



# CHRISTIAN EDUCATORS JOURNAL

IN THIS ISSUE:

A PREACHER IN WONDERLAND

THE MINISTRY OF SYMBOLISM

PEDAGOGICAL PROTOTYPES



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**CHRISTIAN EDUCATORS JOURNAL:** a medium of expression for the Calvinistic school movement in the United States and Canada

**MANAGING EDITOR:** Donald Oppewal, Education Department, Calvin College, 1331 Franklin Street, S.E., Grand Rapids, Michigan 49506

**BUSINESS MANAGER:** Arthur Wyma, 64 East 48th Street, Holland, Michigan 49423

**DEPARTMENT EDITORS:**

Language Arts: Merle Meeter, Dordt College, Sioux Center, Iowa 51250

Social Studies: Herman Beukema, Calvin Christian High, Grandville, Michigan 49508

The Arts: Vernon Boerman, Illiana Christian High, 2261 Indiana Avenue, Lansing, Illinois 60438

Science-Mathematics: Roger Bratt, Calvin Christian High, Grandville, Michigan 49508

Profession-Wide: Mrs. Sheri Haan, R. #1, Box 389, Hickory Corners, Michigan 49060

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**STATEMENT OF PURPOSE**

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

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

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MEMO

TO

MANUSCRIPT

MAKERS



Every journal worth its price seeks an identity, a face which will distinguish it from a multitude of others having some family resemblance. Some achieve this by focusing on a curriculum area (e.g. The Reading Teacher or The English Journal); others will concentrate on one of the disciplines that undergird educational thinking (e.g. Journal of Educational Psychology). Others are explicitly an open forum for any and all kinds of talk on education (e.g. The Educational Forum). Each of them, however, has a peculiarity, and persistently pursues it so that the contents have an inner integrity.

This journal, even though relatively young, already has its own features, and a stance that sets it off from others in the field. These are briefly described in the masthead statement which appears inside the front cover of each issue. If the journal is to continue to improve, if it is increasingly to present a recognizable face, then this face should be apparent not only in its name, its cover design, its masthead statement, but also its articles, letters, and book reviews. It is at this point that

every reader, as a potential producer of manuscript, can make a contribution.

Both the masthead statement and an Editorial Board policy statement (April, 1964) make the point that this journal should present a recognizable and distinctive face to its readers. In the words of the 'statement of purpose' in the masthead: "Editorial policy favors those contributions that are normative and evaluative rather than merely descriptive of existing practices in American education."

The reason for taking this editorial stance is given in the policy statement of the Editorial Board in the following words:

Merely descriptive articles can be, and are, better served in the secular professional magazines. Why duplicate their efforts? We have Christian ideals which need articulation in each field. At times this will call for open criticism of existing pedagogical procedures. At other times, it will impel us to approve others. But throughout we reject or accept a theory or practice only because our Christian standard of pedagogy compels us to. And we are hopefully intent on spelling out a working Christian philosophy of education.

It is surely true that there is no dearth in the education journals of descriptions of what is





or can be done. There are helpful hints and pieces of advice to the classroom teacher and administrator everywhere, and this journal cannot hope to match them in either quality or quantity. If Christian school teachers do not avail themselves of these, they will not read this journal either.

What this journal can and should do is to stress why given practices are good or bad, and in the process of doing so, make explicit what Christian doctrines of man, or conceptions of truth, etc. are being violated or honored in these practices. And we must get beyond the this-is-better-education-and-Christians-are-for-better-education kind of argument. A policy is usually "better" because it achieves more fully some principle. We must be prepared to show that our objectives and principles are identifiable as Biblical principles, or at least as consistent with them. To do less is

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to make our writings about education as secular as those in the periodicals which our journal is designed to supplement.

It should be clear from the above that the expression on the face of this journal can reflect both smiles and frowns, but either expression should have something more substantial behind it than personal irritation or simple delight. It should have doses of Christian principle evident in it. "Contributions that are normative and evaluative" means more than applauding or griping; it means responsible criticism or praise.

It would seem to this observer that the Editorial Board has launched the Journal on a worthwhile journey, and that while we are far from the destination, we can, as we write for it and read in it, keep an eye fixed on the goal.

--D.O.

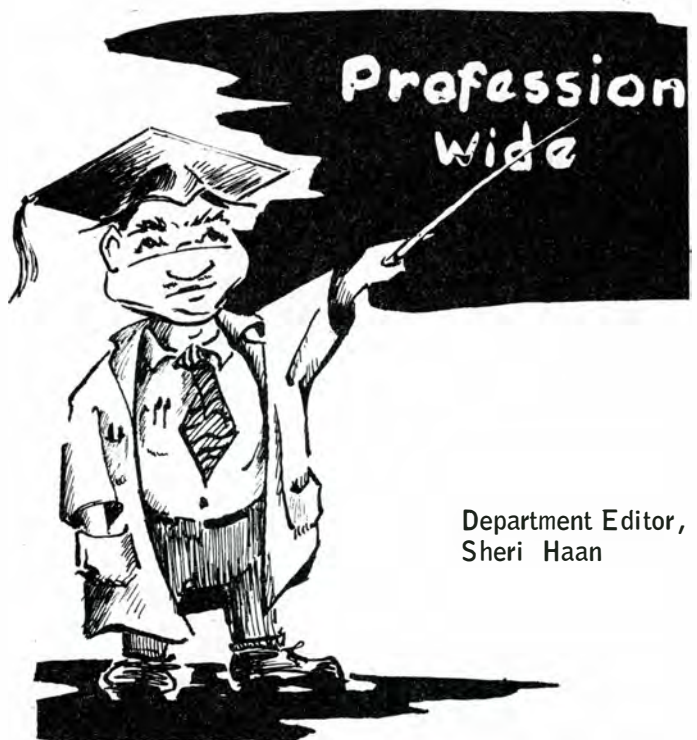
Due to the press of other duties, the Editor of this department, Mr. Sam Greydanus, is unable to continue to collect manuscript and prepare it for publication. We thank him for his efforts in the past year and a half to make this section challenging and readable.

The Editorial Board is fortunate to have found someone who is willing to step in, midway in our publishing year, and assume responsibility for this department. The new editor is Mrs. Sheri Haan, an elementary school teacher presently in the Battle Creek, Michigan, Christian School. She has a degree from Calvin College, and has done graduate work at both Western Michigan University and Michigan State University.

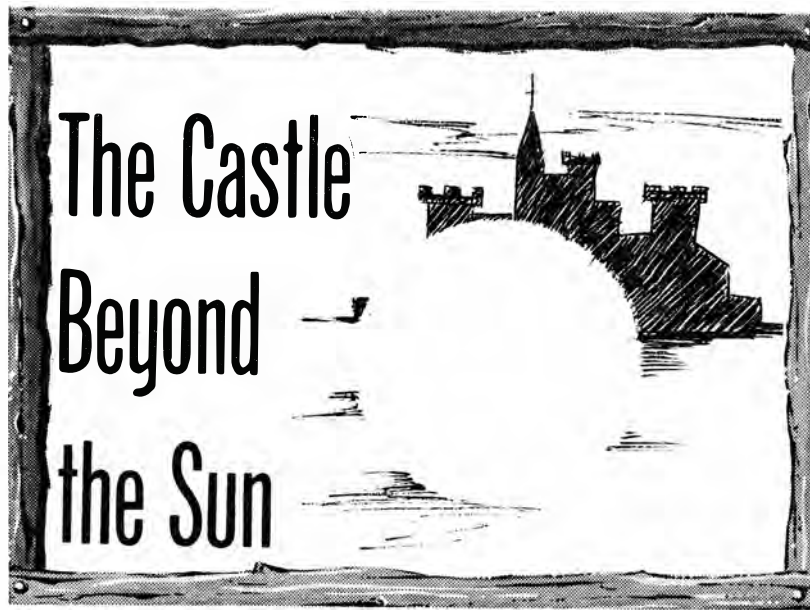
Manuscripts which deal with matters in education that cut across the subject fields and the grade levels should now be sent to Mrs. Haan at the address shown on the masthead, on page 2.

The following article by Philip Elve is a satiric treatment of the problem of division of labor between theoretician and firing-line educator. Himself presently a "fat cat" who must continually confront firing-line teachers, his

experience makes him peculiarly well qualified to express himself on the issue. As usual, responses addressing themselves to the issue or to the position Elve takes, are most welcome. Let the dialogue continue.



Department Editor,  
Sheri Haan



--Philip Elve\*

In the castle beyond the sun lives a group of fat cats. These fat cats cannot see because they live beyond the sun. They have lived so long in the castle beyond the sun that they think that they see as well as anyone or better than everyone living in the sun. Some who live in the sun are prone to smile and refer to the home of the fat cats as "ivory towers."

