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* By request we are designating the classification of articles listed in our table of contents:
(1) Elementary, (2) Secondary, (3) College, (4) General.

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Long Cords and Strong Stakes—An Editorial

CHRISTIAN EDUCATION is basically a process by which we seek to secure a wholehearted commitment to certain values which aid the individual in his quest for godliness and in his Christian living and service. The fundamental values are from God, eternal, and are set forth in His Word. All other values accepted by the maturing Christian should be in harmony with these fundamentals. The acceptance should be such as to give direction to life and behavior, and not a mere intellectual assent. In the Christian this means the acceptance and the enjoyment of those things which God approves.

Education of the whole person in this sense of acceptance of fundamental values is successful to the extent it possesses the life of the learner. Dynamic and inspiring teaching in the classroom and the pulpit is good, so far as it goes. Formal instruction and informal learning of the same fundamental values in the shop, office, laboratory, or on the farm are sometimes better, provided they are harmonious. Extending the principle, it should be obvious that, so far as possible, the education of the playground and campus should have the same basic objectives and lead in the same direction as the instruction in the class.

Parents and responsible civic leaders will often assist materially and significantly with the job of education when school leadership has the sense and the ability to draw upon community resources, and knows how to develop and maintain community loyalty. It is heartening to see the increasing number of Adventist teachers availing themselves of this educational experience and thereby preparing their students for better and more intelligent Christian citizenship. It is not easy. It requires great tact, a stout heart, and a good measure of all facets of the fruit of the Spirit to exploit the educational potential of the community, but it is worth while.

Nearer at hand, almost as difficult to manage and direct, yet very much the responsibility of the teacher and the school, is the campus. This

is the omnibus extracurriculum which includes student play and athletics, the school-directed social life, student organizations, clubs, and student periodicals. Problems in this area turn presidents prematurely gray, and give principals nightmares in which they seem to be drowning in a sea of clippings from the school paper, each clipping attached to a form letter asking why the school permits such goings on, and is not the principal ashamed to have it printed in the school paper? Often he is ashamed, poor man, and with him the college president. But dealing with the matter, making the campus curriculum serve constructively the approved objectives of the school, has generally become a difficult and delicate problem. This is in some measure due to the attitude of a great many students and some teachers, that the campus should enjoy certain rights of extra-territoriality, that in a community of many academic disciplines and inhibitions the campus should provide relief and permit the student to be his immature and irresponsible self.

Such attitudes, we think, are based upon a false interpretation of the principles of mental hygiene. The interests of the whole student are better served, we believe, when the campus is regarded as an arena in which he practices the arts and sciences of Christian citizenship and social living, with self-direction gradually increasing as his judgment and sense of responsibility mature and his skills increase. This is an area the responsibility for which the school should not lightly set aside, whose educational opportunities should be correctly assayed and exploited.

"The campus is in reality a battlefield in which the values of the market place are conquering the values of the classroom, the library, the laboratory, the studio. . . . We must come out of the classroom and fight for the campus; for believe me, if we lose the campus, the classroom is doomed."—MARTIN STAPLES SHOCKLEY, "The Extra-Curriculum," *The Journal of Higher Education*, vol. XXIV, no. 9 (December, 1953), p. 455.

The Power of God

Henning Karstrom, Director

TOIVONLINNAN KRISTILLINEN OPISTO, PIKKIO, FINLAND

"That your faith should not stand in the wisdom of men, but in the power of God."¹

THERE was a period in my life when my faith and confidence stood in the wisdom of men, or in the human science. With great enthusiasm I had studied the natural sciences at the university at Helsinki, Finland, and had secured a position at an institute of scientific research. I gave myself to the scientific research with all my youthful energy and zeal. I thought I had found the highest purpose of life. I loved the research work, adored it, and even worshiped it. Science was my all in all, and something holy.

Thus were spent some five or six years. I had had a part in exploring new territory for science, and had completed a successful doctor's thesis; but all this seemed more and more to be as feeding on wind, and utterly without purpose. So I was led to search my own heart and to ask myself, "Have I now reached the highest purpose of life? Do I not lack anything more?" To my surprise, I realized that I was not happy. Something very essential was lacking in my life, which was empty and had no purpose.

The question arose, Could God be, after all, a living reality? In my growing despair, I decided to make the greatest experiment of my life. I cried to God, "If Thou art a living God, then lead me out of this hopeless situation. For my part, I am ready to pay any price and surrender my will in everything to Thine. Do with me whatever is Thy will."

In answer to my prayer, an unseen Power took hold of me firmly, and led me, against my own will, to the Seventh-day Adventist Church.

¹ Dr. Karstrom, the director of the Adventist training school in Finland, is a biochemist with an international reputation for his work with enzymes. He lectures at the nearby University of Turku.

I had an absolute inward conviction of the living God who had taken hold of my life. Together with my wife I joined the Adventist Church. Our lives were entirely changed. I found inward peace and happiness; I had personally experienced the power of God in my life. Consequently, I could no longer have my faith standing in the wisdom of men or in the science of our time. I had found a higher science, the divine science of salvation.

Dear fellow teachers, through my own experience I am fully aware of the fact that unless our faith stands in the power of God, our greatest peril may be in that we build our view of life on the loose ground of human wisdom. As we in the capacity of teachers are bound to study the various branches of science, there is always a danger that we make our faith and confidence stand in the human science and forget the power of God. This has been the fate of many talented and promising Advent youth. Let us, therefore, be on our guard and not allow ourselves to be moved by human wisdom off the right foundation, which is Christ the Rock, and the power and wisdom of God.

