



Christian Educators Journal

VOLUME 17.

NUMBER 1

SEPTEMBER-OCTOBER 1977

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BETWEEN

THESE COVERS

BETWEEN THESE COVERS . .

The distinctiveness of Christian education is sometimes questioned, and rightly so! It should be an ongoing question. Teachers need to look within, without and above in order to keep purpose and priorities in place. Don Capill of New Zealand looks at some of the myths of Christian education in his "Cul de Sacs in Christian Teaching." Gil Besselsen comments on the appropriateness of personal prayer for students in the regular column, "It Worked."

One's awe at the magnitude of God's creation is intensified by reading Clarence Menninga's "Floods of Lava." Through word and pictures of the Columbia River lava flow structures, he explains the oft-misunderstood word "uniformitarianism." Man's mismanagement of this great creation is an index of stewardship, according to Dennis Pluimer, and he suggests "Wildlife Conservation in the High School Curriculum" as one way of inculcating a caring and care-full attitude in young people. Although directed towards high school teachers, his thoughts may well help teachers of students in younger grades as well.

A "problem" often posed by people seeking to know the difference between Christian and public education is, "Doesn't $2 + 2 = 4$ no matter where and how you teach math?" Harro Van Brummelen of Canada, in his article, "Mathematics in the High School Curriculum," gives the right answer to a wrong question. Any teacher or librarian knows the problems created by the increased use of swearing in modern fiction, problems in selection and in justification of selections to Christian parents. Norman Bomer suggests evaluation criteria in "Swearing and Fiction."

The distinctiveness of Christian education surely is involved in the attempt to define and examine the "basics" we hear so much about in today's education. Check the back cover of this issue. The March, 1978, issue of Christian Educators Journal will be devoted to this topic, and we encourage you to share your thoughts with other Christian teachers through the pages of CEJ.

ANNOUNCEMENT

Beginning with this issue, the *Christian Educators Journal* will be indexed in

CHRISTIAN PERIODICAL INDEX

Beginning with this issue, *Christian Educators Journal* will also publish its own index in the last issue of the volume year.

STATEMENT OF PURPOSE

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

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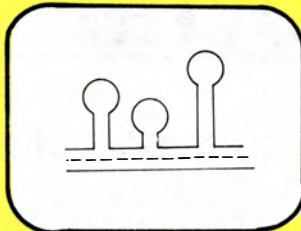
Ary De Moor (vicar)

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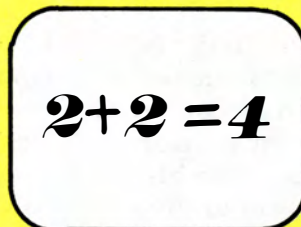
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Editorial

MORE SALT NEEDED?

Accolades of parents are to Christian educators like the savor of salt in Sunday dinner's roast. Teachers may bask in the warmth of the satisfaction and gratitude expressed by parents in the July-August, 1977, issue of *Christian Home & School Magazine*.

But not for long.

A certain uneasiness, a nagging disquietude pierces the mind of the Christian teacher. The disturbing thought lies not in what is written but in what is missing. Christian education seems to appear as an alternate or antidote to public education. Its benefits are seen primarily in what it does for our students as individuals, not in what the students will be able to become and do individually and corporately for and in the expanding Kingdom of God.

This lack leads to troubling questions: Is Christian education primarily a Christianized replica of public education? Is Christian education a socialization process, a cultural transmission of our Christian beliefs and values? Do we merely graduate respectable, law-abiding, culturally-acceptable Christians, happy and comfortable in their personal faith? Salt David Augsburg's comments (from *Freedom of Forgiveness: 70x7*) with the word "Christian" in occasional places:

We route our children
from their comfortable homes,
through comfortable schools
to a comfortable college education
for a comfortable career
with a comfortable salary
to buy a comfortable home,
raise a comfortable family,
retire to a comfortable hobby,
to await a comfortable coffin
in a comfortable cemetery.

All this in a world like this?

Christian education must produce much more than personal uprightness and comfort "in a world like this." We pray, "Thy Kingdom come,"

and tend to overlook that the Kingdom comes through Christ *AND* his people. His Kingdom reaches far beyond the confines of home, school, career and hobby.

Christian education is not worth its salt unless it is salty! "If the salt has lost its savor, wherewith shall it be salted? It is thence forth good for nothing . . ." Tough words, these!

The 7th grade *Revelation-Response* Bible textbook (Grand Rapids: National Union of Christian Schools) gives a grand overview of the Kingdom of God as unfolded in the Bible and on earth. The King has already arrived. His Kingdom is *now* and we Christians are the citizens, called to work in and for every part and phase of it.

The King (who had no place to lay his head) relieved the suffering, championed the oppressed, advocated for the poor, yelled at hypocrites, staged a one-man riot in a church dirtied by money-grabbers, and finally gave his life. His salt was 100% pure.

To be worth its salt, Christian education must be salty. Although noiseless and invisible, the absence of salt is as awful as it is savorless. Students must savor this salt in all their years of Christian education so they may be salty — not only in their individual lives but also in the expanding Kingdom.

Christian educators give time, talent and commitment to teaching and modeling the conviction that this is God's world. Each student is recognized as God's unique creation, and supporters of Christian education encourage and appreciate the development of the whole child.

The skills and knowledge needed to function in God's world are taught as opportunities "to enjoy God forever," as John Calvin states it. Awareness of, appreciation for, and participation in fine arts are given proper importance and enjoyment, not as a frill but as an integral part of the educational process. Participation in athletics enjoys a high priority — among students and constituency —

and provides opportunity for physical development and group effort.

But what about awareness of and attitudes towards God's Kingdom *beyond* the person, the school, the family, the church, and the ethnic social community? Are students taught that a crying, hurting humanity also lies within the realm? Or do we permit students to camouflage themselves in ignorance, saltlessness, and neglect so successfully that the world cannot recognize a salt shaker when it sees one?

Knowledge, skills, and appreciation are taught at different levels. So also must compassion be encouraged and challenges of the Kingdom be taught. Omnipresent television bombards even the very young with glamorized immorality and grossly distorted instant solutions. Desensitization sets in early. Video's ketchup-blood successfully blurs into oblivion the real world's cries and moans.

Before students can begin to feel the world's suffering, Christian educators must be sensitized, not merely to abstract concepts of justice, liberty, and freedom, but to discrimination, dehumanization, poverty, hunger, and injustice as embodied in flesh and blood. Christ could not remain indifferent; Christians may not. Indifference is repugnant to the King. Problems made visible and hurts made painful are less easy to ignore.

Hosea, Isaiah, and Jeremiah thundered God's demand for justice. Is there less need today? Are our students hearing it as it is from lawyers, doctors, ministers, policemen, judges, politicians, civil rights leaders, jail wardens, and welfare workers?

An introduction to social injustice and concern cannot be a mere addendum to Christian curriculum; it IS an integral part — or the definition of Christian education falls short. Active humanitarianism cannot be separated from the first table of God's Law.

A single exposure will not suffice; one practice does not make a championship basketball team. Teachers are facilitators and not, as Neil Postman would say, "bucket fillers." Frequent exposure and involvement creatively integrated with the reading, writing, thinking, and listening of any discipline at any level will cumulatively help sensitize eyes, ears, and hearts to Christ's radical demands for active participation in his Kingdom on earth.

James said, "Remember that if a man knows what is right and fails to do it, his failure is a real sin." If Christian education fails to provide that knowledge, it is salt without saltiness . . . more garbage really (according to Christ) for an already polluted world.

"Success" as epitomized in grades, popularity, athletics, personal power, fame, and materialism needs to be stripped naked. Hedonistic pleasure, relativistic rationalization, callous neglect, and selfishness must be uprooted.

The philosophy, content, and methodology of Christian curriculum must be examined to see whether the salt about which the King spoke so sternly (and which He provides infinitely) is preserving only the pages of the curriculum guides or is savoring the hearts, heads, and hands of teachers and students.



ERRATUM

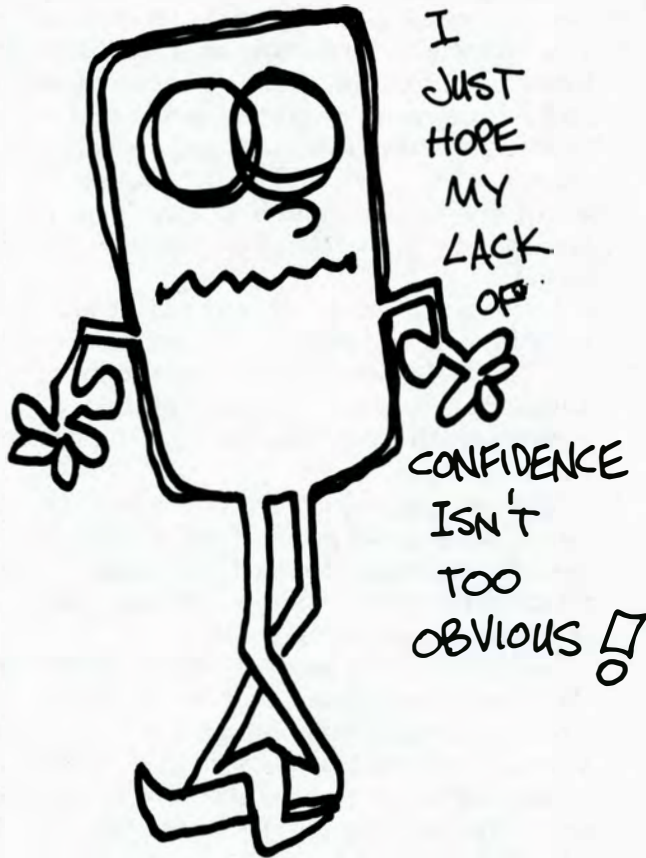
Honor to whom honor is due was ascribed in error to one other than

EDWARD L. BOER

who served as a member of the Special Issue Committee of the May, 1977, issue of Christian Educators Journal.

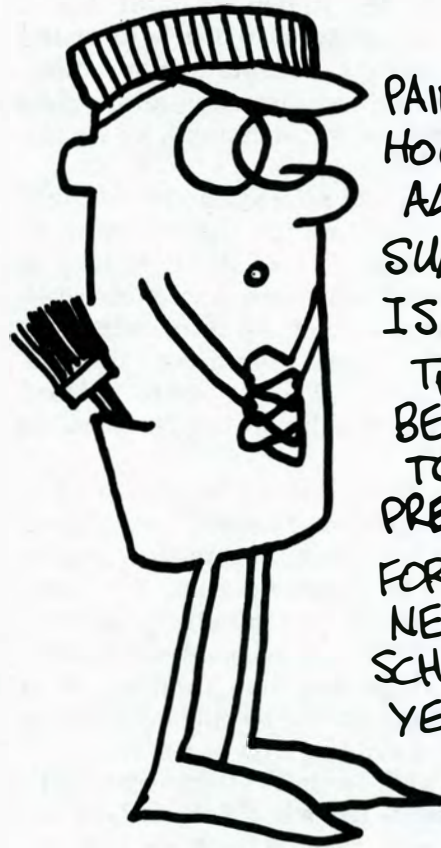
Belatedly but sincerely, thanks to Ed Boer.
CEJA BOARD

BEGINNING THE NEW SCHOOL YEAR



I
JUST
HOPE
MY
LACK
OF

CONFIDENCE
ISN'T
TOO
OBVIOUS ☐



PAINTING
HOUSES
ALL
SUMMER
ISN'T
THE
BEST WAY
TO
PREPARE
FOR A
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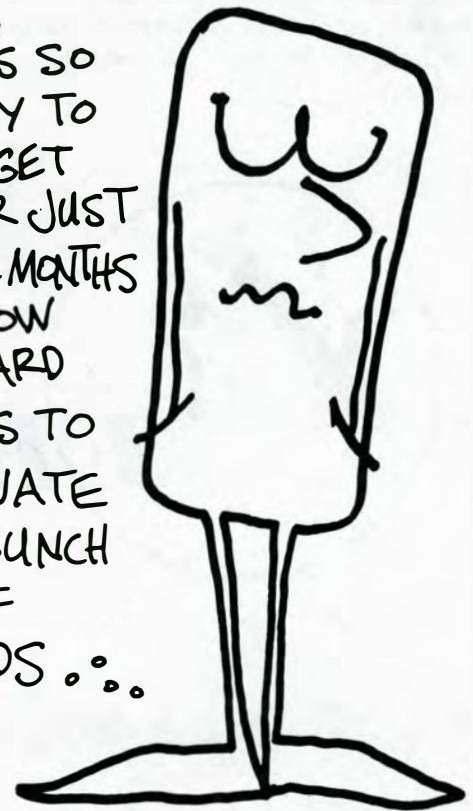


JUST GIVE ME TWO WEEKS
AND I'LL WIN THEM OVER °°

ER...
THREE WEEKS °°
ER...

