

THE JOURNAL OF

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# THE JOURNAL OF TRUE EDUCATION

## CONTENTS

January-February, 1964 Vol. 26, No. 3

ISSUE THEME: *The Teaching of Bible*

### EDITORIAL

- Editorially Speaking—"Do You Understand What You  
Are Reading?" 4  
Editorial Currents & Eddies 31

### GENERAL

- A Spiritual Challenge of Bible Study and Teaching  
W. G. C. Murdoch 5  
Sinking Our Shafts Deeper . . . G. D. Keough 6  
Opening the Book Early . . . T. S. Geraty 7  
John Fitzgerald Kennedy—1917-1963  
Everett N. Dick 32

### ELEMENTARY EDUCATION

- Teaching Bible in the Elementary School  
Ethel A. Johnson 10

### SECONDARY EDUCATION

- How-to-Teach-Bible Exhibits . . . Paul Gordon (ed.) 11  
The "New Venture" Illustrated  
Frederick E. J. Harder 13  
Bible Doctrines—An Experimental Application  
G. E. Rhoads 14  
Are We Using Our Best in Teaching? . . . R. M. Hillier 15  
Coordinating the Teaching of Bible and History  
Lewis E. Nestell 18

### HIGHER EDUCATION

- Making the Bible Live in Our Young People—Part 1  
A. V. Wallenkampf 8  
Symposium: College Bible Teachers 16  
Progress Report on the Inductive Method of  
College Bible Study . . . J. Paul Grove 20  
Bible Study on the Graduate Level . . . Earle Hilgert 21

### CONTINUING SERVICES

- Cover—Photo Credit: J. Byron Logan  
Bench Marks 3  
Faculty Forum 23  
Between the Book, Ends 23

THE JOURNAL OF TRUE EDUCATION





## BENCH MARKS

*"We are as ignorant of God as little children, but as little children we may love and obey Him."—Testimonies for the Church, vol. 8, p. 279.*



*"The knowledge of God and of Jesus Christ expressed in character is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ shall possess."—Counsels to Parents, Teachers, and Students, p. 37.*

*"Neither by searching the recesses of the earth nor in vain endeavors to penetrate the mysteries of God's being is wisdom found. It is found, rather, in humbly receiving the revelation that He has been pleased to give, and in conforming the life to His will."—Testimonies for the Church, vol. 8, p. 280.*



*"The Lord would have us careful to do our best, making wise use of our faculties and opportunities."—Counsels to Parents, Teachers, and Students, p. 239.*

*"All that man needs to know or can know of God has been revealed in the life and character of His Son."—Testimonies for the Church, vol. 8, p. 286.*



*"The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-create the soul in the image of God. It will impart to the whole being a spiritual power that is divine."—Testimonies for the Church, vol. 8, p. 289.*



*"The lifework given us is that of preparation for the life eternal."—Counsels to Parents, Teachers, and Students, p. 237.*



*"If you are called to be a teacher, you are called to be a learner also. If you take upon yourself the sacred responsibility of teaching others, you take upon yourself the duty of becoming master of every subject you seek to teach. Be not content with dull thoughts, an indolent mind, or a loose memory."—Counsels to Parents, Teachers, and Students, p. 199.*



*"To know oneself is great knowledge. . . . He who realizes his own deficiencies will spare no pains to reach the highest possible standard of physical, mental, and moral excellence. No one should have a part in the training of youth who is satisfied with a lower standard."—Counsels to Parents, Teachers, and Students, p. 67.*



## editorially speaking

### "DO YOU UNDERSTAND WHAT YOU ARE READING?" \*

**I**N DECADES long gone the Government specifically set up public schools to bring literacy to citizenry so the people could read the Bible and the capital laws of the nation. State programs were adopted; Bible reading was often compulsory; and prayers were frequently offered. The teachers in many instances were the clergy, or individuals examined and certified by them.

Textbooks were permeated with religion. Biblical, religious, devotional, and doctrinal material formed the warp and woof of *The New England Primer*, *The American Spelling Book*, and the *McGuffey Eclectic Readers*.

Now times have changed. Courts have ruled against the use of Bibles in the classroom, voluntary prayer meetings in a vacant classroom at noon, sectarian instruction in a lecture hall, and recitation of prayers in public-supported schools. The school in early days was often made the servant of the church, and numerous religious denominations established and operated their own schools. Gradually the pendulum has swung from one extreme to the other, from sectarianism to secularism.

If children and youth today are to get the Biblical training needed—with strong moral tone and religious truth—they must get the instruction and learn the environment in the morning and evening worship in their Christian homes, through the churches on their day of rest, in released- or arranged-time classes during the week, or in Christian day schools.

Seventh-day Adventist schools always have been committed to the primacy of the Holy Scriptures in Christian education. Within a Biblical focus instruction and learning on all levels—elementary, secondary, higher, professional, and graduate—are predicated on a "For thus hath the Lord said,"<sup>1</sup> "It is written,"<sup>2</sup> or "The fear of the Lord is the beginning of wisdom."<sup>3</sup>

Biblical philosophy and Fundamentalist perspective impregnate the continuum of all academic disciplines in SDA educational institutions. The Bible is the foundation of the curriculum and the instruction.

The specific task of Christian education

basically consists of communicating a personal, saving understanding of the plan of salvation. This experimental knowledge is secured by an earnest application and diligent study of the Holy Bible, which is a series of divine revelations from the Creator, the Source of all knowledge and wisdom. The wisdom of this bibliocentric approach to Christian education will be justified only if it makes a vital difference in life, both in its Godward and its manward aspects. Effectual study of the Holy Scriptures will lead to a personal satisfying acquaintance with the Person of the Book. It will lead the student successfully in this fellowship through the portals of the school of the hereafter.

To find supracultural truths we must become adept at searching for those basic Biblical principles that are vital in Scripture. This challenges us with the need to probe the Bible in depth as a means of discovering truths that are most fundamental and relevant.

The mere parroting of Biblical expressions as if they broached some inherent magical value is a danger too little realized. We must remain in the presence of two worlds: the Biblical world and ours; we must find in the past written Word the present living Word. The surface of Biblical language must be penetrated. Our task is to learn how to relate our findings to our day. We must dig beneath the strata of Biblical language, proposition, and statement to the experience of God in Christ Jesus which is revealed there but which may be realized here and now. Such experience is to be related to the issues, wrestlings, and opportunities of our times so as to be relived in the complexities of the twentieth century.

Even to us today the challenge rings significantly: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."<sup>4</sup> T. S. G.

\* Acts 8:30, R.S.V.

<sup>1</sup> Jer. 4:27.

<sup>2</sup> Matt. 4:4.

<sup>3</sup> Ps. 111:10.

<sup>4</sup> John 5:39.



# A Spiritual Challenge



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## of Bible Study and Teaching

IF GOD'S word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times."<sup>1</sup>

How much the Bible teacher himself needs these three qualities! How we need to expand our mental grasp! Our vision is entirely too narrow. We are limited in ourselves because we do not lift our eyes and look beyond the narrow confines of our own horizon. We need a world outlook. There should be nothing insular or bigoted about the one who is appointed to teach the Sacred Word.

How tragic it is when the spiritual leader does not have that nobility of character which befits his holy calling. How dare a Bible teacher expound the high ethical principles enunciated in the Scriptures and not exemplify them in his own life. Such a contradiction creates in the minds of the youth a confusion of values that leaves them with no clear pattern by which to shape their lives. Young people are influenced and seeds are sown that often bear a baleful harvest.

Stability of purpose is the third consequence of a careful and diligent study of the Word of God. He who possesses this quality will not be vacillating in character. In a time of crisis he will stand by his post of duty. When others waver and falter, he will be as firm as a rock.

The teacher must be the living embodiment of what he teaches if his influence is to be effective. It was said of the Master Teacher, "What He taught, He was."<sup>2</sup> The great philosopher Seneca extolled the virtues of poverty, yet he occupied a large mansion and lived in luxury. Not so with Christ. There were no contradictions in His transparent life. So it should be with the teacher of the Word. Paul states, "Let this mind be in you, which was also in Christ Jesus."<sup>3</sup>

**The Highest Standard.** "The word of God should have a place—the first place—in every system

of education. As an educating power, it is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every interest."<sup>4</sup>

The teaching of Bible calls for the exercise of the greatest talents. Talent, however, without corresponding consecration is of little value. This consecration will aim at the highest intellectual development as well as the noblest spiritual attainment. In the Bible class beyond that of any other discipline, students should be challenged to supreme mental effort.

Too many youth are fascinated by the study of science, history, or philosophy, and look upon their Bible classes as of secondary importance. It is, therefore, urgent that the Bible teacher put forth every effort to interest the student in this all-important subject. The great themes in the Word of God should put the mind to the stretch more than any other study. In order for the Bible class to do this, the teacher must grasp every opportunity for self-improvement. He should follow Paul's admonition to Timothy: "Give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."<sup>5</sup>

**Methods Are Important.** The Bible teacher should study not only the content of his subject but also the best methods of presentation. The great apostle had this in mind when he gave the admonition: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."<sup>6</sup>

How important it is that a correct exegesis of the text be presented, that the Word be expounded in its correct context. To do this is the sacred and solemn responsibility of everyone who attempts to explain the Holy Word. Few courses are offered in

To page 29





# Our Shafts Deeper

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THE true purpose of all Bible study and Bible teaching is the acquirement and impartation of a correct knowledge of God. It is a proper understanding of His character—an understanding that will facilitate man's response to God's work of renewing His image in humanity. God made man in His own image,<sup>1</sup> and in so doing He expressed the divine purpose for him.<sup>2</sup> This was God's eternal purpose, and it will ultimately be realized, for the "new man . . . is renewed in knowledge after the image of him that created him."<sup>3</sup> The means by which this is accomplished in creation and in re-creation is the same, *the word of God*. It is this creative word that is studied in the Bible.<sup>4</sup>

The more accurate and full a person's knowledge of God's character, the more fully it will be possible for him to become a partaker of the divine nature.<sup>5</sup> An incorrect, a distorted, view of God is a definite obstacle in the way of God's renewing in man His image. The way must be prepared, the stones gathered out, and a highway cast up, that men may experience fully God's salvation.<sup>6</sup> That is the task of the experienced teacher.

Christ came into the world to reveal to men just what God is, that they might know Him.<sup>7</sup> Jesus is "the image of the invisible God,"<sup>8</sup> "the express image of his person."<sup>9</sup> He spoke only God's words<sup>10</sup> and did only God's deeds,<sup>11</sup> so He with truth could say, "He that hath seen me hath seen the Father."<sup>12</sup> The true teacher will pray, as did Moses, "Shew me now thy way, that I may know thee. . . . Shew me thy glory."<sup>13</sup>

Even those who rejected Christ saw in Him the revelation of God—a revelation, however, that did not please them.<sup>14</sup> They desired a glory more in har-

mony with themselves. But Jesus is the only source of an accurate and full knowledge of God's true character; and He alone has made God visible. He said, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."<sup>15</sup>

"In Isaiah's day the spiritual understanding of mankind was dark through misapprehension of God." Men were deceived into regarding God "as watching to denounce and condemn, unwilling to receive the sinner so long as there was a legal excuse for not helping him."<sup>16</sup>

"The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken."<sup>17</sup> It was broken by the revelation of God in Christ.

Now, in our own day, the condition is the same. "For, behold," says the Scripture, "the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."<sup>18</sup>

"It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known."<sup>19</sup> When the glory of God is seen on His people, when the earth is lightened with the glory<sup>20</sup> of the angel, it will be the glory of the character of God as seen in *His messengers, not merely the glory of their message*.

Jesus came into the world to manifest to men what they may be—yea, what they must be—if they are to share in the life and dominion of God. He came to re-create the human race by making them sharers in the divine nature. He became flesh that they might, through His power and grace, "be filled with all the fulness of God."<sup>21</sup> Sin is lack of harmony with the law and life of the universe, and nothing so contrary to Him can live, and move, and have its being<sup>22</sup> in Him, and apart from Him there is no being. Sin had so debased human nature that it was impossible for men to obey God,<sup>23</sup> and although God



# Opening THE BOOK Early



**R**ELIGION ideally is learned first in the home of the child. His concept of God is his father-image.

When the child is small his most hallowed moments of the day may be at bedtime when the experiences of the little ones are shared and interpreted, stories read, prayers offered by both children and parents.

Personal habits of devotion, especially by father and mother, must undergird the family worship and the religion of the home. Prayer experiences of husband and wife, mother and daughter, brother and sister, will help materially in crises and everyday living.

The family Bible read at the family altar should

help to bring to the members of the household an awareness of the presence of God in their home and in their lives.

The lessons from the Holy Scriptures discussed and ideas exchanged at Sabbath school and the reading of the Inspired Word uplifted from the pulpit in divine worship should complement the ministry in the home. Many five-minute lessons during the days of the week should merge into the didactics of the weekly sermon.

Each member of the Christian family should own his own Bible—and he should become a daily reader of its vibrant pages. Let us open the Book *early*—and keep it *open*.

EDITOR

by putting enmity between man and Satan<sup>24</sup> had made it possible for men to will to be on God's side, yet they were powerless to do anything that would bring them into harmony with God. Jesus came to supply the lack. Here was life in humanity<sup>25</sup>; here was the glory of God in a human being, a glory all human beings may share; here was the power to be once more in harmony with the law and life of the universe.

The manifestation of the love of God in the life and death of Jesus, in God's humbling Himself to become man, in His dying on the cross to make forgiveness for sin and the transformation of the sinner possible, that he might live—all this breaks down every barrier and creates in the heart of the sinner a desire for reconciliation with God, and *Jesus transforms the desire into an experience*.