If our faith stands in this power of God, then our religious convictions can never be undermined by human wisdom and scientific research. On the contrary, we are more and more led to realize how true science and the Holy Bible complement each other, both originating from the same source, God, the Creator and Sustainer of all things. We are told: "God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works. Ignorance may try to support skepticism by appealing to science; but instead of upholding skepticism, true science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the writ-

ten word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which He works."²

Dear fellow teachers, let us take care that we let our life of faith be always influenced by the power of God; and may we place the human wisdom on its proper level, remembering that it is of nature both erring and wanting.

¹ 1 Corinthians 2:5.

² Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 426. (Italics supplied.)

WITH HONOR AND COURAGE

Finland, like many other countries, has compulsory school attendance laws. These require school attendance on the seventh-day Sabbath. When the problem was brought to the attention of Dr. H. M. Karström, principal of our Toivonlinna training school, he determined to do something about it. Using a very direct approach, with honor and courage and good judgment, he sent a statement of the Adventist position to one of Finland's influential educational journals, *Opettajain Lehti* (The Elementary Teachers' Journal). His statement, which follows, was published in the issue of March 28, 1953:

"It has happened that the officials of public schools in some parts of Finland have interpreted the Law of Compulsory Attendance at Elementary Schools in such a manner as to embarrass members of the Adventist Church. This matter has been under consideration in the Department of Public Instruction, and the Department, in a circular letter dated September 1, 1950, and addressed to the inspectors of elementary schools, has instructed them to follow a uniform procedure in the matter. The Adventist children of school age now number about five hundred, and most of those attending the state schools are absent on Saturdays because of their religious beliefs. Since the parents have taken care that the instruction is made up, the children have as a rule been successful in their schoolwork.

"The Board of the Adventist Church presents the following:

"1. The Adventist Church of Finland is an officially registered religious body whose beliefs and practices the Department of Public Instruction has not found to be injurious to

the laws of the country or the good conduct of the people.

"2. As Saturday, the seventh day of the week, is the rest day or the Sabbath of the parents of these children, in harmony with the Ten Commandments, which are generally regarded as binding, and since the Adventists are known to be a law-abiding people, it is deplorable that they are sometimes dragged before magistrates to answer for their Biblical faith.

"3. The Law of Compulsory Attendance at Elementary Schools ought to be interpreted in harmony with the Law of Religious Freedom. . . . It might be fitting in this connection to mention that other Northern European countries have taken a favorable stand concerning the absence of Adventist children on Saturday.

"4. The attitude of Adventists toward religious instruction in the public schools is generally favorable. They are not seeking to prevent their children from participating in the religious instruction in the schools. We deplore the instances in which some Adventists have not acted wisely in these matters, from which some of the legal actions referred to above have doubtless resulted.

"We are grateful to the hundreds of school officials who have shown themselves unprejudiced and cooperative in these matters."

Love and Strict Discipline

The teachers are to bind the students to their hearts by the cords of love and kindness and strict discipline. Love and kindness are worth nothing unless united with the discipline that God has said should be maintained. Students come to school to be disciplined for service, trained to make the best use of their powers. If on coming they resolve to co-operate with their teachers, their study will be worth much more to them than if they give up to the inclination to be rebellious and lawless. Let them give the teachers their sympathy and co-operation. Let them take firm hold of the arm of divine power, determining not to turn aside from the path of duty. Let them harness their wrong habits, and exert all their influence on the right side. Let them remember that the success of the school depends upon their consecration and sanctification, upon the holy influence they feel bound to exert. Let them set their mark high, and be determined to reach it.—Ellen G. White, *Counsels to Teachers, Parents, and Students*, p. 265.

How One Conference Medical Secretary
Makes Her

Report to the Parents

Joyce Wilson, R.N.*

MEDICAL SECRETARY, UPPER COLUMBIA CONFERENCE



IN ORDER to help the parents to realize the extent, purpose, and value of the health work being done in the church schools of the conference, a series of articles appeared in the *North Pacific Union Gleaner*, entitled "Medical Department Report to Parents." I believe this method of reporting has been favorably received, and that because of it the parents feel they know more about what is being done. The program itself, with excellent cooperation from the teachers and school physicians, has resulted in greatly improved parent cooperation, better child health, and better achievement in the classroom. The following excerpts from the *Gleaner* series illustrate the type of service we are attempting to give.

Part I

"First and foremost among the health problems in our schools today is *dental health*. This is not peculiar to our schools alone, as it is estimated that more than 90 per cent of all school children in this country have dental defects. But this does not excuse our students, nor the parents and teachers. Something is radically wrong somewhere; something must be done to correct this situation, and that very soon.