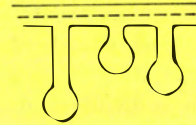
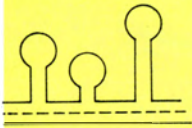
ROBIN

IT'S SO
EASY TO
FORGET
OVER JUST
THREE MONTHS
HOW
HARD
IT IS TO
MOTIVATE
A BUNCH
OF
KIDS °°°



CUL-de-SACS in Christian Teaching

by Don Capill



The path of false teaching.

When, according to Jeremiah, the Lord commanded the people to look and ask for the ancient paths where the good way is—the good way which will bring rest and contentment—the people replied “we will not walk in it” (Jeremiah 6).

Centuries later Paul forewarned Timothy that the time was coming when men would not endure sound teaching but would accumulate for themselves teachers to suit their own likings and that they would turn from the truth to follow myths.

People do not seem to change much. Many still prefer the cul-de-sacs to the highway of truth. There are five popular alternatives to the way of truth.



The path of indefinite teaching.

Here knowledge is given in bits and pieces. Since no one accepts any responsibility for relating the bits, few people sort out the important from the trivial. In this TV-type knowledge the mind is engaged in a passive rather than in an active way. Knowledge, rather than understanding, is gained. Knowledge as such, neither alters nor improves personal living or world conditions, for knowledge, to be effective, needs to be acted upon.

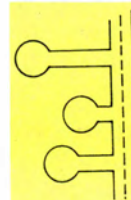
Unfortunately, Christians often use the same method of instruction with the same dismal results. Christian thinking and worldly maxims are mixed together in advice and instruction: “Don’t take it lying down.” “Live and let live.” “Turn the other cheek.” “Turn a blind eye.” “God helps those who help themselves.” Such teaching is all too common but seldom leads to stability of character and worthwhile active discipleship.

The false teaching that is dangerous is not obvious. Jesus warned against the false prophets who did not appear to be what they actually were and misled people. Judged superficially they appeared as very decent people, but underneath they were misleading and destructive.

Christians today are not often openly led astray, but we can easily be led step by step away from a high and worthy knowledge of God. Modern psychology erodes a true appreciation of guilt and a knowledge of the gravity of sin. Bit by bit we are tempted to explain sin away rather than see it for what it is. We fall for the 20th century thinking that man is not really responsible and therefore cannot be held accountable for his actions.

The spin-off of evolution affects us, too. We pride ourselves on our achievements. We pat ourselves on our backs for material and economic progress and forget the God who blesses and gives any increase. Sometimes we act as if we are developing toward perfection and fail to appreciate the absolute necessity of Christ’s redemptive work.

These modern philosophies infiltrate our thinking at almost every point through the countless Time-Life publications, encyclopedias, films, magazines, textbooks, the mass media, the secular play centres, schools, teachers colleges, and universities. We would do well to heed Paul’s advice, “Beware philosophy and empty deceit.”



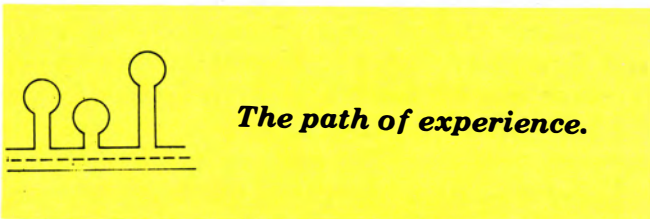
The path of wishful thinking.

In the third cul-de-sac the over-all outlook is one of optimism, but it is optimism without justifiable reason. Advocates of this way have no real reasons for their optimism. Actually, facts often

go against optimism, but in the final analysis the advocates *hope* everything will turn out well, and this is the basis of their opinion. Some leading musicians are in this category. The sharing of the joys of music making and participation are offered as the basis of building new relationships. Some see the spread of this joyous feeling as a crusade. It could well be true of other arts also, and the aims are not to be lightly rejected, but as a basis for saving mankind and introducing a universal brotherhood, it falls far short of the gospel.

Other advocates of wishful thinking are more dangerous for they have political ends in view. They wish to change society. While they attack weaknesses in the present social and political pattern, they are less concerned to correct shortcomings than to overthrow them completely. They lead followers to believe that the new will be superior to the present, but they can neither prove this nor guarantee it. An advertisement about a new commune illustrates the point: "We want to form a guerrilla force of alternative lifestyle activists We prefer people who want to change other heads than just their own, because we don't think the world's got time left for the old hippy "do your own thing" isolationist myth. . . . Some of us are media freaks, experimenting with film and print production. We all want to see a revolutionary change in society."

This wishful thinking programme draws a lot of people—people with chips on their shoulders: the frustrated and deprived. No one can blame them for longing for something better, but the 'better' cannot be guaranteed.



The fourth cul-de-sac founders criticize the past; indeed they often blame the past for our present troubles and predicaments. They see the past as restrictive. They say that knowledge has been over-emphasised and that no one can really know everything. To claim superior knowledge or a monopoly of knowledge is divisive. The search to acquire knowledge favors the so-called educated, and this, in time, favors the rich, the rulers, and the whites. What is more important is experience which will bind and unite mankind. The numerous advocates of this philosophy counsel us not to try to evaluate but merely to enjoy the fleeting moment, the new sounds, the new sensations, the self-absorbing experiences of pleasant sensation.

John Cage, described by Peter Yates in "After Modern Music" as "the most influential living composer today," writes:

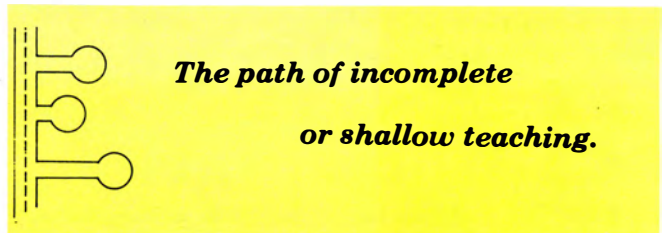
"And what is the purpose of writing music? One is, of course not dealing with purposes but dealing with sounds. Or the answer must take the form of paradox: a purposeful purposelessness or a purposeless play. This play, however, is an affirmation of life—not an attempt to bring order out of chaos nor to suggest improvements in creation, but simply a way of waking up to the very life we're living, which is so excellent once one gets one's mind and one's desires out of its way and lets it act of its own accord" (*Silence*, p. 12).

John Cage's music is linked to serve his philosophy. In 1939 he wrote: "Percussion music is revolution. Sound and rhythm have too long been submissive to the restrictions of nineteenth-century music. Today we are fighting for their emancipation. Tomorrow, with electronic music in our ears, we will hear freedom."

Most people I have met who follow the Cage line of thinking in music have the same optimism about the experiences it opens up, but they have never heard of Cage himself, let alone his philosophy. But his music is his method of winning converts to his philosophy. What is his philosophy? Let him speak for himself:

We are losing our sense of values and we are getting increased awareness. The obligation - the morality if you wish - of all the arts today is to identify, to alter, perceptual awareness and, hence, consciousness. Awareness and consciousness of what? Of the real material world. Of the things we see and hear and taste and touch. I am interested in non-intention, and I think that life is essentially non-intentional.

John Cage, cited only as an example, is one of many. This way of experience is a broad way, and many people are tempted to walk it. Christians need to be awake to the teachers and directors of this way. They need to strip away the words and ask what is really being advocated and where it will lead ultimately. The absorption with experience is an absorption with self.



This charge must be laid at the feet of many Christians. I think Francis Schaeffer has referred to it as "proof texts without answers." The Bible is quoted, taught and much talked about, but solid answers to the real questions and problems of life are absent. Young Christians will not often

Continued on page 21

FLOODS OF LAVA

by Clarence Menninga

There are many volcanoes on the earth, and all of us have heard about volcanic eruptions occurring from time to time. Molten magma within the crust of the earth is forced out at the surface, sometimes in spectacular fashion. The eruptions of Mt. Etna in Sicily and Mt. Kilauea in Hawaii are frequently in the news, and you may have read about the explosive eruption of Krakatoa in 1883 or of Mt. Katmai, Alaska, in 1912. There are many other regions on earth where volcanic rocks are found although there are no active volcanoes in those regions today. These clearly show that volcanic activity has occurred in the more distant past as well as throughout recorded history.

Flows of Lava

In the Pacific Northwest there is a marvelous and nearly unique deposit of volcanic rocks called the Columbia River basalts. The deposit consists of many successive layers of lava flows and



Several lava flows exposed along the east side of the Columbia River near Vantage, Washington.

extends over 200,000 square miles of Washington, Oregon, and Idaho. The major part of the deposit lies east of the Cascade Mountain Range, but a few flows reached the Pacific Ocean at Astoria, Oregon. These lava rocks extend from the Cascades eastward into Idaho, and from Spokane, Washington, on the north to the Picture Gorge of the John Day River near John Day, Oregon, on the south.

It is a very thick deposit, and many layers are exposed in the canyons and gorges along the rivers that run through the region. The Columbia River runs through these layered basalts from Spokane, Washington, to just a short distance east of Portland, Oregon, with many fine exposures along the way. At the Hat Point overlook of Hells Canyon between Oregon and Idaho the Snake River runs through a gorge 5700 feet deep, and the upper two-thirds of the canyon walls consists of Columbia River basalts. In the central part of the deposit, near Hanford, Washington, a well was drilled to a depth of 10,655 feet but did not reach the bottom of these lava flows. Well samples show that there are at least 100 separate lava flows, ranging in thickness from a few feet to more than 200 feet. Many chemical analyses have been done on these samples, and some distinct chemical differences have been found between many of the separate flows.

Each of these separate lava flows spread over a very broad region. For example, the layer called



Lava pillows in flow extruded under water.

the Roza flow, studied and traced over an area of more than 20,000 square miles, is about 80 feet thick throughout that entire area. The molten magma must have been extruded very rapidly in order to cover so large an area before cooling and solidifying. The surface onto which it flowed must have been very flat. Also, the molten magma must have been very fluid to spread out in such a horizontal sheet, flowing nearly like water. There



Interflow zone (about 12 inches thick just below sunglasses) containing plant fossils.

are no lava flows of that sort observed from present-day eruptions. The lava from the Hawaiian volcanoes, for instance, will not flow unless there is a slope of at least 3 degrees. There are very few other deposits on earth with horizontal flows like the Columbia River basalts. One other such deposit, even larger than the Columbia Basin, consists of the lava flows of the Deccan Plateau in India.

With such fluid magma there are no volcanic mountains formed from these eruptions. The magma was extruded through cracks in the crust of the earth which are typically several feet wide and a few mile long. The last magma of each flow solidified in such cracks, and these are observed today as basaltic dikes where surrounding rocks have been eroded away. Some of the flows can be traced to specific dikes which mark the point where the flow reached the surface. A number of dike swarms are found in southeastern Washington and northeastern Oregon, some in north central Oregon, and some in the region near Yakima, Washington. Chemical differences between different flows may be due to the fact that those different flows originated from different locations below the surface.

Each of these lava flows covered a nearly flat surface and cooled and solidified with the new surface exposed to the atmosphere. When molten magma accumulates to a thickness of several feet up to a few hundred feet, a solid crust forms on the surface quickly. That crust insulates the molten material below it, and then the pool or layer becomes solid from the top down at a rate of about 7-10 feet per year. As the solidified rock cools further it also shrinks, and joints form which produce columns of rock separated by narrow cracks. These columns are usually vertical, but are sometimes found tilted or curved. The width of the columns varies with the rate of cooling, with the smaller columns resulting from more rapid cooling. Virtually all the Columbia River basalt flows have such columnar jointing. Also, the rock at the top of each flow consists of scoria, a rock which has cooled quite rapidly, trapping many gas bubbles while solidifying. The lower parts of each flow contain far fewer of these gas vesicles. Such structures result when lava flows occur on a land surface exposed to the air.