Bible teaching is cooperation with Jesus in the fullest sense. One of the three means of sanctification that was symbolized in the first apartment of the sanctuary was the continual bread of the Presence, the Word of God. As this was ministered daily by the priest, it became the bread of life to those who daily partook of it. The Word when studied without the ministration of the Priest is not the bread of life to the student. That is why there are so many who study the Bible diligently and do not find

life in it. They study to criticize, to find fault, to support some theory of their own and not to find truth; therefore, the Word is not to them the bread of life. Like the Pharisees, they do not approve of the glory they see; consequently they have no desire for it.

But *the teacher of God's Word must himself be transformed by it* if he would have his students share in the glory revealed. If he is himself entranced with the glory he sees revealed in Christ, then he can lead his students to share in it, and the time will come when "the earth" will be "lightened" with the glory. May it be soon.

<sup>1</sup> Gen. 1:27.

<sup>2</sup> Eph. 1:4-11.

<sup>3</sup> Col. 3:10.

<sup>4</sup> 1 Peter 1:23.

<sup>5</sup> 2 Peter 1:4.

<sup>6</sup> Isa. 62:10.

<sup>7</sup> John 17:3; 10:10.

<sup>8</sup> Col. 1:15.

<sup>9</sup> Heb. 1:3.

<sup>10</sup> John 12:49, 50.

<sup>11</sup> John 14:10.

<sup>12</sup> John 14:19.

<sup>13</sup> Ex. 33:13-18.

<sup>14</sup> John 15:24.

<sup>15</sup> Matt. 11:27.

<sup>16</sup> *Prophets and Kings*, p. 311.

<sup>17</sup> *The Desire of Ages*, p. 22.

<sup>18</sup> Isa. 60:2.

<sup>19</sup> *Christ's Object Lessons*, p. 415.

<sup>20</sup> Rev. 18:1.

<sup>21</sup> Eph. 3:19.

<sup>22</sup> Acts 17:28.

<sup>23</sup> Rom. 7:18.

<sup>24</sup> Gen. 3:15.

<sup>25</sup> John 1:14.



# Making the Bible Live in our Young People

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DID not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"<sup>1</sup> This was the vivifying effect the teaching of Jesus exerted on the hearts of the two disciples on the road to Emmaus.

To us also has been given the privilege of teaching Bible—the living Word—to our youth. How are we fulfilling this sacred right? Does our teaching of the living Word kindle a like divine fire in the hearts of our students, or does our instruction leave only the dead ashes of dogmatic formalism in seared hearts?

The ultimate goal of our teaching of the Bible is the salvation of our students through the saturation of the student's mind and emotions by the love and power of God and the consequent willing surrender of his will to God's love and control. The religion of Jesus Christ meets the needs of the whole man—body, soul, and *mind*. Our Master Himself admonished us to worship Him not only with the heart but also with the mind.<sup>2</sup> According to the apostle Paul we are to pray not only with the spirit but also with the understanding.<sup>3</sup> Thus the mind should be religiously engaged. It is imperative, therefore, that we still teach doctrines and elevate the eternal principles and the lasting absolutes of God's Word, and help our students to become acquainted with these.

In many quarters today doctrine is regarded as sectarian and divisive, as dealing only with the minutiae of Christian experience, and it is considered that all that really matters is conduct. This is the reaction to and the complete reversal of the identification of virtue with knowledge, or the belief that knowledge will automatically involve doing. This is a dangerous legacy that historical Christianity inherited from the pagan Greeks. Thus today's liberals in the Christian community in shying away from that erroneous tenet declare that it was the emphasis on doctrine that ruined nascent dynamic Christianity in the postapostolic period and which in the post-Reformation era produced a sterile Christianity. But adherence to correct doctrine and thinking are no more stifling to a virile Christian experience than is the skeleton to the correct and intended functioning of the human body; rather, correct doctrine is imperatively needed for the highest development of a genuine Christian experience.

Many claim that it matters not what one believes, if his life is only right. But the life is moulded by the faith.<sup>4</sup>

Transformation of character, purity of life, efficiency in service, adherence to correct principles, all depend upon a right knowledge of God. This knowledge is the essential preparation both for this life and for the life to come.<sup>5</sup>

The position that it is of no consequence what men believe, is one of Satan's most successful deceptions.<sup>6</sup>

The statement that only conduct matters and that belief is irrelevant might possibly apply to an idiot,

but rational beings are characterized by a correlation between beliefs and conduct. Correct thinking ideally must precede right actions; right action may be only accidental or even impossible if we do not know what is right. The apostle Paul averred that we are going to be transformed by the renewing of our minds.<sup>7</sup> Thus it is incumbent on us to continue to teach doctrine lest the faith once delivered to the saints may be perverted or utterly lost and we shall drift into the same doctrinal flux as has Protestantism at large.

But doctrinal correctness per se is not sufficient. Loyalty to dogmas and theories apart from an acquaintanceship with Jesus and a willing acceptance of God's way creates only slaves to a system; such Christian professors sense only the compulsive command to comply with the demands of God without having surrendered their wills to the love and friendship of Jesus. Such professors become like sounding brass, having an outward form of godliness but denying the power thereof.

It is our avowed aim to help our students to build a functional Christian philosophy embedded in a personal experience, so that Christian principles are willingly brought to bear upon every experience and encountered problem of life. Only such a living, experimental faith will enable them successfully to demonstrate a live Christian experience in their daily walks of life and finally usher them in through the pearly gates. In order to gain such a faith our students must be brought into contact with God—the finite mind into contact with the Infinite One.

In a knowledge of God all true knowledge and real development have their source. . . . The mind of man is brought into communion with the mind of God, the finite with the Infinite. . . . In this communion is found the highest education.<sup>8</sup>

This is the way Jesus taught.

Christ brought the mind of man in contact with the Infinite Mind. He did not direct the people to study men's theories about God, His word, or His works. He taught them to behold Him. . . .

Christ did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his efficiency to do good. He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity.<sup>9</sup>

The sum total of all our teaching activity should, therefore, be to bring about this divine-human encounter.

Now, let us look at our methodology. What is the most effective method of making our students, saturated by the love of God, appropriate truth and make it functional in their lives? There are two basic methods of teaching—transmissive and creative. In the transmissive method the teacher transmits to the student a system of beliefs or a religion consisting of a body of incontrovertible dogmas or

To page 26



# Teaching Bible in the Elementary School

TO MAKE the teaching of Bible effective and functional in the life of boys and girls the teacher should first determine his purpose in teaching Bible in general and each lesson in particular. If the over-all objective of Bible teaching is to acquaint pupils with God and restore His image in the soul, it is the spirit and activities of the Bible class that should reveal it.

God has given us the Bible to reveal His character, His purposes, His love for the individual, and the plan for salvation. He does much of this through stories of people like ourselves. In the desire to acquaint pupils with the facts of the story—the who, the when, the where—there is danger of forgetting why God inspired the writing of the story. This is the heart of the Bible lesson. This is what the teacher wants the pupil to learn, believe, accept, and live. The teacher must so guide the pupil's thinking that he is led to discover these truths. The pupil is much more excited when he learns something through discovery and is more likely to accept what he himself learns and states; thus his learning is more effective.

The Bible was written by inspiration of the Holy Spirit, and only as the Holy Spirit interprets the writings of the Bible and impresses the truths on the heart does the reader gain the full significance of what he reads. In both the preparation and the teaching of the lesson the teacher should seek the presence and guidance of the Holy Spirit, that he may know what to teach and how to teach it; also that his pupils will be willing learners and that their hearts may be impressed by divine truth.

The teacher should endeavor to make the story or lesson live for his pupils and help them to enter into the spirit of the story.

*How did things look?* The principal characters, the countryside, the day, the onlookers?

*How did people feel?* Was it a happy, tense, or sad occasion? How did the characters feel about what was going on? What would they say to you if they could talk?

*Why was the story chosen for us?* How does it apply today? Is there something in it for me to believe, to pray, to practice? What is there in the

story that applies to us today? If the same truth were being taught today, how could it be illustrated using the events and objects in life about us?

One of the main objectives of Bible instruction is to teach pupils to read the Bible for guidance, communion, worship, and instruction. This means the Bible itself must often be used in Bible class and morning worship. Its use should permeate the day. This means that the pupil will learn to handle the Bible with proper respect and reverence and keep it in a place of honor in his desk with nothing placed upon it. It means that the pupil will learn to use the Bible, Bible dictionaries, commentaries, and atlases effectively. More than this, it means that he will come to the study of the Bible in the spirit of a learner, recognizing that through the Bible he can hear the voice of the living God speaking to him personally. He will cultivate a sense of reverence for God, a willingness to hear and obey. He will learn to thank God for His presence, for guiding him into truth as He promised.

Ethel A. Johnson

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As a result of such Bible teaching our boys and girls not only will know the truth but they will have a love for the truth. This kind of Bible teaching is possible only when a dedicated teacher places his confidence and trust in the divine Teacher and is willing to pay the price of successful Bible teaching—a devoted heart and thorough preparation. But God promises, "If you are diligent and humble, God will daily give you knowledge and an aptitude to teach."—*Counsels to Parents, Teachers, and Students*, p. 253. "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).



# How-to-Teach-Bible Exhibits

## Lessons for the Youth Guidance Class\*

### SECTION 5

#### The Bible and Your Life

##### I. Objectives

- A. To show that the Bible proves its own inspiration if we give it a chance.
- B. To show that Bible principles are as applicable and fresh today as when they were written.
- C. To show that the Bible is not only a religious guide but is a handbook for all of life itself.

##### II. Class Activities

###### A. Projects and Assignments.

1. Make a concordance study of a word with at least 20 texts where it is used.
2. "The Bible According to You": Choose a number of familiar texts and ask students to "translate" them from the King James Version into more modern speech. Compare translations during a class period. Sample verses: Hebrews 11:1; James 1:27; Romans 8:28; Romans 12:2; 1 Corinthians 13:4-7.
3. Bring several versions of the Bible to class and compare selected verses.
4. Write about some personal experience or observation which has proved the inspiration of some text to you. The heading may be something like: "I know that John 3:16 is inspired because . . ."
5. Report in class on some scientific information given in the Bible that has been confirmed in recent times. For example: Leviticus 17:14—"The life . . . is the blood." 2 Peter 3:10—"The elements shall melt with fervent heat."
6. Make a written report on some recent discovery in Bible lands that has helped to vindicate the truth of the Bible. (Recent magazine articles in the library or some recent books in this area will be source for this study.)
7. Do a thorough study of one text or a group of verses using at least one other commentary besides *The SDA Bible Commentary*. Look up Ellen G. White comments.
  - a. Compare the comment made by the two commentaries.
  - b. Note the different applications of the text made by Ellen G. White.

- c. Prepare a two-minute talk based on your study.
8. Study a Bible chapter or book and look for the following:
  - a. What is the central theme?
  - b. What central characters do you notice?
  - c. What truths are taught?
  - d. What do you believe is the purpose of the author in writing this chapter or book?
  - e. What other points do you suggest?
9. Read and make a written report on pages 253-264 in *Messages to Young People* on Bible study. The report may include:
  - a. Methods suggested.
  - b. Values to be gained from study.
  - c. Which methods and values the student finds most helpful.
10. Choose a Bible character and make a biography of him in brief. Include the following:
  - a. Why I think he will be saved or lost.
  - b. The lessons that I personally get out of the experience.
- B. Friday Bible Day: Students may be assigned a daily reading of a Bible chapter or study of a great doctrine at the beginning of the week. Discussion of the chapter or doctrine may be done on Friday with a written report required the next class period.
- C. A specified number of chain reference studies may be required through the year. Oral studies may be required from time to time and could be included in a regular Friday Bible Day program.
- D. Choose any word that appears several times in the Bible. Look up the word in a good concordance and arrange a number of references in a logical order to develop a worship talk or sermon. For example: "heart," "hand," "cup," "whosoever," "time."
- E. Game: Have students check through a concordance and then arrange a number of multiple-choice questions like the following:
  1. Which tree is *not* mentioned in the Bible? Myrtle, cypress, maple, chestnut.
  2. Which vegetable is *not* mentioned in the Bible? Bean, corn, cucumber, beet.
  3. Which musical instrument is *not* mentioned in the Bible? Flute, violin, trumpet, harp.
  4. Which of the following verb forms is *not* used in the Bible? Teasing, jangling, railing, mincing.

\* From the *Guide for the Teaching of Youth Guidance* (1964 ed.), prepared by the North Pacific Union Conference (edited by Paul Gordon) for the General Conference Department of Education.



### III. Topics for Discussion

- A. Why didn't God give the prophets the exact words that they were to write? Discuss advantages and disadvantages.
- B. How would the attitude of a fundamentalist differ from that of an evolutionist regarding the future of the human race?
- C. Discuss modern translations and their uses. Does the Spirit of Prophecy use them?

### IV. Word Study

- A. Septuagint, B. Douay, C. Aramaic, D. King James Version, E. R.S.V.

### V. Visual Aids

- A. "Bible on the Table," 28 minutes (Family Films).

### VI. Bibliography

- A. Nichol, Francis D., *Answers to Objections*. Washington, D.C.: Review and Herald, 1952.
- B. Selected authors, *Bible Readings for the Home Circle*. Washington, D.C.: Review and Herald, 1949.

