERGARTEN, NUCS Curriculum Resource Paper no. 2 by Christine Homkes and Louise Vander Galien
Two experienced kindergarten teachers share ideas and activities which have proved successful in their teaching. Covers aims and objectives and suggested program. Includes bibliography.

Paper, 30 pages, 1969 \$1.50

Continued On Next Page

ANNOTATED BIBLIOGRAPHY OF CHRISTIAN TEACHING MATERIALS

(3) CURRICULUM GUIDES FOR USE IN A GIVEN DISCIPLINE

ART

CHILDREN'S ART AND THE CHRISTIAN TEACHER by Edgar Boeve
This text for teachers bridges the gap between theory and practice. Chock-full of concrete teaching ideas and reproductions of pupil art work, many in full color. Emphasis is on the understanding that the child is an image-bearer of God. Especially helpful in establishing a sequential art program in grades K-9.

Cloth, 200 pages, 1966 \$5.95

BIBLE

HISTORICAL STUDIES SERIES

BIBLE CURRICULUM GUIDE, K-3 revised by John Brondsema
Suggests methods and approaches to teach Bible meaningfully to primary children. Lists enrichment activities: memory work, songs, poems, finger plays, filmstrips, movies, art and craft projects. Contains chapter on "The Use of Storytelling in Bible Teaching" by Sheri Haan. Detailed guide for K-3; skeleton guide for 4-9. Correlated with Bruinooge, Bosenbroek, and Breisch series, the historical approach.

Paper, 236 pages, 1969 \$3.50

BIBLE STUDIES SERIES, Parts I-IV by Nicholas Yff and Andrew Blystra

Outlines chronological order in the organization of lessons and includes memory work and lesson notes. Teacher's manual covers entire series.

Paper, 35 pages, 1959 \$.85

IV HISTORICAL STUDIES SERIES

MY BIBLE GUIDES by Martha and Jessie Mae Bruinooge
Teacher's manuals in Bible for each of the intermediate grade pupil workbooks, using the historical approach. Special features are vocabulary helps, spelling words, blanks to fill in, memory texts, and extra things to do.

Paper, Grade 4, Creation to Saul, 176 pages, 1960
Paper, Grade 5, David to end of O. T., 176 pages, 1961
Paper, Grade 6, Gospels and Acts, 219 pages, 1962

\$3.00 each

OLD TESTAMENT STUDIES by Rev. Edward Bossenbroek
Teacher's manuals are designed to allow teacher selection of material that a particular class or student can use most profitably. The series has a two-fold emphasis - to have the students learn biblical data and to get an understanding of their implications. Each book is planned for a half year of study in the junior high school.

Paper, Book 1, Grade 7, Creation to conquest of Canaan, 1965
Paper, Book 2, Grade 7, Conquest of Canaan to Solomon, 1966
Paper, Book 3, Grade 8, Revolt of ten tribes and subsequent history, 1966

\$1.50 each

HIGH SCHOOL SERIES

THE CHURCH IN HISTORY by John Rooze
Teacher's manual surveys the church's history from A.D. 33, including comprehensive chapters on the church in the United States and Canada. An accurate, authoritative resource for the high school teacher.

Paper, 84 pages, 1964 \$3.00

LABORATORY MANUAL IN DOCTRINE by John S. Brondsema
Doctrines relevant to the high school student (grade 12) have been selected and, using the Bible as the prime source and textbook, the student develops analytical thinking and skills in using Bible helps. Definitions and proof texts are given with other resources in this teacher's manual.

Paper, 67 pages, 1967 \$3.00

LANGUAGE ARTS

THEMATIC UNITS, PILOT SERIES, 7-9, Henry Baron, ed.
Three manuals in this series, four complete teaching units for each grade. Deliberately structured to give students deepening insights into what literature says and how it says it. Many helpful suggestions for teachers included. Careful attention to the development of reading and writing skills.