It is a well known fact that those who live in the ivory towers know what is best for those who live in the sun; at least they say they do. The kings of the ivory towers often precede or postscript their names with a couple of magical letters or titles which serve notice that neither their knowledge nor authoritative work is to be questioned by those who live every day in the sun.

The fat cats often tell those who live in the sun that neither they nor their students need any special tools or aids to help them in their work. You see, those who labor in the sun should be industrious and labor long and hard

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\*MR. ELVE, A.B. CALVIN COLLEGE, M.A. UNIVERSITY OF MICHIGAN, HAS BEEN A TEACHER AND PRINCIPAL IN CHRISTIAN SCHOOLS IN IOWA, INDIANA, AND MICHIGAN. HE IS PRESENTLY ADMINISTRATOR OF SCHOOL RELATIONS, NATIONAL UNION OF CHRISTIAN SCHOOLS.

to produce their own tools. Now it is true that the fat cats have volumes and volumes of tools that they use to determine what they should tell those who live in the sun. However, the fat cats feel that only they should have someone else produce their tools. The sun dwellers who continually work to hand down knowledge to their students in the sun have eons of time, energy, skills, and of course they also have shelves filled with tool-making media. At least this is the theory of the fat cats. Those in the sun know that such is not the case. They often plead with the fat cats to please help them produce tools so they can more efficiently teach their students. They say to the fat cats, "You have all the shelves filled with media, you have all the magical letters and titles before and after your names, you have the time because you are not working in the sun. You do not have students to guide to knowledge, papers to mark, six preparations a day, nor do you have parents, principals, and fat cats to satisfy. Please, fat cat, produce tools for me and my students to help me and them in the task of teaching and learning."

Now I wish there could be a pleasant ending to this story and perhaps there will be, but, alas, a large number of fat cats live so far be-

yond the sun that they cannot hear the voices of those who labor in the sun.

Those who live and work in the sun should not give up their cries. Perhaps these words of Jerome Bruner will be more effective in reaching those in the castle beyond the sun.

It is one thing to describe the nature of a course in terms of its underlying discipline and its pedagogical aims, and quite another to render these hopes into a workable form for real teachers in real classes. Teachers are sufficiently constrained by their work loads so that it would be vain to hope they might read generally and widely enough in the field to be able to give form to the course in their own terms. The materials to be covered in this particular course, moreover, are so vast in scope as to be forbidding. The materials, in short, have got to be made usable and attractive not only to the highly gifted teacher, but to teachers in general, and to teachers who live with the ordinary fatigue of coping with younger pupils day by day. They cannot be overburdened with reading, nor can the reading be of such an order as to leave them with a feeling of impotence....\*

\* JEROME BRUNER, 'MAN--A COURSE OF STUDY,' ESI QUARTERLY REPORT, SUMMER, 1965, P. 85.



#### QUOTABLE

"It is a lucky child who emerges into his teens still sensitive to the romance of learning. For most of them we have ruined education trying to teach too many of them at once, hurrying along at a rate that disregards their individuality and nature's own rhythms. But a few children survive with a zest for learning, still."



#### WHAT ABOUT RACIAL ATTITUDES AMONG CHRISTIAN SCHOOL STUDENTS ?

Is there a significant difference in attitude between Christian school and public school students in regard to important moral issues in contemporary American society? In 1963, two Calvin college seniors tried to get a partial answer to this question by comparing the attitudes of Christian and public high school students toward members of the Negro race. The two high schools selected for the study exist within the same midwestern metropolitan area; each of the schools had 70 students in the senior class. All 140 students cooperated in this study by responding to the Bogardus Social Distance Scale. This scale of racial prejudice consists of responses that range from those which allow a minimum of social contact with the Negro ("I would permit them as visitors only to my country") to those which allow the closest possible social contact ("I would permit them to close kinship by marriage").

#### NUMBER OF STUDENTS (OF A TOTAL OF 70 FROM EACH SCHOOL) WHO AGREE TO GIVEN LEVELS OF SOCIAL CONTACT WITH THE NEGRO

	<u>CHRISTIAN</u> <u>H. S.</u>	<u>PUBLIC</u> <u>H. S.</u>
I would permit them as visitors only to my country	66	62
I would permit them in my country	66	62

(Cont'd next column)



	CHR. H.S.	PUBLIC H.S.
I would permit them to citizenship in my country	66	57
I would permit them to work in my occupation	58	50
I would permit them to my street as neighbors	15	10
I would permit them to my club as personal chums	22	17
I would permit them to close kinship by marriage	1	0

As can be seen from the table, the 70 Christian school students indicated a slightly higher degree of tolerance. For example, 66 of the C.H.S. students, in comparison to 57 of the P.H.S. students would permit Negroes to citizenship in the U.S.; 58 C.H.S. students, in contrast to 50 P.H.S. students would permit Negroes in their occupation; 15 C.H.S. students, in comparison to 10 P.H.S. students, would permit Negroes into their neighborhood; and 22 C.H.S. students, in comparison to 12 P.H.S. students, would permit Negroes into their clubs as personal friends. Thus, the C. H.S. students as a group show a consistent pattern of somewhat greater tolerance, although the differences between their responses and those of the P.H.S. students were not very great.

Next the students were asked whether their attitude toward racial matters had changed



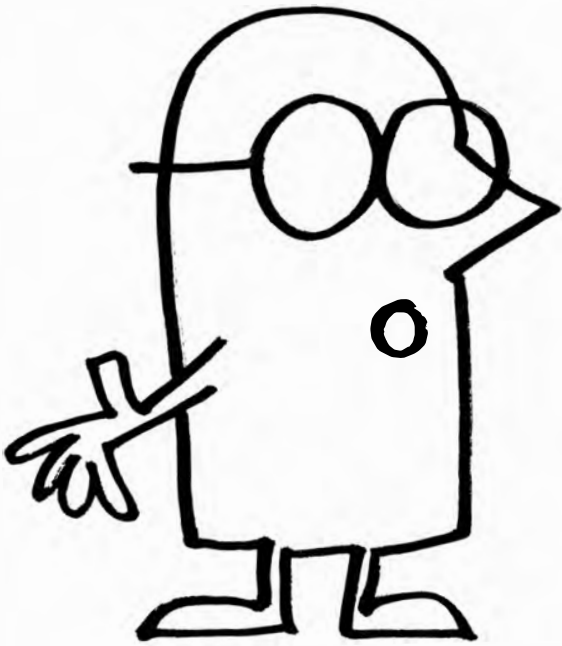
in the four years since they entered high school. Slightly more than half of the C.H.S. students stated that they did experience a change of attitude. Of these 38 respondents, 21 said they became more tolerant; 16 less tolerant; and one did not indicate direction. Finally, these students were asked what factors they believed were primarily responsible for their change in racial attitude. 1/ Most students listed their friends and classmates as having the most impact. All 21 who became more tolerant stated that their friends and classmates influenced them, while 12 of the 16 less tolerant students stated that their friends and classmates influenced them toward greater intolerance. 2/ Twenty students claimed that teachers were influential in making them more tolerant, while 7 claimed teachers were influential in making them less tolerant. 3/ Nineteen stated that the clergy aided them in becoming more tolerant, while six stated the opposite. These figures underscore the potential significance of teachers, as well as ministers and peers, in influencing our youth in positive or negative directions.

What is perhaps of even greater significance is the amount of prejudice shown by both the public and Christian high school student groups. Note, for instance, that only 15 (21%) of the C.H.S. students would allow Negroes to move into their neighborhood. Studies done by the Sociology Department in other sectors of the Christian Reformed community support this finding. This raises serious questions, it seems to me, about how the entire matter of race is handled in our schools and churches. If the above statistics are valid at all (and this one study is not presented as proof, but only as a guideline for further research), then the Christian high school is not fulfilling its mandate to give students a Christian perspective on life. If only 15 graduating high school seniors out of 70 would allow Negroes to live in their neighborhood, it appears there is a need to spell out more clearly the social implications of the New Testament as exemplified in such texts as Matt. 22:37-39, Matt. 25:31-46, Romans 13:10, Matt. 5:43-48, and many more.

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"We should stop saying 'Our Father who art in heaven...' if we really don't believe it," says Father Louis J. Twomey, president of Loyola University, New Orleans. "What does 'our' stand for? It refers to all men of every race for all time. Man's attitude toward race is the acid test of his sincerity in embracing Christianity."

# Principal Problems



I FINALLY LEARNED HOW TO  
TEACH "OLD" MATH WELL  
AND NOW YOU . . . .



IF I READ  
THOSE  
EDUCATION  
JOURNALS  
I'D HAVE  
NO  
TIME TO  
TEACH!