## SECTIONS 9 AND 10

### Heredity and Environment

#### I. Objectives

- A. To show that what we are today is the result of a combination of four factors in life:
  1. Inherited characteristics (heredity).
  2. The influence of surroundings (environment).
  3. Our relation to surroundings and inheritance in thinking and planning.
  4. The influence of God in our lives.
- B. To show that our attitudes about what we have is more important than the amount of what we have.

#### II. Class Activities

- A. Projects and Assignments.
  1. List five personality traits chiefly determined by heredity and five chiefly determined by environment. (Student opinion and reasons for the answers are encouraged.)
  2. Make a written study of the effect of environment in your life on the following points:
    - a. Speech and use of language.
    - b. Manner of dress.
    - c. School experience, including significant teachers, events, satisfactions, responsibilities, accomplishments.
    - d. Vocational plans and hopes.
    - e. Basic philosophy.
      - (1) A self-evaluation.
      - (2) Purposes.
      - (3) What I hope to accomplish.
      - (4) How I see myself in relation to the world.
      - (5) Point out things that make me what I am.

f. Some portions of these autobiographies can be used anonymously for class discussion by the teacher *with the permission of the student involved*.

3. Ask the students individually to list physical features that they dislike about themselves. The papers should be headed as "boy" or "girl" for identification and discussion in class.
4. Aptitude and IQ tests may be administered at this time, and the results may be compared at a later date with the school-administered tests. (See Appendix for tests and their sources.)
5. List three character traits that you have that you feel need to be overcome. Study from the Spirit of Prophecy and the Bible for some suggestions for getting rid of these. Make a written report of your study. For example: laziness, temper, selfishness, jealousy, etc.
6. Name two habits that would improve each of the following areas in your personal life: studying, grooming, eating, relations with friends, use of money, speech.
7. Select a dozen great men and women and ask the class to choose from this list any one and make a report on why he is to be considered great, and anything that might be of help to others from his experience.

#### III. Topics for Discussion

- A. How are habits formed and broken?
- B. How are habits related to character?
- C. Why is it that two children of similar heredity and environment may take such different attitudes toward spiritual things?
- D. How did conversion change the lives of some Bible characters? For example: King Saul, Peter, the apostle Paul, John.
- E. Discuss other cultures such as those of the Mayans, Russians, European countries, South American countries (dictatorships, etc.).
- F. What prejudices do you have and where did you get them?
- G. What is the solution to the integration problem, to your way of thinking?

#### IV. Word Study

Habit, drives, heredity, environment, adjustment process, psychological needs, prejudice, personality.

#### V. Visual Aids

- A. "Human Heredity," 18 minutes (State University film library).
- B. "Preface to a Life," 29 minutes (State University film library).
- C. Contact the State health department for additional materials.

To page 30



# THE "NEW VENTURE" ILLUSTRATED

SINCE the publication of "A New Venture in Bible Teaching"<sup>1</sup> numerous inquiries have been received requesting further information in regard to the program. Inasmuch as inductive Bible study can be described best by doing it, illustrations of its procedures as applied to Matthew 5 are herewith outlined. During the second semester, eight lessons are given to a study of the Sermon on the Mount. The fifth chapter takes four of these.

The remainder of this presentation consists of assignments followed by suggestions for their solution, so the reader who really wants to sample this method may do the assignments for himself before completing the article. The *Teacher's Manual* contains more material than could be included here, but this will suffice as an example.

## I

1. Read Matthew 5 rapidly at least twice at one sitting.
2. Assign titles and write theme sentences for the paragraphs of this chapter. Divide as follows: 1-12, 13-16, 17-20, 21-26, 27-30, 31-32, 33-37, 38-42, 43-48.

## II

1. Define, "blessed." Use a Bible dictionary or word-study book.
2. Separate each Beatitude into its two parts: (a) who are called blessed, and (b) the substantiation as to why they are so called.
3. Restate each Beatitude in your own words.

## III

1. List all the contrasts you find in Matthew 5:13-48.
2. In chapter 5:21-48 the old law is contrasted with the new law of the kingdom. Which of the old laws did Jesus amplify; which did He change or reject?
3. Construct an analytical chart for verses 43-48. What does verse 48 mean?

## IV

1. Read *The Desire of Ages*, pp. 19-26.
2. To whom is Jesus Christ to reveal God?
3. How does Satan misrepresent the law of God?
4. How did Jesus Christ disprove Satan's misrepresentation?

Frederick E. J. Harder

CHAIRMAN  
DEPARTMENT OF EDUCATION  
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## I

*Introduction.* Matthew 5:1 makes the transition between the last part of chapter 4 and the beginning of the sermon. In chapter 4:12-25 the kingdom of God is announced, and Jesus begins to call citizens into it. First

they come by two's, but by His teaching, preaching, and healing He attracts great crowds. Jesus sees the crowds, goes up to the mountain, sits down (a teaching position), and begins teaching His disciples. Through these He reaches the multitude. This is His method (cf. John 17:9, 20). Through these few select individuals He would confront the people of the world with the basic principles of the kingdom into which He is inviting them.

### Paragraph Titles and Theme Sentences

- 1-12. THE BEATITUDES. Those who are poor in spirit, mourners, meek, hungerers for righteousness, merciful, pure, peacemakers, persecuted, reviled, are all termed "blessed."
- 13-16. SALT AND LIGHT. The blessed are the salt of the earth and the light of the world.
- 17-20. JESUS AND LAW. He came not to abolish but to fulfill the law.
- 21-26. MURDER. Anger and reconciliation are included in the command against killing.
- 27-30. ADULTERY. Lust is adultery.
- 31-32. DIVORCE. Divorce is adultery.
- 33-37. PERJURY. Yes or No is as binding as swearing by an oath.
- 38-42. REVENGE. Respond to evil with good.
- 43-48. LOVE AND HATE. Love your enemies as well as your friends.

## II

1. Define, "blessed."  
"The express symbol of a happiness identified with pure character."<sup>2</sup>  
"Used in the sense of 'happy' or 'favored.'"<sup>3</sup>
2. Beatitudes: Characteristics and substantiations ("Blessed are . . . for . . .").

CHARACTERISTICS	SUBSTANTIATIONS
The poor in spirit	Theirs is the kingdom of heaven
Those who mourn	They shall be comforted
The meek	They shall inherit the earth
Those who hunger for righteousness	They shall be satisfied
The merciful	They shall obtain mercy
The pure in heart	They shall see God
The peacemakers	They shall be called sons of God
Those persecuted for righteousness	Theirs is the kingdom of heaven
You, when reviled, persecuted, lied against "on my account"	Your reward is great in heaven, so the prophets were persecuted

3. Meaning of each Beatitude.  
Happy are the humble who recognize their need of redemption, for they already enjoy the blessings of the kingdom.  
Favored are those who sorrow because of their shortcomings, for their lacks will be supplied.  
Happy are those who have submitted to God, for the earth shall be submitted to them.  
Happy are those who long to bear the likeness of God's character, for their longing shall be satisfied.  
Happy are the kind, for they shall obtain kindness.

To page 22



# BIBLE DOCTRINES--AN EXPERIMENTAL APPLICATION



IN AN endeavor to provide the student of Bible doctrines with the opportunity of giving practical application to his acquired knowledge, Bible teachers resort to various methods of testing. One method that has been tried and has proved interesting, challenging, and effective is the presentation of a series of Bible studies by the students in homes within the community.

The program is basically contained within the Operation Fireside plan of the Young People's Missionary Volunteer Department. The Bible teacher must, however, make some adaptations for his and his students' needs.

The selection of the topics may be at the instructor's discretion. It seems advisable to choose subject matter that is not of a highly controversial nature for students who will be giving their first Bible studies.

Students work in teams. If there are eight teams, eight topics will be selected and eight homes will be needed as laboratories. If there should be as many as twenty teams, it is practicable to use ten studies and to find twenty laboratory locations so the project will not extend through too many weeks. Each team will learn one Bible topic thoroughly and present that study. The teams rotate weekly, until each home receives the series of studies.

Organization and preparation should begin immediately after the presentation of the plan. Each team is given an outline of its study topic. Those having the same topic meet together as a group and go over their study. The questions that arise in these discussion groups can be answered by the instructor and needed changes may be made.

Dates are set for the first classroom presentation of the Bible studies; normally a period of two or three weeks is sufficient time before the first team presents its topic. The presentation is made with Bibles only, unless some small, transportable visual aid has been devised and permission for its use has

been obtained from the teacher. Standard aids such as filmstrips destroy the purpose of the program. Each day a portion of the class period is set aside for the presentation of one team's study. The students criticize the presentation by writing suggestions, or a discussion may be conducted during which suggestions are made. When the teams have presented their topics, each is required to make a second, finished, presentation in the classroom.

A team member presents approximately half the study. Each person is, however, required to be prepared to give the entire study from memory. This preparedness is determined by a written test.

Possibly the greatest challenge of the program confronting the teacher is finding homes to use as laboratories. It may also prove to be an extremely rewarding experience.

Having heard reports of community misunderstanding concerning the parochial school's place in the American scheme, I proceeded with some misgivings to find non-Seventh-day Adventist homes

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suitable for student practice. My personal acquaintances and those of other school personnel were first approached. These in turn were asked to suggest names of those who might be favorable toward participation in such a program. In this manner a sufficient supply of names was easily obtained. Out of each twelve homes visited, approximately eight agreed to participate. One of the values of the program was the realization of a favorable school image within the community.

*To page 27*



# Are We Using *Our Best* in Teaching?

A FEW days ago while chatting with a teacher at a Bible conference I asked if he was a Bible teacher. "Yes," he replied, "but I teach it through the sciences." He was teaching science and mathematics but held the Bible in proper perspective in his teaching.

The Word of God must have a prominent place in the curriculum of our schools or we shall fail in our goal of producing graduates who have the "harmonious development" to which we so often refer. Thus the teaching of the Bible as a subject within the school curriculum should have our constant surveillance to see whether we are achieving those objectives that form a basis for our schools. We have forged ahead in other fields within the curriculum—introducing new methods, textbooks, and ideas—while in the teaching of Bible we are using the same methods, textbooks, and ideas that have been used for the past thirty or more years.

"The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort."<sup>1</sup> We have been following the subject-centered type of curriculum in our Bible teaching, which has probably placed overemphasis upon the memorization of facts. Our Bible curriculum in the secondary school has been made up of four packages of subjects, with too little connection one with another. It seems that some of the subjects are taught far too late in the curriculum to accomplish the good in character development that they would if taught in the freshman or sophomore years, when the student is forming ideas, habits, and patterns of conduct that will affect the whole life.

It would seem that our "freshest thought, our best methods" should be directed to the establishment of a Bible curriculum that would emphasize what we want our students to *be* more than what we want them to *learn*.

Thus we should build our courses to train in a systematic way for character development rather than for the memorization of facts. The latter should have its place in our teaching plans but should not be so prominent as to require a major portion of the time and effort allotted to the Bible class. Such a curriculum in the freshman and sophomore years would place those subjects needed to help the students form patterns of association and conduct that will lead them to make wise choices in the important decisions of life. I refer to the three great decisions of life—the decision for God, for the lifework,

and for the life companion—all of which may be made in the years of adolescence.

This plan of study should include within the scope of the class a closer correlation with the missionary activities of the school. Recently I experimented with this idea of including missionary activities in the Bible class for credit. One third of the student's six-week grade was given for activities that would encourage personal improvement within the scope of the units taught. The student could choose the project that suited his personal abilities, and included with the choice of essays, posters, charts, and research projects was the opportunity of doing missionary work for which class credit was given. Throughout the year (a different type of project was to be chosen each six-week period) the students reported hundreds of hours of missionary endeavor carried out in a variety of ways, such as hospital visitation, Bible studies, public speaking, assisting in evangelistic meetings, helping with a new church building, and addressing missionary letters. This missionary work was not reportable for class credit if done on the Sabbath.

Finally, the curriculum for Bible in secondary school should be planned to help the teacher get closer to the psychologically sound method of teaching that takes into consideration the life situation of the student and trains in a practical way for that life.

For three years I have experimented with a plan of Bible teaching aimed to meet these objectives. This plan is not revolutionary in subject material, but it has been devised to correlate the doctrines of the church with those guidance topics needed to mold the character of our teen-age youth. The great themes of the Bible and the three major decisions of life are emphasized in each year's teaching units. Thus in the first year units are introduced which are to lay the foundation for the following three years.

Since the freshman in secondary school is facing a new life situation, not only in study but in every other area of life, it was thought best to begin with a unit titled "Looking at Life." In this unit he is taught how to evaluate his needs, how to set goals and achieve them, how to recognize and solve problems, and how to form a sound philosophy of life.

R. M. Hillier

BIBLE TEACHER  
MOUNT PISGAH ACADEMY  
CANDLER, NORTH CAROLINA

To page 30



# SYMPOSIUM:

## College Bible Teachers

**"How Can We Make the Teaching of Bible More Meaningful to the Individual?"**

GORDON S. BALHARRIE (Walla Walla College)

Making the Bible meaningful demands that first of all it must be made clear. Abstract statements of truth need to be visualized in concrete terms. Words such as justification, sanctification, holiness, and perfection may be voiced rather glibly, but to make any impact such expressions need to be defined in terms of human experience.

If the Bible is to be meaningful to people, it must be demonstrated that its teachings are really significant in the life of people. What is there in the book of Amos or Habakkuk that can be of any practical importance to young people today? A teacher may assert that we need the Scriptures as a safeguard against temptation, but can he show that it really works? Some youth are of the opinion that psychology, sociology, ethics, and cultural foundations provide a well-rounded program of living without the formalities of religious education. We must be prepared to prove that the Bible meets needs and answers questions better than any other source.