"Only a few factors can be mentioned here; additional information can be obtained by getting in touch with your teacher, your dentist, or your nutrition instructor. Diet plays a large part in prevention of dental decay. Most injurious foods are those containing sugar, especially

those eaten between meals. With the teeth bathed in a sugar solution, decay sets in rapidly. Sweets, if eaten at all, should be eaten with the meals, and the mouth rinsed thoroughly following each meal. Soft drinks, with their content of phosphoric acid and high sugar, are very harmful to the teeth. Sound dietary principles will place the teeth, to a large extent, beyond the reach of dental decay, and end the craving for sweets. Protein foods: cottage cheese, milk, whole-wheat bread, and cereal, etc., every day will do much along this line. If we will guard jealously the diet of our children, and see that they have good dental hygiene, *dental decay will be reduced.*"¹

Part II

"A new method of testing vision has been introduced into our schools this fall. The use of the Keystone Telebinocular is not new to the field of vision testing, but it has never been employed in our schools previously. Its advantage lies in the fact that it covers the visual field far more accurately and comprehensively than does the Snellen chart formerly used. . . .

"The telebinocular in use this year belongs to Dr. Eugene Harris of Spokane, who has graciously loaned us this \$150 instrument, plus giving freely of his time in consultation on the results of the survey. The teachers in the schools are very thankful for the pictures which the test draws of the vision of their students. The results have been most interesting and enlightening.

"In some instances, parents have been informed that their child needs to be rechecked by an eye doctor. In others, I have waited for a

* Miss Wilson sent in a very brief report on the project described in this article. This led us to read the articles to which she referred. They were so good that we asked her permission to share selected parts from the articles.

recheck in the spring with the same instrument before making a decision for referral. A very significant finding, however, has been that of *children in school too early*. This is an important matter, one not to be treated lightly.

"Children placed in school under age, whose vision is not yet ready for schoolwork, can be permanently harmed. A child who is six or under is rarely if ever ready with his vision for schoolwork. To place him in school then will only keep him behind for years, and will place an unnecessary strain on his eyesight, perhaps causing a loss of function, when otherwise it never would have occurred. . . .

"Parents, I appeal to each one of you, please do not send your child to school too young. Do not think that by paying the teacher as a baby-sitter you are gaining anything. You are harming your child for the rest of his life, and you should realize it now. Some of you I have asked to take your children out of school this year. It is for their best health, and for no other reason. . . . The difference in the visual pattern between ages six and seven is tremendous and almost unbelievable. Could each of you see it as I have, you would, without doubt, never send your children to school before they are seven."²

Part III

"Teeth and tonsils, teeth and tonsils—and so down the line we go. It appears to me that that is sometimes all I hear as I assist the physician in his examinations of the school children. Of course, these two are the most outstanding defects noticed. . . .

"Tonsils, just because they are present, do not need to be removed. Many times, tonsils grow smaller and smaller of themselves and cause no difficulty. But sometimes they grow larger, and become infected, and cause serious trouble. They can be a source of infection for many parts of the body, can impair hearing, and have many other undesirable effects. In these cases, they should by all means be removed. You will notice that many times we have recommended that the tonsils 'be kept under observation.' This means that they are enlarged, or do not look normal, and if the children have any sore throats, you should see your family physician immediately. That is always the wisest course: to consult your family physician. Do not let this matter go; you may thus be placing your child in the path of disease from which he cannot escape."³

Part IV

"In concluding this series of brief reports to the parents of church school students in Upper Columbia, I wish to emphasize the responsibility of all concerned in the upkeep of these very church schools. The physical setup of the school is very vital to the health and welfare of the students. They spend over half of their day in the school or on its grounds, and this physical environment holds a place of utmost importance.

"Our schools should be *clean*. They may not be new, or the latest model, but they can be clean. You cannot place the entire burden of cleanliness on the teacher. A school cannot be kept clean without good brooms and other essential equipment. Neither can it be kept in good order without the assistance of each student, and of the parents. Cleanliness still stands next to godliness, whether personal or in the schoolroom.

"Proper lighting is very important when you consider that the vision of the students can be so markedly affected by it. Have *you* looked at the lighting in your church school, and do you consider it adequate? As I step into some schoolrooms, I wonder how long it has been since anyone at all paid any attention to the lighting! You cannot depend on one or two unshaded bulbs dangling from the ceiling; neither do you have to spend large sums in remodeling. Good lighting is not necessarily expensive. Your local electrician can aid with many good suggestions.

"Safety, both on the playground and in the school, is important. Broken steps are a hazard, as well as broken playground equipment. Broken glass littering the ground can cause serious difficulty. These, and many other little problems like them, can be solved rather easily. But I beg of you, please do not think that this is all up to the school board and the teacher. It involves every parent, every student, and every church member who is interested in Christian education. Take time soon to visit your church school, to talk with the teacher, and offer your services in helping to deal with the problems."⁴

¹ *North Pacific Union Gleaner*, Nov. 23, 1953 (vol. 48, no. 46), p. 4.

² *Ibid.*, Nov. 30, 1953, p. 6.

³ *Ibid.*, Dec. 7, 1953, p. 4.

⁴ *Ibid.*, Dec. 14, 1953, pp. 6, 7.

Administration Is Sharing

Lucy Nulton

COLLEGE OF EDUCATION, UNIVERSITY OF FLORIDA

STOP!" said Mary Sanderson, laying her pencil down on her office desk with a quick, angular thrust. "Stop it!" she told herself. "You have no business sitting here in this little room, all by yourself 'okaying' playground purchases for next year. That's not the way to do it."

Though young Mary Sanderson had been a teacher only a few years, she had been one long enough to have acquired the school-teacher habit of talking to herself, and she was putting the habit to strong use now, thinking aloud her planning for the new job ahead as principal of Sunrise Valley Elementary School. It was her first position as principal. It was in the school where she had previously taught, and she had accepted it as a challenge and a chance.

