approach life in a part-whole picture at once, then the parts. Left-dominants will approach life in an orderly, logical, sequential fashion, while the right-dominant think and do things in a random fashion and are intuitive thinkers. They get the answers but they can not tell you how they did it. Often they are unfairly suspected of cheating. Left-brains usually don't have trouble communicating verbally; right-brains may be specialists in non-verbal communication. Left-brains are reality-based. They will adapt to the way things are, whereas often the right-brain will be fantasy-oriented, make up their own story endings, and attempt to change the environment to meet their own needs rather than to adapt to it. Left-brains are time-conscious, always right on schedule. Right-brains generally have trouble handling time-related tasks. Ten minutes or an hour is all the same to them. I'm sure all of you know people with some of these characteristics.

Although this article is already lengthy, I have but scratched the surface of this whole area of brain research and hemispheric specialization. Next time I shall focus some attention on the importance of physical co-ordination in the learning process, some observations that are often clues to right-brain dominance, and then some learning strategies to help right-brained children organize their activities to make coping with a left-brained world a little easier.

■□■

From a teachers' lounge in a far corner of the country we have another contribution from Peter Adams. Mr. Adams teaches in Covenant Protestant Reformed School in Lynden, Washington. Struggling with what is ever one of the main burdens of a Christian teacher, namely that of bringing the Scriptures into the subject matter of the regular classes, he suggests that the solution may lie in reversing the matter. That's an interesting concept. For Pete's ideas on that, and on the rationale for teaching Bible in our schools, read on:

Teaching Bible in the Christian School

Peter Adams

We recognize in our Protestant Reformed circles that what makes a Christian school truly Christian is not necessarily that it teaches the Bible directly, but that all the subject material is taught and understood in the light of God's Word. We also agree that the church through her officebearers is commissioned by God to teach

and preach the Scriptures and that spiritual teaching and instruction are to be the foundation of the Christian home. Why, then, have a Bible class in the Christian school at all? And, if it has one, what should a teacher do with it?

Our schools are run by parents who have been given the responsibility and authority to rear their children in the nurture and admonition of the Lord. If the parents through the school board direct Bible to be taught as a regular class, then there is the warrant to have it.

There are practical reasons to have a Bible class as well. There is an environment that is special to a school, that provides good opportunities for learning God's Word. There is daily instruction that provides continuity. The children are more likely to ask questions when they don't understand because they do that the rest of the school day. Homework can be given to involve the students in digging out truths for themselves. Tests are given to promote review and can provide further learning opportunities. Speaking as a parent, I sense that much of what my one school-aged child knows of the Bible has come from her school class.

As a teacher, I have found that having to prepare for Bible class is edifying to me spiritually. When one is forced to try to find the central thought of a passage and organize it in a logical fashion, the coherence and value of God's written revelation continually comes forth. The knowledge gleaned may be passed on then to the students.

A word of caution that applies to any class but particularly Bible: Bible class must not be merely an academic exercise. Here is a time for the teacher to share his own personal feelings and experiences which give the practical application and warmth to Scripture that it should have. Students will tend to share their own thoughts as a result, and lively and profitable group discussions often arise.

In teaching both Bible and various science and history courses over the last few years, I have seen an interesting phenomenon occur. The goal of the school in getting Biblical truth into the regular classes may be reached by getting the regular classes into the Bible course. When going through the book of Romans for example, the trends in godless societies that are found in chapter 1 can be greatly emphasized. The principles which were noted can be recalled repeatedly during history class as the rise and fall of various nations are studied. Christian psychological principles are presented in Romans 6-8; likewise the Christian understanding of government and authority is presented in chapter 13, and so on.

Romans, I feel, should be one of the essential books covered because it contains so many

applications; Revelation should be included for the broad outline of history it contains; and the first part of Genesis must be taught emphasizing its implications in biology and geology and history.

Teaching Bible in the Christian school then need not be considered extraneous or unimportant. Properly executed, Bible class will be the most valuable time spent during the school day.

The Least of These

(Reprinted from Hope's *Highlights* — April, 1987)

Her name was Gladys.

The names and faces of my seventh grade classmates have long since faded from memory, except for one or, perhaps, two. But even though Gladys was a grade below me, I remember her name and face vividly.

She was a little shorter and thinner than the other girls. Not much, though; not really enough to set her apart. Her hair was often disheveled and a little bit stringy. Her dresses were often faded and sometimes showed obvious signs of repair. As I remember her, she always looked sad.

A group of us boys were standing around loitering one recess. One of the boys saw Gladys some distance away, standing alone, and with the casual cruelty of boys that age said, "I'll bet Gladys has cooties." That brought him the attention he was looking for, and immediately another boy repeated more loudly, "Gladys has cooties." Then, of course, we all began to chant the awful words together and to move closer so that Gladys would be sure to hear.

Gladys turned away and made believe she didn't hear us, but we kept on and on. Gladys cried. She tried to get past us to go into school, but we blocked her way and called her a baby. Finally, shaking with sobs and with the speed of desperation, she dashed into school.

Now we began to worry: would she tattle on us? Suddenly it didn't seem quite so much fun. Fear (I wish I could say awakening conscience) made us begin making excuses to each other. She doesn't have to bawl over a little thing like that. We didn't hurt her any. We were only having a little fun. We wouldn't have done it if we had known she was going to bawl. Half-expecting her teacher to come out of the door in a rage and call us in, we began to move apart and each to think of his