Paper, Grade 7, 141 pages, 1970
Paper, Grade 8, 133 pages, 1970
Paper, Grade 9, 125 pages, 1970

\$3.50 each

MAN AND THE OUTCAST

MAN AND THE SEARCH FOR SELF

MAN AND THE SEARCH FOR SPIRITUAL SIGNIFICANCE

by Dan Vander Ark

These Teacher's Editions are essential for the high school literature units. Plenty of discussion questions, information on handling an individual reading program sharing activities, and creative assignments.

Paper, 1971

\$2.50 each

LANGUAGE AND MAN

by Dan Vander Ark

Not a traditional grammar book for teachers, but a nine-week unit that looks at language and its functions in the real world of advertising, politics, and race relations. It's an exploration of how language means, how it grows, and how it affects. This approach to language will involve the student, increase his understanding of its dynamics, sharpen his sensitivity to its powers, develop his critical awareness of its abuses, and hence make him a more appreciative and responsible user of language.

Paper, 40 pages, 1972

\$2.00

INSTRUCTIONAL UNITS IN LITERATURE, Grade 10

by Bruce Hekman

Three units chosen to give an effective experience with literature based on the themes: survival and man in society.

Paper, 51 pages, 1968

\$2.75

MUSIC

RECORDER TIME

by Harmen Boersma and Joseph Van Beek

The teacher's manual for this grade 4-8 recorder method was written particularly with the typical teacher in mind, and contains numerous suggestions for a more successful implementation of this method.

Paper, 50 pages, 1971

\$2.95

SEX EDUCATION

GOD'S TEMPLES

by William Hendricks

Teacher's resource units provides resources and outlines. Emphasis is not only on providing knowledge about sex but also on the development of Christian attitudes toward sex. Helpful for parents as a basis for wholesome discussion of sex between parent and child.

Paper, 1966, 82 pages

\$2.50

SOCIAL STUDIES

NIGERIA

by Stephen Lambers and Gordon Oosterman

Lists additional information and source materials including films/filmstrips. Wall charts provided by the embassy of Nigeria are included as well as materials supplied by the Lutheran Church-Missouri Synod.

Paper, 63 pages, 1968

\$2.50

UNDER GOD

by Gordon Oosterman

Sources of supplementary materials, a running commentary, as well as more teaching suggestions are the main ingredients of this manual. It was written in keeping with preferences and concerns of Christian teachers as indicated in a questionnaire which provided an excellent response.

Paper, 155 pages, 1971

\$3.95

THE STORY OF THE OLD WORLD

by Gordon Oosterman

Provides a wealth of background material and points out Christian concerns in a format which correlates well with the textbook. Hundreds of books, films/filmstrips, and other useful materials are listed throughout the manual.

Paper, 244 pages, 1970

\$5.25

MISCELLANEOUS

LANGUAGE ARTS

LANGUAGE ARTS CURRICULUM GUIDE, K-6

by Nelle Vander Ark

Complete, fresh language arts course. Aims to teach expression in language. Contains sections on primary program, intermediate program, creative dramatics, literary heritage list.

Paper, 116 pages, 1967

\$2.95

POETRY GUIDE, K-6

by William Hendricks, ed.

Contains up-to-date source index and a section of out-of-print poems, providing quick access to all poems. Suggests grade level placement and correlation with other subjects.

Paper, 59 pages, 1970

\$1.75

TEACHING LITERATURE THEMATICALLY, 7-9 by Henry J. Baron
Teacher's guide demonstrates exciting possibilities of thematic approach to literature. Sample units for each grade, based on selections from *The Pilot Series in Literature*.

Paper, 43 pages, 1967 \$2.75

TEACHING LITERATURE THEMATICALLY, 10-12 by Nelle Vander Ark and Henry J. Baron
Provides fresh insights into familiar selections from American and English literature. Theme is man pursued and pursuing. Contains study guides for student use.

Paper, 63 pages, 1967 \$2.75

'DIRTY BOOKS' IN CHRISTIAN SCHOOLS: Principles of Selection, NUCS Curriculum Resource Paper no. 8 by Henry J. Baron

The paper takes a searching look at the place of controversial literature in the school's curriculum from the points of view of the writer, student, teacher, and parent. Draws distinctions between art and pornography and proposes a set of criteria to govern choice of literature in Christian schools.