Then, too, we need to discover the questions that youth are asking. We refer to the fundamental questions of life: "Where did we come from? Why are we here? Where are we going?" However, how many young people are really concerned about them? A few, to be sure, but seldom does one hear such topics discussed during the average conversation.

One student recently remarked, "Our Bible teacher tells many inter-

To page 24

OTTO H. CHRISTENSEN (formerly, Southern Missionary College)

Three things are essential to make Bible teaching more meaningful: (1) it must be made interesting; (2) it must be informative; and (3) it must be spiritual. By interesting I do not mean filled with stories, nor vivacious teaching, nor jokes to keep the class in a light, hilarious mood. This may rob your teaching of the very interest you think you are promoting. Stories of the right kind and vivacious teaching may have a place if not overdone. But aside from this, the truth itself must be made interesting by correct reading and by presenting background.

How readest thou? Much carelessness and little thought is often given to reading. The Bible must be read with sense. Take, for instance, John 1:11, "He came unto his own [things—neuter plural] and his own [people—masculine plural] received him not." Knowing this distinction and reading it this way puts meaning into the verse. A teacher should read and reread the verse until he knows what it actually says before he can say what it actually means.

Then, to make the Bible live, the teacher must present the background. Know your author as a true acquaintance, his background and environment, the history of his time and of the surrounding nations. Portray the need of his message, his particular qualifications, and his burden for his people. Live his day and his part in it, in your mind, from your background study. Then, saturated with

To page 24

HERBERT E. DOUGLASS (Atlantic Union College)

The problem before the Bible teacher seems to be in three parts: (1) his grasp of subject matter; (2) his classroom technique; (3) his own experiential knowledge of those Biblical truths he chooses to teach. The first is the easiest to be solved; yet, being so, too often the hopeful teacher believes that the conveyance of correct information is all that is necessary for the fulfillment of his task, as it would be if he were a mathematics or biology teacher. If students do not meaningfully respond, the fault is usually posited in the student's hardness of heart, when the problem probably lies in the other two factors in the picture of successful Bible teaching.

One of the clearest presentations of skillful, dialectic classroom procedure is found in *Counsels to Parents, Teachers, and Students*, pages 431-437. Here students are urged "to think for themselves," which is most difficult to achieve through lecture methods or mere textbook reading. Fears of slower pace and radical thinking must be smothered by the realization that if the truth does not strike home as a personal discovery, all the information in the world is tragically irrelevant from the standpoint of a personal relationship with God. In addition to this personal discovery, the student must also be given sufficient practice in articulating his discovery, so that he will be able to transmit clearly his new insight to others.

To page 24

Responding to the question posed by the editors of *The Journal*, these Bible teachers who largely constitute the chairmen of the departments of religion, express their convictions based upon many years of classroom experience.



L. G. HARDINGE (Newbold College)

For the Bible to grow to be meaningful to the student he must study it for himself. There is no substitute for this personal investigation of its message and purpose. It is the responsibility of the teacher to see that his students explain for themselves the various passages of Scripture they use.

Faithful teachers should be placed in charge of the Bible classes, teachers who will strive to make the students understand their lessons, not by explaining everything to them, but by requiring them to explain clearly every passage they read. Let these teachers remember that little good will be accomplished by skimming over the surface of the word. Thoughtful investigation and earnest, taxing study are required in order for this word to be understood. There are truths in the word which, like veins of precious ore, are hidden beneath the surface.<sup>1</sup>

The Bible student must settle for himself the kind of keys he will use in his attempt to unlock the meaning of the Scriptures. Here are six that should prove to be of great help. With the aid of a good concordance, each should be tried.

1. *The key of first mention.* The initial use of a term in the Bible is  
To page 24

G. H. MINCHIN (Columbia Union College)

1. Holding student interest is not, per se, good Bible teaching. To entertain merely or to lower standards of mental labor belittles the Bible.

2. In the practical situation in our classrooms the ability to hold the interest of both good and poor students is essential.

3. Artificially constructed motivations are unworthy in Bible learning.

4. No teaching device need be used exclusively. It is not a matter of choosing between student-centered, problem-centered, learning-centered, or life-centered teaching. Certainly it must all be God-centered. Discussion, lecture, and question each has a place.

5. Study *the Book* itself rather than too much *about* it.

6. The Bible is much more meaningful when studied in larger units, such as books or chapters. It was written that way.

7. Sound principles of exegesis should be observed. Respect for the Book is endangered by careless handling of interpretation.

8. The literary form of Biblical passages is significant.

9. While the Book should be ap-  
To page 25

P. C. JARNES (Union College)

Basic to all Bible teaching is the acknowledgment of the Bible as God's inspired book and one's acceptance of it as absolute authority in practice as well as in theology. This must be a daily ingredient of the classroom atmosphere. Faith begets faith. Of equal importance is expository Bible teaching. If true success is to be attained, there must be an abandon of the dead, ineffectual philosophizing about what we *think* the Bible says.

Let the Bible speak for itself. Constantly give recognition to the Word of God as a living reality, "sharper than any twoedged sword, . . . a discernor of the thoughts and intents of the heart,"<sup>1</sup> and the "power of God unto salvation to every one that believeth."<sup>2</sup>

This was the method of the Master Teacher. He Himself was a thorough accurate student of the Word. He acquired a practical knowledge of it. It was the power by which He lived; therefore He could quote it with irresistible power. It became His tool for work, His stay in temptation, His fortress of defense, and His sword in warfare. Concerning our great Exemplar, it is said, "the common people heard him gladly"<sup>3</sup> and "the people  
To page 25

C. T. RICHARDS (Oakwood College)

Standing before my students at the beginning of a semester, I usually make a survey of the class as a whole. Then, associating names with faces, the initial group impression gradually narrows down to the individual person.

A fleeting but careful observation of each countenance always brings to me the consciousness of a sacred and solemn responsibility to find access to at least four compartments vital to the life of each student: the heart, the soul need, the desire for happiness, and the sense of duty.

By practical experience, the Bible teacher who knows God and yearns to make Him known will discover the master key to unlock the doors to these compartments. This key is identical with the one Jesus gave His disciples—His own words (see Matt. 16:19).

A mere possession of this key, however, does not guarantee an effectual use thereof. The Bible can be a very meaningless book until the living Spirit of God illuminates its pages, using the heart, the life, and the lips of the teacher who has become ac-  
To page 25

BRUCE JOHNSTON (Southern Missionary College)

Meaningful Bible teaching begins with the teacher himself. *The Bible teacher should be selected from the best ministerial talent.*<sup>1</sup> This suggests a man in touch with the realities of life, whose views and theories have been tested and mellowed in the crucible of experience, who brings into the classroom the urgency of the world's need; a man in whose heart the principles of truth, purity, and righteous living are treasured and from whom they are mirrored to his students. The teaching of God's Word will be exceptionally effective when it finds faithful reflection in the teacher's life.<sup>2</sup>

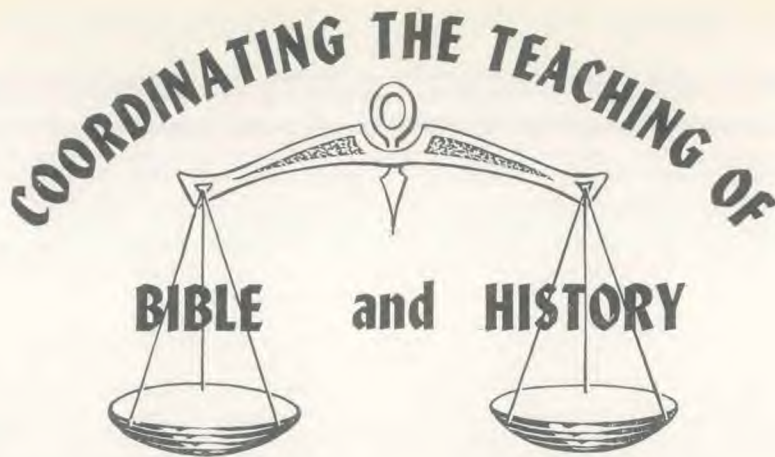
*The Bible is made meaningful as its great themes are seen in relationship to life.*<sup>3</sup> When the Bible becomes more to the student than a mere compilation of isolated facts and is seen as a source of personal power for coping with life's responsibilities, it takes on new meaning. Many college students bear personal loads of worry, frustration, and guilt that form blocks to intellectual and spiritual maturity. It is the privilege of the Bible teacher so to uplift Jesus, the great central attraction of Scripture, that the student may find in Him the answer to  
To page 25

EDWIN R. THIELE (Andrews University)

The Bible teacher who would make his teaching meaningful to his students first of all *must know his subject* and know it well. Unless he himself knows the true meaning of the Word he is endeavoring to expound, he cannot make it either clear or vital to others. To know the Bible requires time, purpose, and effort. It requires a willingness to be original, to have the courage, patience, meekness, and diligence to work on his subject until he himself knows with certainty what others might simply think they know, until he is in a position to pass it on with eagerness and confidence.

The teacher who would make the Bible meaningful to his students *must know his students.* He must know their weaknesses and needs, their hopes and aspirations, their allergies and fears, their potentials and possibilities. He must not ask from them too little or expect from them too much. He must challenge and inspire the student to study and inquire, to have a keen desire to know truth, and to be satisfied with nothing else than truth and nothing less than all the truth on the subject at hand.  
To page 25





TO ME as a teacher the idea of coordination of Bible and history is of real interest, for this seems a part of the very heart of the teaching program in our schools and furnishes one of the reasons for their existence. I believe that if material on the coordinating of the teaching of Bible and history were to be prepared, it not only would be valuable and useful but also gladly welcomed by our teachers in those fields.

Whoever had the assignment of doing this work would have a rather difficult task because of the general nature of the material to be gathered. Though such materials may not be available to teachers, it is not to be assumed that teachers are doing nothing about coordinating the two. Observation would indicate that our Bible and history teachers are doing a considerable amount by way of coordinating the two in their classes now. Herein might be one of the most fruitful sources of the desired material; that is, in material used by teachers now on the job. If there were some way of gathering this material now in use and summarizing it, and making it available to teachers, it could be very useful.

Looking back to my own school days, I remember that some of this type of teaching was surely done on both the secondary and college levels. Some of it was so well done that specific instances still stand out in my memory. Limited observation of teachers in the classroom over many years shows that it is still being done. If as a group Bible and history teachers are not doing it—and I cannot believe they are not—then something is really lacking. Just that it is being done, however, is not enough. It leaves unanswered, "How much are the two subjects being coordinated?" and "How effectively is the coordination being accomplished?" The answers to these two questions differ in a large measure according to the philosophy of the teacher, his knowledge of both Bible and history, and his years of experience. Then, too, there is the pos-

sible danger that with the present trend toward subject specialization in teacher training, the coordination between the two subjects may be weakened.

Let us consider briefly the teacher and the field of history. There was a time when the history teacher and the Bible teacher were one and the same person in most of our academies. Being trained in our own colleges, he was just about as well prepared in one field as in the other. But now in many of our schools one person no longer teaches both subjects. Because of increased enrollments specialists are employed—one or more in history and one or more in Bible. Should the history teacher reason that Bible is the other man's job? After all, most history courses are not only crowded with students but also with the amount of material to be taught. Not so if we are to obey the instruction given us as a people.

The Bible is the most wonderful of all histories, for it is the production of God, not of the finite mind. . . . It reveals the glory of God in the working of His providence to save a fallen world.<sup>1</sup>

But history, as commonly studied, is concerned with man's achievements, his victories in battle, his success in attaining power and greatness. God's agency in the affairs of men is lost sight of. Few study the working out of His purpose in the rise and fall of nations.<sup>2</sup>

The following quotations from the book *Education* might well be noted:

It [the Bible] lights up the far-distant past, where human research in vain seek to penetrate. . . . Here only do we find an authentic account of the origin of nations. . . . In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems to a great degree to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will. The Bible reveals the true philosophy of history. . . .

Every nation that has come upon the stage of action has been permitted to occupy its place on earth, that it might be seen whether it would fulfill the purpose of "the Watcher and the Holy One." . . . To every nation and to every indi-



vidual of today God has assigned a place in His great plan. . . . We need to study the working out of God's purpose in the history of nations and in the revelation of things to come, that we may estimate at their true value things seen and things unseen; that we may learn what is the true aim of life."

If we really believe this, then the history teacher who fails to use the Bible teaches history to no useful purpose. If history is taught only as so many dates and facts, its value becomes extremely doubtful. Thus the history teacher in our schools who fails to use the Bible, not as a supplement but as an integral part of his teaching, is failing not only in his opportunities but also in his duty. I think it was the Duke of Wellington who said, "Educate children without religion, and you will have a race of clever devils." It is doubtful that we can justify fully the teaching of either Bible or history without bringing in the other.

One of the greatest needs of men today in this world of confusion resulting from the existence of so many conflicting ideals—or of no ideals at all—is a sound philosophy of life. What greater gift could we as teachers place within the grasp of our boys and girls than a cheerful, wholesome philosophy by which their lives might be guided and charted into what would otherwise be an uncertain future? Where can the history teacher, or any other teacher for that matter, find the basis for such a philosophy?

What about the teacher of Bible? Should he teach Bible only or should he coordinate it with history? We as a people and a church have a prophetic origin. Take away the prophecies from the Seventh-day Adventist Church and not only would the explanation for our origin be gone but also our future hopes would be destroyed. Take these away and Seventh-day Adventists would become another group of moralists. The proof of the prophecies lies in the field of history. History can be no more separated from the prophecies than the feet can be removed from the body without a crippling loss.