In some locations, however, some of the flows do not show columnar jointing, but consist of pillow lava, which forms rounded lobes of rock somewhat in the shape of pillows. We observe similar structures being formed today when molten magma is extruded under water. Examples may be found below sea level on the flanks of the Hawaiian islands. These lava pillows are generally associated with a yellow mineral called pelagonite which is formed when hot, molten basalt comes in contact with water. The locations and the extent of such deposits in the Columbia Basin give us information about rivers and lakes which existed in the region when the lava flows occurred. An extensive deposit of pillow lava near Vantage, Washington, where Interstate-90 crosses the Columbia River, shows that a large lake existed there in the past.

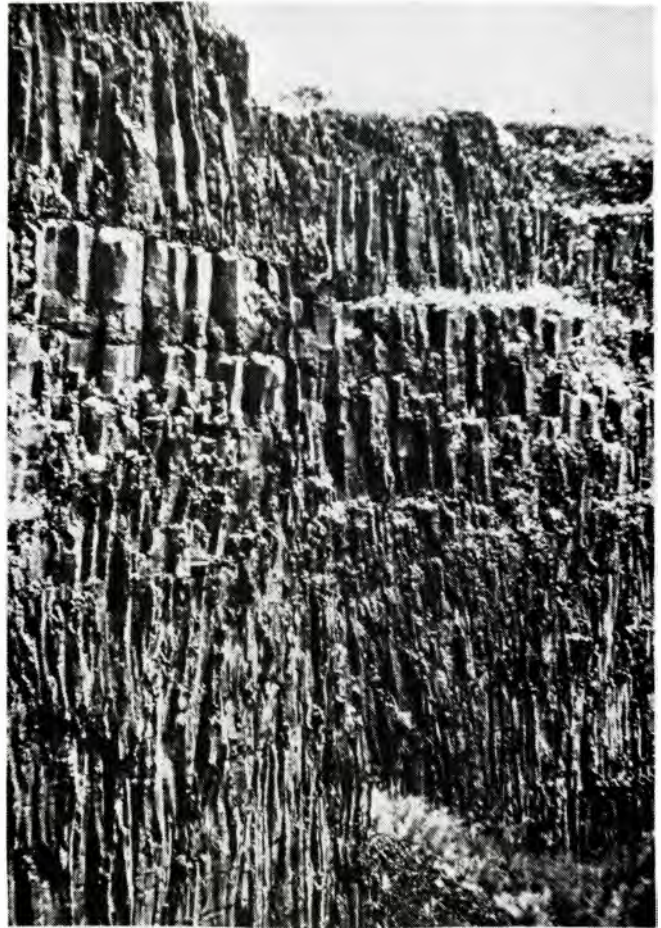
In many cases there is a layer of sediment between successive layers of volcanic rock. These interflow zones range in thickness from one or two inches to many feet. These sediments frequently contain fossil plants and plant pollen. Apparently a layer of soil had formed by weathering at the surface of the lava rock, with plants growing in the soil. The next lava flow covering the area then baked the top part of the soil and preserved the plant fossils in place. In one sandstone layer between lava flows there is a great deal of petrified wood with some petrified logs more than 5 feet in diameter. This layer is well exposed near Vantage, Washington, where the Gingko Petrified Forest State Park has been established to preserve and display some of this deposit with its petrified wood

and plant fossils. Today this area is in the rain shadow of the Cascade Mountain Range to the west, and there is not enough rainfall for trees of any kind to grow there, but at that past time there must have been a much more moist climate. The petrified spruce logs have wide growth rings, indicating rapid growth, and the name of the state park is derived from the presence of ginkgo tree and leaf fossils. Apparently the Cascade Mountains had not yet been uplifted at that time so that the rain clouds from the Pacific Coast were able to carry the rain much farther eastward than is the case today. In the well near Hanford several layers of coal have been found between lava flows, indicating an abundant plant growth between periods of volcanic activity.

Several years ago some boys were exploring the basalt cliffs along the Columbia River near Spokane, Washington, when they found a small cave with some animal bones inside. A paleontologist friend of one of the families indentified the bones as those of a rhinoceros belonging to a species which once lived in North America. The cave was found to be at the base of a lava flow, and has the shape of the swollen, distended body of the rhinoceros. Apparently the animal had died a few days before being covered by the molten magma. The hot magma cooled and solidified when it came in contact with the rhinoceros' body, preserving the animal's shape and forming a rock vault for its bones.

No Constant Rate of Process

If you had not noticed before now, this article had led you through a series of conclusions (inferences) which result from the application of what is traditionally called the principle of uniformitarianism in geology. There are no written records of human witnesses describing the lava flows of the Columbia Basin. What I have said about how the rocks and fossils were formed is based on what we know about volcanic activity and plants and animals from observing these at the present. In fact, what I have done here is to use common sense and experience to explain something which was not directly observed, but which is similar to things which can be directly observed. We use the same procedure in many ways in our everyday lives as well as in all the sciences. The word "uniformitarianism" is often thought to apply only to geology, but the procedure is used much more broadly than that. We explain things on the basis of the conviction that physical laws are the same always and everywhere. We expect similar results from similar processes operating under similar conditions. Furthermore, that expectation is confirmed by an overwhelming number



Vertical columns (each 6-12 inches across) in lava flow that cooled in air.

of observations of a wide variety of phenomena.

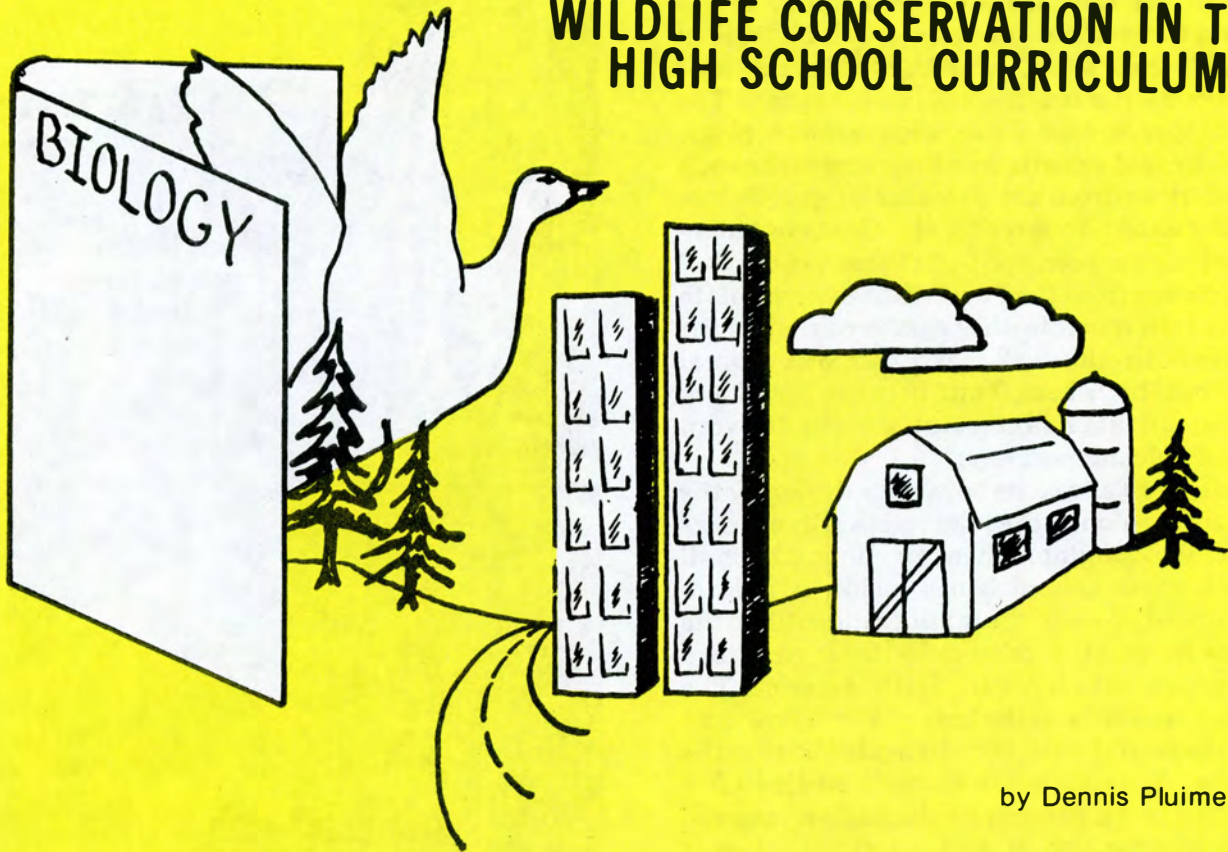
Note that nothing was said about constant rates of processes. In fact, the varying thickness of lava flows and interflow zones indicates that rates of lava extrusion and time lapses between flows were certainly not constant. But the kinds of processes which were occurring then are inferred from the structures that exist there now by a comparison with similar structures which we can observe being formed in the present. The present is the key to the past. There was a time in the distant past when Charles Lyell, a geologist, proposed that the total energy involved in geologic processes worldwide was constant, but that idea was rejected long ago. I do not know of any geologist who proposes constant rates of geologic activity. It is obvious that rates of rainfall and erosion and sedimentation vary from year to year and from place to place.

"Uniformitarianism" Explained

I do not know how this idea of constant rates got tied to the word "uniformitarianism." It is certainly a misunderstanding to tie those ideas

Continued on Page 21

WILDLIFE CONSERVATION IN THE HIGH SCHOOL CURRICULUM



by Dennis Pluimer

A student pores over a freshly dissected frog, searching for an elusive gall bladder; a second student carefully counts the annual rings on a small tree stump, comparing their width; another student is studying living onion cells which he himself stained, attempting to identify the nucleus and cell wall through a microscope. All three of these activities are basic learning activities easily witnessed in any high school biology class across the nation.

One aspect of our modern biology curriculum, traditionally neglected is a unit on the principles of wildlife conservation. Perhaps historically such a concept found little need for emphasis, but today this is no longer true, and an emphasis upon such a unit is even more easily justified in the Christian school system. Very few biological topics lend themselves so well to the Biblical concept of stewardship as this one. Consider, for example, that we are living in an age when:

1) we, representing 6% of the world's population, are using over 50% of the world's energy.

2) our society is still characterized by its insatiable desire to convert natural resources into garbage; we are a consumer-oriented society.

3) our land increasingly shows the scars of strip mining, and once peaceful winding rivers now rush headlong down straight speedy channels, all

under the guise of progress termed channelization.

4) all tillable land is being intensively cultivated in order to produce the increased yields expected (currently each American farmer produces enough to feed himself plus 52 others); consequently, once abundant wildlife is receding due to the dwindling of its precious habitat. Habitat loss today is the single most significant factor contributing to the decline of our wildlife.

5) approximately 170 species of U.S. animals are on the endangered list.

Wildlife and Stewardship

Have we exercised proper stewardship of our land and our resources, including our wildlife? More importantly, what attitude will today's biology students carry with them into tomorrow? The Lord our Creator said to the Israelites, and to us today, "Remember, the land is mine . . . you are merely my tenants and sharecroppers." (Lev. 25:23) If we keep this command in mind, I am sure our environmental quality indices will no longer show a downward trend. For many of us, Aldo Leopold, often considered the father of game management, and one of our most articulate naturalists, stated this idea perfectly:

There are some who can live without wild things, and some who cannot . . . Like winds and sunsets, wild things were taken for granted until progress began to do away with them. Now we face the question whether a still higher 'standard of living' is worth its cost in things natural, wild, and free. For us of the minority, the opportunity to see geese is more important than television, and the chance to find a pasque-flower is a right as inalienable as free speech.