"This is opportunity number one," Mary muttered to herself. "When I was teaching I told myself there must be ways of running a school without hierarchy and dictatorship. When I was taking all those courses in administration I argued so boldly that the same principles which made for good teaching are just as effective for good principalship. Now, here's the chance to find out. And I begin by blue penciling an order list of playground equipment made up by the preceding principal, alone, out of one catalog." Scornfully she frowned at herself. "Check yourself, Mary. This should be done by the teachers, parents, and some of the children. I'll lay this aside until we can get out notices for a meeting."

Mary took a sheet of paper and moved over to the typewriter. *Principles*, she typed, then a resolute "1."

1. A good school is one where things are happening. Everybody connected with it is active in his own best way.

Here Mary picked up her pencil and wrote on the margin of the paper. "Consider: aptitudes, training, experiences, possibilities for growth, strength of influence, strength of character."

"Grandma Suiter is good at cooking and at observing people," mused Mary. "Bill Smith is good at making——. He could make a horizontal ladder for the playground! And save us tens of dollars as well as becoming, in the process, a personality who belongs and contributes and is recognized!"

2. The school lies not only within four walls. It is a community of children, families, groups caused by our cultural modes of living—citizens of a democracy. This community must become integrated. It should become unified through school activities.

3. We need not be afraid of differences. Differences in points of view, temperaments, backgrounds, experiences, and abilities are wholesome, valuable, enriching. We must integrate them. We must prevent their crystallization through arguments, scapegoating, or personal references.

4. Choices and decisions should very rarely be *either-or*.

Mary seized her pencil. "I won't be bullied by either-or!" she wrote on the margin. "We will find ways to work out something better."

5. Goals and procedures of the school must be chosen together. They do not belong to the administration alone, nor do they belong to teachers or parents alone. Neither do they belong to adults, only, or to children's determinations.

"Martha Peters, Jane Watson, Joe Oliver—so many of our parents have been worrying about their children—whether they should be out on school nights, the amount of time they spend looking at television. And the youngsters worry, too," penciled Mary. "We must get parents and youngsters together to talk these things over."

6. Records will have to be kept consistently and continuously.

"If we're going to have meetings like that we will have to write down our agreements. We'll have to be careful about our choice of words, too, so that we all understand the same thing. There couldn't be better training in the use of our English language—for all of us, too!"

7. There must be ways of keeping everybody informed.

8. We must start with people where they are. The principal and every member of the group must accept

each person as he is, where he is. Moreover, we must realistically accept the school where it is, not evading, "glossing over" in false pride, or otherwise rationalizing.

"Skilled teachers and administrators recognize that every child is at a different level of maturity in ability to do such things as read, write, add, express himself through graphic arts, and so on. It is equally important that administration recognize that every person, child or adult, is at a different maturity level in ability to think and act in a group, in ability to evaluate a school and its processes, in ability to organize, in ability to use language to clarify ideas, and in ability to carry out directions.

"Indeed, every person does not have the ability to think and work in a group. For some, group experience is fear-inspiring and extremely difficult. These people need an opportunity to work for a while at individual undertakings (the school has need for these, too) while group members offer wise, kindly help in bringing them into group orientation. We tend to put people on committees too often without regard for their feelings about such group work or for their relationships with others in such situations. Growth cannot wholesomely be forced."

9. We must work at a pace which is comfortable and natural for the people involved. The school can go no faster than people are ready to go. Part of the job is to develop readiness in people.

10. Every person wants and needs to succeed. Every person needs recognition and appreciation. Every person needs to feel that he "belongs."

"There's plenty of chance here for all of us to belong if I'm smart enough and sensitive enough to help find the right place for each."

11. Every person needs some means and technics for releasing pent-up emotions.

12. Every person makes mistakes, has some moments of despair, frustration, imbalance.

"There shouldn't be just a playground for *children*. We must develop a playroom for all of us, where we can get together over here some evenings for games and fun—parents, teachers, bankers, doctors, lawyers, rich men, poor men, Indian chief," Mary's typewriter clattered on.

"Our industrial arts shop could be a good place for Mr. Jones to make that porch swing his wife's been wanting. He's been wishing for a shop. And Mary Graham's been longing for violin lessons for years. Why can't Janet Black's mother help with the children's chorus and release some of Bert Dowel's time so he can teach an evening class in strings for adults?"

13. There should seldom be group discussion, planning, or study without action.

"We should not be satisfied with just talking about a need or problem. Groups should be kept vitally active in many ways—not just meeting and going through forms. When a group ceases to function or is no longer needed, it should be disbanded and its members should become active in other groups."

14. Leadership is shared responsibility and opportunity. It does not always come from the same person.

"Right! But in the end," Mary muttered, "many of the final decisions and leads will have to come back to me. My, I will have to be sensitive! That's the big job in being the principal: to be acutely sensitive to all persons individually, yet not lose, for one moment, a sense of the whole. If only I can feel how teachers, children, and parents are feeling. I must be aware of climates of classrooms, of teachers' meetings, of citizens' meetings, of community spirit. I hope I can know when people begin to feel frustrated or tired. Moreover, I must recognize the times and reasons when majority decisions are undemocratic and are conducive to the disintegration of personality or of group spirit. Can I be sensitive enough to recognize when an integration of thinking is taking place and when a consensus has been arrived at, even though, perhaps, members of the group cannot express the consensus?"