Lewis E. Nestell

PRINCIPAL  
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In the book *Education* I read this statement:

The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, "here a little, and there a little."<sup>4</sup>

Where would the Bible teacher find a more fruitful source of illustration of these principles outside the Good Book itself than in the field of history?

My own field of teaching throughout a quarter century or more has been history and for many years Bible as well. As a Christian teacher I know that the two cannot be separated without crippling both. At the same time, I do not think that the two courses need to be submerged into one or more formal courses under different names. In educational circles this submergence might be called "fusion." It would seem to me that the greatest usefulness of one to the other is found when each takes its logical place in the given situation that is being taught. The greatest emphasis or force is often brought to bear when at a given moment something outside the immediate field is brought in to re-enforce what is being taught. How much of this correlation can be affected, and how successfully, depends much on the personality, knowledge, and experience of the teacher.

What about American history? Is Revelation 13 the only place where the United States fits into God's great pattern or scheme of things? I remember reading somewhere that Bismarck said that God had a special care for two classes of people—fools and Americans. The thought of this was, apparently, that since God permitted this nation to take so many risks and make so many blunders and yet survive and become great, there must have been some divine purpose in it all. Was it a trick of bad weather or an act of Providence that gave us the Louisiana Purchase and opened the gateway to the West? Was it chance or an act of Providence that brought the Stuarts to the throne of England and put the Puritans on this side of the Atlantic? Was it chance or an act of Providence that two cigars wrapped in a piece of paper were lost and the loss brought Antietam and the Emancipation Proclamation? To one who seriously believes the philosophy of history as taught in the book *Education*, it is not difficult to see the hand of Providence in these events.

An article in the New York *Times Magazine* entitled "Great Mysteries of World War II" states the mistakes of the Axis powers and tries to explain them, though the author admits that they are not easy to explain. He lists the great mistakes of World War II as follows:

- (1) Why did the Axis fail to co-ordinate plans and operations?
- (2) Why did Germany fail to invade Britain in 1940?
- (3) Why did Hitler fail to occupy Spain and thus close the Mediterranean?
- (4) Why did Germany attack Russia in the summer of 1941?
- (5) Why did Japan attack Pearl Harbor and, having attacked, not invade the Hawaiian Islands?

The answers to those questions, if they could be found,

To page 25



# Progress Report on

# the Inductive Method of College Bible Study

J. Paul Grove

ASSOCIATE PROFESSOR OF RELIGION  
WALLA WALLA COLLEGE

SOME of the most meaningful and satisfying classes of my teaching career occurred during the past three years. Both the students and the teacher felt that more of the real aims and objectives of Bible courses were reached by this fresh, new approach.

Several factors led to experimentation after becoming acquainted with this method. One of these factors was that our department many times had shared the alarm at how little our young people really know about the Bible. Second, there was a growing conviction that real learning should have its own attendant emotional response, that there should be a thrill in grasping an idea that would bring its own intrinsic reward.

With this idea in mind I adapted the subject matter for one section of my "Life and Teachings of Jesus" class to the inductive method of study. It was a surprise to some to find that the Bible would be our authority and our only textbook. The reasoning behind this was not the depreciation of the inspired writings of Ellen G. White, but the giving of an increased appreciation of what could be learned from the Bible alone if one applied himself to it with sufficient energy and method. We used the Revised Standard Version exclusively.

The students enjoyed the class so thoroughly that it was decided the following year to make this the freshman course for all theology students. The objective was to teach them skills and to provide tools by which they could approach any passage in the Bible and be able to interpret for themselves what the author had in mind.

For the past two years this course has been reserved for theology students alone; but the satisfaction they have had in taking the course has become so well known that we constantly have requests from other students to be admitted to the class.

We also have used the inductive method in our basic course for students who come to the college level without having had formal Bible training or Bible classes. The course is named Bible Survey, and in it we attempt to give the students enough understanding of selected passages from Genesis to Revelation to give them an aggregate picture of God in His relationship to man and the sin problem.

Recognizing that no teacher's evaluation of a course is fully authoritative, I have followed the practice of asking for the students' personal evaluations. The following are some student opinions:

"Theology I is the class that all my other classes fall around. I have enjoyed this class immensely; I know that I will read the Bible with more understanding in the future and my Christian experience will deepen."

"This course has opened a second pair of eyes, so to speak, so that I look for something entirely different in

a text, whether it is read for the course or for something else. I wish all my Bible classes followed this pattern. The benefits gained are tremendous. If I ever teach, I will try to use a similar pattern for my students. In fact, I am going to suggest to my mother that she use this method with her seventh- and eighth-grade pupils."

I can safely say that this is the attitude of the majority of the students, although there are other factors students have mentioned that should be noted here. One of these is the amount of work it takes on the part of the student to do each assignment. One student writes, "Maybe the instructor could work out the assignments on a more even time element. Some assignments take three to four hours while others take one to two hours."

The reason for this discrepancy is the fact that the lessons are assigned over divisions of thought rather than equal numbers of verses.

Another student writes concerning assignments, "It seems to me that if during the first quarter of the class it were possible to break the lesson assignments into similar segments and still retain the full meaning, it would be more encouraging." This student recognized the problem of the teacher in trying to correlate the size of the assignment and its meaningfulness.

Another special feature of this type of work is the contribution to class discussion. Every student feels as if he has some opinions about the matter under discussion as a result of his thorough work and preparation. All are eager, with few exceptions, to contribute. It takes some skill to keep the discussion moving fast enough and pointedly enough toward a conclusion to satisfy all students.

There is one other item that deserves mention and that is the evaluating of the students' work. We do not give examinations in either of the classes where this method is used. Notebooks are required and the work is turned in daily with a 50 per cent penalty if it comes in late the same day, and no credit is given if it comes in more than one day late. However, all work must be completed before a final grade is recorded. The total evaluation of each student's work comes from an evaluation of his notebook at the end of the quarter, with special emphasis on the lessons done last, since they represent the greatest development of his skills. Students do not object to this method; they find it satisfactory and worth while. They look upon their notebooks as precious treasures.

I would not hesitate to recommend enthusiastically this method of Bible teaching and Bible study to any teacher who has an analytical bent and who could be oriented to the procedure of the inductive method.



# BIBLE STUDY ON THE GRADUATE LEVEL

Earle Hilgert

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EVER since the initiation of the Seventh-day Adventist Theological Seminary at Pacific Union College in the summer of 1934, our educational system has provided for the study of the Bible on the graduate level. Recently Loma Linda University began to offer graduate studies in religion, providing a welcome companion institution to our Seminary. For three full decades Adventist Bible teachers and ministers in increasingly large numbers have been engaged in formal Bible study that presupposes a college education. After this length of time it seems fair to ask: What has been the effect of such a program upon the church? What have we learned from this experience that may give direction to our thinking and planning for the future of our Bible study?

In answering these questions we must first consider the purposes for which the Seventh-day Adventist Theological Seminary was established and has continued to exist during these decades. Briefly stated, its purposes are two: first, to provide advanced professional training for Seventh-day Adventist ministers and Bible teachers within the context of our denomination with its particular concerns, point of view, and goals; and second, to provide an institution with a qualified staff and adequate library in which young Biblical scholars may receive basic training and more advanced scholars may pursue research in Biblical studies.

What is the result of three decades of such endeavor? The most lasting impact doubtless has been on the teaching of religion in our colleges and academies. Today most full-time Bible teachers in Adventist colleges in North America (78 per cent) hold at least the Master of Arts degree from the Seventh-day Adventist Seminary, while many (37 per cent) have completed the full three-year course leading to the Bachelor of Divinity. For half a century before the founding of the Seminary, Adventist college Bible teachers were unable to receive formal preparation for their work, in the Adventist context, beyond the level to which they themselves were required to bring their students. There were many outstanding Bible teachers during this time, men who were wise and learned beyond the bounds of their formal education, and others who had earned higher degrees elsewhere, often in fields not directly connected with the areas in which they

were called to teach. Without their contribution Adventist theological education would not stand where it does today. But during the past three decades our college Bible departments increasingly have been enriched with men whose formal training has been specifically in theology, religious history, Biblical languages, and archeology. The rapid growth of college enrollments since World War II has made such training even more imperative.

Every year the Seminary also sees some seventy-five to one hundred young men go through its doors into pastoral-evangelistic ministry. They too have had the opportunity of a year's study in which they have been able to specialize completely in religious concerns on a post-graduate level. In a world where a college education is more and more the basic training for any kind of specialization, a minister who is truly to lead his people must have an intellectual preparation commensurate with the times. Thus from the professional standpoint Seminary training for both ministers and Bible teachers is a *must*.

Not only is the Seminary a professional school; it is also an institution for *research* by both students and teachers. This function of the institution distinguishes it most clearly as a center of graduate study. From the very beginning, classes in the Seminary and projects undertaken by students have worked at the growing edge of theological, linguistic, and historical problems. Both classroom discussion and graduate research have always been characterized by the realization that we must work on the frontiers of thought if our teaching and our learning are to remain living and relevant. Notable examples of this attitude may be found in the work of the late Dr. Frank H. Yost, who in the 1940's led his students in the production of a series of Master's theses on varying aspects of the history of the Sabbath. These taken together provide a rich body of source material in readily available form. Similarly, since 1950 Dr. Siegfried H. Horn has produced a continuous stream of articles, books, and reference works presenting the latest findings of archeology as they enlighten our understanding of the Old Testament. Recently Dr. Kenneth A. Strand has published several books embodying the results of his research in the translations of the Bible made at the time of the Reformation. In the practical field the



work of Prof. Charles E. Wittschiede over the past decade has been in many respects a pioneer project, pushing the frontiers and gaining new ground in the area of pastoral counseling and practical psychology as it is understood and employed within the Adventist frame of reference. The work of all these men is illustrative of what many other teachers and students in the Seminary have accomplished over the years. The most important development in this area in the past twelve months has been the launching of the first scholarly journal to be published by Seventh-day Adventists, *The Andrews University Seminary Studies*. This journal has already introduced itself widely in the scholarly religious world. On the one hand, it offers a medium for the publication of articles embodying research on topics particularly relevant to Adventist concern, and on the other, it presents these concerns to the scholarly world at large. The journal, of course, is not limited to articles bearing directly on Seventh-day Adventism but is intended to be an instrument for the encouragement of theological scholarship in general throughout our church.

Only as our theological study rolls back frontiers in all directions can we grow in all directions. Only as we are dedicated to the acceptance of truth, wherever we may find it, will truth come to us. The honest pursuit of this goal is the real purpose of Bible study on the graduate level.

## The "New Venture" Illustrated

(From page 13)

Favored are those whose motives are pure, for they will be admitted to God's presence.

Happy are the peaceful, for they shall be members of God's family.

Favored are those who lose possessions or suffer pain by turning from sin, for they shall receive the supreme possession—the kingdom.

### III

#### 1. Contrasts in 5:13-48.

13. Salt of the earth—or trodden underfoot.

15. Not under a bushel—but on a stand.

17. Not to abolish—but to fulfill.

19. Relax a commandment—does and teaches them.

21ff. You have heard—but I say. (Each admonition is a contrast.)

29f. One member—the whole body.

37. Yes—or no.

45. Evil—good, just—unjust.

The "light of the world" figure is an interesting example of a movement from the general to the particular. The first statement pictures the citizen of the kingdom as the light of the world (the sun). The second narrows this to a smaller area: "a city set on a hill cannot be hid" (night lights of a hilltop village). The final step contrasts the figure to light in the house (a lamp). Citizens of the kingdom are to light the world, the community about them, and the house in which they live. Christians

will act like Christians wherever they are: in the home, in the community, and in the world at large.

#### 2. Amplification and modification of the law.

Five laws are dealt with in 5:25-48: You shall not kill; you shall not commit adultery; you shall not swear falsely; an eye for an eye and a tooth for a tooth; you shall love your neighbor and hate your enemies.

The first three were amplified. The last two were rejected and replaced by contrasting requirements. It should be noted that the ones amplified were laws of God stated in the Ten Commandments, but those which were changed were laws of man. Thus did Jesus substantiate what He had declared in verses 17-20: He had come to fulfill the law and the prophets, and the righteousness of the citizens must exceed that of the scribes and Pharisees. In the kingdom of heaven the laws of God are fulfilled, and the laws of man are replaced.

#### Chart Showing the Old and New Law Concerning Enemies

You have heard (old law) BUT I say	You shall love hate	your neighbor your enemy
	[you shall] love pray	your enemies for your persecutors
	SO THAT you may be	sons of your Father in heaven
Heavenly Father demonstrates the new law	FOR He makes to rise	his sun on the evil on the good
	[He] sends	rain on the just on the unjust
	FOR IF you love	those who love you what reward? the same
Tax collectors & Gentiles demonstrate the old law	IF you salute	your brethren only what more than others? the same
	Gentiles do THEREFORE you must be AS your heavenly Father is	perfect perfect

In this context perfection is equated with impartial love.

The assignment in *The Desire of Ages* affords an excellent summary of the true character of God and His law as revealed in Jesus. It also serves to highlight the application of Matthew 5 to the life that would be patterned after Jesus and that would grow toward God-likeness.

<sup>1</sup> *The Journal of True Education*, April, 1963, pp. 5, 6.

<sup>2</sup> Marvin R. Vincent, *Word Studies in the New Testament* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1946), vol. 1, p. 35.

<sup>3</sup> James Orr (ed.), *International Standard Bible Encyclopaedia* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1945), vol. 1, p. 487.

A noble, all-round character is not inherited. It does not come to us by accident. . . . It is formed by hard, stern battles with self.—*Christ's Object Lessons*, p. 331.