. . . YOU WANT ME TO  
CONSIDER TRYING THE  
44 LETTER ALPHABET IN MY  
FIRST GRADE CLASS?

ROBIN



# SOCIAL SCIENCES

Herm Beukema,  
Department Editor



## What Subjects

### Do Fifth Graders Like?

Five Michigan cities participated recently in a survey of the subject preferences of their fifth-graders. The purpose was to indicate the need for extra effort in motivating the students and to determine the general effectiveness of the instructional program. No effort was made to isolate the factors responsible for subject preferences. The reactions of the 528 boys and 583 girls will be used for further investigation. In order of preference the pupils listed: 1/ art, 2/ arithmetic, 3/ music, 4/ spelling, 5/ read-

ing, 6/ health and physical education, 7/ science, 8/ English, 9/ social studies.

This shocking survey left me asking questions about the teaching of social studies in our Christian schools so I turned to my sixth-grade daughter for comfort and asked her to list her favorite subjects in fifth grade. Her listing corresponded almost perfectly with the above listing. One of her reactions was "arithmetic is fun".

I am sure we can think of many defensive arguments, such as the student of that level liking the sense of accomplishment and using skills to satisfy his felt need. We could also say a fifth-grader has not had enough experience to appreciate history or is not able to think in the abstract at this level. Somehow these answers do not completely satisfy me.

Are we as social studies teachers motivating our students with interesting introductory material, stimulating content, and meaningful review? If we were working for CBS I am sure we would be scratched and replaced. Can we make social studies fun?





Dear Sir:

Dr. Marion Snapper is to be commended for his significant and provocative article on "Theologizing--a Function of the Day School?" His suggestions are more than just a new approach; they represent a necessary change in attitude about Bible study.

However, I don't think Dr. Snapper has gone far enough. Such theologizing should be the focus of the entire high school Bible curriculum. How much more could be done in the one semester of senior Bible if the preceding three years had prepared the student for it!

Before a student can theologize he must learn to exegete. Before he can exegete he must learn to use the tools of exegesis. And before he can use these tools he must know what they are. In the freshman, sophomore, and junior years a great deal could be accomplished in this respect.

Dr. Snapper asks if our students are sitting in their classrooms with Bibles open, surrounded by commentaries and other tools. The answer is that many of our schools do not have such Bible study aids available in the quantity necessary. The kind of Bible teaching he suggests demands that our classrooms be furnished for more than just lectures. They should be well-equipped laboratories where the student can perform his own experiments in discovering biblical truth. But our lack in this respect should not deter us. We can begin on a small scale and structure our courses around what is available.

Here is the opportunity to impress upon the minds of our young people their responsibility to engage in serious and scholarly Bible study. This is what Christianity needs! Too many of us are satisfied to just read the Bible. This is not enough. All of the Bible was written

in a language other than the one in which we read it, and it comes out of a religious and cultural milieu considerably different than ours. These two considerations alone place great demands upon the person trying to understand what it says. When we also fully realize the profound nature of biblical truth and its necessity for the Christian life, we can come to no other conclusion than that every Christian must be thoroughly trained in exegesis as a "science" so that he can explore these depths for himself.

This is the job to which the Christian high school should address itself. As Dr. Snapper has reminded us, the Christian school is the only institution which can do this. The home and church simply do not have the resources.

Ralph R. Latta  
Illiana Christian High  
Lansing, Illinois




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#### LOOK AT THEIR FACES . . .

Children need true human love, says Mother Maria De La Cruz, San Francisco Superior of the Helpers of the Holy Souls, and not the "supernatural love of angelic beings." She asked teachers of religion: "Do you bring smiles and peace and joy to these children? Or bitterness, unrest and carping criticism? Look at their faces the next time you come into the room." She asked if they wished to produce a new generation of Pharisees who always "follow the law," or a people who are in love with God.

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# COMMUNISM:

## Three Convictions and Four Concerns

--Frederick Nohl

The following article by Mr. Frederick Nohl, editor of Lutheran Education, is the first of two. His second on the subject of communism will appear in the spring issue of the C E J.

Next to the weather, perhaps the most popular topic for discussion these days is Communism. Current events continue to force both the nation and the church to ask themselves questions about the past, present, and future of Communism. As a result, the newspaper or magazine which does not treat (or purport to treat) some aspect of the issue is the exception rather than the rule.

Unfortunately, not all the discussion is constructive, enlightening, or even to the point. This is partly due to the inevitable and highly vocal extremist, that is, the person who has all the answers and who often makes a profit out of it. Thus there are those on the one side who, like the monkey trio, simply cannot see nor hear any evil in Communism, let alone speak it (or, more accurately, speak out against it). And on the other side are those who find a Communist between the lines of every public-housing bond issue or civil rights bill, in every drop of fluoridated water, under every UNESCO rostrum, and in every pulpit voice that pleads for social justice.

Neither form of extremism commends itself to the concerned Christian man in the middle. For while he recognizes the reality of Communism and the threat which it poses to cherished political, economic, social, and rel-

igious institutions, at the same time he senses that the answer to the threat can never be sketched in simple blacks and whites. And where the man (or woman) in the middle happens to be a Christian elementary school teacher charged with the task of training up a trusting and sometimes gullible new generation, he becomes doubly careful to avoid propounding absolutes where there are none.

To say this is not to say that the teacher should avoid the Communist issue in the classroom. This he need not, should not, and cannot do. In fact, this paper is being written for the very purpose of helping the teacher help his pupils face up to the issue. The paper asks two main questions: 1/ What personal convictions and concerns are essential if the Christian teacher is to tackle the Communist question? 2/ How can the teacher help his pupils explore Communism? The answers proposed for each of these questions are admittedly tentative and incomplete, and especially in the case of the second question await the development of more adequate study materials. But they are proposed for what they may be worth, and for what they may do to help stimulate further constructive thinking on the matter.

### WHAT PERSONAL CONVICTIONS AND CONCERNS?

We begin with the first question: What is the Christian teacher to believe about Communism and about life in a world increasingly susceptible to the Communist ideology? The answer to this question is of importance not only to the teacher himself, but also to his pupils. Unless the teacher himself has fought his way through to defensible convictions, unless

he himself is firmly grounded, he has no right to guide and ground others.

### THREE CONVICTIONS

Looked at from a strictly theological or spiritual standpoint, the question may be answered in several ways. In the first place, there is a sense in which Communism--or for that matter any other anti- or sub-Christian ideology--poses no real threat or problem for the convinced Christian. For he knows that the gracious God who has called him will also accomplish His purposes in, through, and for him, no matter what. And what is true for the individual Christian is true also for the whole body of Christians, the church. Though the church may have to live out its earthly life in unfriendly surroundings, it takes comfort in the fact that God remains the Master of His creation--a creation which is Christ-conquered and which moves forward to God-appointed ends. "Be still, and know that I am God," God advises the nations. And though the nations may reject His advice, God will nevertheless be exalted among them. The Lord of hosts always remains with His people; the God of Jacob always remains their refuge.

This point suggests a second. Christianity--the Christian church--is always bigger than any nation or ism. To equate the church with a specific political, social, or economic structure is to make a serious mistake. Likewise, to predicate the church's potential for being itself on the existence of a sympathetic environment is to predicate falsely. Admittedly there are forms of government or society un-

der which the church can operate with a greater degree of freedom. While the Christian has every right and duty to seek the preservation and extension of such forms, he does so remembering that the church is never dependent for its welfare on these forms and the freedoms they offer. The church can and does prosper under any and all conditions, even though this prosperity may not always be visible to human eyes, and may, in fact, seem to be the very opposite. Pertinent here are Dietrich Ritschl's observations about the new theology developing in the churches behind the iron curtain. The following is among several conclusions well worth pondering:

The criticism which Marx and his followers made about the church has proved to be a hard but on the whole justified judgement on former activities and pronouncements of the church. This point is brought out in almost every conversation with Christians in the East. What the church had been saying represented in the main a kind of idealism; it exemplified, or at least tended toward, a middle-class religiosity which merely confirmed and supported what the children of Christian homes already believed. Now God has judged and also purified the church by allowing to come into power those critics of the church who had been despised by the church. The church's task in this situation is something quite new. It can no longer act on the old concept of the mission of the church, however correct the theology behind it may have been. Obedient life means living with Christ Jesus. If the mission of the church is really his work, then the risky venture of going with him into the world is the Christian's task. According to Eastern Christians, this will mean, in concrete terms, being aware of the failure of the church as well as of its unique responsibility; being ready to make material, intellectual, even spiritual sacrifices (i. e., being ready to give up one's security, church institutions and buildings, and so on); taking every man as seriously as one knows one is taken by God in Christ; loving and confessing not only with the secret hope of receiving love and converting others but doing so merely because it is the diakonia service of Christians; taking man seriously and loving him in such a way that he is dir-