"There will constantly be new situations! I will have to have enough insight to meet new situations and to create the next situation."

15. We should always work with an evolving situation. Just as children and adults are always growing and changing, so a good school and good administration never remain the same. Working with people and the things which affect people is creative.

16. Evaluation should be continuous. It should take place in each individual's thinking and in group thinking. Groups should evaluate objectives, plans, results, leadership, and processes. Learning how to evaluate should be a part of the whole process.

"No need to worry about whether evaluation takes place," smiled Mary to herself. "It's going to happen anyway, if I know Grandma Martin, Aunt Sue Hertsog, Abe Bach, Curt Adams, and some of the other community gossips. The real job will be getting their evaluations harnessed and at work."

17. There is no end to it, no finish. Life is continuous. Growth is continuous. When growth ceases, the organism dies. So it is with the school as an organism, with its groups as functioning organs.

"That's a good thing for me," breathed Mary with a sigh of seriousness. "For I certainly can't

help get *all* these things done this first year. If I get one of these principles working in sound practice I'll do well." She closed her typewriter with a bang.

At the end of the first week of preschool conference, Mary took stock. "Let's see, we now have these groups organized and actively at work: a calendar committee to list main events for the year and set their dates; a daily schedule committee; an activity committee to arrange for resources, facilities, and scheduling of many of the worthwhile activities in which we want our youngsters to have experience; an orientation committee, and committees on room assignments, assembly programs, registration, and counseling. The big problem of planning and allotting school money is already well undertaken by the budget committee. This makes possible a wise building up of school materials and resources over a long period of time. It also enables all of us to share in a fair use of funds. We will no longer be plagued by having to 'rob Peter to pay Paul' after this committee will help align and balance all these groups, as well as help set up policies where needed and help meet unexpected situations where we need many views and judgments. These last two committees, in particular, will do much to develop democratic leadership.

"These committees," Mary continued her evaluating, "are all concerned with teachers' and children's work and needs. We will need several recorders and secretaries, for records must be kept, consistently and well.

"I must take the leadership in getting all these groups organized and their planning started, but many people must help choose the membership of the groups. No one person could possibly choose personnel for all these committees and other groups wisely. Besides," mused Mary gravely, "I am no longer just Mary Sanderson now. I am 'the principal.' Response between persons is always to a relationship. One responds not only to the person, but also to the relationship between himself and the person."

Mary smiled, remembering the superintendent's question last week, "How long have they called you 'Mary?'" and his delighted laugh when she replied, "They call me a lot of other things, too!" One must be realistic if this way of working is undertaken in real sincerity.

The scene has changed. Six months later Mary Sanderson was sitting in the library listen-

ing to a meeting of teachers and other citizens discussing school progress and making plans for next steps.

"Is there anything else we should talk about in relation to this curriculum project before we go on to the next items?" asked Lawyer Jay. And the answers came—

"Nothing else, Blue."

"That covers the ground."

"I'll get busy on the records."

Mary smiled with confidence.

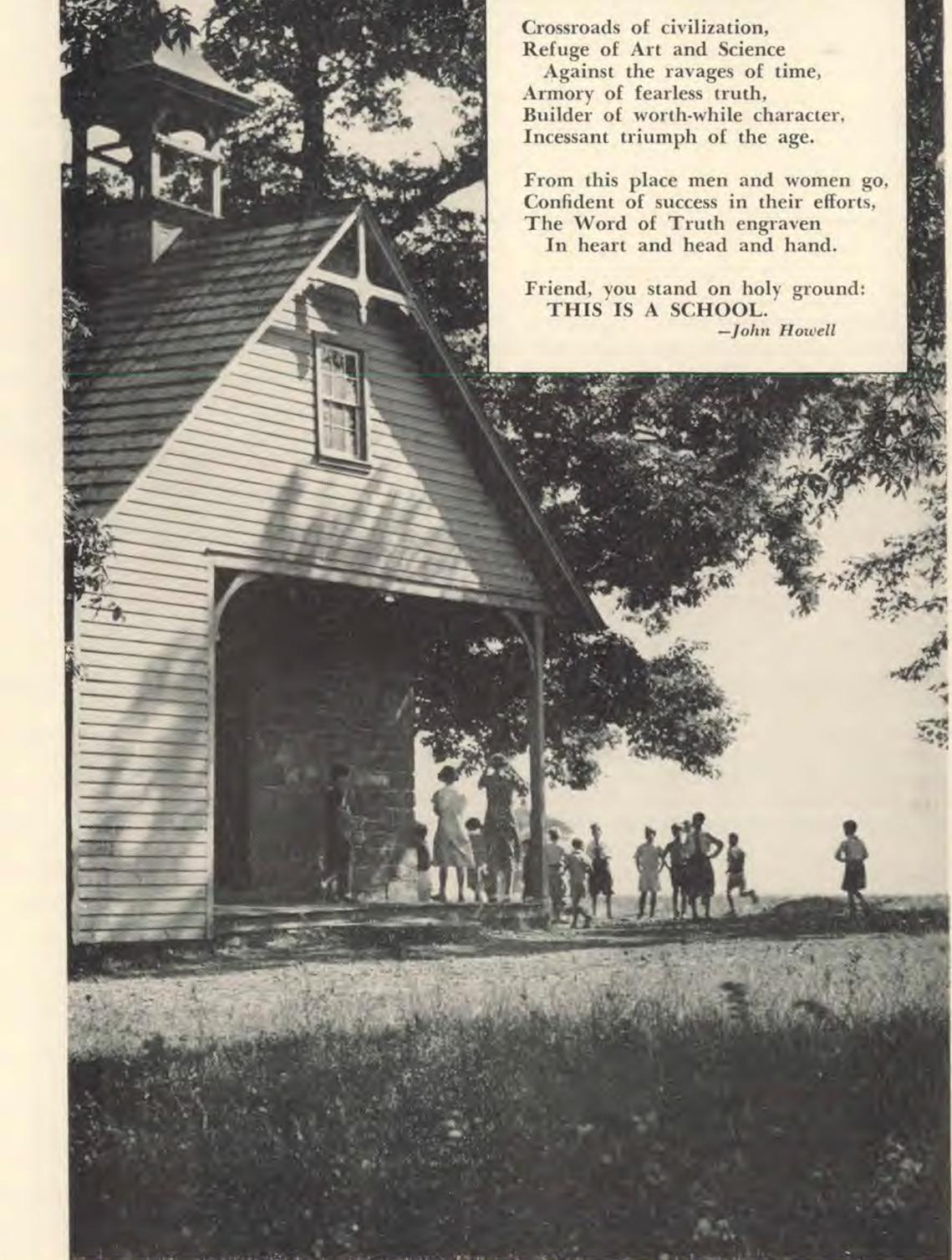
"If we're done with that topic, I'd like to report to this group the results of a teachers' discussion in our regular meeting last Wednesday. Looking at it from a purely technical standpoint, it seems——" George Dover, the new art teacher, was talking. Mary listened, her eyes shining.