(Foreword to *A Sand County Almanac*)

For too long we biology teachers have dwelt on dissection, microbiology, taxonomy—at the expense of wildlife conservation, which often has been completely eliminated from the curriculum because it was found in Chapter 42 of our textbook, and we never quite got that far. It would be disastrous to suggest that these other aspects of the curriculum are not worthy of our attention, but can we afford any longer to neglect the notion of developing a new ethic toward our natural resources? For the sake of the bird-watchers, backpackers, hunters, fishermen, or for that matter, for the sake of us all—the answer is a definite “No!”

Wildlife and Ecology

If you agree that a unit on wildlife conservation is necessary in our biology curriculum, what particular concepts should be included? Many areas are available, but there are a few which I personally feel merit attention. One of the first, for example, is the concept of our land's carrying capacity with respect to individual animal species, and how our manipulation of the habitat can increase or decrease this capacity. A thorough study of carrying capacity leads one into deep ecological relationships and illustrates the interdependency between man, plants, and animals.

Another idea for application is that of plant and animal succession. Such a topic is an excellent biological principle which lends continuity to the study of nature because it is a natural phenomenon proceeding since the time of Creation. An important emphasis is to show how man's intervention can affect ecological relationships in a community either by speeding or by diverting natural succession. It is interesting to study how lakes are naturally transformed into marshes, thereby effecting a change in the resident populations of its plants and animals. The application enters when we realize that this succession can be hastened by the addition of sewage and other fertilizers to the water.

Another rarely discussed but very important concept which should be included in such a unit, is the difference between preservation and conservation. Only one is compatible with most biological principles; for example, the preserva-

tionist would abhor the pheasant hunter or perhaps even the trout fisherman for taking the life of an organism, while to a conservationist such an activity may be a legitimate part of wildlife management. After all, in the Gifford Pinchot sense, “Conservation means the wise *use* of the earth and its natural resources.” (emphasis mine.) In this sense, then, regulated sport hunting, often pegged as the culprit in the decline of our nation's wildlife, is completely compatible with a conservation ethic. Very few high school biology classes study the role of hunting in wildlife management; for that matter, very few classes study any of the major factors responsible for the disappearance of wildlife forms.

Have we exercised proper stewardship of our land and our resources, including our wildlife? More importantly, what attitude will today's biology students carry with them into tomorrow? The Lord our Creator said to the Israelites, and to us today, “Remember, the land is mine...you are merely my tenants and sharecroppers.” (Lev. 25:23)

It is also imperative to develop a respect and admiration for our flora and fauna and to understand the many interrelationships existing among them, including those involving man. If we do not cultivate this respect and understanding, more wildlife and even some entire ecosystems may disappear from the face of the earth; and with each disappearance, we all lose a part of ourselves.

Finally, a unit on wildlife conservation is incomplete without a study of the basic wildlife requirements and the factors which contribute to the decline of certain species. This will lead to a closer look at the population trends of a few select animal species, both those which have shown a decrease in numbers (the California condor or timber wolf), and those which have flourished significantly in recent years (the white-tail deer, pronghorn antelope, wild turkey, and Canada goose). A study of the reasons for these declines and increases will be revealing and rewarding.

Implementing the Curriculum

Implementing these changes into our biology curriculum is not difficult because a great deal can come from within the teacher's own experiences. To be an effective high school biology teacher, one has to “read” more than books; the biology teacher must get outdoors to strengthen his knowledge and awareness of living things. Many a lesson

plan has been devised while crouching in a duck blind, paddling a canoe, or strolling through the city park watching squirrels.

One of the most valuable steps you as the teacher can take is to enroll your school in the National Wildlife Federation, the nation's largest conservation organization. In addition to being able to participate in its various programs, you will also receive their fine publications, "National Wildlife" or "International Wildlife." These periodicals and others such as "Audubon" and your individual state conservation publication

To be an effective high school biology teacher, one has to "read" more than books; the biology teacher must get outdoors to strengthen his knowledge and awareness of living things.

will provide many ideas, activities, and articles which will broaden class knowledge and interest.

Become acquainted with your regional wildlife biologist. Each state has a department of conservation or similarly named organization which has been entrusted with the management of that state's wildlife. These departments usually divide their labors across the state so that a qualified wildlife biologist is most likely within easy distance. In Iowa there are 20 such wildlife units, each headed by a resident biologist. I have found these men to be very competent and eager to share their knowledge of ecology, habitat manipulation, and management principles. Many have prepared slide programs to present to classes upon request.

Try to establish a conservation club among interested students to engage in such activities as planting shrubbery and other vegetation for wildlife habitat, building and erecting wood-duck houses, building bird feeders, etc. These activities become especially meaningful if each participant becomes acquainted with the pertinent background information. For example, during the course of our club's involvement in assembling and placing wood-duck houses, we naturally learned about the wood-duck's habits, suitable habitat, time of nesting, courtship rituals, and other characteristics of its life style.

Many other suggestions could be launched, but individual situations demand individual procedures. The Scriptural mandate to care for our land and its resources, to recognize our vital, living link with the land, is laid before us. Let us not neglect this mandate; the quality of life is at stake.



Dennis Pluimer is head of the Biology Department of Unity Christian High School, Orange City, Iowa

MARY
and
JOHN
Class of '55

WOOD WORKING

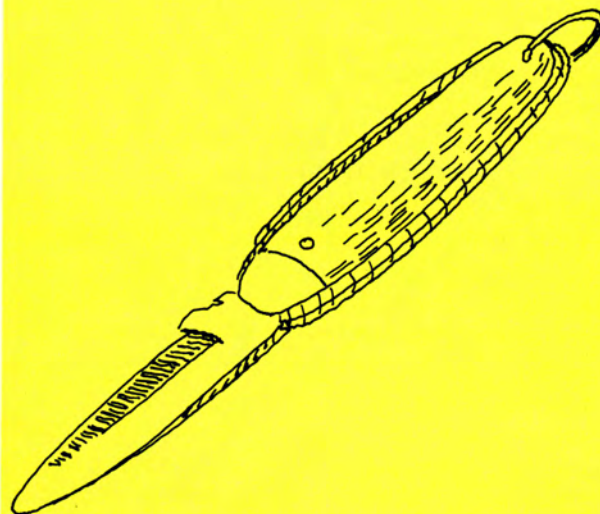
Cor W. Barendrecht

A name carved in a wooden desk with pen knife, key and pen; a name, suppressed by books and rules: initials of a dream.

A name signed on a contract: steel desks for a new school; the old are sold at auction and bought by an old man.

A man with rolled-up sleeves, electric sander in his hand, strains to erase impressions engraved in early youth.

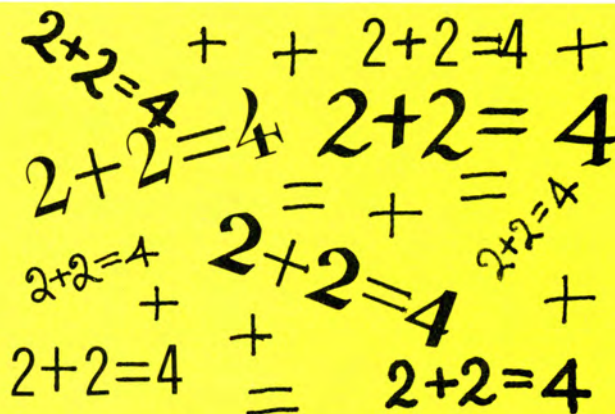
The marks are far too deeply grooved; he cannot work them down. The dream he carved when still a boy survives the school of life.



MATHEMATICS

IN THE CHRISTIAN HIGH SCHOOL CURRICULUM

by Harro Van Brummelen



The question that invariably confronts me when I claim that my mathematics courses differ from those in the public high school across the street is this: “But doesn’t two plus two equal four no matter where and how you teach math?”

My answer usually goes like this: “Of course! No one can avoid coming to that conclusion, since it’s part of God’s creation order. But you’re asking the wrong question. Instead, you should be asking: why can we be sure that two plus two always equal four? Why is it important that we teach this fact? In what context should it be taught? How should it be taught?”

A math teacher’s answers to these questions will reflect what he believes about the purpose and meaning of life, his philosophy of education, his views on the nature of the child and of learning, and his goals for teaching mathematics. What he believes about these things—explicitly or implicitly—influences how he approaches mathematics in the classroom.

Christian schools are accountable to the parents with respect to the implementation of the objectives of Christian education. The curriculum of a school is the plan for learning that translates what one believes about man and his place in our society into a specific program of courses in the school. Mathematics must also help the student to assume his calling as a responsible disciple of Jesus Christ. In this article I want to show how a Christian philosophy of education influences *what* mathematics I teach as well as *how* I teach it.

The place of mathematics in the curriculum

Today’s society is characterized by the fact that it is technologically wealthy but spiritually poor. Despite the fact that we face many serious problems, the dominant thought that permeates most mathematics and science textbooks is that man can solve his problems as long as he increases his scientific insight and technological

expertise. As long as all “men of goodwill” work together, *we* shall overcome! That is the cry of the capitalist, the socialist, the Marxist — and all of them make man an idol unto himself.

This idea of autonomous, self-sufficient man has also dominated the mathematics programs of the last two decades. Man *creates* mathematical systems and structures; man *imposes* them on the real world around him; *man* is the lawgiver of the universe. Mathematics is a game — an extremely interesting one — whose rules are set by man and can be varied as the need arises. In mathematics alone lies truth, a famous mathematician once said.

Moreover, our mathematics programs have also been heavily influenced by the Aristotelian attempts in mathematics during the first half of this century to reduce the complexity and totality of life to a few basic concepts. Though Bertrand Russell was unsuccessful in reducing life to a few basic logical concepts which he thought would undergird mathematics (which, in turn, would undergird the rest of the universe), his attempts to do so had widespread impact on the North American math programs designed in the sixties. This is evident in the misplaced emphasis on set theory and other logical rather than mathematical structures; the stress on “logical” deductive reasoning at the expense of having students using their native experience and intuition; and a de-emphasis on learning mathematics in a meaningful context and studying practical applications.

Although the last two or three years have brought a sharp reaction to these trends among such mathematicians as Morris Kline, by and large the gospel of the modern mathematics text still is this: mathematics should be done for the sake of mathematics; mathematicians do not concern themselves with real life nor with the moral problems that society may face; you learn mathematical concepts so that you can use them in developing more advanced mathematical concepts — but whether these concepts are relevant

in today's society or important for historical reasons is immaterial.

In the Christian school we must take the student and make his profession of Christianity a significant one. This means that our mathematics courses must also lead the student to a deeper understanding of our modern society. He must be made aware of the historical roots of our civilization as well as of the present value systems, the aims and ideals, the ultimate loyalties of Western culture. Mathematics has a tremendous impact on culture: we must ensure that students know how mathematics is used and misused in culture, and enable him to use it wisely before the face of the Lord.

Not only should the mathematics program show the development and place of mathematics in Western culture, but it should also show its relationships to the physical, biological, economic and aesthetic aspects of reality. Our society needs men and women who not only know the techniques of mathematics, but who are also aware of some of the applications and consequences that the use of mathematical techniques may have, and who are able to make sound decisions on the basis of such knowledge.

Almost all major fields of human endeavor and innumerable situations in everyday life lead to significant applications of mathematics. It is difficult at the high school level to find situations which are complicated enough to represent a situation honestly, but simple enough so that the student has some chance to solve it. Yet it is the responsibility of the math teacher to show the place of mathematics in the structure of knowledge and in culture by finding and choosing such applications.

Let me use my present senior mathematics course as an example. In trigonometry, students learn how to calculate the sines and cosines of special angles within the context of graphing trigonometry functions—which, in turn, are taught in the context of situations such as sound waves, alternating current, and the motion of pistons in engines. The solution of triangles is developed in a historical framework, showing how the need for this arose in ancient civilizations and tracing the development to modern vector analysis. Applications in sequences and series focus on annuities, especially loan repayments and savings plans. A discussion of Christian stewardship in business and personal economics ties in with this unit. Permutations, combinations, the binomial theorem, and probability focus on a study of heredity and its implications, finishing with a study of the chi-squared test as it applies to biological research studies. This unit relates to a

unit on heredity in biology as well as to some of the major biology projects that our students are required to do in grade twelve. The statistics unit deals with data about ecological concerns, a theme relating to several other subjects. Later in the year, we study a wide variety of applications of conic sections such as planetary orbits, the cross-section of car headlights, and the path of a baseball. As much as possible throughout the course, theoretical concepts are shown to have application in our culture, and these applications are often discussed not only from a mathematical point of view, but also as they relate to other aspects of knowledge and life.