St. Basil's, Red Square, and the Kremlin

Photo by H. Lambert





ected toward his own vocational task and goal.<sup>1</sup>

A third point also needs to be made. The church, and each Christian whom the Spirit has called into the church, must constantly be on guard to detect the enemy wherever he may be. This enemy may be within the Christian himself, tempting him to drown the new man and to let the Old Adam daily come forth and arise. Or the enemy may lurk within the organized church, which because it has lost its sense of being the indwelt body of Christ has in turn embraced the purposes and values of its surrounding culture, thus losing its ability to pronounce God's judgment on that culture. The point is simply this: For the Christian to concentrate all his attention on a single enemy--in this instance Communism--it to oversimplify the problem of the church in our age and to expose himself to all kinds of other and more subtle dangers. The Scriptures themselves warn us of this. For when we turn to them:

We find neither the security for our way of life nor the blueprint for a new world for which we thought we were looking. We turn for help when our foundations are shaking, only to learn that it is God who is shaking them. We come to the Scriptures indignant about all the unfair things the Communists say of us and a little unsettled by their prophecies of our doom, and find there a more searching picture of our sins and a surer prediction of our judgment than any Communist could think up. Jeremiah is only a sample. We come looking for the principles of a Christian

civilization, and we are referred to one Jesus who was put to death by the forces which were trying to maintain, in the name of God and the law, the civilization of his day. The Bible's message, the Word of God himself, seems to be on the side of those forces which are unsettling us. It seems to be more severe with us than all the rest of them. "You only have I known of all the families of the earth; therefore will I punish you for all your iniquities." (Amos 3:2)<sup>2</sup>

None of the three points made so far suggest that the Christian can now build a sweet little Western nest for himself and let the rest of the world go by. Hardly. While God has called the Christian out of the world and into the church, God has also called him to be the church in and to the world. And this demands involvement. As Bayne puts it:

Christians take their part in the activities of neighborhood or city just as other citizens do; we belong to the same organizations, we take our turn at responsible leadership, we try to carry our end of the load. All the while, however, as we do these common tasks, we have the privilege, at least, of importing into the common life of the community attitudes and values which are not necessarily native to the community at all, but which are really born in our experience of the spirit-filled community of the altar.<sup>3</sup>

#### FOUR CONCERNS

Because Communism is a reality in today's world, the Christian who takes his local, national, and international citizenship seriously is bound to be involved with Communism in some way or other. Meaningful, constructive involvement, however, does not come automatically. It requires, among other things, the cultivation of four concerns.

First, a concern for discovering the history, the nature, the strategy, and the potential of Communism. A prerequisite for such discovery is, of course, study. And to be significant, such study must go beyond the ephemera so often presented in the radio or television re-

port or in the daily or periodical press. The Christian teacher owes it to himself and to his pupils to dig into publications such as: William Z. Foster, History of the Communist Party of the United States (New York: International Publishers, 1952) for example, or George W. Cronyn, A Primer on Communism: 200 Questions and Answers, rev. ed. (New York: E. P. Dutton & Co., Inc., 1960) or John C. Bennett, Communism and Christianity (New York: Association Press, 1960). All of these and many more are as near as your bookstore.

A second concern to be cultivated is that which expresses itself in a fight for social justice, both at home and abroad. While love, not fear of Communism, remains the force which compels the Christian to seek the community's welfare, the fact is that such efforts can do much to undermine the Communist appeal. Communism breeds on injustice. The hungry household, the family denied a place to live because their skin has the wrong color, the unskilled worker displaced by a push button--all these are fertile ground for Communist seed. Unfortunately, Christians have often been slow to allow the Gospel to take its inevitable social course.

Closely related to a concern for social justice is a concern that the nation remain a force for good in this world. To implement this concern requires that the Christian possess a conscience sensitive to political duties.

Worth noting here is the Christian's responsibility to remind the nation that, as Smart puts it, "the rightful king in every land resides not in the houses of government but in the church, in so far as the church is in truth the body of the Lord Jesus Christ."<sup>4</sup> For Christ is lord and king; God himself "has put all things under His (Christ's) feet and has made Him the head over all things for the church." (Eph. 1:22)

There remains a fourth concern to be cultivated, namely, that resistance to Communism and to its proponents be as enlightened as possible, and that it proceed out of love and charity, even for those who have wittingly or unwittingly embraced the rival faith.<sup>5</sup> As suggested at the beginning of this paper, a reckless extremism that litters the road through to a hoped-for victory over Communism with character assassinations, half-truths, misquoted pleas for a return to an irretrievable yesterday, and prayers to new tribal gods is little less than futile. As Chief Justice Earl

Warren said in eulogizing the late President Kennedy:

If we really love this country, if we truly love justice and mercy, if we fervently want to make this nation better for those who are to follow us, we can at least abjure the hatred that consumes people, the false accusations that divide us, and the bitterness that begets violence. Is it too much to hope that the martyrdom of our beloved President might even soften the hearts of those who would themselves recoil from assassination, but who do not shrink from spreading the venom which kindles thoughts of it in others?<sup>6</sup>

Moreover, reckless extremism is disarmingly dishonest, for it presumes fixed and easy solutions where there are none. Enlightenment never comes without effort, but come it must. Otherwise the Christian may find that in the process he has seemingly gained the whole world, but lost his soul.

\* \* \* \* \*

<sup>1</sup>Dietrich Ritschl, "The Challenge from the East," The Christian Century, LXXVIII (March 29, 1961), p. 390.

<sup>2</sup>Charles C. West, Outside the Camp: The Christian and the World (Garden City, N. Y. Doubleday & Company, Inc., 1959), p. 76.

<sup>3</sup>Stephen F. Bayne, Christian Living (Greenwich, Conn.: The Seabury Press, 1959), p. 253.

<sup>4</sup>James D. Smart, The Rebirth of Ministry: a Study of the Biblical Character of the Church's Ministry (Philadelphia: The Westminster Press, 1960), p. 63.

<sup>5</sup>Ralph Lord Roy, in his Apostles of Discord: A Study of Organized Bigotry and Disruption on the Fringes of Protestantism (Boston: The Beacon Press, 1953) p. 252, describes the Communist faith as follows: "Its central credo is dialectical materialism; its saints, Marx and Lenin; its scriptures, the Communist Manifesto and Das Kapital; its hierarchy, the Politburo; its priests, the commissars; its chosen people, the proletariat; its redemption, the revolution; and its heaven, the New World Order."

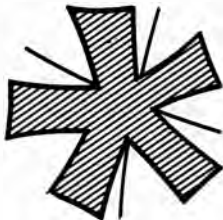
<sup>6</sup>John Fitzgerald Kennedy: Eulogies to the Late President Delivered in the Rotunda of the United States Capitol, November 24, 1963 (Washington, U.S. Government Printing Office, 1963), p. 3.



# AT RANDOM

"From the social studies, students can gain a body of knowledge and some basic understandings about man and society, past and present, which contribute to intellectual enrichment and pleasure. They can acquire skills, furthermore, for transmuting acquired knowledge and understanding into the development of those values and patterns of behavior fundamental to freedom and the open society. Goals for the social studies, therefore, include knowledge, understandings, skills, values, and behavior." John S. Gibson, New Frontiers In The Social Studies, Lincoln Filene Center for citizenship and Public Affairs, Tufts University, Medford, Massachusetts.

"...it is first and foremost important to discover what we wish to achieve through social science instruction; what existing means we have to achieve these ends; what means could we creatively contrive; how can we bring all relevant personnel into satisfactory liason and communication on these matters; and how, therefore, we may better help the children of the United States to achieve a more profound understanding of who and where they are, and why and what they can hope to do about enjoying more of what they find good, and about changing more of what they find undesirable and problematic in their lives." Melvin Tumin



"Ultimately...the capacity of a democratic government for great achievement depends on the qualities that the citizens of a democracy are willing to call forth in themselves. Democratic debate is a source of strength; it is wasteful only when the debaters put forward irresponsible or foolish views. Public discussion of the policies of government can make the formulation of these policies more intelligent and their execution more resolute; it fails to do so only when citizens fail to distinguish between dissent and obstruction and when they lack the self-control and the love of the democratic process that keep criticism within the bounds of reason and decency.