"He has made such a good adjustment during his second year here. At first I wasn't sure whether he'd ever make it. Last year wasn't a good start for him with all those personal problems, and last fall he was so timid and insecure. I'm glad our committee on teacher selection recommended that he be re-employed.

"Why, look!" Mary realized with a start of satisfaction, "I'm not having to run this meeting at all. Not once have I had to introduce anybody, present any new plan, iron out a misunderstanding, or supply words for an idea. Not once have I had to prime this meeting! They're carrying it themselves—teachers and other citizens. It's integration working! Wait, am I left out? Are they getting along too well without me?" Since she was human these thoughts did present themselves.

"No," she reasoned, "I've had my part, too, and it hasn't been either dictatorial or conning. They've asked my opinions, tonight and preceding this meeting. They've weighed those opinions, used some and found others wanting. They've given me places along with all others and tried to fit each one into his own best place. My place tonight is to sit here in the fifth row back, and listen, and speak when asked. And it is a good place. My, look at Pearl Taylor's face shining. She's getting up to talk! I'm glad we didn't insist on her serving on that committee last fall. She wasn't ready for it then, but she will be soon, and she will be a good connecting link between professionally educated and non-professionally educated members of our group. We don't know nearly enough about processes,

—Please turn to page 29



Crossroads of civilization,
Refuge of Art and Science
Against the ravages of time,
Armory of fearless truth,
Builder of worth-while character,
Incessant triumph of the age.

From this place men and women go,
Confident of success in their efforts,
The Word of Truth engraven
In heart and head and hand.

Friend, you stand on holy ground:
THIS IS A SCHOOL.

—John Howell

STRAIGHT from the BLUEPRINT

This is the fourth in a series of outline studies in Christian Education from the writings of Ellen G. White.

→ This Is Christian Teaching

I. THE TEACHER SENT FROM GOD

A. The secret of His power.

1. He identified Himself with eternal truth.

"The life of Jesus gave evidence that He expected much, and therefore He attempted much. From His very childhood He was the true light shining amid the moral darkness of the world. He revealed Himself as the truth, and the guide of men. His conceptions of truth and His power to resist temptation were proportionate to His conformity to that word which He Himself had inspired holy men to write. Communion with God, a complete surrender of the soul to Him, in fulfilling His word irrespective of false education or the customs or traditions of His time, marked the life of Jesus." (FE 440)

2. He restored to life a divine perspective.

"The things of this life He placed in their true relation, as subordinate to those of eternal interest; but He did not ignore their importance. He taught that heaven and earth are linked together, and that a knowledge of divine truth prepares man better to perform the duties of daily life." (Ed 82)

3. His humanity was charged with a heavenly current.

"As a man He supplicated the throne of God, till His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men." (Ed 80, 81)

4. What He taught, He was.

"He came to show how men are to be trained as befits the sons of God; how on earth they are to practise the principles and to live the life of heaven." (Ed 74)

"What He taught, He was. His words were the expression, not only of His own life-experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching power." (Ed 78, 79)

5. He understood humanity.

"He spoke not only for, but to, all mankind. To the little child, in the gladness of life's morning; to the eager, restless heart of youth; to men in the strength of their years, bearing the burden of responsibility and care; to the aged in their weakness and weariness,—to all, His message was spoken,—to every child of humanity, in every land and in every age." (Ed 82)

"He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and love can men be reached and uplifted. Here Christ stands revealed as the master teacher; of all that ever dwelt on the earth, He alone has perfect understanding of the human soul." (Ed 78)