Paper, 24 pages, 1970 \$1.50

THE TEACHING OF LITERATURE THROUGH BASIC THEMES, NUCS Curriculum Resource Paper no. 3 by Henry J. Baron
Two essays outlining the reasons for, along with an explanation and analysis of, using basic themes in teaching literature.

Paper, 10 pages, 1969 \$1.50

A WRITING PROGRAM, GRADES 7-12 by Nelle Vander Ark and Bruce Hekman

A resource book and guide for teaching composition sequentially in grades 7-12. Contains outlines, teaching notes, sample lessons, evaluation sheets, and recommended texts and resources.

Paper, 124 pages, 1968 \$3.50

MATHEMATICS

NEW MATHEMATICS CURRICULUM GUIDE by Paul Boonstra
This revision of the *Mathematics Curriculum Guide* (NUCS, 1958) reflects the fact that the teaching of mathematics in the elementary school has changed dramatically in the past decade. The new manual includes guidelines for "new mathematics," geometry, and the increased use of manipulative materials in addition to objectives, practical suggestions, standards of attainment, evaluation, references, and commercial materials sources for activity programs.

Paper, 24 pages, 1972 \$.90

MUSIC

MUSIC CURRICULUM GUIDE FOR CLASSROOM TEACHERS, K-6 by Dale Topp
Suggest a weekly music teaching schedule within each grade and expands the following concepts through the grades: rhythm, melody, harmony, tone color, expressive qualities, and form. Extremely practical.

Paper, 130 pages, 1969 \$2.95

MODEL MUSIC LESSONS by Dale Topp

Correlated with *Making Music Your Own*, Grade Three (Silver Burdett Co.), this manual contains sixty lesson plans which specifically implement the music teaching methods found in *Music Curriculum Guide for Classroom Teachers, K-6* (NUCS). It is readily used in grades two, three, four, or adapted for use in other grades. In addition to the classroom-tested lesson plans there is an appendix containing Teaching Suggestions for Rote Songs and Records for Fun.

Paper, 33 pages, 1972 \$1.50

TEACHING GENERAL MUSIC, 7-12 by Dale Topp and Merle Mustert

Defines the role and nature of a general music course. Contains several miscellaneous units on choral music (liturgical and non-liturgical), dance music, jazz, folk music, musical drama. Numerous diagrams serve as visual guides for listening to music.

Paper, 244 pages, 1970 \$4.50

MUSIC CURRICULUM GUIDE, K-9 by Wilma Vander Baan
Organized topically, this guide is an excellent source book, using the enclosed unit approach. Contains a hymnody supplement and graded hymn list.

Paper, 150 pages, 1960 \$1.75

PHYSICAL EDUCATION

WHAT SHALL WE PLAY? by Kathleen Tiemersma

A graded collection of games for K-8. Games have been selected which can be played with little or no equipment and in a minimum of space. Includes games suitable for classroom use, active games, team games, and stunts.

Leatherette, 130 pages, 1952 \$2.50

SCIENCE

SCIENCE GUIDE, K-6 by Henry J. Triezenberg
Offers criteria for correlating Science Curriculum Improvement Study materials and Christian science education. Contains graded sequence of conceptual schemes, basic faith assumptions, laboratory skills, and personal values to be developed by a student progressing through K-12 science curriculum. Includes recommended resource books and laboratory materials.

Paper, 67 pages, 1970 \$2.00

SOCIAL STUDIES

SOCIAL STUDIES CURRICULUM GUIDE, K-9 by Gordon Oosterman
Discusses, among other things, objectives, use of materials, and teaching of values. Sketches a model program by grades. SRA and Greater Cleveland programs are described.

Paper, 85 pages, 1969 \$2.95

SOCIAL STUDIES RESOURCE UNITS FOR THE PRIMARY GRADES, NUCS Curriculum Resource Paper no. 4 by Gordon Oosterman

Thirty resource units for primary social studies designed to implement conceptual teaching and learning. Themes include: church, government, personality, ethnic groups, manners, money. . . .