"When there is weakness in democracy, it does not lie in the inefficiency of the process by which democracy reaches its decisions. It lies in the values held by the individuals who take part in these decisions--in what they hold dear and in what they regard as right and wrong."--From The Rockefeller Panel Report, Prospect for American

"...democracy means much more than popular government and majority rule, much more than a system of political techniques to flatter or deceive powerful blocs of voters. A democracy that has no George Norris to point to--no monument of individual conscience in a sea of popular rule--is not worthy to bear the name. The true democracy, living and growing and inspiring, puts its faith in the people--faith that the people will not simply elect men who will represent their views ably and faithfully, but also elect men who will exercise their conscientious judgment--faith that the people will not condemn those whose devotion to principle leads them to unpopular courses, but will reward courage, respect honor and ultimately recognize right."--John F. Kennedy in Profiles in Courage



# SCIENCE- MATH

Department Editor  
Roger Bratt

## A PREACHER IN WONDERLAND

-- J. Franklin McHendry\*

A while ago I went back to college with my daughter. Aside from some summer in-service training in the Theological Seminary at Princeton in buildings and under conditions which change little and which her graduates remember with nostalgia, I had not seen what goes on inside present-day higher education.

"Hey, Daddy-o," said the red-headed light of my life, "how about going to biology with me?"

So promptly at the scheduled hour--although in a large university no one cares whether you come or sleep in--I was seated beside her in an amphitheater that she casually told me could hold between seven and eight hundred. As in most universities, it is full on the first day of each semester and then the intellectual death rate begins to take its toll. This day there were probably no more than six hundred, which is still larger than most congregations on

Sunday morning. The bell, however, was still tolling for them. We sat at long tables that struck us in the chest at the proper height to compel us to stay awake and take notes.

The lecturer, a Ph.D. in biological science, was a woman who is rather a favorite of the students because she relates her material to everyday life. On this first day of classes after the Thanksgiving holiday, the lecture hap-



Photo by H. Lambert

\* J. FRANKLIN MCHENDRY IS PASTOR OF WESTMINSTER UNITED PRESBYTERIAN CHURCH, DELAND, FLORIDA. HE IS A GRADUATE OF THE COLLEGE OF WOOSTER AND OF PRINCETON SEMINARY. THIS ARTICLE IS COPYRIGHT 1965 BY CHRISTIANITY TODAY, USED BY PERMISSION.





pened to be on the complicated process of digestion. The lecturer reminded the class of the yet undigested cold turkey within them and then plunged immediately into the task at hand, which, like the legendary question to the centipede--"How do you manage with all those legs?"--was calculated to make us so amazed with what was going on inside us that we wouldn't be able to function properly.

The lecturer had a microphone about her neck; control of the lights in the room and the projector was at the tip of her toes; instead of a blackboard she had in front of her an illuminated writing pad that threw the important words on a screen behind her. But as I sat there, my memory took me back to biology as I had studied it some thirty years before, and I marveled not only at the technology that made the modern classroom itself such an amazing place but also at the amount of detail gathered by biology since I studied it. The list of enzymes in the pancreas alone would drive you mad.

As the lecturer talked rapidly on toward that deadline beyond which no professor dares go lest feet shuffle and books be dropped, two sentences appeared for me on the classroom wall, behind her writings, superimposed on a full-color drawing of the stomach and intestines. They were from Luke 12:55, 56:

And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

The teacher was giving the most convincing testimony to the fact of and the power of and the intent of God I had ever heard. After describing the breakdown of the protein we eat into amino acids and mentioning five or six steps which she said were chemically unfathomable at points, she stated that the food comes to a chemical composition that is "the only composition which would enable the cells to absorb it." And I wanted to stand up in the midst of a class dedicated to the proposition that evolution makes all things equal and shout that the hand of God was right there in their midst.

Again and again in tracing the biological process that lecturer would arrive at the mysterious end by which all things worked out for good for the turkey dinner and the class. And I thought that even if she could not have shown us a cross section of the soul, she could at least have written across her diagram of the liver, "the work of God." For the liver, by means of the marvelous ATP, changes glucose into the "only" substance (glucose phosphate) into which it can be transformed and still be used by the body. And parenthetically, it struck me that there is a high degree of correlation between the abuse of the liver, the abuse of the human spirit, and the wages of sin.

But as I looked at the sleepy young faces I knew that they did not see the handwriting. Moreover, I realized that unless the prophet pointed with the eternal pointer to the sovereign God and wrote on the projected cellulose page, "In the beginning God," they would not know. And it's a fact, dear reader, that when the lecturer turned off the flow of scientific fact and shut off the lights, I looked at the clock on the back wall and it said five minutes to twelve.



# We're on the Same Side

--George Jasperse\*

Judgment is a potpourri. Evaluation of a student's work in any area is a mixture of my feelings about what is important, my success in making him feel it's important, his interests, ability, insight, his parents' concern for scholastic achievement, and the attitude of the school towards grades or some other measure of success.

Sometimes one wonders whether such measuring is really necessary in the educational process. In early society, when a father taught a son to hunt, proof of achievement was in the pot. Today some testing is still done by assessing the end product. But generally, when we speak of "testing" we mean testing a whole group of students over a certain body of information in comparison to each other and similar groups.

## THREE CONSIDERATIONS IN TESTING

If such testing is to be done, there are certain specific considerations as to what is involved. The first of these is the purpose of the teaching. I did not add "and of the testing" because these are one. The student should know as clearly as possible why the course is being taught, why he should be taking it, and why this particular morsel of information belongs to it. Though some students would like it so, this

purpose should not always be an immediately tangible one. More emphasis might be given to showing him that as a created child of an all-wise, providential Creator no information that reveals the attributes of that God is worthless. In mathematics we like to stress the orderliness, and both the physical (geometric) and logical beauty of this creation.

Any particular test should be constructed to determine whether the material being tested has been learned, and if it has not been learned, wherein the failure lies. But it should also be constructed so that the student may learn by taking it. One of the best teachers I know took time after the course was finished, and after the grades were handed out, to go over and explain every item on his test--why he had included the item and how it should be understood and answered.

A second consideration in evaluating is the number of students involved. When working with one student an interview may be the best method; when working with small groups, certain types of subjective questions or individualized questions may be possible; however, when working with our usual class groups or testing several sections over the same material it is necessary to include questions that result in standard, objective answers.

A third consideration in evaluation is the teacher's judgment of a student's success. I am no advocate of a magic percentage. Instead, I think a good test may be constructed where no student gets a perfect paper and the median is about fifty percent. I believe that when one or more students can work every problem correctly I have failed to see just how far

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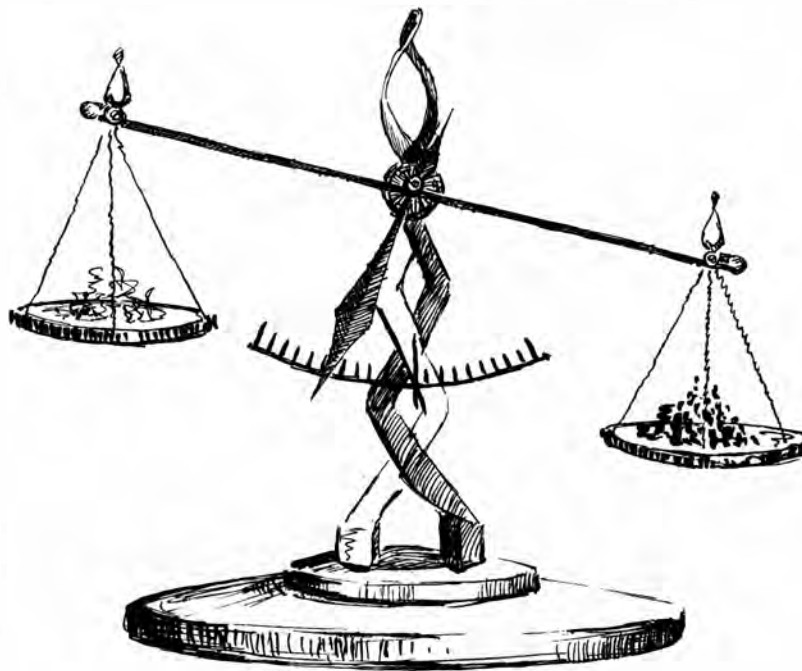
\*MR. GEORGE JASPERSE HOLDS AN A.B. DEGREE FROM CALVIN COLLEGE AND AN M.A. DEGREE IN MATHEMATICS FROM WESTERN MICHIGAN UNIVERSITY. HE HAS TAUGHT IN SOUTHWEST MINNESOTA AND IS NOW TEACHING AT UNITY CHRISTIAN HIGH, HUDSONVILLE, MICHIGAN.



he could have gone, and whether his knowledge is beyond the basic material being tested. I also believe that a good test should show as sharply as possible the difference between students. This cannot be done when all passing students must be encompassed within the narrow range of twenty-five percent.