6. He saw and awakened the possibilities in men.

"In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace,—in 'the beauty of the Lord our God.' [Ps. 90:17.] Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. . . . Christ bound men to His heart by the ties of love and devotion; and by the same ties He bound them to their fellowmen. With Him love was life, and life was service." (Ed 80)

7. His instruction was imparted with kindness and tact.

"The Saviour never suppressed the truth, but He uttered it always in love. In His intercourse with others, He exercised the greatest tact, and He was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He never made truth cruel, but ever manifested a deep tenderness for humanity." (GW 117)

B. Characteristics of His Method.

1. His teaching was positive.

"Christ came to unveil divine truth to the world. He taught as one having authority. He spake as never man spake. There was no hesitancy in His manner, not a shadow of a doubt in His utterance. He spake as one who understood every part of His subject. . . . Truths which had been lost sight of, which had been misplaced, misinterpreted, and disconnected from their pure position, He separated from the companionship of error; and showing them as precious jewels in their own bright luster, He reset them in their proper framework, and commanded them to stand fast forever." (FE 236, 237)

"Instead of directing the people to study men's theories about God, His word, or His works, He taught them to behold Him, as manifested in His works, in His word, and by His providences. He brought their minds in contact with the mind of the Infinite." (Ed 81)

2. His teaching was adapted to His pupils.

"Learn of Jesus. He was the greatest teacher the world ever knew; yet He spoke in the language of common life. . . . He adapted His instruction to all times and places, to both the rich and the poor, the educated and the ignorant." (GW [1892] 469)

"The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep,—with these Christ illustrated immortal truth. He drew illustrations also from the events of life, facts of experience familiar to the hearers,—the leaven, the hid treasure, the pearl, the fishing net, the lost coin, the prodigal son, the houses on the rock and the sand. In His lessons there was something to interest every mind, to appeal to every heart." (Ed 102)

"The Prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness." (GW 45)

3. His teaching was personal.

"It was by personal contact and association that Jesus trained His disciples. Sometimes He taught them, sitting among them on the mountain side; sometimes beside the sea, or walking with them by the way, He revealed the mysteries of the kingdom of God. He did not sermonize, as men do to-day. Wherever hearts were open to receive the divine message, He unfolded the truths of the way of salvation. He did not command His disciples to do this or that, but said, 'Follow Me.'" (DA 151, 152)

"Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the twelve. It was in private, often to but one listener, that He gave His most precious instruction. To the honored rabbi at the night conference on the Mount of Olives, to the despised woman at the well of Sychar, He opened His richest treasures; for in these hearers He discerned the impressible heart, the open mind, the receptive spirit. Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy." (Ed 231)

4. He sought to influence behavior.

"He 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 power to do good. He spoke of those truths that relate to the conduct of life, and that unite man with eternity." (Ed 81)

C. The eternal inspiration.

1. Teachers are to have the Spirit of Christ.

"As the highest preparation for your work, I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. Here is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life." (Ed 282)

2. Teachers are to follow Christ's methods.

"Teachers must . . . study Christ's lessons and the character of His teaching." (6T 160)

"Teachers can gain efficiency and power only by working as Christ worked. When He is the most powerful influence in their lives, they will have success in their efforts. They will rise to heights that they have not yet gained. They will realize the sacredness of the work entrusted to them, and filled with His Spirit, they will be animated with the same desire to save sinners that animated Him. And by their lives of consecration and devotion, their students will be led to the feet of the Saviour." (CPT 263)

II. BASIC PRINCIPLES OF CHRISTIAN TEACHING

A. Planned instruction.

1. Setting up objectives.

"Every teacher should see to it that his work tends to definite results. Before attempting to teach a subject, he should have a distinct plan in mind, and should know just what he desires to accomplish." (Ed 233, 234)

2. A balanced program.

"So long as the great purpose of education is kept in view, the youth should be encouraged to advance just as far as their capabilities will permit. But before taking up the higher branches of study, let them master the lower. This is too often neglected. Even among students in the higher schools and the colleges, there is great deficiency in knowledge of the common branches of education. . . .

"A thorough knowledge of the essentials of education should be not only the condition of admission to a higher course, but the constant test for continuance and advancement." (Ed 234)

"No one branch of study should receive special attention to the neglect of others equally important. Some teachers devote much time to a favorite branch, drilling students upon every point, and praising them for their progress, while in other essential studies these students may be deficient. Such instructors are doing their pupils a great wrong. They are depriving them of that harmonious development of the mental powers which they should have, as well as of knowledge which they sorely need." (CPT 232)

3. Thorough work.

"The more of true knowledge a teacher has, the better will be his work. The schoolroom is no place for surface work. No teacher who is satisfied with superficial knowledge will attain a high degree of efficiency." (CPT 229)

"He [the teacher] should not rest satisfied with the presentation of any subject until the student understands the principle involved, perceives its truth, and is able to state clearly what he has learned." (Ed 234)

"Even among students in the higher schools and the colleges, there is great deficiency in knowledge of the common branches of education. Many students devote their time to higher mathematics, when they are incapable of keeping simple accounts. Many study elocution with a view to acquiring the graces of oratory, when they are unable to read in an intelligible and impressive manner. Many who have finished the study of rhetoric fail in the composition and spelling of an ordinary letter." (Ed 234)

B. Creative teaching.

1. There must be communication.

"However great a man's knowledge, it is of no avail unless he is able to communicate it to others. . . . Ask God to give you words to speak that all can understand." (CPT 253, 254)

"Never search for words that will give the impression that you are learned. The greater your simplicity, the better will your words be understood." (6T 383)

"Christ always used simple language, yet His words tested the knowledge of deep, unprejudiced thinkers. His manner of teaching should be followed by teachers of today. . . .