Paper, 238 pages, 1969 \$2.95

CURRICULUM COMPONENTS in History/Social Studies for Christian High Schools by Gordon Oosterman and Samuel Greydanus

Over a hundred pages of current thinking on methods and available materials in a context of Christian concerns and insights. To use the words of one reviewer, it "contains about everything a teacher could ask for."

Paper, 135 pages, 1971 \$3.95

MINORITY GROUPS IN ANGLO-AMERICA, NUCS Curriculum Resource Paper no. 10 by Gordon Oosterman
Contains introductory thoughts, discussion questions, listing of selected incidents in U.S./Canadian history dealing with minority groups. Materials graded for interest level: K-3, 4-6, 7-9, 10-12.

Paper, 57 pages, 1970 \$1.50

MISCELLANEOUS CURRICULUM GUIDES

CURRICULUM MATERIALS GUIDE, Grades K-9
Divided into separate disciplines, the list contains evaluations of current curriculum materials by NUCS curriculum consultants. An indispensable guide for curriculum planning and revision.

Paper, 80 pages, 1970 \$1.75

INDUSTRIAL ARTS IN THE CHRISTIAN SCHOOL, NUCS Curriculum Resource Paper no. 5 by Gerald Laverman
This paper provides a basic rationale for technological education in Christian schools and serves as a guide for school boards and administrators attempting to initiate an industrial arts program.

Paper, 48 pages, 1970 \$1.50

BUSINESS EDUCATION IN THE CHRISTIAN HIGH SCHOOL, NUCS Curriculum Resource Paper no. 1 by Shirley Kuiper
An aid for teachers in Christian high schools planning their business education curriculum. Discusses philosophy and objectives. List of resource materials included.

Paper, 18 pages, 1968 \$1.50

LIBRARY RESOURCES

GOOD READING
A list of almost 1,000 books recommended for grades K-12. Basic book list, expertly compiled and distinctively annotated.

Paper, 100 pages, 1963 \$1.75

LIBRARY MATERIALS GUIDE
Published each spring and fall. Contains brief summaries and evaluations of recently published books, grades K-9.

Paper \$2.50

Association of Mennonite Elementary Schools

IV

BIBLE-BASED TEXTBOOKS*

Are They Necessary?

All that is in the schoolroom must aid the parent and the teacher in teaching and training the child for the glory of God in all of life. This can only be done when the textbooks used are thoroughly Christian. A school with Christian teachers and non-Christian textbooks is only half Christian. The textbooks are God-less. The philosophies in these textbooks teach children to give the highest respect to human reasoning and the ways of this world. They spoil the children's correct sense of value.

Can We Not Use Standard Textbooks and Teach Them in a Christian Setting?

Textbooks not prepared from the Christian viewpoint cannot be Christianized by the teacher or other positive elements in the school. The subtle teachings and influence of secular textbooks cannot be counteracted by tacking on a bit of Christian concept. Nor is it possible to permeate such textbooks with the truth of God's Word. It is like trying to mix good and evil. The evil, like leaven, will defile and overcome the good. But keep truth separate from evil and it will overcome the evil. This is the law of God. We do not believe a sound Christian education can be provided through the use of secular textbooks.

Can We Teach Too Much Bible?

Bible stories keep pupils conscious of God and contribute to a strong spiritual atmosphere in the schoolroom. The Spirit of God builds conviction of truth in the hearts of the pupils as they study. This helps to hold the pupils' interest and meditating in the Law of the Lord day and night makes one prosper the Bible says (Psalm 1:2-3).

Are the Basic Skills Taught Effectively?

Rod and Staff textbooks are adequate from an academic point of view. Most teachers tell us that their pupils develop reading skills more rapidly and thoroughly with our reader series than with any they have formerly used. County and state superintendents who have examined the books frankly volunteered that academically they are superior to anything in their schools.

These materials are designed to train pupils to understand what they read. If our children are going to be good students of the Word, and other necessary matters throughout life, they must learn to study and to understand what they read.

*excerpted from brochure, Rod and Staff Publishers, Inc., Crockett, Ky.