Some of these ideas are also apparent in the standardized tests which are available. These tests are seldom designed so that students write perfect papers. Although I could not use such tests all of the time, I believe they serve a purpose in mathematics. Tests such as the "New York Regents High School Examinations" or "The Cooperative Mathematics Tests" do give the teacher an idea of what pro-

should also be rather carefully arranged so as to be varied and ordered. One should try to write a geometry or algebra test so that proofs, numerical exercises, general questions, and constructions all appear. Something for everyone's taste. One should also try to arrange them so that what the teacher thinks are more difficult items appear later in the test. If this is not done, students spend too much time working at a hard problem which appears early, some because they think they can get the answer, others because they have not learned to skip. And in this last connection, I believe we should spend time teaching how to take tests--that often it is better to skip around and choose items one is certain of, or to enter the room unencumbered, but that once in the room it is



fessional test makers are asking and how they approach certain items or phrase questions. Such tests also give the teacher who uses them some guide as to whether his students are achieving at the level of the test norm. They may force the teacher to examine what he is doing, and any such examination is valuable.

But, because of variations in class and community, I think most tests should be made by the teacher. These should test a minimum competence. A student who works hard and has some mathematical insight should find he is able to understand and perform a substantial part of the test. And by "substantial part", I mean enough to do passing work. These tests

not cheating to write from memory a key idea or jot down a useful formula.

If such useful formulas, or key ideas may be easily memorized, we must be certain that we are testing more than memory. A skillful use of open-book tests would be a pledge to the student that the teacher does want him to understand and apply, not to store facts but to reason from his available information. In the "new" math we claim we are interested in meaning more than in manipulation; such open-book

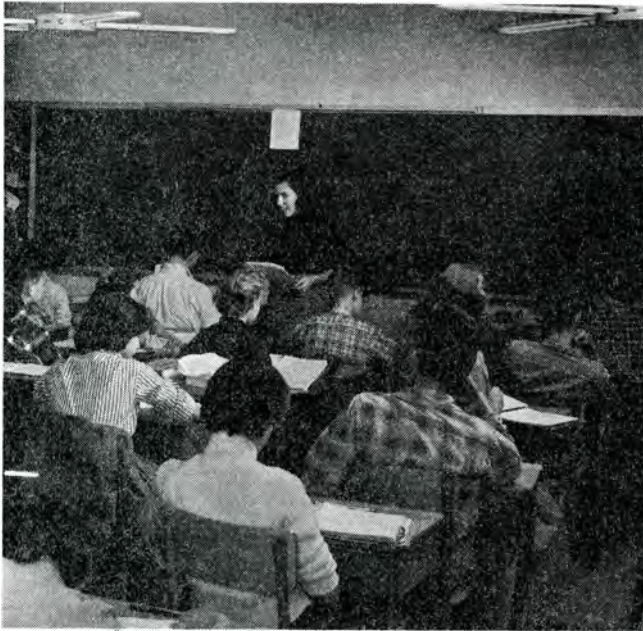


Photo by H. Lambert

tests might force us to substantiate that claim by asking a different kind of question.

A different kind of question may also be asked if evaluation of students in mathematics extends beyond the classroom test. Two avenues are the use of special problems, and outside reading. Some teachers pose "problems to think about" on a side board. These may deal in unusual applications or other areas of mathematics as logic, calculus, and topology. Sometimes this distracts a student from the regular material, but those students who work on them regularly with some success stamp themselves as mathematically apt. The outside reading which students do broadens horizons in mathematics, and makes the students aware of other approaches or historical contributions. It makes the teacher aware of which students are willing and ready to explore. It is another way in which they reveal who are really interested in mathematics, and how keenly they can understand something different from the course work.

Last year, in spite of what I said above, a student wrote a perfect paper on five consecutive tests in second year algebra. As we finished each unit the tension and excitement mounted. Could she do it again? In testing, there must be some of this, too: a mutual feeling of achievement and success. The student and I are both on the same side. Testing is one way to see how close we are in attaining our objective.

## QUOTABLE....

In order that people may be happy in their work, these three things are needed: They must be fit for it; they must not do too much of it; and they must have a sense of success in it.  
--Ruskin

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The essence of jurisprudence is that, however inexact may be the decisions of a court, a court is a far superior method of reaching a decision than a battlefield.  
--Ernest Cuneo

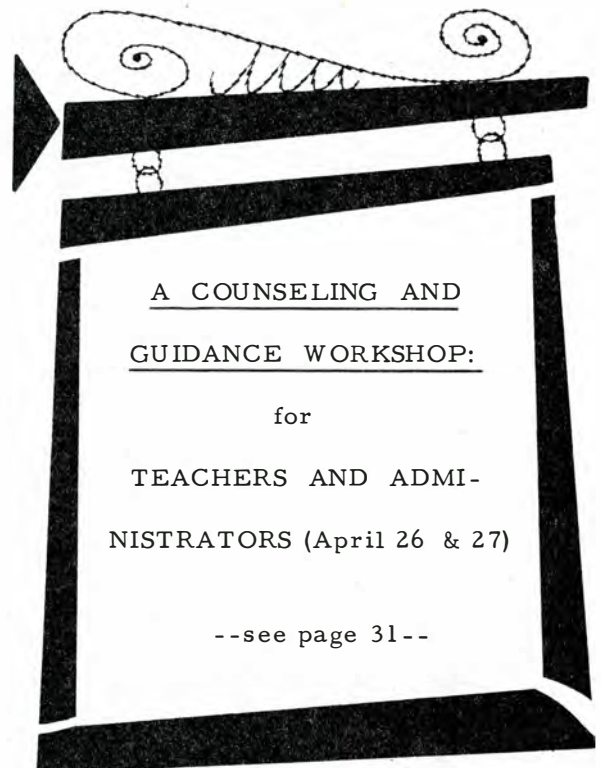
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The timid way is safer, but they are slaves who take it.  
--Publius Syrus

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A word fitly spoken is like apples of gold in network of silver.  
--Proverbs 25:11

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Department Editor,  
Merle Meeter

## God's Gift of Books--the Teacher and His Tools

The Pilot Series, Book Three, ninth-grade literature book (National Union of Christian Schools, 1964), stands as a monument to the Christian spirituality, incisive scholarship, literary taste, and sympathy with adolescents of its editors, Gertrude Haan and Beth Merizon; its illustrator, Armand Merizon; and the members of the advisory committee: Edward Heerema, John Timmerman, Nelle Vander Ark, and Dorothy Westra.

Comprising (in 573 pages) ten units, from "Crossing Boundaries" and "Times of Crisis" to "Moods" and "Classics," it presents in large, clear type (with much white space) well-glossed (at page bottoms) selections from American, English, and World Literature. For example, the volume opens with "A Letter from Johannesburg" from Cry, the Beloved Country by Alan Paton, and proceeds (naming my favorites) with Tolstoy, Saint Exupéry, Conrad, Browning, Vaughan, Bunyan, Dickinson, Thoreau, Machen, Frost, Conan Doyle, Fabre, Twain, Keats, Augustine, Defoe, several passages from the Bible, and finally, that

minor epic by Longfellow in heroic hexameters, "Evangeline"; "This is the forest primeval. The murmuring pines and the hemlocks, Bearded with moss, and in garments green...."

Armand Merizon's illustrations suit the selection and unit: the humorous are apt caricatures and induce levity; the serious invite the viewer immediately through the accidental and superficial to the essential.

The brief introductions to the selections are concise, necessary, and no impediment to the eager student. Clear and helpful, too, is the Index, for in addition to authors and titles, it lists terms (and pages) such as these: Action verbs, defined; Cliché, defined; Dialect; Figures of speech; Free verse; Local color; Pun; Romanticism; Story elements; Symbol; and Villanelle.

Pertinent as the "Thinking It Over" questions are, the competent teacher is usually inclined to compose his own questions. But the biographical sketches that follow the selections



are masterpieces of compressed significance-- of human and literary interest (if these may be for the moment separable). Best in them is commentary like this, however: "Poe lacked many things as a writer, conspicuously a sense of moral values and the gift of human sympathy. But his poems are unsurpassed in melody of work and line and perfection of form," And this: "Emily's [Emily Dickinson's] attitude toward God is often impertinent; on the other hand, her references to Him can be trusting and delicate. She did not profess the faith of her fathers; it is difficult to know what she held, finally, in her heart."

I was delighted to meet that Christian naturalist Henri Fabre through his biographer Ariadne Gilbert and through "The Processionaries" (pine caterpillars) from Fabre's book Insect Adventures. Also well chosen are the contemporary poems, such as "Demosthenes to the Radio Announcer" (with its humbling irony) by David Ross. A stanza:

You  
Who leap among words

Like an ibex  
At home on his mountains--  
Remember me in your vowels;  
Words were my anguish.