God's creation is a unity, and in this way the relationship of mathematics to other disciplines becomes clear to a student. Mathematics does not exist independently but contributes to the unity of all aspects of creation. When a student sees that a mathematical situation can originate from almost any experience in science, economics, the social sciences, or music, and can be a useful tool in these areas, he deepens his awareness and understanding of how mathematics can help to solve everyday problems and explain the quantitative and spatial aspects of many-faceted situations. At the same time, he must be taught that the scope of mathematics is limited: mathematics by itself cannot solve the problems facing mankind. A math program designed to do this will help the student live a life of obedience and joy in his calling—whether or not he continues to work in the area of mathematics.

Psychological considerations

Mathematics textbooks have paid scant attention to how students learn meaningfully. Few texts are written as if mathematics is exciting, as if it's a fascinating journey with beautiful, useful, and "relevant" results. Generally, texts are not written for the student but for the teacher. The typical section has a couple of examples followed by a selection of similar exercises — and any written descriptions are usually too difficult to read for all but the best students. The student is given little opportunity to experiment, to investigate, to search and probe for answers. The emphasis is on mathematical concepts that lead to more advanced mathematical concepts. Little motivation is provided, and students are seldom allowed to grasp ideas intuitively and work with them for some time before he is smothered in rigor, precision, and formalism. Of course, many creative teachers have made math exciting despite the texts!

There should be, I believe, three stages in a

classroom unit in mathematics: romancing (with apologies to Whitehead for borrowing his term), precision, and application. During the *romancing* stage the student must be free to explore a new topic and see how it arises out of a concrete situation, discover some of the results himself, and learn some of the concepts intuitively. Such work must be structured by the teacher to ensure that learning takes place, but at the same time should be open-ended: not all students can be expected to reach the same level of competence or to investigate equally much.

A stage of *precision* follows so that concepts are developed, defined, sharpened, and expanded in a more formal, theoretic, analytic setting. Drill is necessary during this stage to ensure that the various concepts are anchored in the student's conceptual framework.

Finally in a period of *application* the student learns how the concepts are applied in a variety of settings, some referring to the work done in the romancing stage, while others may lead into the next topic. This stage provides further drill, but within a meaningful context. Once again, there should be a number of more difficult and open-ended questions that allow the good student to develop his insight further.

These three stages do not always occur sequentially, but all three are necessary. The traditional, pre-Sputnik texts stressed drill and application without the romancing stage and often neglected to ensure that the students understood a concept thoroughly. The "new mathematics" programs emphasized the first phase of precision, i.e., the development of concepts, erroneously thinking that extensive drill would then become superfluous. Applications were also neglected, leaving many students with the impression that mathematics is irrelevant. So-called open education overemphasized the romancing stage, leaving the crucial precision stage to the whim of the individual student. The result was that most students did not receive a sound grasp of mathematical principles, and most schools now are far more careful to provide a well-structured precision stage in each mathematics unit.

Let me give an example of how one can provide for these three stages. In my grade twelve unit on conic sections, the students are given four pages of experiments, problems, and short research questions that give them some insight as to how the study of conic sections arose historically, their occurrence in nature and in society today, various ways of drawing and construction, a brief investigation of some applications, and a development of some of the standard equations by the students themselves. In the latter section some

students are able to go much further independently than others, and therefore there are a number of open-ended questions. The students who "discover" how to develop the equations of the standard conic sections help me in presenting a fairly standard algebraic treatment of the conic sections to the whole class: this is the stage of precision. After this stage, the students are given more sheets, this time with questions on the applications of conic sections. The romancing and application stages each last about six days; the precision stage, eight to ten days.

What do you do on Monday?

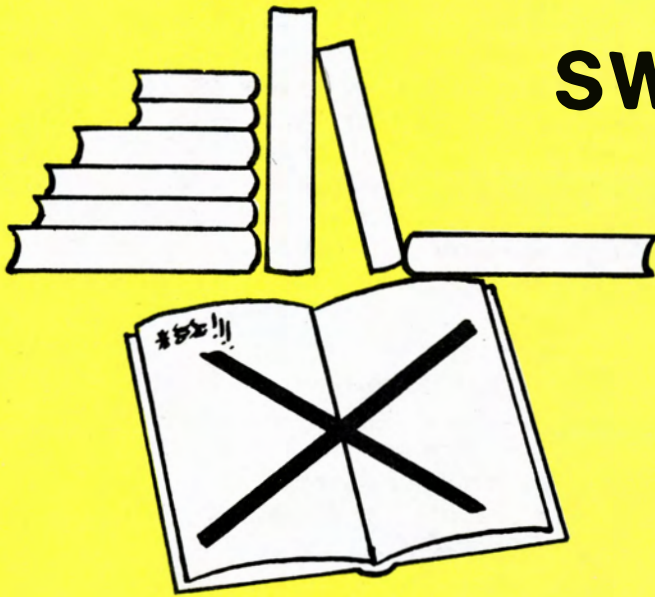
Revamping a mathematics program as outlined in this article is a mammoth task. Not only will these ideas influence *how* a certain unit is taught, but they also effect *which* material is chosen. Moreover, you need to work with the rest of the staff in unifying the whole curriculum and ensuring that the mathematics courses are an integral part of the school's program. For example, the statistics you teach in grade ten should make use of social studies applications, *and* the concepts taught should later be used in the social studies program!

Gradual rather than radical changes are called for. Develop a statement of general goals for the mathematics program of your school, and discuss them with a number of staff members in different subject fields. Then construct an integrated unit that meets these goals and takes into account the ideas of this article. Set a realistic but specific goal for yourself: rather than revising a whole course, plan to develop one or two units in each of your courses each year. Finding materials, structuring them for effective learning, developing suitable activities for the romancing and application stage — all this takes time, but it is time well spent.

Finally, if you'd like more help, read my chapter on mathematics in *Shaping School Curriculum: A Biblical View* (Signal Publishing, Terre Haute, Indiana, 1977). There I develop the basis and goals of the mathematics program in much more detail. Also, the appendix to the book contains two examples of classroom units, one in grade ten deductive geometry and one in statistics.



Harro Van Brummelen is Education Coordinator of the British Columbia Christian Schools. He taught several mathematics courses at the Edmonton Christian High School during 1976-77.



SWEARING AND FICTION

by Norman Bomer

The appearance of swear words in fiction is causing problems. When Christians cease to view swearing as a problem, we have worse problems. A distinction must be made, however, between our general condemnation of corrupt language and our attitude toward its use in literature. Christian teachers of literature have the responsibility of presenting a scriptural approach, to both Christian and non-Christian fiction, which encompasses a fair assessment of the common appearance of swear words. Parents who expect to get what they are paying for—a biblical education from a Christian school—should also accept a fair assessment when it is being maintained in a literature course, and should be concerned when it isn't.

We cannot be surprised when swearing occurs offhand in fiction produced by non-Christian authors. Such authors have no respect for God's name, and we can't expect them to be concerned when their average characters don't either. This does not mean that Christians can glibly overlook sin simply because it is to be expected. We must put swearing in its place, but we cannot see the proper place relative to literature unless we are standing in ours.

Criteria for Allowance.

Condemning outright all fiction which contains swear words is not Christian scholarship. It is not scholarship. The heart of fiction is theme, the basic message or viewpoint of a work of literature. The theme of a work flows from the heart of the author, the source whose basic view of life dictates the expression of his work. The tools used by an

author to build a novel, for example, can be profitably studied and analyzed as contributing to the whole finished product, which as a unit offers some pronouncement about reality. Choice of words, sentence style, literary devices, plot, characterization—many tools are used, and these can be understood when considered carefully for what they are. It is irresponsible, unscholarly, and dangerous to condemn a work only on the basis of a word.

Condemning fiction simply because it contains swear words commonly leads to approving any fiction which does not. Young people are led to believe that there is no risk involved in absorbing novel after novel, short story after short story, popular song after popular song, as long as certain words are avoided. They are inundated with the blasphemies of materialism, nihilism, in short, all the God-denying philosophies of this world, and are not prepared by parents or teachers to recognize, criticize (test the spirits), and reprove the *themes* of the world.

Fiction which does thematically glorify God must not be condemned because a swear word can be pointed out on page 73. We must not confuse Sunday School papers with Christian literature. Real literature has artistic qualifications, and the outworn plot of the bad little boy getting saved at the end of the story is not the identifying characteristic of Christian literature. Using swear words in a story is not an indication of artistry either, but good literature is not artificial, and a character who is spiritually lost should not be expected to use the language of a saint. We cannot justly denounce a thematically Christian book on

the basis of certain passages where sin is represented. We would then consistently have to throw out the Bible because it contains episodes of adultery and blasphemy, for example. We must judge all literature initially on its merit as a whole, and only then will we be true to our calling to test the spirits of this world and witness to Christ's love in response. We must promote Christian authors and the relatively few widely acclaimed works that are currently being published and read. We must not withhold support with peripheral excuses.

Arthur Miller's famous play *Death of a Salesman* is a fiction work that is riddled with vicious swearing. The artistry of that production is virtually unexcelled in modern drama, but this favorable evaluation is not made on the basis of swear words. Neither can our final condemnation of *Death of a Salesman*, and as Christians we must condemn it, be made on the basis of the swear words we find in it. The tragedy of the work is not that the characters profane God's name. The tragedy is not that Willy Loman has profaned his responsibilities to his family, his job, himself. In fact, we don't have to fret about Willy Loman's broken life at all, because Willy Loman doesn't exist. He was created in the mind of Arthur Miller. The great tragedy, our real concern as Christians, is that all the real Willy Lomans of this world are being told in this play that redemption is found in knowing themselves apart from Christ. The real tragedy is that Christ is rejected thematically, and that Arthur Miller and all who seek his answers are lost in their blasphemy.

Criteria for Rejection.

Christians working in the field of literature, either as producers or critics, must also be careful not to become victims of the liberty to be realistic in Christian fiction. An author ceases to be artistic when he manufactures swear words for his characters simply to assert his freedom to do so or to be chic. Such motive is unchristian at the outset, but we must be careful when we speculate about motive after the fact. The novels and short stories of Christian authors sometimes contain characters who use profane language. We cannot be critical of that. But we can criticize when swearing is completely unwarranted and alien to the character and situation, which it sometimes is. Here we can offer constructive criticism against taking God's name in vain, not criticism for creating a character who swears, but for doing it unwisely, unnecessarily, in vain. This is not a judgment of motive, not a refusal to read and assess, and not a rejection of any production which delivers a biblical theme.

Christian parents and teachers must strive for fair and scriptural literary judgment. It is careless to accept or reject a work of literature merely on the presence or absence of a word. Witnessing Christ to the unredeemed and helping those who glorify Him through their fiction, we can be a shining light in the field of literature only if we understand the themes, the ideas, and the faiths of the people who produce and consume that literature.



Norman Bomer of Hutchinson, Kansas, formerly taught high school English in Neerlandia, Alberta, Canada

POEM BEGINNING WITH A LINE MEMORIZED AT SCHOOL

by Roderick Jellema.

*Whither, indeed, midst falling dew,
Whither, Miss Pfisterer, black-dressed and
balding
Teacher of English, lover of Bryant,
Whither did we all pursue
While glow the heavens with the last
something something?*

Bradley Lewis, I mean:
Who put aside with his cello and his brushes
Our lusty masculine sneers at his graceful ways,
Skipped the civics exam to father a son
And now designs engines with Mozart turned
up loud.

Kenny Kruiter, I mean:
Expelled from high school for incantation with
wine,
Who bends the knee to his common daily bread,
Hacks every day at bleeding sides of beef
And cheers twice a week the college basketball
team.

Michael Slochak, I mean:
He always stuttered every dull thing he knew
And walked home alone — past home, to one
gold period
When, crimson phrase against the darkly sky,
His jet purred into a green Korean hill.

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Poems by Roderick Jellema
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FLOODS OF LAVA.