An Annotated Bibliography of Teaching Materials of Association of Mennonite Elementary Schools

Bible Nurture and Reader Series, Grade 1-4. Rod and Staff Publishers, Crockett, Kentucky 41413. Intended as a basic reader series, can be used as Bible readers and supplemented by Bible stories told in morning devotions. \$1.00 - \$2.60.

My Bible Guide, Grade 4-6, National Union of Christian Schools (NUCS), 865 28th St., S.E., Grand Rapids 8, Michigan. Historical approach, Creation to end of Acts. Pupil workbooks guide pupil in more thorough study than is common in Sunday school or summer Bible school.

The Story of God's People from Adam to the present, Grade 7. Correlates with the study of Old World backgrounds usually studied in Grade 6 or 7. Emphasizes Mennonite history in last third of course. Christian Light Publications, Box 833, Harrisonburg, Virginia 22801.

You and Your Bible/You and Your Life, Grade 8. Provides for training in use of Bible study tools to discover teaching of the Bible on practical questions. Helps pupil discover relevancy of God's Word. \$1.20, Christian Light Publications. Teacher's Guide, \$3.00.

English and Reading

Bible Nurture and Reader Series, Grade 1-4, Rod and Staff Publishers, Crockett, Kentucky. Intended as a basic reader and so used by some schools. In some other schools, it is used as a supplementary reader - an excellent one. \$1.00 - \$2.60.

Stories We Like to Read, Grade 2 and *Happy Life Stories*, Grade 3. Supplemental readers with a strong Christian emphasis. Available from Christian Light Publications.

Pilot Series in Literature, I-III, Grade 7-9. National Union of Christian Schools. Stress Thematic arrangement.

Christian Spelling Series, Laidlaw Brothers, River Forest, Illinois.

Building Christian English Series - Grades 3, 4, and 5. Rod and Staff Publishers. Unifies lessons so as to show proper relationships in language and God's purpose in communication. Proper motives for learning are stressed by teaching spiritual values. Pupil text: \$3.50. Teacher text: \$4.00

General Science

God's Orderly World, Book One and the companion volume, Book Two (in the planning stage), are planned for use in Grades 7, 8, and 9. They will include a complete general science course from a Christian viewpoint. Book One is especially planned for Grades 7 and/or 8. But the book is not labeled and should be very profitably used by pupils beyond Grade 8. Rod and Staff Publishers, Crockett, Ky. 41413. Student text: \$4.00. Teacher text: \$2.50.

Music

Syllabus, a curriculum guide, Grades 1-10. Designed to help pupils learn to sing standard hymns without accompaniment, in four parts and with appreciation for both the words and the music of these great treasures of the church.

Songs which are recommended for learning by rote in Grades 1-4 are graded according to the difficulty and appropriateness of their music, vocabulary and thought concepts.

Songs which are recommended for note reading practice in Grades 3-10, are arranged in a careful sequence, to make it possible for pupils to acquire music reading skills in a very easy and gradual progression, step by step. This sequence has been developed and found workable at Paradise Mennonite School in a ten-room, ten-grade set-up. There is a list of songs for each grade, adapted to that grade.

Music and hymn appreciation is correlated, by countries, with history and geography studied in Grades 5-8. Christian Light Publications, Box 833, Harrisonburg, Virginia 22801. \$.40.

The Lutheran Church-Missouri Synod

Annotated Bibliography of Teaching Materials of The Lutheran Church - Missouri Synod

BIBLE MUSIC SEX EDUCATION ART EDUCATION DRAMATICS, ARTS AND CRAFTS

Bible
An extensive list, not given here, due to space limitations, may be secured from Concordia Publishing House, Attn: Retail Sales, 3558 S. Jefferson Ave., St. Louis, Mo. 63118.

Music
The series contains eight books for grade levels K-8, and contains student text, teacher's edition, and record.

A teacher's resource book provides teaching suggestions for kindergarten and grades 1 and 2. Pupils books for grades 3 to 6 group songs and hymns according to the school and church year; that for grade 7 groups materials topically and includes accompaniments and notes for the teacher. Each is delightfully illustrated with appealing full-color and black-and-white illustrations. 7-5/8x9-1/4. Cloth. AA

Teachers editions for Books III and VI reproduce the pupils books and provide general helps and specific suggestions for teaching each lesson. 7-5/8x9-1/4. Cloth.