## FACULTY FORUM



[In faculty and staff meetings some of these case studies may be used to springboard profitable discussions.—EDITORS.]

**CASE STUDY, NO. 1:** At his first appointment with his class in Youth Guidance at the beginning of the school year, the Bible teacher, an ordained minister, told the seniors in the academy: "I don't like this book as a textbook, but to go along with the General Conference Department of Education, we'll use this book for two or three months; then we'll study from different psychology books."

DISCUSSION: (1) How would you appraise the methodology of this teacher? (2) Did he uphold the high standard set forth for the Bible teacher? (3) What do you consider would be the reaction of his students?



**CASE STUDY, NO. 2:** Harry was living in a home with religiously divided parents. As he came to the day academy that Monday morning his heart was heavy with the harangue of words he had just heard at the breakfast table. He wanted to talk with someone, a teacher, at school. After his first-period class he told the biology teacher that he would like to talk with him, and so they agreed to meet in the science classroom at 12:45 P.M. right after lunch and before the 1:15 P.M. class started. Harry wanted to be alone, so he absented himself from chapel; he sat on a bench outside on the front lawn of the campus. One of the students reported to the principal that he had heard that John had been at Jean's house on Sunday until 3:00 A.M. Monday morning. James, who reported to the principal, was told of the party by Helen, who had attended it and who returned to her home at 2:00 A.M. At the close of chapel the principal announced an emergency session of the government committee to be held in his office at 12:15 P.M., during the noon hour. Being a member of the government committee, the biology teacher dutifully attended the emergency meeting, though fifteen minutes late as he had rushed through a quick meal at home close by. When 12:45 P.M. came, Harry was standing outside the locked door of the science classroom. Not knowing where the science teacher was, he waited there until the first bell rang for the afternoon session. At the close of school Harry immediately hurried

## BETWEEN THE BOOK ENDS

Frederick Mayer, *A History of Educational Thought*. Columbus, Ohio: Charles E. Merrill Books, Inc., 1960. 494 pp., \$6.95.

Tracing clearly through Oriental and Occidental educational thought, especially with the development of creativity as a basic concept, *A History of Educational Thought* is a recommended book for the personal library of every Seventh-day Adventist teacher. He will be a better and wiser man for having read it. The book will challenge him to accept the privileges and responsibilities of being a Christian teacher as he sees the humanistic struggle of a champion for creativity.

The volume ends with the conclusion that "all we need is a change of values so that reason rather than emotion, the arts rather than business, become the center of our strivings." The author with history believes that dedication to education is the *summum bonum* of human life.



Edward W. Smith, Stanley W. Krouse, Jr., Mark M. Atkinson, *The Educator's Encyclopedia*. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1961. 914 pp., \$19.50.

A huge omnibus of ideas, plans, and programs, *The Educator's Encyclopedia* covers almost all the areas of professional duties and responsibilities of superintendents, principals, teachers, and students of education.

As a giant treasury of concepts, innovations, and procedures this one-volume encyclopedia has 15 major tab-indexed headings and 244 subject entries.

The divisions are easily sectioned with helpful material for ready reference, to say nothing of valuable information—bibliography, glossary of educational terms, index of publishers, and general index—in the appendix.

home to reach his after-school job. Since the government committee had reached its decision, the principal announced to John, Jean, Helen, and Bill, during their last-period classes, that they were suspended from the academy for the rest of the week.

DISCUSSION: (1) How ethical was the biology teacher with Harry? (2) What may we do for Harry? (3) How do government committees operate? (4) If you were the parents of John, Jean, Helen, and Bill, what questions might you have?



## Symposium

(From pages 16 and 17)

Gordon S. Balharrie

esting and helpful stories illustrating the kind of young people we ought to be, but as soon as he says, 'Let's get back to the Bible lesson,' everyone loses interest right away.' Why should he bother *getting back* to the Bible lesson? Why wouldn't a description of present-day happenings be just as good as the story of Samson's contest with the Philistines? Is the hand of God to be seen in contemporary events or in antiquity only?

Jesus held the attention of the people because He talked about the things that were of immediate concern to them. In checking through the four Gospels one finds that in almost every instance Jesus began His discourse with a question or a problem from the audience.

In our Bible classes we need to begin with the interests of young people and then we must be able to present specific instances that demonstrate God's answer to our need.

Otto H. Christensen

this, help your class to live it with you as you walk the dusty trail with Jesus, Paul, or Moses, or flee with Elijah from Jezebel and meet God with him at Sinai.

Often statements of Scripture are misunderstood because of a lack of background understanding; as for instance, Paul's statements about women's hair and speaking in public. Knowing the Roman law and moral code of the day reveals an entirely different meaning than is generally understood for these verses. Also, to understand John's Gospel and Paul's letters to the Ephesians and Colossians one must know something of the error of Gnosticism that called forth these letters.

Finally, never make any Bible lesson merely a fact of history or chronology of the past. It must live today. The lesson must be applied to the present and its spiritual message applied to the heart now. Help the students to think it through and apply it to their own lives as you have applied it to yours. This will make it tremendous, and your students will go away saying in their hearts, "Surely the Lord is in this place; and I knew it not."

Herbert E. Douglass

Without experiencing this second factor adequately, our third element cannot even be understood. Bible teaching is not merely the acquisition of Biblical information. It must be remembered constantly that God has spoken and that what He has spoken must be understood and answered. However, what God has spoken is understood *only* when the student realizes that what has been said has been spoken to him *personally*. In Bible teaching we must always resist the temptation to slip into the grammatical third person, where the student stands outside of the material being studied, as a neutral observer. Theology believed in the head alone is the reason for a lukewarm church. There must be a personal encounter; that is, man hears the "you" from God and responds with a trusting, grateful "Thou." Such Bible teaching "will restore the image of God in the soul" \*—a goal for which all heaven is waiting in order to empower those thus taught with the latter rain.

\* Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 434.

L. G. Hardinge

of vital consequence. The first instance in which "lamb" is found is in the narrative of Abraham's sacrifice of his son Isaac. It occurs in the lad's question, "Where is the lamb?"<sup>2</sup> The first time this word occurs in the unfolding drama of the New Testament is in the declaration of the Baptist, "Behold the Lamb of God."<sup>3</sup> It almost seems as if the heart cry of mankind embedded in the question "Where is the lamb?" has waited for the coming of Messiah for its answer, "Behold the Lamb of God."

2. *The key of final mention.* The last time a term is mentioned in the Scriptures gives the finishing touch to the concept that has been built up throughout all the books of the Bible. In Revelation 22:1, 3 the Lamb of God is noted for the final time, no longer slain upon the altar of sacrifice but panoplied in divine splendor on the throne of universal government.

3. *The key of full mention.* It would appear as part of God's plan to work out His purposes according to a regular pattern. Each major topic of revelation has been given some portion of the Bible in which it is dealt with more fully than elsewhere. Continuing our illustration of the lamb, Isaiah 53 is devoted exclusively to the ministry of the Lamb of God. In this chapter He is described fully.

4. *The key of supplemental mention.* The student will then consider other passages in which "lamb" is found, in order to build up a scriptural picture of this term. Each text will make its contribution, a brush-stroke of Inspiration, in the portrait of the Lamb of God. For example, He is without blemish<sup>4</sup>; His death redeems the sinner.<sup>5</sup> In the book of Revelation aspects of the "lamb" add to the description of Christ no fewer than twenty-eight times. And so the idea is built up.

5. *The key of contrasting mention.* The expression "lamb" is used in contexts in which it is contrasted with other figures. Its perennial enemies are noted by David.<sup>6</sup> Isaiah sets the lamb against the wolf and the leopard, age-old adversaries of the flock. This technique of contrast helps to throw into vivid relief the meaning intended by the inspired writer.

6. *The key of inspired emphasis.* The perspective of the writers of the Bible is of considerable importance. It is often thought that they understood the import of their own messages. The apostle Peter, however, noted that it was revealed to them "that not unto themselves, but unto us they did minister."<sup>7</sup> To this view Ellen G. White would seem to subscribe: "The prophets spoke less for their own time than for the ages which have followed, and for our own day."<sup>8</sup> With this change of emphasis and perspective the student of the Bible will see great vistas of truth he had missed in many an Old Testament passage.

These simple keys are most effective. Not only do they assist in bringing together nuances of meaning that help to form the entire harmony of the divine truth but they also hold the interest of the student as he applies them to each subject he investigates. Since he is investigating for *himself*, his efforts are much more meaningful.

<sup>1</sup> Ellen G. White, *Testimonies for the Church*, vol. 8, p. 157.

<sup>2</sup> Gen. 22:7.

<sup>3</sup> John 1:29.

<sup>4</sup> Ex. 12:5.

<sup>5</sup> Ex. 13:13.

<sup>6</sup> 1 Sam. 17:34.

<sup>7</sup> 1 Peter 1:12.

<sup>8</sup> *Signs*, April 2, 1896, p. 5.



were astonished at his doctrine: for he taught them as one having authority."<sup>1</sup> His method was so unbelievably simple that in the sophisticated realm of today's theology it is seldom attempted.

Again, what was His method? In the Sermon on the Mount it was *expository* with a *practical* application.<sup>2</sup> In His Sabbath sermon in the synagogue it was *expository* with a *practical* application.<sup>3</sup> In asserting His claims before the Jewish leaders it was *expository* with a *practical* application.<sup>4</sup> Why not give His method a fair trial?

<sup>1</sup> Heb. 4:12.

<sup>2</sup> Rom. 1:16.

<sup>3</sup> Mark 12:37.

<sup>4</sup> Matt. 7:28, 29.

<sup>5</sup> Matt. 5:21-28.

<sup>6</sup> Luke 4:17-46.

<sup>7</sup> Matt. 22:15-46.

### Bruce Johnston

life's perplexing problems. The prayer of the Bible teacher before each class well might be, "Lord, help me to make the Word to become flesh today."

To bring fresh, vitalizing applications of the Scripture into practical life, it is imperative that the teacher be a winner of souls, inspiring his students with his own spirit of concern for others. Demonstrating the use of Scripture in the conversion and indoctrination of others is both stimulating and educational. The Bible teacher who does not engage in off-campus missionary activities cannot exemplify to his students the spirit of the Master Teacher whose greatest passion was to seek and to save the lost.<sup>4</sup> A big order? God has given us this inspired encouragement:

I have an earnest desire that you should every day be learning of the Great Teacher. If you will first draw nigh to God and then to your students, you can do a very precious work. If you are diligent and humble, God will daily give you knowledge and an aptitude to teach.<sup>5</sup>

<sup>1</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 431.

<sup>2</sup> *Ibid.*, Education, pp. 187, 188.

<sup>3</sup> *Ibid.*, p. 188.

<sup>4</sup> Luke 19:10.

<sup>5</sup> White, *Counsels to Parents, Teachers, and Students*, p. 255.

### G. H. Minchin

proached reverently, it should be treated naturally. "If you read the Bible the way you read any other book, you will soon find there is no other book like it."

10. Evasive answers breed suspicion. Absolute integrity is essential, for teacher and student are treading on holy ground.

11. When the student discovers that the Bible has authority without being authoritarian, it means much more to him.

12. The Bible becomes meaningful to most people when it meets a present need. It should clear up some confusion, help overcome some obstacle, or make some vocation significant. It shows the student the implications of his faith on and off the campus.

13. Bible characters must be made to live. People are interested in persons. While Christianity is a historical religion based on facts, which the student must learn in order to have a firm basis for his faith, theology and doctrine are bound up with persons—and above all, a Person.

quainted with its Author. The question addressed to Philip the evangelist by the Ethiopian eunuch seems to illustrate this observation: "How can I [understand], except some man should guide me?" (Acts 8:31).

Rich and rewarding experience has taught me the value and the effectiveness of using the functional, or practical, approach in teaching the Bible to college students. By the functional approach, I mean using the Bible purposively in relation to life's total activity, or using the Bible primarily as a resource to effect actual adjustments to current problems in personal and social living. I have seen the impact of principles of truth thus presented and applied—thrilling changes in attitudes, outlook, purpose, and behavior.

It is comforting and inspiring to know that the dedicated Bible teacher may become an effectual instrument in the hands of the Supreme Architect. As he endeavors to build the youthful life into a stately and beautiful structure, he is building for eternity.

### Edwin R. Thiele

Above everything else the Bible teacher *must know God*. He must recognize the Bible as the word of God, written by men who had made a personal acquaintance with Him. He must look upon the teaching of Bible as man's highest work. The world itself he must regard as the handiwork of Heaven, and man as the image and dwelling place of God. As he stands before his students he must always be keenly aware that he is there as an envoy of a higher and better world, and that it is his high privilege to pass on knowledge of a world of beauty and righteousness that once was, now is in process of reconstruction, and soon will be established again in all its loveliness, purity, and peace. The teacher who truly knows God will love Him supremely, and will in his daily life reflect the principles he is endeavoring to make clear. Such a teacher will have no difficulty in making the teaching of Bible truly meaningful and dynamic to his students.

## Coordinating Bible and History

(From page 19)

would explain the major mistakes of Axis policy, mistakes ultimately catastrophic in their consequences.<sup>6</sup>

Cannot the student of prophecy find a better explanation of these mysteries of the war, in Revelation 7:1-3, than is found in this article? God still is in control of human affairs, working out His purposes.<sup>6</sup>

I am distressed when I see how some of our schools are discarding world history from the curriculum or making it an elective. Where better can youth be taught the fulfillment of Daniel 2 or 7 than in world history? In Daniel 8 I read about the ram and the he-goat representing Persia and Greece. "He came to the ram that . . . I had seen standing before the river, and ran unto him in the fury of his power." What better picture do we have of this being fulfilled than that of Alexander battling Darius at the Granicus River? Just before Napoleon's invasion of Russia

To page 28



## Making the Bible Live

(From page 9)

theories. The teacher may drill the student on the presented facts until every time he asks a certain question the expected answer unfaillingly will be given. In this method, teaching is subject-centered. This is the easier method of both teaching and learning because it does not necessitate personal thinking.