Continued from Page 11

together. But it is such a common misunderstanding that some people have proposed that we try to find some other word to represent the principle as I have used it in my description of the Columbia River basalt flows. Maybe we should do that, but no satisfactory word has been put into common use, so let us at least try to understand uniformitarianism correctly.

Uniformitarianism does not require rigidly following some recipe for comparing *identical* structures of the past and present. For example, there are no present lava flows which are as fluid as the Columbia River flows apparently were, so we conclude that those molten materials were somewhat different from any which we can observe at present. It seems reasonable to propose that the primary difference was in chemical composition, but we do not yet understand the details. We do, however, feel comfortable in proposing similar processes to account for similar structures, even though the structures are not identical in every respect.

Nor does uniformitarianism, properly understood, require that past processes all be gradual and gentle. In a sense, each of those lava flows was a catastrophe, with molten magma flooding thousands of square miles in less than a week, destroying all plant and animal life in its path. It would have been a spectacular sight to see.

Now I suggest that you review the first part of this article, and note the relationships among the following aspects of the article:

- (1) descriptions of Columbia River lava flow structures,
- (2) descriptions of similar structures whose formation can be observed at present,
- (3) inferences concerning the formation of the Columbia River lava flows.

Incidentally, the Columbia River lava flows are not horizontal layers anymore. And in some localities layers of sedimentary rock have formed on top of them. But that's another story for another time.



Clarence Menninga is Geology Professor, Department of Physics, Calvin College, Grand Rapids, Michigan.


CUL-de-SACS in Christian Teaching

Continued from Page 8

question that God has plainly condemned homosexuality, that He commands husbands to love their wives and wives to submit to their husbands, that He warns against the passions and desires of the flesh, but they seldom ask why. They have a right to ask, and real questions must be given real, not glib, answers. Such questions cannot be answered thoughtlessly. If we want Christians who are independent and mature in Christ, we must teach them to use their minds. After they have asked "why?" they should go on to ask "how?" How can we cope with the desires of the flesh? How can a wife learn to submit to her husband without becoming a non-entity? How should a husband love his wife?

Too much so-called Christian teaching today is sub-Christian. Too much is incomplete, unclear, mind-bypassing. Shallow teaching begets shallow teaching.

Hosea said that "a people without understanding shall come to ruin..... My people are destroyed for lack of knowledge."

Not only do the young Christian and the potential Christian cry out for real answers, but so does the world. Unless they see real answers, they will continue to ignore the Church of God as irrelevant. Finding no way of truth, they will continue to misdirect people into cul-de-sacs. 

Don Capill writes out of twenty years of teaching experience in both Christian and secular schools in England, West Africa, and New Zealand. He is presently Deputy-Principal of Middletown Grange Christian School, Christchurch, New Zealand.





Principal's Perspective

COURAGE TO ENCOURAGE

Marion D. Van Soelen

It takes courage to be a principal. Courage is the chief quality that a person needs in order to be an effective school administrator according to the superintendent of a large metropolitan school system. He had been recently fired for "kicking a sleeping dog," as he stated it. He had attempted to get some honest work out of some older teachers who were simply "milking the system," and it cost him his job. He didn't apologize because he knew he was doing what was right and what had to be done.

Principals and Teachers

Many Christian School administrators would request not only Solomon's wisdom but also God-given courage to perform their job. Few teachers realize how often principals courageously support them to a Board member emotionally disturbed over every inconsequential rumor, or before an upset student or group of students.irate parents call the principal to "give him a piece of their mind." It takes a courageous principal to support the teacher and help the parent get his mind back together.

Fellow teachers may complain to the principal about a colleague's peculiarity, his teaching style, his qualities, or his popularity. It takes courage and tact to get the complainer to see himself and the colleague in honest reality.

The most difficult task is probably to get a teacher to see that he or she is no longer effective (or never was) and must be led or forced into another career. It takes courage to tell dedicated committed Christians that God's Kingdom is bigger than church and school and that all work for the King is dignified. Moving teachers within the system or out of the system will never be easy,

and it usually falls on the shoulders of the administrator. The conscientious principal usually wants it this way too, because school boards tend to be impatient and too often don't allow for a period of probation and proper hearings.

The key word that summarizes this support is *encouragement*. Professor Martin Dekkenga from Dordt College did a study on Dordt graduates who taught for the first time last year. Using a brief questionnaire, he asked these teachers how administrators helped or failed to help them in beginning their career. The one thing that proved to be most important to them was encouragement. Encouragement means to inspire with courage, spirit, and hope.

Principals and Students

But the teacher is second in importance only to the students. Both teacher and student need primary support from the principal and many others (custodians, cooks, bus drivers, etc.) in the school system. The principal as a leader is first of all a servant. Recently a Roman Catholic leader defined a leader as being "a servant of the servants of God." That's truly Scriptural.

Many people (especially teachers and students) misunderstand the awesome responsibility of principals and the immediate authority that trustees vest in their chief administrative officer. Teachers and students do not serve principals but are simply accountable to the administrator in a systematic organizational structure.

The primary objectives in education are achieved at the teacher-student level. The principal's actions must always contribute to the support of the best in Christian learning at this basic juncture.

Mutual Encouragement

To be sure, teachers also need courage as well as principals. Teachers want to be inspired with courage - so do principals. Mutual encouragement with due respect to each other's function within the school system will go a long way in producing a Christian atmosphere where the fruits of the Spirit are most evident.

Many human-relations problems arise when people cross over into another's role or responsibility. The classroom teacher is hired as the expert in teaching a particular grade or subject area. The principal is hired as the expert in

management, personnel directing, promotion, and is held responsible for the total operation of the school. If he or she usurps the teacher's role or vice versa, there is a problem.

There must be a good deal of coordination, understanding, helping, empathizing, debating, agreeing, and Christian loving among all the employees within the Christian school; it ought to be in the spirit of encouragement. It takes courage to give honest encouragement. Christian educators and Christian education benefit tremendously from encouragement.



Marion D. Van Soelen, Chairman, Physical Education Department and Athletic Director, Dordt College, Sioux Center, Iowa.



READER RESPONSE

Readers are encouraged to respond positively or negatively to articles and ideas expressed in CEJ. Address your letters to the editor.

RIGHT CITY - WRONG STATE

Apologies to David Koetje (*Principal's Perspective, May CEJ*) for locating Des Plaines in Iowa. The map shows it is, as always, in Illinois!

UNIONS . . . YES

Dear Editor,
Thanks to Lester De Koster for "Unionize Now," one of the finest articles *Christian Educators Journal* has printed in years. After putting four years and countless study hours into salary and representation proposals that were, in turn, rejected, accepted, and rejected again with yearly changes of boards, I too am convinced that unionization is the only *Christian* alternative. "Absolute monarchy" I might be able to endure; but what's to be done with committees of revolving kings—and royal opinion that changes every year?

*Paul Pals
Lansing Christian School
Lansing, Illinois*



IT WORKED

The beginning of a school year is a good time to spiritually set the tone for the school year. Gil Besselsen, professor of education, Calvin College, Grand Rapids, Michigan, makes a pertinent observation. Reinforcement and review of learning is always appropriate, and teachers find much is

necessary at the beginning of the year before new learning can take place. Harry Vriend, 4th grade teacher, West Side Christian School, Grand Rapids, Michigan, contributes a game approach to reviewing facts.

Column Editor

PRAYER IS PERSONAL

It was 8 o'clock on Monday morning at Central Christian School. Six teachers and three others—a student teacher, a college supervisor, and a principal—were present. Most carried Bibles, but one also carried a grade record book. Conversation centered on the recognition of persons and introductions of the visitor. It had all the atmosphere and excitement of routine. It happened regularly and exhibited the comfort we had with one another.


The routine continued, devotional reading of Scripture followed by the written words of a theologian whose comments about Scripture were read. Peripherally I sensed the bowed heads and my thoughts wandered to the persons seated on folding chairs around a folding banquet table in a stainless steel kitchen of a church-turned-school-on-Monday.

I thought to myself, I have been here hundreds of times in my Christian school experiences as teacher and as principal. Nothing has changed; routines hold. Christian school teachers need to pray, so prayer time is set up. It proves to the observing public our sincere purpose.

Suddenly a new process thrust itself upon my awareness. On signal the fifth grade teacher opened her grade record book and read names of her students, commenting upon each one's progress in schooling. Each student was recognized as a person who needed in some way the direct attention of God, to whom we pray. Negative feelings toward students were clearly less acceptable; positive statements of worth with observed hindrances to its fuller expression were stated. As each student's progress was described, a staff member volunteered to include that one as part of her prayer list.

Then from a position of reverence we prayed, each by turn aloud and together silently in a united flow of devotion to God. I heard each prayer filled with concern for the members of this class.

Their unity and purpose of prayer filled my mind. I perceived this faculty from this perspective throughout that entire day.

It seemed worth sharing with you as a model for your school faculty as it begins a new year. 

Gil Besselsen

REVIEWING CAN BE PLEASANT

DOUBLE JEOPARDY is a take-off of a popular television game show, and a favorite in the classroom as well. I justify the use of this game in my classroom because I believe that a school is an academic institution responsible for making sure that a student graduates with some facts in his head. This game also is a review of the use of pronouns and the writing of simple telling sentences.

A. *Making a Double Jeopardy board:* Use tagboard - 18" x 24" - and paste 25 pockets on it, like this:

DOUBLE JEOPARDY					
	\$10.	\$20.	\$30.	\$40.	\$50.
Bible	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Social Studies	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Science	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Reading	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Potpourri	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

Make each row of five pockets a category - a subject in which you require the student to know some facts. Subjects like Bible, social studies, science, reading, and even spelling and arithmetic can be used. A category like potpourri can be used for any general knowledge kind of question. The columns of five pockets can be labeled as the \$10, the \$20, the \$30, the \$40 and the \$50 columns.

B. *Writing the Questions:* I teach my students to use telling sentences in which a pronoun must be substituted for the answer. The telling sentence is written on one side of a slip of paper while the answer is written on the back.

For example, a student may write on one side of of the slip of paper, "I owned a vineyard which King Ahab wanted very badly," The student circles the pronoun "I" and writes the answer "Naboth" on the back. The student may give this question a \$20 value (depending on difficulty) and place his slip of paper in the \$20 pocket of the Bible category row.

Make sure that you as teacher check all work so that it meets your standards. After you have enough slips of paper in each of the 25 pockets,

you are ready to play the game. The students may not realize it, but the greatest value lies in the game preparation.

C. *Playing the game:* It takes good management to keep a whole class active, reasonably quiet, and productive while playing any kind of competitive game; it takes the best kind of classroom management to make sure the "slower" student also has a chance to feel good about himself in any kind of competitive game.

Have the leaders choose the team without the rest of the class being present. Use many teams - five or six. Use the blackboard and have the answers written down. Give credit to all correct responses, not just the first one. Be lenient with spelling. You, the teacher, should read the telling sentences and control the time limit during which a response can be given.

I give extra bonuses for those teams that move efficiently and quietly whenever one or two teams are a little too noisy. There is also less movement if the student has to write three correct answers consecutively. An extra reward can be given for getting all three answers right.

As soon as a student misses an answer, he sits down and lets the next team member take over his place at the board.

How about the students not at the board? Have them write the answers on paper (scrap paper will do). If all the contestants at the board miss, allow them to check with their team for the right answer.

Where does the double part of the Double Jeopardy game come in? Use your own imagination. I use a timer - an egg timer. When the bell rings, the worth of a question doubles. (It helps the slower student if the team is not penalized for no answer). However, a wrong answer should cost the team the value of the question.

Set your own rules, but make sure that you bring out the best in your students. Remember, there may be individuals in your class who can't handle losing very well; it's our responsibility to help these individuals, too.



Harry Vriend



Media Review

Frederick Nohl



Materials that promise to help Christians reassess relationships between the sexes continue to grow in number. Some, unfortunately, manage beautifully to avoid all the real issues, as witness Marabel Morgan's dehumanizing (but best-selling) book, *The Total Woman*. As a result their net worth in stimulating men and women to constructive conversation and change is all but nil.

Not so with other materials, however. A case in point is the **WOMEN, MEN, AND THE BIBLE STUDY KIT** released earlier this year by Abingdon Press, 201 Eighth Ave. So., Nashville, TN 37202. Virginia Ramey Mollenkott, in this superior sound/print package, provides teens and adults with an opportunity to stand back, to discover what the Bible says about male-female relationships, and to apply these discoveries to their own lives.