A correlated 12-inch 33-1/3 rpm record is available for each grade.

Student texts, \$3.95; Teacher's edition, \$6.95; record, \$5.00.

Sex Education
A series of four books graded for children and youth containing gesepl-oriented sex education materials. Each treats the totality of sex, not just its reproductive aspects.

I WONDER, I WONDER

A delightful fictional account of an 8-year-old boy and his 5-year-old sister, whose mother has given birth to twins. Dad, Mom, Grandpa, and Grandma help supply answers to the children's many questions. A read-to or read-by book for children in kindergarten to grade 3. Hardboard. By M. K. Frey. (1967)

No. 14R1501 \$1.95
No. 79R3100. Color filmstrip with 12-inch
33-1/3 rpm record 10.00

WONDERFULLY MADE

Speaks directly to Christian preteens, emphasizing the wonders of God's continuing creative activity. Helps pretens understand and anticipate physical, emotional, and other changes. Glossary and bibliography. For grades 4-6. Hardboard. By R. S. Hummel. (1967)

No. 14R1502 \$1.95
No. 79R3101. Color filmstrip with 12-inch,
33-1/3 rpm record 10.00

TAKE THE HIGH ROAD

Encourages young Christian teens to make the most of their adolescent years. Reminds them of their origin and shows how they can move toward successful manhood and womanhood. Includes a discussion of dating. Glossary and bibliography. For grades 7-9. Paper. By A. J. Bueltmann. (1967)

No. 14R1503 \$2.25
No. 79R3102. Color filmstrip with 12-inch
33-1/3 rpm record 10.00

LIFE CAN BE SEXUAL

Challenges older teens to approach all of life as Christians. Shows how sex, sexuality, and Christianity interrelate, and speaks frankly and helpfully of issues that teenages face daily. Glossary and bibliography. For grades 9-12. Paper. By E. N. Witt. (1967)

No. 14R1504 \$2.25

COMPLETE SETS AVAILABLE

No. 14R1508. Complete set of six books \$11.35
No. 79R3152. Complete set of six books
and 4 sound filmstrips 46.45

Art Education

This classroom-tested series will help teachers in Christian schools give pupils a thorough grounding in art understanding, expression, and appreciation. Teachers will especially welcome the way the series reveals the church's art heritage and encourages pupils to express their faith through art. Pupils using the series learn

fundamental principles and elements of design. They experience the pleasure of creating two- and three-dimension forms using many different media. They also study the work of past and present artists, thereby gaining new insights into the place of art in everyday life. The series consists of these items:

DISCOVERING THROUGH ART

(A kindergarten art program) AA
Teachers manual. (1969) \$5.95
Art Appreciation Packet, Kindergarten88

SEEING THROUGH ART

(Book I for grades 1 and 2) AA
Pupil text (1969) \$2.76
Teachers edition. (1969) 5.95

Art Appreciation packet, Gr. 188
Art Appreciation packet, Gr. 288

GROWING THROUGH ART

(Book II for grades 3 and 4) AA
Pupil text (1969) \$2.76
Teachers edition. (1969) 5.95

Art Appreciation packet, Gr. 388
Art Appreciation packet, Gr. 488

UNDERSTANDING THROUGH ART

(Book III for grades 5 and 6) AA
Pupil text. (1968) \$2.76
Teachers edition (1968) 5.95

Art appreciation packet, Gr. 588
Art appreciation packet, Gr. 688

SPEAKING THROUGH ART

(Book IV for grades 7 and 8) AA
Pupil text. (1969) \$4.76
Teachers edition (1969) 5.95

Art appreciation packet, Gr. 788
Art appreciation packet, Gr. 888

NINE ART APPRECIATION PACKETS

Each graded packet includes ten 4 1/4 x 5 1/2 color art miniatures, a set of 8 1/2 x 11 sketchbook covers illustrated with art masterpieces, and 15 sheets of art paper cut to fit the covers. Directions for using packet contents are found in the pupil texts. Packets (in envelope) must be reordered annually.