Another is the creative method of teaching. The purpose of this method as applied to Bible teaching is to help a student personally to appropriate divine truth for the transformation of life through the grace of God. We are to teach so that truth enters creatively into the total fabric of the student's experience. In this method the person, or the student, is the center of the teaching process, not the subject. Ideally, all teaching ought to be both transmissive and creative.

What is the best and most effective method to make our Bible instruction creative?

To make teaching creative, to have Bible truth enter into the thinking of our students in order to germinate and affect their experience, our teaching must deal with or touch their experiences. Too much educational philosophy is based on the premise that memorization and recitation alone constitute an adequate education. Thus the teacher is pre-eminently concerned with the logical organization and transmission of subject matter. But dynamic teaching involves student experience. Thus the teacher should concern himself not only with logical organization and sequence of subject matter but also with psychological arrangements and sequence of presentation. Preference should be given to the student rather than to the subject matter, in order to enlist the student's reflective thinking. Thus the teacher might not rigidly follow the sequence of the subjects in the textbook, but might diverge from that and present a subject out of the book sequence if something has aroused the interest of the students to white heat with reference to a particular subject.

For instance, if a governor creates a race disturbance in December and our students become excited about race relationships, we had better study that subject then, rather than in the month of May after the issue and the student interest in it have waned or died. Neither must the lessons be covered with feverish haste, giving the impression that we are afraid to devote adequate time to them lest we fail to get over the specified number of lessons before the next examination. If a topic demands five class periods for effective presentation, you had better apportion that many to it, although you had originally planned to give only four. Remember, the student is more important than the subject; you are present-

ing the subject for the student's sake and not vice-versa. This is consonant with the tenor of the Bible.

The Bible was written by and for men and women with red blood, beset with passions like yours and mine. As you and I analyze how God solved their problems, we may learn how God will help us solve our comparable problems.

If a subject is being explored without prior preparation on the part of the students, the teacher will have to act as a resource person and help bring to their attention Bible principles and teachings that have a bearing on the question under discussion. Or the problem may be assigned to the class as a whole; or specific phases of it may be assigned to different students to study as homework, to be presented to the class either in oral or written reports. In support of their conclusions, if such is requested as part of the homework, the students should be asked to present specific reasons. In the entire exploration and discussion of the problem the students must know that everyone in the classroom may freely express his view without danger of being labeled a heretic. The classroom is an inner sanctum where any student may bare his thinking without danger of being ridiculed for the ideas he projects. Often it is impossible to instill a new concept into the student's mind unless he first has an opportunity to express his own. We must grant the students this freedom lest we compel them to choose between mental honesty and Christian faith, because no saving faith in the Seventh-day Adventist message is possible at the cost of personal integrity!

The discussion method enables the student more effectively to make truth his own. To incorporate any statement of the teacher into his own personal store of knowledge, the student himself must inevitably re-evaluate and interpret it. Thus successful, creative teaching must not be dogmatic or aim at mere indoctrination. Briefly, indoctrination is short-circuiting the highest reasoning powers when and where it is highly important that these be used and cultivated. We should help our students, however, to develop ideals based on the presented Biblical evidences, as for instance, the building of the belief that there is a God, transcendent and enthroned above the creation, in preference to belief in evolution; or instilling the doctrine of the seventh-day Sabbath on the basis of God's Sacred Word in preference to the first day as the day of rest.

Remember, there is nothing wrong with the carving of grooves or even the building of mental ruts, if you prefer to call conscious development of certain thinking patterns and attitudes ruts, so long as those ruts exist or have been made for evidential reasons. Your good habits are nothing but ruts, as are train tracks, actually. And by the time our students leave our schools we hope they have built



tracks, or made character grooves, in conformity with the teachings of the Bible, by which they choose to live for the remainder of their lives. In other words, we hope they have developed ideals and convictions that furnish a basis for their Christian living and dynamically influence and motivate their daily conduct, or that our theoretical instruction has become a reality of personal experience. Dogmatic teaching, however, often is easier for both the student and the teacher, since it demands less personal thinking and no personal application.

Neither must "canned" or ready-made answers be too glibly given to questions raised by students in class. I do not herewith imply that the teacher's ready-made answer is not correct. But the teacher's ready-made answer will seldom be evaluated by the student, and thus it fails to be incorporated into the fabric of his thinking; often it will only simmer on the surface of his thinking until after the examination, when it is promptly forgotten. Thus little or no permanent good will result with reference to helping the average adolescent student build a personal functional philosophy of life through the teacher's ready-made answers.

<sup>1</sup> Luke 24:32.

<sup>2</sup> Mark 12:30.

<sup>3</sup> 1 Cor. 14:15.

<sup>4</sup> Ellen G. White, *The Great Controversy*, p. 597.

<sup>5</sup> ———, *The Ministry of Healing*, p. 409.

<sup>6</sup> ———, *The Great Controversy*, p. 520.

<sup>7</sup> Rom. 12:2.

<sup>8</sup> White, *Education*, p. 14.

<sup>9</sup> ———, *Christ's Object Lessons*, p. 23.

(To be concluded in the March-April issue)

## Bible Doctrines

(From page 14)

At each home the purpose of the school was briefly presented, leading to an explanation of the religious training and Bible courses offered. The purpose and scope of the Bible doctrines course was expounded upon, along with the concept and plan of the project for which this class was now in training.

It was explained that the project was for class credit and that an evaluation device had been prepared. A questionnaire was then presented, with the explanation that the first students to come to the home would bring a supply of the questionnaires and stamped, addressed envelopes (see evaluation form at end of article).

The host was asked to evaluate the team presenting the Bible topic and to mail the questionnaire to the instructor the following day. It was emphasized that the evaluation would be confidential and would determine, to some degree, the grade received by the student.

In class the teams reported the results of their visits the previous night. Enthusiasm rose to a high level and was maintained throughout the entire program. The students were not only interested in achievement but were genuinely interested in the people they studied with.

The questionnaires came in without fail. The first evaluations were highly complimentary to the students, perhaps too flattering. About the fourth week evaluations became more valid. Yet many sheets returned with notes on the back remarking about what fine young people these were, and how faith in the younger generation had been re-established.

Transportation was provided by staff members. They demonstrated every willingness to cooperate, and in some cases showed as much enthusiasm as the students. For those participating in the program, study period was short one night each week; however, no serious problem arose.

There was some student illness. In these cases the team member not ill would present the entire study. There was always a waiting list of those from other classes who wished to go to observe and lend moral support. Later an evangelistic series of meetings was convened, and these readers were especially invited to attend.

If the Bible teacher can convey to his students the ideals, standards, and doctrines of the Scripture, he accomplishes much. If he can convince the student that he can share these with others, he has done more. It is to these ends that we teach.

## Evaluation Form

The following information is confidential and will not be shown to the students. The information will be used to determine a grade for this particular class project.

Date: \_\_\_\_\_

Team members' names: \_\_\_\_\_

1. \_\_\_\_\_
2. \_\_\_\_\_
3. Did it seem to you that the team knew their subject?
  - ☐ Very well
  - ☐ Fairly well
  - ☐ Did not know it
4. Was the subject presented in such a manner as to make it clear to you?
  - ☐ Perfectly clear
  - ☐ Quite clear
  - ☐ Rather obscure
5. Did the subject presented seem to you to be of importance to modern Americans?
  - ☐ Very timely
  - ☐ Of reasonable importance
  - ☐ Out of date; neither here nor there
6. Do you feel that your time was well spent in taking part in tonight's study?
  - ☐ Very well spent
  - ☐ Fairly profitable
  - ☐ My time was wasted
7. What kind of physical appearance did the team members make? \_\_\_\_\_

To page 30



## Coordinating Bible and History

(From page 25)

he tells the Russian ambassador that he is going to destroy Russia. The Russian ambassador replies, "Man proposes, but God disposes." "Tell your master," said Napoleon, "that I am he that proposes and I am he that disposes." In this statement the little corporal challenged God; and God accepted the challenge. To do this God did not even move from His throne. He simply used one of his smallest and humblest messengers from heaven—the crystal snowflake—to humble the proud boaster. On his return from Moscow, Napoleon left behind in the frozen and snowy waste 213,000 of the elite of France along with 95,000 horses. Later on, the historian wrote to this effect: "Wellington didn't defeat Napoleon. Napoleon had been fighting God and God defeated him." After his banishment Napoleon in reviewing his campaigns said, "There was a Hand moving in Europe, which I did not see." The explanation for the moving Hand is found in such quotations as the following:

Caiaaphas was the one who was to be in office when type met antitype, when the true High Priest came into office. Each actor in history stands in his lot and place; for God's great work after His own plan will be carried out by men who have prepared themselves to fill positions for good or evil. . . . But they are not forced to take this course of action. . . . Men of all characters, righteous and unrighteous, will stand in their several positions in God's plan. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, they will stand in the places they have prepared themselves to fill.<sup>7</sup>

Others also have been able to see that same moving Hand. Go back to the time of the Constitutional Convention. For weeks the quarreling delegates threatened to destroy the whole thing through sectional jealousies and selfish interests. Benjamin Franklin, now an old man, was present, and he was not noted for his interest in religion. Finally in the attempt to bring order out of chaos he made the motion that prayer be part of the proceedings. In his remarks he said, "I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth: That God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?"

In conclusion I would say that the evidence refutes the idea that our teachers are not coordinating the teaching of Bible and history. If there is any criticism, it is that we are not doing enough of it. There is some danger that in this educational age of extreme subject-matter specialization, teachers of Bible and history may fail to bring into the classroom the desired correlation. To correlate the two will require a good working knowledge of both. Such teachers need to be well read, not only in past but

in current affairs. Such sources as archeology can be of stimulating interest to both. *The Bible as a History* by Werner Keller<sup>8</sup> is a sample of correlation.

Referring once more to this idea of a philosophy of history as well as of life, I make this observation: In these troubled times our people need a philosophy that will enable them to face the future with assurance and confidence. We profess to serve God because He loves us and we love Him. We quote the Good Book, "Cast not away therefore your confidence"; we sing with enthusiasm, "This Is My Father's World" or "The Lord in Zion Reigneth," but do we really believe it? If so, then it doesn't make too much sense if we try to herd people in the direction of heaven by scaring them away from the "time of trouble" and a place called "hell." We are on the wrong track when in our thinking we exclude God from the world of things about us, even if these things are evil, and we fail to see any good in them.

Back a few years the late Frank H. Yost, under the topic "What Does History Mean," wrote: "Hence, the stories of history show a struggle between good and evil, with evil too often for a time triumphant. Indeed, man has not always been able to distinguish clearly which is the good and which is the evil in some of the events of history, especially in the events that have occurred immediately before the eyes of the observer."<sup>9</sup> The long war of the centuries continues. Crisis follows crisis from one day to another, with little hope of the morrow being better than today. The final battles and struggles in this long controversy are about to take place. Unless one has some sound philosophy of life, the world of confusion around him can only force him into the ranks of those whose hearts are "failing them for fear" (Luke 21:26). It was not in God's great master plan that this be true for His people. However, it is doubtful that all our people have learned the great lesson the Lord tried to teach Nebuchadnezzar—"that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17).

As Bible and history teachers with a knowledge of these things, it is our opportunity as well as our duty to pass on to the youth of the church this wonderful understanding that makes sense out of the world of conflicts.

Careless seems the great Avenger; history's pages but record  
One death-grapple in the darkness 'twixt old systems and the Word;  
Truth forever on the scaffold, Wrong forever on the throne,—  
Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own.<sup>10</sup>

<sup>7</sup> Ellen G. White, *Fundamentals of Christian Education*, p. 377.

<sup>8</sup> ———, *Counsels to Parents, Teachers, and Students*, p. 380.



## A Spiritual Challenge

(From page 5)

the methods of Bible study and teaching. This field is practically uncultivated, and yet it is of eternal importance. The study of the Bible "should have our freshest thought, our best methods, and our most earnest effort."<sup>7</sup> Think of the vast themes contained in the writings of the Old Testament prophets, yet little research has been done in the study of the methods of prophetic interpretation. What about the poetical sections of the Bible? Have we entered into the beauty of Hebrew verse, the structure of which is so different from that of modern poetry? The study of the Bible as literature is most fascinating and rewarding.

Christ's presentation of truth has never been excelled. The teacher of Bible should read the records of His teaching in the Gospels, not only with a view to discovering truth but also in order to understand Christ's method of presenting these truths. (Christ understood the needs of those who heard Him. He knew the background of their lives, and He suited His teaching to the level of their understanding. His audiences often numbered in the thousands, and His classroom was on the sloping hillside or by the sea. Thus the multitudes heard Him gladly.)

The great doctrinal themes expounded in the New Testament Epistles never have been fully fathomed. Scholars throughout the centuries have wrestled with Paul's theological concepts, but the great truths he set forth still call for our most careful study. The beauties of the Johannine letters and the majestic themes of the Apocalypse, if properly presented, will evoke a response from the student. Too often in our academies and colleges we become so concerned with the academic approach to the Bible that we substitute historical background and theories of interpretation for a simple understanding of the message of the Word, which should convince and convert the heart of the student.