"All Nature Sings!" by J. Gresham Machen is an excellent excerpt, not only for young persons, but for all Christian educators. Here are the concluding paragraphs:

If God has revealed Himself so plainly through the world that He has made, why do men not see?

Well, when men do not see something, there are two possible explanations for the fact. One is that there is nothing to see. The other is that the men who do not see are blind.

It is this latter explanation which the Bible gives for the failure of men to know God through the things that He has made. The Bible puts it very plainly in that same passage already quoted from the first chapter of Romans. "Their foolish heart," says Paul, "was darkened." Hence they did not see. The fault did not lie in nature. Men were "without excuse," Paul says, when they did not see what nature had to show. Their minds were blinded by sin.

That is a hard saying, but like many other hard sayings it is true. We all of us, so long as we stand in our own right, and have not had our eyes mysteriously opened, are lost and blind in sin. --M.M.



The Somerville comes to the aid of the Judea — in Joseph Conrad's "Fire at Sea," a chapter from *Youth*. Illustration by Armand Merizon, in *The Pilot Series in Literature*, Book Three.



# NOTES ON: A Writing Program for the Elementary Grades (a teacher's guide published by NUCS)

--Sheri Haan\*

## THIS GUIDE IS NEEDED

Today there is a noticeable lack in the number of Christian writers. Where can these writers be? Perhaps they are under their workbooks, fast asleep. Collectively, our pens have been quite silent. Why?

Can it be that we teachers are so busy going through pages of prepared material that we have forgotten the difference between quality and quantity? We must guard against the smug feeling that we have successfully taught language merely because we have covered the workbook or the text. Or, we may be insisting that students copy and re-copy until a perfect copy is handed in for our inspection. Conse-



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\* Mrs. Haan, A.B. Calvin College, is an elementary teacher in the Battle Creek, Michigan, Christian School. She was a member of the committee producing the Curriculum Guide she here recommends. It was published by the NUCS as a result of the Language Arts Workshop in Composition held at Calvin College in the summer of 1965. Copies are available at minimum cost from the National Union.

quently, we often squelch every child's desire to be himself and to create on paper.

Often we teachers overdo our corrections with red pen until we have nearly rewritten the child's paper. Upon receiving it from us, a child may no longer recognize his original masterpiece. Soon the child feels that he writes only for the eye of that eager red pen.

It is time that we free ourselves and our students from the shackles of meaningless drill, unnecessary recopying, and late hours with our red pens.

## THE INTENTIONS OF THIS GUIDE

This guide has been written to provide stimulation toward new and creative teaching of language, the art of life. If properly understood, this guide provides the basis for a complete language arts program for the elementary school. It is not intended merely as a collection of thoughts and concrete examples to be used as supplementary materials.

## THE GUIDE IN USE

The task of the elementary school is to promote the expression of ideas. Consequently, the atmosphere of the classroom must be aglow with warmth and inspiration. It must be free and inviting. Let us first instill within the child the realization that language is alive and meaningful before we burden him with countless rules. To do this we must write!

The guide gives many sources of ideas and suggests different kinds of writing. To open it to these sections will unveil a kind of writing to fit any day or any mood of a classroom. The importance of motivation is discussed because children cannot create from a



vacuum. The guide covers the entire process of writing; motivation, the act itself, and evaluation.

At times teachers are puzzled by the inadequacy of early primary children to do the act of writing by themselves. Many suggestions are made in this guide to alleviate this. Secretaries from upper grades can be brought into the classroom. Various types of word and picture dictionaries can be made or purchased. Children can also make use of their beginning and ending sound knowledge, if they are unsure. But, children should not always be expected to write their stories on paper, especially not in first grade.

The guide asks teachers to change their idea of the meaning of evaluation. It is true that all language work must be evaluated. But this does not necessarily mean teacher correction. Evaluation takes the form of sharing. Many different ways of sharing are given. But most important is that evaluation must be positive and must challenge students to improved work on future writing.

Evaluation should always be done first by the child himself. In addition, peer evaluation is very effective. This can easily be done if students have written on the board or large paper. But papers can be projected by using the overhead or the opaque projector.

Teacher evaluation is best done through a memorandum to the student and/or by pupil-teacher conferences. But note: all evaluation must be positive and stimulating to the student, rather than negative and deflating.

Lest anyone fear that skills and discipline have been forgotten, let him use the sequence

of skills which is provided in the guide. There are certain skills which can be expected of Kindergarten children. These skills continue to build one upon the other until the child has reached mastery of many by grade 6.

But let us never demand skill mastery at the expense of original and creative thought. If a child is worried whether he should use a colon or a semi-colon, his thoughts will likely become incoherent and stilted. Rather let ideas flow freely. Self-correction and evaluation can follow when and where necessary.

The skills program is a suggested one. In the primary grades, skills should be taught out of need rather than lesson by lesson. Also the socio-economic level of the school constituency will help determine whether this sequence should be accelerated or retarded.

This guide contributes much toward freeing the spirit to communicate, whether horizontally or vertically. In both instances it is this communication "via" language which we must cultivate as a gift from God.



Photo by H. Lambert



# BOOK REVIEW



LET MY TEMPTATION BE A  
BOOK WHICH I SHALL  
PURCHASE, HOLD, AND KEEP

(Eugene Field)

Peace Shall Destroy Many by Rudy H. Wiebe (Eerdmans) is a short, poetic novel that affirms the centrality of Christ. The setting is Canada of 1944--during World War II--in an Anabaptist farming community. Conflict involves the nature of Christ's peace and the truth of Christian charity.

Thom Wiens, a brawny, contemplative lad of college, and draft, age--whose parents forty years before emigrated from Central Russia--struggles to accept the isolationism and intolerant pacifism of Deacon Peter Block, wealthy organizer and feudal baron of the colony.

Herb and Hank Unger have repudiated the Mennonite tradition: Herb, by dissolute and irresponsible behavior as farmer, neighbor, and would-be lover; Hank, by his sadistic gusto in relating his demolition of twenty-seven German planes: "When I shoot down a Nazi pig, it's strictly fun for me. Only one question crosses my mind... 'Will he blow or fry?'"

Deacon Peter Block's empire collapses when his middle-aged--but unmarried--daughter Elizabeth dies in childbirth, overworked as

a farm laborer; when the Deacon discovers that that the father was one of the despised "breeds"; and when his son, Peter, Jr., is a participant in the climactic brawl with war hero Hank Unger--in a stable, note--over an "outsider" coquette schoolteacher (hired, ironically, by the Deacon himself), who has her students present a Christmas pageant while she lures the local bachelors.

This ironic conclusion is perhaps too sensational and amusing to be consonant with the seriousness of the theme; more of an impropriety, it seems to me, is the moral deterioration of Deacon Block--or rather, the exposure of his incredible hypocrisy. Thom Wiens, in his battle for spiritual maturity, is left with a hollow man as antagonist. Pacifism and separatism deserve a less degenerate champion.

Theme of the novel is in a letter to Thom from Joseph Dueck, educated Mennonite who has rejected indifference, inaction, and intolerance:

According to Christ's teaching, peace is not a circumstance but a state of being. The Christ-follower has the peace of reconciliation with God and therefore the peace of conscious fellowship with God in Christ. Peace is not a thing static and unchanging: rather a mighty inner river (read Isaiah 48:18) that carries all outward circumstances before it as if they were driftwood. This was the peace Christ brought; he never compromised with a sham slothful peace, as we want to. He said, "Do not think that I have come to bring peace on earth; I have not come to bring peace but a sword." He brought no outward quiet and comfort such as we are ever praying for. Rather, he brought inward peace that is in no way affected by outward war but quietly overcomes it on life's real battle-field: the soul of man.

But poetic, too, I said--this, for example:

An owl-shadow flitted ghostly across the farmyard. Over the tree-tips, glaring like a red-faced giant, leaned the September moon. Frost faintly threaded the trough water and fingered along the rims of the poplar leaves. The owl call, weird, came shivering the silence of the clearing. High, wisped by some stratospheric wind, clouds fled through the night.

--M.M.



THE  
CUTTING  
COMPLIMENTER



THE  
ERUDITE  
EGO-INFLATER



THE  
SPLENDIFEROUS  
SPLATTERER

PEDAGOGICAL  
PROTOTYPES:

"WAYS  
OF  
MAKING  
POINTS"

(Compiled by  
CEJ Staff)





# CREATIVE DRAMATICS-- continued

--Helen Bonzelaar

As an addendum to the full article in the last issue of the CEJ (Creative Dramatics--Teaching for the Future) the author here gives a few practical suggestions and titles for the elementary teacher who is beginning work with creative dramatics.