FOUR TEACHERS EDITIONS

The teachers edition of each text includes a general 36-page guide to art in the Christian school and a reprint of the pupil text interleaved with suggestions for teaching and extending each lesson. Teachers using the series will find each teachers edition a storehouse of creative ideas. Full color covers. Each, 8 1/2 x 10-7/8. Approximately 200 pages. Spiral bound.

KINDERGARTEN TEACHERS MANUAL

Offers a 36-page guide to art in the Christian school and detailed suggestions for weekly art lessons, including 10 lessons using materials from Kindergarten Art Appreciation Packet.

FOUR PUPIL TEXTBOOKS

Each pupil text provides weekly lessons for two grades, including 20 monthly lessons (10 per grade) based on materials in the accompanying Art Appreciation Packets. Texts have full color covers and are profusely illustrated in color and black-and-white. Texts may be reused from year to year. Each 8 1/2 x 10-7/8. 80 pages. Kivar.

Dramatics, Arts and Crafts

DRAMATICS IN THE CHRISTIAN SCHOOL

Shows teachers in full-time Christian schools the value of using dramatics and provides practical suggestions for making the most of dramatics. Topics include the why of dramatics and how to use drama forms such as acting out unfinished stories, role-playing, and puppetry to enrich classroom instruction, including religion instruction. 9x11. 124 pages. Paper, Spiral bound. By D. and D. Wargo (1966) AA - \$5.25

CHILDREN'S ART AND THE CHRISTIAN TEACHER

Shows how to build an art education curriculum in the Christian school, kindergarten to grade 9. Provides the teacher with concrete teaching ideas and directions both to motivate and help students become more appreciative of the creative expression of others. 7-1/8x10 1/4. 200 pages. Cloth. By E. Boeve. (1966) AA - \$6.50

RELIGIOUS ARTS AND CRAFTS FOR CHILDREN

This book shows how arts and crafts activities may be used to enrich religious instruction in the church's schools. Begins by discussing the place of arts and crafts in religious instruction. Teachers will find the glossary and the list of helpful references a fine addition to the book. 269 pages. 7 1/4 x 10 1/4. Cloth. By E. Miller. (1966) AA - \$7.50

IV

General Conference of Seventh-day Adventists

An Annotated Bibliography of the Department of Education
of
General Conference of Seventh-day Adventists*

*This is a partial listing of teaching materials drawn from brochures submitted by the General Conference of Seventh-day Adventists. Further information and details may be secured from their Department of Education, 6840 Eastern Ave., N.W., Washington, D.C. 20012

SDA Advanced Reading Program, Gds. 7-8
Books 1, 2, 3, 4, 800 pp. each.
Six units of stories, essays, poems related to current issues, history, vocations, regional literature, nature, religion, geography. June 1, 1972 \$6.59 each.

SOCIAL STUDIES MATERIALS

MULTIETHNIC MANUALS

IV	Ready to Read	1.00
	Three Pre-Primers	1.00
	New Friends to Know	1.00
	More Friends to Know	1.00
	Neighborhood Friends 2/1	1.00
	More Neighborhood Friends 2/2	1.00
	Crosswalks 3/1	1.00
	More Crosswalks 3/2	1.00

MULTIETHNIC SUMMARY SHEETS

Ready to Read	.50
Three Pre-Primers	.50
New Friends to Know	.50
More Friends to Know	.50

ACADEMY AND COLLEGE TEXTS

Grade 9—Life and Times of the Old Testament	4.95
Grade 10—Development of the Christian Church	4.95
Grade 10—The Story of our Church	6.00
Grade 11—Principles of Life (Bible Doct.)	5.00
Grade 12—Facing Life (Youth's Problems)	5.50
College Level—A Prophet Among You	5.00
College Level—Christian Beliefs	6.00

BIBLE MATERIALS

Teacher's Guide for Bible, Grades 1, 2, Vol. 2	3.00
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LISTEN AND DO WORKBOOKS