**The Bible Is Inexhaustible.** The Bible is an inexhaustible treasure; the themes it portrays are unsearchable. The more the Word is studied the more remarkable its messages appear. This book is like a fountain that never runs dry—the more we take of this life-giving water the richer the stream that flows forth for others. It continually refreshes the thirsty soul. Or to change the figure, the Bible is like a mine in which are hid all the treasures of wisdom and knowledge, but these are not apparent on the surface. They are discovered only by digging deeply for them. The deeper we dig the richer is the treasure. The Bible teacher must dig so that he may bring forth treasures new and old from the Word.

**The Power of the Word.** There is no limit to the invincible power of the Word of God. It breaks

through every barrier. The teacher of the Word may be put in chains and in prison, but "the word of God is not bound."<sup>8</sup> Infidels and atheists have tried to destroy this Holy Word. They have spent their time and energy in an attempt to curtail its saving influence, but they have been powerless to silence this warning voice.

**Acquaintance With the Author.** How much the interest of a book is enhanced by an acquaintance with the author. It takes on a living meaning. So it is with the Bible. When we are personally acquainted with the Author, the great lessons and messages contained in His letter to us take on a personal meaning. Because of this, prayer and Bible study should always go together. Each should complement the other, and thus effect a two-way communication between earth and heaven. In prayer we speak to God; through the Word He speaks to us.

No Bible teacher should be satisfied until every student in his class has an experimental knowledge of Christ and has grasped and appreciated the good news of salvation from sin. The Bible "contains . . . the science of salvation."<sup>9</sup> This is the greatest of all sciences. We may climb the scientific heights and stand upon the summit of intellectual achievement, but unless our hearts and minds have grasped the great saving truths of the Gospel, our human learning will not save us.

**Humility.** The Bible teacher should be the humblest of men. He is dealing with themes beyond human comprehension, and he will understand them only as they are revealed to him by the Author. "But the natural man receiveth not the things of the Spirit of God: for they are . . . spiritually discerned."<sup>10</sup> This spiritual discernment does not come without earnest longing and total submission to the will of God.

After a lifetime of Bible study we have only begun to touch the fringes of the great themes contained in the Sacred Book. "Eternity will be required for us to know all the length and breadth, the depth and height, of the scriptures."<sup>11</sup>

When we meditate on such subjects as the doctrine of the Incarnation and the atonement, our hearts are truly humbled. We must approach these great topics in the spirit of a humble learner knowing that light must shine upon us from above if our darkened hearts are to be illuminated. Only then can we begin to catch a glimpse of what Heaven has done for us.

**The Bible Teacher's Reward.** The Bible teacher receives his reward day by day as he sees a pupil developing a noble Christian character, when the molding influence of the Word softens and subdues the natural heart, making it responsive to the ministry of God's spirit. Then the teacher realizes that the Word of God is living and powerful, and does that



which no human effort can accomplish. How soul-satisfying is this experience, and what a thrill it brings to the heart of the God-fearing teacher. But there is a greater joy awaiting such a teacher in the courts of glory. Having done his best here to be a faithful interpreter of the written Word, there he will enjoy unending fellowship with the living Word. The great mysteries that baffled him here will be made plain there. The questions he was unable to answer in the classroom here will be explained with crystal clearness by the Master Teacher in the "school of the hereafter." May we all be pupils in that great school.

<sup>1</sup> Ellen G. White, *Gospel Workers*, p. 249.

<sup>2</sup> *Ibid.*, p. 78.

<sup>3</sup> Phil. 2:5.

<sup>4</sup> White, *Fundamentals of Christian Education*, p. 542.

<sup>5</sup> 1 Tim. 4:13-15.

<sup>6</sup> 2 Tim. 2:15.

<sup>7</sup> White, *Counsels to Parents, Teachers, and Students*, p. 181.

<sup>8</sup> 2 Tim. 2:9.

<sup>9</sup> White, *Christ's Object Lessons*, p. 107.

<sup>10</sup> 1 Cor. 2:14.

<sup>11</sup> White, *Testimonies for the Church*, vol. 6, p. 59.

## Bible Doctrines

(From page 27)

- ☐ Very neat and clean  
☐ Average for teen-agers  
☐ Could be improved considerably
6. Did the team members give evidence of tact and social grace?  
☐ Well-mannered  
☐ Inconsiderate
- Person reporting \_\_\_\_\_  
 Number present \_\_\_\_\_

Despondent feelings are frequently the result of too much leisure.—*Counsels on Health*, p. 629.

## How-to-Teach-Bible Exhibits

(From page 12)

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## Coordinating Bible and History

(From page 28)

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<sup>4</sup> *Review and Herald*, Feb. 7, 1946.

<sup>5</sup> *Review and Herald*, June 12, 1900.

<sup>6</sup> Werner Keller, *The Bible as a History* (New York: Morrow and Company, 1956).

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<sup>8</sup> James Russell Lowell, "The Present Crisis."

## Are We Using Our Best?

(From page 15)

The following units are planned to give a solid foundation for future study. A unit on "The Word of Life" places the Bible as the best lamp to the feet and light to the path. Next a unit presenting "The Lesser Light" places the inspired writings of Ellen G. White as a safe guide for modern youth. The "Plan of Salvation" is then presented, followed by a unit on the "Way of Salvation." Because "as an educator no part of the Bible is of greater value than are its biographies,"<sup>1</sup> it was thought best to study the lives of the "Men of Faith" after studying the plan and way of salvation. Then the student could see how men and women of the Bible accepted and followed God's plan.

A unit on "Preparation for Life" is studied to prepare the student for the second most important decision in life, that of his lifework; and finally a unit titled "Friends for Life" lays the foundation for a wise choice in the third important decision of life. In this unit the emphasis is placed on association as it applies to the early teen-ager. Experience has taught that too much emphasis on courtship and marriage is distasteful to a freshman in secondary school. He is more concerned about the present problems of association. Love is shown to be a progressive emotion that builds for happiness when it progresses properly. Bible principles are to be strongly emphasized and the Spirit of Prophecy counsel is to be used wisely.

The remaining three years of the plan have been outlined to include all the other basic doctrines of the church and still provide units in guidance and practical application of what has been learned. I have found good acceptance on the part of the students as a whole for this method of teaching. There is not, however, only one method to follow nor one teacher to devise that method. Rather, what is needed is a combination of "our freshest thought, our best methods, and our most earnest effort," that we may do all we can, under God, to see our young people become successful Christians here and to meet them in the hereafter. They are our "beautiful flock," and what shall we say if they are not there?

[The author has used a vertical approach with teacher-made resource units. EDITORS.]

<sup>1</sup> Ellen G. White, *Education*, p. 186.

<sup>2</sup> *Ibid.*, p. 146.





## Editorial

# CURRENTS & EDDIES



### A Visit to the Indian Ocean Union

Highlighting his two-month visit to the Indian Ocean Union Mission, G. M. Mathews reports: "The Phoenix Adventist School in Mauritius is a modern, well-situated secondary school with 500 students. It has such a good reputation on the island that the school can accept only a small percentage of those who apply. Plans were laid to increase the laboratory equipment and to add many new books to the central library. A teachers' convention was held here. Elder Hans Salzmann, acting principal, is assisted by Marc Michel.

"Réunion Island has no Adventist school at the present, but plans have been completed to open a school in St. Dennis as soon as a building can be constructed. Another school is planned for St. Pierre to serve the several churches in the southwestern part of the island.

"In Madagascar there is a flourishing educational program. Teachers' conventions were conducted in Tananarive and at our Ankazambo School in the northern part of the island. Much study was given to the Indian Ocean Training College at Tananarive. Beginning next year, it is to be the exclusive training school for the evangelists and teachers of all the missions comprising the union. The courses recommended will be of post-secondary level and available only to bonafide graduates of standard secondary courses of study. This will upgrade considerably the educational level of the ministers and provide for the first time professional and technical training for the teachers. The new union president, Dr. Pierre Lanares, is genuinely interested in the educational phase of the program, and under his leadership rapid progress is certain to be made in this beautiful, interesting island field.

"A large bouquet of thanks is due Paul Steiner for his leadership in education in this union as well as in the other far-flung areas of the Southern European Division. Let us pray for our educators and schools there."

### Youth Casualties

Student losses by suspension, expulsion, lockouts, and dropouts have been the concern of superintendents and school administrators for some time. The National Education Association in the United States asked its members to join in an "each one reach one" campaign to try to salvage youth and to dissuade as many as possible of an anticipated number of 300,000 youth from staying out of school for the 1963-1964 school year.

Joining hands with the NEA were the AASA, ASCD, DCT, NASSP, and the DESP as they appealed "to members of our united profession" in their July, 1963, circular letter:

To retrieve as many as possible of the boys and girls who are teetering on the edge of dropping out, we call upon every member of our profession to make a personal effort. We suggest getting in direct touch with potential school dropouts and their parents to convince them that the schools and all those who work in them do care and that they owe it to themselves and their world to continue in school and to graduate.

Unfortunately, the Seventh-day Adventist school system is not immune to this same problem. Student losses on the secondary school level in the North American Division reported to the General Conference Board of Regents present the following profile: 11 per cent (1960), 10 per cent (1961), 14 per cent (1962), and 12 per cent (1963). The statistics for the past two academic years are more meaningful when we realize that each figure represents a personality:

Student Losses	1961-62	1962-63
Transferred to other academies	410	464
Transferred to public high schools	715	853
Suspended or expelled	426	449
Other dropouts	597	402
	2,148	2,168

The breakdown should startle us into some effective "each one reach one" program for the youth of our Adventist families. Where have we in each local school been failing these 2,148 and 2,168 students during the past two school years? Are we not meeting their needs in our admissions practices, guidance services, and curricular offerings? Where is the weakness?

**Friday Letters** Both boarding and day academies have found that some weekly bulletins given out to the student body at the close of the Friday morning chapel or distributed by deans of residence in the dormitory rooms are having helpful results. The students are thus encouraged with a selected "thought" for the weekend, the weekend schedule and appointments, and an item or two in anticipation. The Friday letters or bulletins minimize announcements—and there is no question of not *hearing* announcements when they are in writing.

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I certify that the statements made by me are correct and complete.  
PAUL S. DOUGLAS, Office Manager



# JOHN FITZGERALD KENNEDY

## 1917-1963

WE MEET today in the shadow of a great national tragedy. Millions of our fellow Americans across the continent, regardless of political or church affiliations, at this time have turned aside from the common activities of life to honor the memory of our fallen President. It is fitting that we join our fellow citizens in this manifestation of respect.

John F. Kennedy, the youngest elected President ever to occupy the office, brought a youthful vigor and aggressive leadership to our nation. The heat of the election had cooled by inauguration day. We watched the proceedings on television and thrilled at the inaugural address of our President as he charged: "And so, my fellow Americans, ask not what your country can do for you: Ask what you can do for your country."

While it was too much to expect that all Americans would agree with the policies he advocated, his forthright leadership in representation of America to the world was generally approved. On domestic policies there was naturally more diversity of opinion. His courageous attempt to bring equal rights to all Americans regardless of color, in spite of its threat to split his party and thereby endanger his re-election, was commendable. His stand on separation of church and state, even in the face of opposition from his own church, was gratifying. His object of educational opportunity for every young American, regardless of how poor his community or State, cannot be criticized, nor can his advocacy of better care for the aged. On these latter items, however, opinion varied as to how these worthy programs should be effected.

Of human rights he spoke out as he faced the vital issue from a moral viewpoint:

We are confronted primarily with a moral issue. It is as old as the Scriptures and is as clear as the American Constitution. The heart of the question is whether all Americans are to be afforded equal rights and equal opportunities; whether we are going to treat our fellow Americans as we want to be treated.

In this moment of national grief we should not forget the late President's wife and children. All honor to Jacqueline Kennedy who stood so nobly by her husband, pillowed his bleeding head in her lap, went with him to the hospital, was at hand during his last moments, and bore up with such fortitude during the whole agonizing experience.

President Kennedy wrote a book entitled *Profiles in Courage*. John F. Kennedy lived up to this theme to the last. . . . Like a soldier he was struck down while in pursuit of the activities of his office, and thus he gave his life for his country. In this shameful tragic hour Americans might well examine our national character and its image abroad. Of thirty-five presidents, four have died violent deaths at the hands of assassins—more than 10 per cent. . . .

Unfortunately, this is a record unparalleled by any of the larger nations of the Western world. What is the reason for this blot upon our American culture? Does this tragedy come about as a carry-over from the rough undisciplined life of the frontier? Is it because of a steady diet of gunplay and violence as frontier life is portrayed on screen, television, radio, comic strips, and the press? As Americans we should re-examine our attitudes. Opposition or differences of opinion should never be allowed to degenerate into intolerance or hatred. Assassination is born of hate.

As Americans we should unite loyally to support our Presidents, and wherein we differ in political thought, we should assume the role of the loyal opposition rather than the part of enemies. As teachers we should teach respect for the President, the man whom the majority has elected. We should teach our students that if they cannot support a presidential program, they should be constructive in their opposition.

As Seventh-day Adventists we should heed the words of the apostle Paul who said, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Romans 13:1). And let us pray for our President and our country. May the sentiment of our prayer for our country be:

... God shed His grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea.

At the November 25, 1963, memorial service conducted at the Central Union Conference Secondary Teachers' Convention in Glenwood Springs, Colorado, the editor heard this memorial delivered by Dr. Everett N. Dick, Research Professor of American History, Union College, Lincoln, Nebraska. The staff of THE JOURNAL join with so many others in paying such tribute.—EDITORS.