Introduce children to playmaking by establishing a highly imaginative mood. Winifred Ward in her book, *Playmaking with Children*, calls this "oiling the machinery." Children may be given the beginning clue with "Won't you put on your magic spectacles?" or "Come sit with me in the toy shop." Asking the vacuum cleaners to pick up scraps or the kangaroos to hop to the drinking fountain produces excellent cooperation.

Movement, an essential element of drama, helps FREE youngsters. It's often wise to be-

gin pantomiming some situations near the children's actual experience. An alarm clock may call children to wake up in a land of make-believe or remind them of awakening in their own beds. Leaders may ask children, "How do we walk in the mud, or when we are happy, or when the floor is slippery?" Recorded music may suggest fluttery butterflies, a crouching lion, or a galloping horse. Grieg's "Hall of the Mountain King" from the *Peer Gynt Suite* could be the basis for pantomiming climbing a mountain in several ways. Strange obstacles lead to new movements. "Oops! There's a crooked tree that talks!" Using our bodies to describe the strange people we meet at the top of the mountain and where they lead us will encourage creative expression. House cleaning, being



animals, being in a parade or circus are great fun and easily motivated by short poems or stories. Gladys Andrews' excellent book, Creative Rhythmic Movement for Children, suggests many ways to help children move.

Once a general idea is established, the leader must FOCUS it to a single idea. Discussion of the idea helps children recall their feelings for the experience and heighten the mood. Questions like the following one focus feeling: "What one thing you did on your vacation would you best like to do right now?" Each child's answer to the question may be different. Telling about each thought verbally takes a fair amount of time and might lead some children to lose that first feeling for their own experiences. After hearing a few ideas it would be wise to do one of two things:

The leader may capitalize on one youngster's idea which sounded workable during discussion and focus the whole group's attention on that subject. Analyzing a few details and pantomiming by all or a small group of students start the action. If sailing is the selected idea, develop it. Music may heighten the sailing movement. "Where could we go sailing?"

"What might we see?" Conflict could arise: a shipwreck on a strange island leads to many kinds of pretend activities.

The other method gives all of the students opportunity to "tell" their ideas at the same time by pantomiming. The leader observes the whole group and selects a particularly effective performance. Then that idea is dramatized by the entire class.

Rhythmic movement and pantomime begin the process of Creative Dramatics. Already through using their bodies to communicate, youngsters have had to imagine. They may have vicariously encountered new situations which demanded sensitivity, fluency, originality, and flexibility. These elements of creativity prepare students for their unknown future. Then, dialogue, characterization and story dramatization expand the process of Creative Dramatics, but only after children are free and confident with creative movement, and after they understand the kind of activity expected.

(Dialogue, characterization and story dramatization were discussed in the previous article.)

## THE MINISTRY OF SYMBOLISM

--Trevor W. Moore\*

The ancient symbols for the Holy Trinity, intertwined triple circles, or the shamrock, says one scholar, are no longer valid symbols, as the one is used by a prominent brewery for its trademark; the other purloined by the Irish as an excuse for riotous living in the midst of Lent. The descending Dove, says another, reminds one of a stricken pigeon or a dive-bomber. Still another argues that today the anchor

symbolizes only the U. S. Navy and its free world cruises.

"We need symbols which communicate to people of today in the language of today!" This is the hue and cry of well-meaning artists, architects, and clergy, who are confronted with the design and execution of symbolism in our churches today.

We fear that too much time is wasted in the search for symbolism that speaks only to contemporary man and only in a language which is, at best, basic English. We search for the

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Philosopher's Stone. In short, what we seem to be seeking in our symbolistic science (or art) is instant religion.

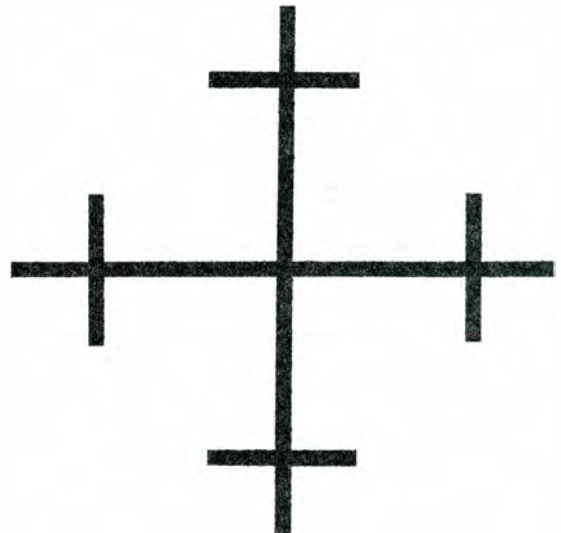
Our Lord, of course, used symbolism in His teaching. In many Parables the meaning was not immediately apparent, for He was always beset with the necessity to explain them. It should be obvious that He did not choose the Parable, the symbol, as it were, because it imparted immediate clarity to His message. On the contrary, the symbol left its mark in direct proportion to the amount of effort needed to comprehend it. This is not to say that we should speak in riddles, but neither should we come to truth too easily.

The historian is fond of saying that Christianity is rooted in the past. The theologian tells us that it must speak to the present. Here are two half-truths which, even when combined, do not make a whole. Christianity is rooted in Eternity, uncircumscribed by beginning or end. It is unreasonable, then, to suggest that the



only valid symbolism belongs to the era of the jet and the jukebox. Truth is not only immutable, but timeless. What was true in the symbolism of the early Church and the Medieval Church is just as true today, and can speak to modern man.

It is pointless to remark that with all of his symbols Medieval man did not comprehend Christian Love. Neither did the Apostles, fully. Neither does modern man in this enlightened age. Neither will the superman of the spoon-fed future. We have unfortunately inherited from our Original Parents their Original Imperfection. We may attempt to hide this fact in the dark closet of our spiritual subconscious, but it operates still in a manner to hinder immediate and instant comprehension of truth. It is this Original Sin



which obfuscates our vision: St. Paul's allusion to "seeing in a glass darkly."

As we scorn the past and appreciate only our own enlightened times, both theologically and politically--and because only historians understand the concept of "royalty"--we might invent timely new symbols that speak immediately to everyone everywhere of the presidency of Christ and of the republic of Heaven. Ridiculous?

Those of us crying for symbols for a new age should be cautious, lest we dilute truth, and rob the Sacraments of their mystery, which is a real part of religion. Having done this in the cause of timeliness and urgency, we may in the end, fail to communicate, albeit slowly, the

good news of Salvation, which is in itself an old-fashioned word.

The discussion "should we teach the meaning of symbols--or should the symbols teach for us?" is reminiscent of another, more



celebrated controversy dealing with a chicken and an egg. It would seem instantly obvious that we should teach the meanings of our symbols, and at the same time let them speak for themselves--provided they are not fake, not apochryphal, nor of expedient manufacture.

We must remember that with all the urgency of the Pentecostal command--"Go ye therefore into all nations and teach"--teach is really the hook word. The long period of instruction for the early catechumens before they could attain full membership in the Mystical Body would make our present-day confirmation classes look like a short course in Speedwriting.

For those who would spurn the Dove: the simple, historical fact remains, if we are to believe the Gospel accounts of the Baptism of Our Lord, that the Holy Spirit did appear as a Dove.

As for the ancient symbols for the Trinity: who can suggest or contrive a better way to help explain this Mystery of faith?

And, in this rootless world, with shifting ideologies, surely the symbolism of the anchor is meaningful.

While we may quibble about the artistic and theological nature of idea symbols, we must certainly agree that these very symbols

are tools to procure the salvation of men's souls. If we don't believe this, we shall draw pretty pictures and build pretty churches; nothing more. Martin Luther would say that we were indulging in the "heresy of works."

We must remember that the ministry of symbolism is primarily concerned with evangelism. The work of the Holy Spirit has been done in a Medieval cathedral, with all its symbols; in my own Roman Church, perhaps but not necessarily, --in spite of some of the symbolism found there. It has also been done in a tent at a Revivalist camp meeting, obviously devoid of formal symbolism.

Our problems with symbolism in today's world are not those of invention but of restoration. If we use that which is good, that which is true, remembering the teaching and evangelical functions of symbolic art; if we make this restoration to Christ of all that is His, we should find many of the perplexities of the ministry of symbolism swept away.

## QUOTABLE

The "great" commitment all too easily obscures the "little" one. But without the humility and warmth which you have to develop...to the few with whom you are personally involved, you will never be able to do anything for the many.

--Dag Hammarskjold

##

Copy nature and you infringe on the work of our Lord. Interpret nature and you are an artist.

--Jacques Lipchitz

##

Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful.

--Samuel Johnson





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