Grade 1 First Semester 1/1-E	1.15
Grade 1 Second Semester 1/2-E	1.15
Grade 2 First Semester 2/1-E	1.15
Grade 2 Second Semester 2/2-E	1.15
Listen and Do Portfolio, Even	1.50
Noah's Ark Pattern (Teacher's Use)	.12

LISTEN AND DO WORKBOOKS

Teacher's Guide for Bible, Grades 1, 2, Vol. 1	3.00
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BIBLE LESSONS, GRADES 1 AND 2

Grade 1 First Semester 1/1-0	1.15
Grade 1 Second Semester 1/2-0	1.15
Grade 2 First Semester 2/1-0	1.15
Grade 2 Second Semester 2/1-0	1.15
Listen and Do Portfolio, Odd	1.50

BIBLE LESSONS, GRADES 3 AND 4

All the Way With God, text	3.50
All the Way With God, workbook	1.10
All the Way with God, teacher's	2.50

BIBLE LESSONS, GRADES 3 AND 4

Through the Years With God, text	3.50
Through the Years With God, workbook	1.10
Through the Years with God, teacher's	2.50

BIBLE LESSONS, GRADES 5 AND 6

Day by Day With Jesus, text	3.50
Day by Day With Jesus, wkbk. pt. 1	1.10
Day by Day with Jesus, wkbk. pt. 2	1.10
Day by Day with Jesus, teacher's	2.50
Day by Day with Jesus, portfolio	1.50

BIBLE LESSONS, GRADES 5 AND 6

Messengers of the Promise, text	3.50
Messengers of the Promise, wkbk., pt. 1	1.10
Messengers of the Promise, wkbk., pt. 2	1.10
Messengers of the Promise, teacher's	2.50
Messengers of the Promise, portfolio	1.50

BIBLE LESSONS AND PHYSIOLOGY, GRADES 7 AND 8

The Wonderful Way, text	4.25
The Wonderful Way, workbook	1.10
The Wonderful Way, teacher's	2.50
Living (Physiology, grades 7 & 8), text	4.75
Living, teacher's	2.50

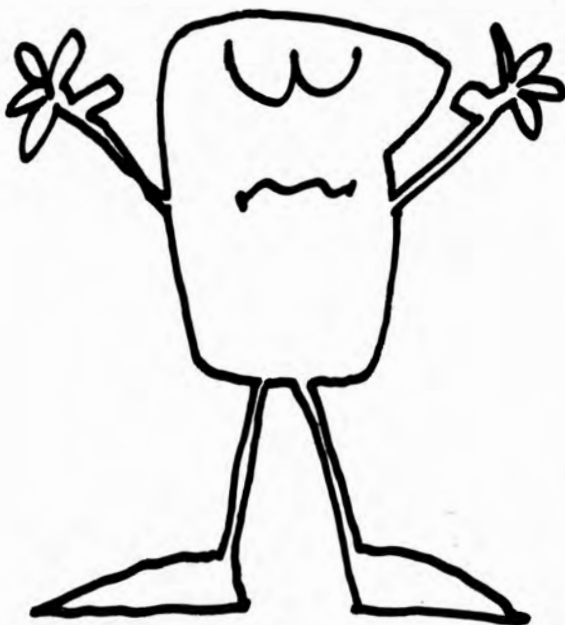
BIBLE LESSONS, GRADES 7 AND 8

Witnesses for Jesus, text	4.25
Witnesses for Jesus, workbook	1.10
Witnesses for Jesus, teacher's	2.50

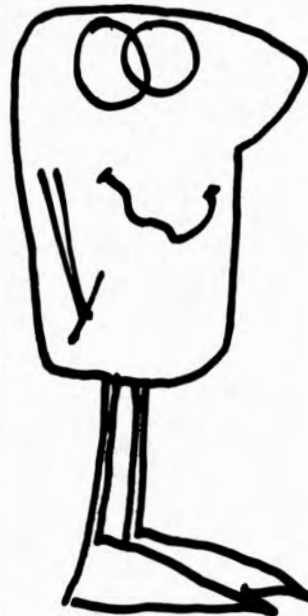
CHRISTIAN TEXTBOOKS !



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AND HOW 'BOUT BAPTISM ??
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