As Mollenkott sees it, what the Bible teaches is mutual submission, "It is vital to remember," she insists, "that Christian equality is never a matter of jockeying for the dominant position. Christian equality is the result of mutual compassion, mutual concern, and mutual and voluntary loving service. The Christian way of relating achieves

male-female equality through mutual submission." This radical thesis is explored and expounded by each of the kit's components. Basic to the kit is a 144-page paperback whose seven chapters probe the Scriptures under headings such as "Is God Masculine?" and "Freedom from Stereotypes." Three cassette tapes complement the paperback and supply input for six 2-hour or twelve 1-hour sessions. Tying the whole together is a 30-page Leader's Guide and Individual Workbook.

The kit is designed for group study (including high school and college classes), though alternate suggestions are given for individuals who wish to study it alone. List price of the kit is \$24.95. Extra copies of the paperback **WOMEN, MEN, AND THE BIBLE** are \$3.95 each; one per group member is recommended.

It's possible, of course, that you've heard of Margery Williams' **THE VELVETEEN RABBIT**. But whether you have or haven't, I'm happy to report that Alba House Communications (Canfield, OH 44406) has taken this 50 year-old children's classic and translated the first half into two useful multi-media packages.

One is a read-along package especially for young children. Included is a 64-page paperback and a recording of the story, usable either separately or together. An excellent item for the classroom reading table, it is only \$4.95 with LP record, \$5.95 with cassette tape.

The same paperback and recording are joined with a 61-frame filmstrip and poster to make up the second package. This one can be used with study groups of all ages, thanks especially to the religiously-oriented leader's help in the paperback. The LP version lists at \$15.95, the cassette-tape version at \$16.95.

These resources underscore a simple yet profound truth voiced by the Skin Horse, "You're not real until somebody really loves you."

Definitely worth projecting to your grade 4 to 6 classes are the full color filmstrips by Rod Brownfield that make up the SADLIER SCRIPTURE SERIES. Each provides a fresh approach to a familiar biblical narrative with special emphasis on its theological meaning for today's middle-grade child. Delightful art, involving sound, and an eminently useful teacher's guide combine to make this series a welcome addition to any Christian-school AV collection.

Of the dozen titles currently available, two are from the New Testament. "Jesus: Friend of the Lowly" summarizes the portrait painted by Luke's gospel, while "Jesus: Bread of Life" does the same for John's.

The remaining titles from the Old Testament are: "The Good Earth" (Gen. 1:1—2:4a); "The Gift That Was Lost" (Gen. 2:46—3:24); "Abraham" (Gen. 11:27—25:11); "Joseph" (Gen. 37—50); "Feast of Freedom" (Ex. 1—15); "God Takes A People" (Ex. 16—40, Deut. 1—11, 29—34); "David the King" (1&2 Sam., 1 Kings, 1 Chron.); "God's Suffering Servant" (Is., selections); "Amos"; and "Jonah."

Each filmstrip comes in a plastic hang-up bag, making it easy to identify and store. The filmstrips are available to schools and churches in either record or cassette-tape versions at a net price of \$14.97 each. A storage rack priced at \$12.00 net is supplied free with orders of eight or more filmstrips at a time. To order, write William H. Sadlier, Inc., 11 Park Place, New York, NY 10007.

Given sufficient imagination, almost anything can be shaped to fit the needs of the Christian classroom. This includes traffic signals, as the following slightly adapted oldie demonstrates:

A church school teacher told his class about "one of the finest, most uplifting lines of religious poetry ever written. 'Walk with Light,' he quoted, and then he repeated softly, 'Walk with Light.'"

The class was intrigued. "Who wrote that?" asked a student.

"I really don't know," said the teacher. "You see, it's written on a sign at the corner of Broadway and Market Streets."

Primary children are the target audience for THE "OUR FATHER." However, this 14-minute, 80-frame sound/color filmstrip is so well done that it will capture the attention of many older children and adults as well. Because it has both instructional and devotional qualities, its potential for use outside the classroom is considerable.

The filmstrip's purpose is to teach the words and selected meanings of the Lord's Prayer. The words are taught by having viewers speak them with the visuals and the narrator. The meanings are taught through a series of Old Testament flashbacks that focus on Daniel's worship of the Father, Noah's trust in God, Joseph's forgiving spirit, and God's rescue of Lot from Sodom.

This filmstrip really works. It cuts through 2,000 years of history to reveal what the prayer might have meant to Jesus' first hearers. The vivid cartoon-style art adds an extra bonus, as does the helpful leader's guide.

A superior addition to your VA resource bank, the cost is \$19.95 with record, \$20.95 with cassette tape. Order from Twenty-Third Publications, P.O. Box 180, West Mystic, CT 06388.

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REVIEWS

THE OCCULT EXPLOSION

Author: Clifford Wilson

San Diego: Master Books, 1976

Paperback, 176 pp. \$1.95

Reviewed by

James A. DeJong,

Theology Dept., Dordt College

Sioux Center, Iowa

This book is a better than average general survey of the occult from an evangelical, Christian perspective. It is obviously written for concerned Christians who have heard much about this subject in recent years, and who are looking for basic, Biblical guidance on it. Its brevity as well as the wide range of occult subjects treated do not render it suitable for anyone looking for in-depth Christian analysis of specific subject areas in the field, but as an initial treatment from a Christian perspective, it is an excellent source for anyone of high school age or older.

The first part, a somewhat disjointed survey of various contemporary phenomena in the occult world in the West, stresses witchcraft, and focuses on some of its more bizarre features in a way that borders on sensationalism. It is the weakest section of the book in terms of Christian critique and analysis; the reader is left with the misguided impression that only recently have witchcraft and attendant practices entered the West from the East. In fact, throughout the book one wonders whether the author is aware of the long-lived occult subculture in the Occident. Yet, there is factually accurate content on contemporary manifestations of the occult that serve as stern warning to any potential "dabblers" in this area.

Part II is a fine section on modern-day gurus from the East, their beliefs, practices and followings in the West. It contains a fine analysis of Transcendental Meditation. Wilson's firsthand knowledge of Eastern religions pays off here. I concur fully with his hard line against T.M.; it is

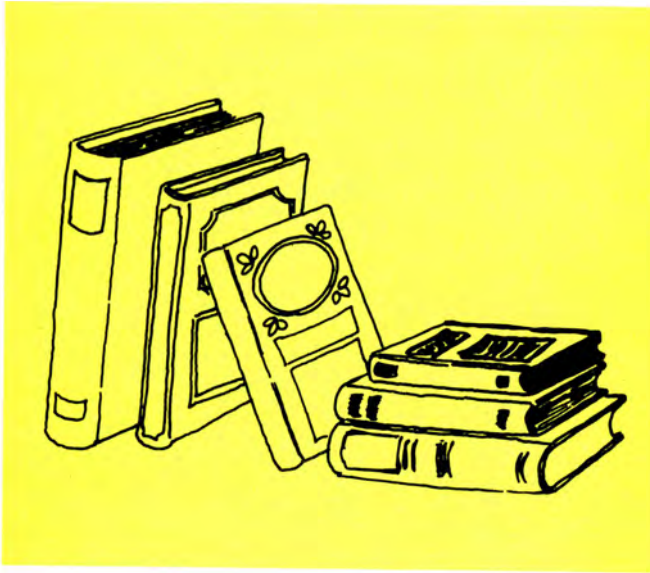
not nearly as innocent and harmless as its proponents would have us believe.

The author's treatment of astrology is historically informed and technically accurate, if occasionally too advanced for a survey such as this. His Biblical critique is excellent.

Because it is not rooted *per se* in non-Christian religion, the area of psychic phenomena—including its recent study in the would-be science of para-psychology—is more difficult to evaluate. Wilson carefully distinguishes between occult, non-Christian applications of psychic phenomena and these phenomena themselves. He is willing to admit the reality of E.S.P., but he repeatedly warns against the charlatanism and even pagan abuse often connected with it. His critique of forms of false prophecy could be much more Biblically informed, and the nuances of the Hebrew in I Samuel 28 suggest that Samuel did in fact appear to Saul and the medium of Endor, which interpretation Wilson rejects. Basically this is a very useful and level-headed treatment.

Why the material on demons and exorcism in the appendices could not have been included as a fifth part of the book itself is not readily understandable. Some of the book's best material has been reserved for the epilogue where Wilson develops major differences between Eastern and Western religious topics like the cosmos, man, salvation and eschatology. The reader begins to see the basic lines of opposition between conflicting faith systems.

An important motif running through the entire survey is that East and West touch in the area of the occult. While this is true to a great extent, there are exceptions, and the West certainly has indigenous forms of the occult. The study is readable, inexpensive and informed. It is highly recommended as an introductory, Christian treatment of the occult.



PRINCIPLES AND POLICY FROM A CHRISTIAN PERSPECTIVE

Author: Tom Rose

Milford, Michigan: Mott Media, 1977

Hardcover, 380 pp., \$9.95

Has teacher's guide.

Reviewed by

John Peter Tiemstra

Calvin College

Grand Rapids, Michigan

When I heard that somebody was publishing a Christian economics text, I was very excited. Such a text has been needed for a long time. Reading the book was a big letdown.

Rose's main concern in this book is to provide a Biblical defense of capitalism along libertarian lines. It is reasonable to argue that libertarianism of a certain sort is at least consistent with part of the Bible's teaching; however, I expect a good deal more than that from a Christian perspective on economics.

For the Christian the inevitable companion of freedom is responsibility. Christians are free in Christ, free from sin, but free to obey. Christians' responsibility is *not* responsibility to self (Rose, p. 348), but responsibility to God. That responsibility has concrete content, revealed by God in his Word, and it includes responsibility in economic life, especially for the effects of one's economic activities on one's neighbors.

The responsibility of Christian consumers, businessmen, and government officials is never discussed in this text. Rose argues that freedom is a necessary condition for morally correct behavior (p. 220), but he seems to think that is all a Christian has to contribute to the subject.

For instance, the Bible often stresses the believers' responsibility to the poor. From the Mosaic instructions to leave food in the field for the poor and the sojourner, to the Pauline exhortations to be generous toward the needy, the Bible leaves no doubt on this score. A Christian economics text should have a rather thorough discussion of the extent and causes of poverty and policy concerning it. There is no such discussion in Rose. The word "poverty" does not even appear in the index. One would have no idea after reading this book that there are 26 million poor people in the U.S. alone. Similarly, the Bible's warnings about the dangers of riches are ignored in the book.

The injunction to "dress and keep" the earth is the foundation for many contemporary discussions of Christian responsibility for maintaining the environment. Yet the economics of pollution is a subject absent in Rose, and pollution control is omitted from his list of the proper activities of government. (p. 320).

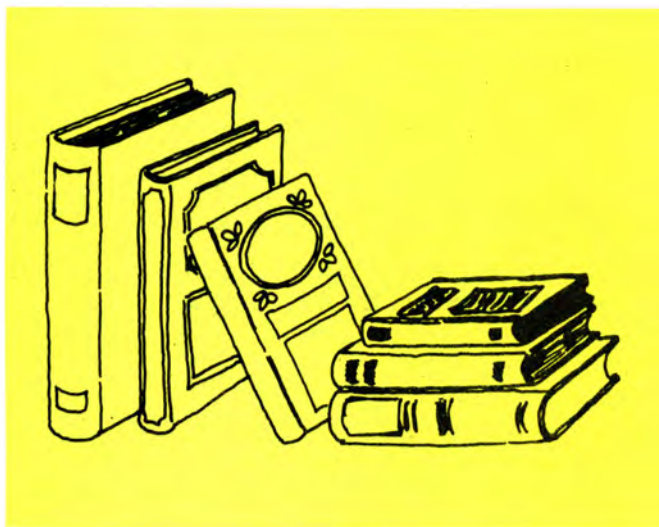
Unemployment is a major concern for Christians who believe that man was created to work, and that ordinarily people should earn their keep. Again, Rose has nothing to say, except for a brief reference to Say's Law, about an issue of extraordinary importance to Christians. Rose simply misses most of the Biblical message about economic life.

Rose never explicitly sets out his view of Scripture, but his use of it tells the story. He interprets the Jubilee provisions of Leviticus 25 to be a guarantee of private ownership (p. 57), a twist impossible to understand. He takes Matt. 20:15 as a confirmation of absolute rights in property, when it is in fact a statement made clear by a character in a parable. (p. 58). Acts 5:4 becomes defense of private property, instead of an accusation against rich, selfish Ananias (p. 58). He even understands Isaiah 40:22 to state that the earth is a globe, rather than flat (p. 75)! This is the "proof text" approach to Scripture at its very worst.

As pedagogy the book also leaves much to be desired. The functional distribution of income, which gets a whole chapter, is an exceedingly difficult and unrewarding topic for a first course in economics. Placing it *before* the discussion of supply and demand and the theory of the firm makes no sense. There is both redundancy in the book, and unfulfilled promises of further discussion of some topics. The most technical material is saved for last, which is curious to say the least. Calculus is introduced into the discussion of the firm, which is inappropriate in a text designed for use at the high school level.

Rose also has some technical problems. He consistently confuses stock and flow concepts (e.g. p. 115), and he is not clear about the distinction between firm and industry demand and supply curves. (p. 328). His diagrams concerning natural monopoly are incorrect (p. 347). He confuses technical progress with economics of scale (p. 318). His entire discussion of monopoly is superficial at best, and his assertion that the oil industry is competitive flies in the face of a large body of research. It seems that his libertarian views do not permit him to ascribe much importance to the idea of market power. Game theoretic considerations seem to elude him (p. 356).

I cannot recommend this book as a text or as supplementary reading at either the high school or college level. It seems we must wait a little longer for a good Christian economics text. In the meantime, the number of good Christian discussions of economic problems is growing, and most of them are available in paperback. The Christian teacher should supplement his conventional economics text with readings from those works.



THE CASE AGAINST TM IN THE SCHOOLS

Author: John E. Patton

Grand Rapids, Michigan: Baker Book House, 1976

Paperback, 100 pp., \$1.45

Reviewed by

Paul A. Boertje

Valley Christian High School

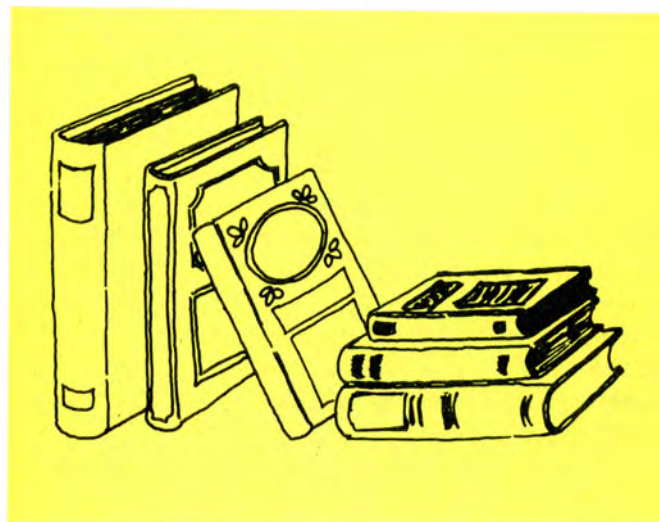
Bellflower, California

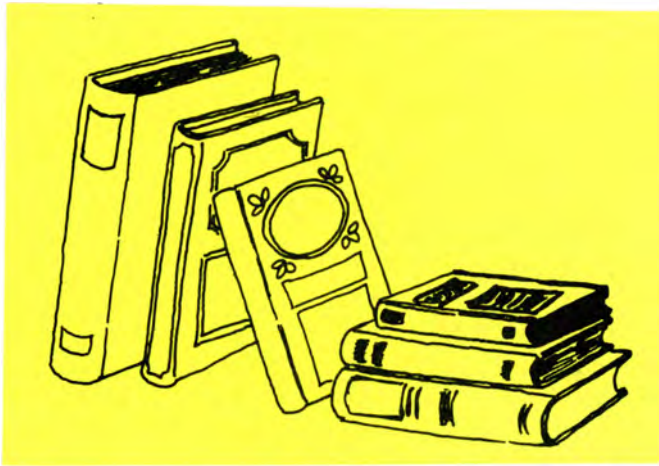
Here in a "nutshell" we have a timely expose' of that phenomenon known and taught as the

Science of Creative Intelligence and Transcendental Meditation, hereinafter referred to as SCI/TM or simply TM. Does TM truly bring one peace, happiness, tranquillity, fulfillment? Is it true that TM releases the boundless potential for creativity and intelligence residing in each one of us? Does TM reduce blood pressure in individuals with hypertension? Should TM continue to be taught in the public school system, or is it in flagrant violation of the principle of separation of church and state? Is TM truly and essentially religious or spiritual in nature? Is TM a religion with a secular or philosophical cloak? Will TM pass unchallenged by most educators, administrators, and even State Education Commissioners, because it comes to all in some scientific disguise?

The author, a lawyer from Maplewood, New Jersey, very ably, clearly, and thoroughly investigates these claims and answers these questions. His research evidences diligent labor, and his conclusions appear to be irrefutable. He is convinced that such course has no place in the public school system, that where government support is given it should be withdrawn, and finally, that free exercise of TM may take place anywhere in the United States of America "outside the American public school system."

Are you interested in the background of this phenomenon known as SCI/TM's and how it found its way into the public school curriculum in such states as New Jersey and California? How do leading religious authorities view this secular and/or religious meditative technique? What "cover-up" of TM made it appear to many leading educators and government officials as strictly educational? Read: "The Case AGAINST TM in the Schools." This little volume gives a clarion call! It is a trumpet with no uncertain sound!





TM WANTS YOU

*Author: David Haddon and Vail Hamilton.
Grand Rapids, Michigan: Baker Book House,
1976,
Paperback, 204 pp., \$1.95*

*Reviewed by
Norman De Jong, Superintendent,
Eastern Christian School Association,
New Jersey*

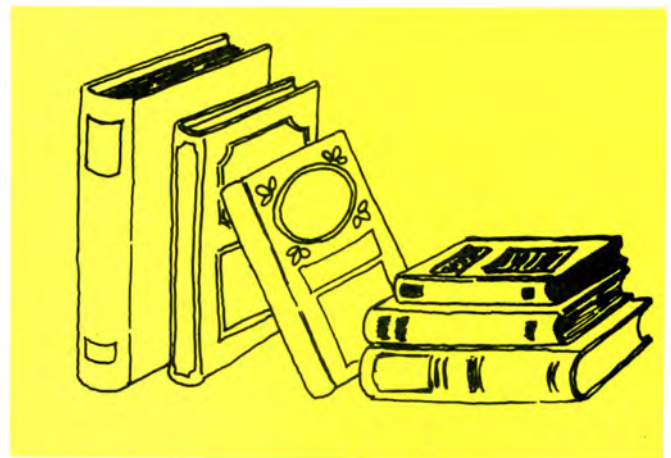
A book gains credence through an author's credentials. In this case, the authors have been there and have come back, not only as practitioners, but also as teachers of Transcendental Meditation. Having traveled the route and returned, they offer not only a tremendous wealth of information, but also an objective concern characterized by resolute fairness and keen analysis.

The book is divided into six chapters, starting with "The Movement" and proceeding through "The Practice," "The Scientific View," "Faith and Enlightenment," "Maharishi's Theology," and "A Christian Response." Anyone who has heard about TM or is at all concerned about it should read this book. Throughout the first three chapters there is a thoroughly convincing and escalating composite of evidence that TM is a false, idolatrous religion, against which Christians should be on guard. Chapter IV, though, is a disappointment, for it strikes this reader as a progressive weakening of the argument. "Faith and Enlightenment" is a rational, logical attempt to debunk TM on highly abstract, metaphysical grounds, even appealing to the existentialist reasoning of Martin Buber (see pp. 111-114). The authors, undoubtedly qualified but too precise and detailed for the average reader, opt for the scholar and ignore the populace.

Chapter V is an excellent analytical expose' of the theology of TM. This section should appeal to

Bible teachers, theologians, and philosophers. Once again, the language is precise, and the concepts are abstract, but the level of difficulty is such that the average layman will doze off. For the serious student, though, the insights are sharp, and the dissection is devastating. To accept TM after reading this, one would have to be irrational, which is precisely what TM requires.

Chapter VI is easier reading again and more enjoyable. The alarming cases where TM is being pushed by judges, school officials, and drug control officers should prompt the reader to study the suggestions for Christian action given in the last chapter. Of special interest is the authors' strong endorsement of Christian schools as an antidote not only to TM but also to the vacuum of secular thought which TM is trying to fill.



IN SEARCH OF NOAH'S ARK

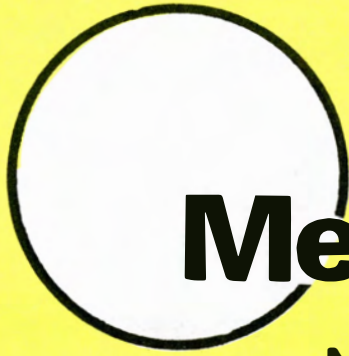
*Author: Dave Balsiger and Charles E. Sellier, Jr.,
Los Angeles: Sun Classic Books, 1976
Paperback, 218 pp., \$1.95*

*Reviewed by
Howard Tazelaar,
Board member, Bellflower Christian Schools,
Bellflower, California*

Does Noah's Ark exist? And did the flood occur as the Bible reports? Even a reader who does not believe in the Bible will find the scientific facts are overwhelming; both questions must be answered affirmatively.

The authors begin with the book of Genesis and give the Biblical side of the issue; then they support each issue with a scientific fact or an eyewitness account.

The book's remarkable value is that it manages to stand up to twentieth-century logic and scientific examination. This book is needed in these times, when the historicity of the Genesis account is questioned, for it leaves no doubt in the reader's mind.



Meditation

Nineteen: Lord Have Mercy On Us.

“Commit your way to the Lord;
trust in him, and he will act.”

- . . . that fool Noah did, and built a stupid boat on
dry land for years and years,
and
man lived.
- . . . that fool Job did, and the world kicked him,
and his friends did too, and so did his old
religion, and
he showed us a new face of God.
- . . . that fool John the Baptist did, and he ate
crunchy insects and dressed like a jerk, and
baptized Jesus.
- . . . that fool woman did; squeezing and elbowing
through the crowd, just so she could grab at
Jesus with her hand, sick, sick from years of

a woman's sickness, and
she was healed.

But now we have aptitude tests, and counselors,
and advisors, and rest camps, and psychiatrists,
and lots of brains, and
WE act.

“Commit your way to the Lord, trust in him, and
he
will act.”

Lord have mercy on us.
Lord have mercy on us.

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LOOKING FORWARD NOVEMBER–DECEMBER issue

A Step Back - Ahead in Spelling

Stanley Wiersma

The Rights of Children

David W. Anderson

You and Your Talents

Leonard Verduin

and more

Christian Educators Journal Assn.
Don Hunderman, Business Manager
1500 Cornell Drive, S.E.
Grand Rapids, Michigan 49506
Address correction requested

SPECIAL ISSUE

RETURN TO BASIC(S)

Your questions, suggestions and manuscripts will be appreciated. Send them to:

Lillian V. Grissen, Editor
Christian Educators Journal

2300 S. Birch Street
Denver, Colorado, 80222

Suggested topics:

"Basic" or "Basics" - what is it or what are they?

Basic *Christian* education . . . what?

What is the status of basics in the Christian schools?

What is basic in kindergarten? Elementary School?

Middle School? High School? College?

Can Christian schools afford non-basics?

Who decides what is/are basic(s)? Board? Administration?
Teachers? Parents?

Are basics alike for *all* students . . . the college bound student the same as the student whose formal education terminates upon high school graduation?

Is the subject you teach basic? Why? If not, should it be excluded? Why not?

What does research indicate about basics?

Should basics be repeated until mastered?

Manuscripts are invited on all levels of education. Both theoretical and practical levels are encouraged.

THE ABOVE ARE SUGGESTIONS ONLY . . .

YOUR IDEAS ARE NOT LIMITED TO THE ABOVE!

DEADLINE: JANUARY 1, 1978