"In every school the instruction given should be as easy to understand as was that given by Christ. The use of long words confuses the mind and eclipses the beauty of the thought presented." (CPT 261)

"Teachers may learn a lesson from the experience of the farmer who placed the food for his sheep in a crib so high that the young of the flock could not reach it. Some teachers present the truth to their students in a similar manner. They place the crib so high that those whom they teach cannot reach the food." (CPT 435)

2. Interest must be awakened and sustained.

"In order to do effective study, the interest of the child must be enlisted. Especially by the one who has to do with children and youth differing widely in disposition, training, and habits of thought, this is a matter not to be lost sight of." (CPT 181)

"The teacher should constantly aim at simplicity and effectiveness. He should teach largely by illustration, and even in dealing with older pupils should be careful to make every explanation plain and clear." (Ed 233)

"There is need of teachers who will come close to their students, and who will give clear, definite instruction, illustrating spiritual things by the things of nature, and by the familiar events of everyday experience." (CPT 261)

3. Instruction must be personalized.

"In all true teaching the personal element is essential. . . . Many apparently unpromising youth are richly endowed with talents that are put to no use. Their faculties lie hidden because of a lack of discernment on the part of their educators. In many a boy or girl outwardly as unattractive as a rough-hewn stone, may be found precious material that will stand the test of heat and storm and pressure. The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working. He will take a personal interest in each pupil, and will seek to develop all his powers." (Ed 231, 232)

"The teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their peculiar needs. He has a garden to tend, in which are plants differing widely in nature, form, and development." (CPT 231)

4. Education must foster disciplined self-direction.

"Allow the children under your care to have an individuality, as well as yourselves. Ever try to lead them, but never drive them." (5T 653)

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An Educated Ministry

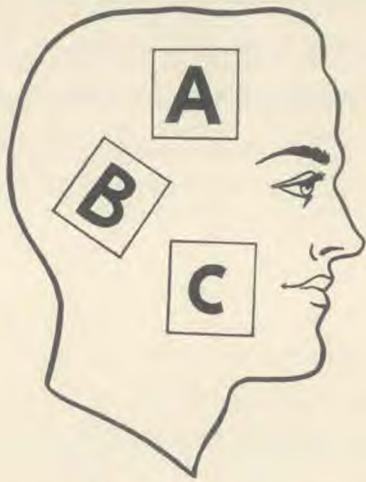
Ellen G. White

[Said James White, in an address before the General Conference, March 11, 1873: "And now, because we think the Lord is coming soon, and that there is but little time to obtain an education, to make up our minds to gather a little here and there, and be content to get along in this way, I think is a grand mistake. Dr. Clarke said, 'A Methodist minister should know everything;' so I say of our ministers."—*Review and Herald*, May 20, 1873, p. 181.]

THE MERCHANT, the carpenter, the farmer, and the lawyer all have to learn their trade or profession. At first, for want of knowledge, they do imperfect work; but as they continue patiently at their vocations they become masters of their several callings. Without close application of mind and heart, and all the powers of the being, the minister will prove a failure. He may be a preacher, but he must also be fitted to act as a pastor. Study must never cease; it must be continued all through the period of his labor, no matter how well qualified for the labor he may think himself to be.

The times demand an intelligent, educated ministry, not novices. False doctrines are being multiplied. The world is becoming educated to a high standard of literary attainment; and sin, unbelief, and infidelity are becoming more bold and defiant, as intellectual knowledge and acuteness are acquired. This state of things calls for the use of every power of the intellect; for it is keen minds, under the control of Satan, that the minister will have to meet. He should be well balanced by religious principles, growing in grace and in the knowledge of our Lord Jesus Christ. Too much haphazard work has been done, and minds have not been exercised to their fullest capacity. Our ministers will have to defend the truth against base apostates, as well as to measure Scripture evidence with those who advocate specious errors. Truth must be placed in contrast with bold assertions. Our ministers must be men who are wholly consecrated to God, men of no mean culture; but their minds must be all aglow with religious fervor, gathering divine rays of light from heaven and flashing them amid the darkness that covers the earth and the gross darkness that surrounds the people.

Vice and crime, and iniquity of all kinds, are steadily on the increase. The penetrating power of Bible truth must show the contrast between truth and error. A higher grade of preparation is required in order to do good service for the Master. But if the minister leans upon the knowledge he acquires, and does not feel the great necessity of divine enlightenment daily, the education gained is only a stumbling block to sinners. We want the God of all wisdom to be brought into all our labor, into all our experiences; then every iota of knowledge obtained is a power for good and will aid in developing capacity and Christlike earnestness. This is religion.—*Testimonies for the Church*, vol. 5, pp. 528, 529.



MARKS

OF AN EDUCATED MIND*

Beverly B. Beach

PRINCIPAL, ISTITUTO AVVENTISTA DI
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THE AIM of an educator is to bring forth educated minds. There are, however, many different opinions as to what constitute the marks of an educated mind. Each system of education has, to some extent, its own concept of the educated person.

One might almost say that each period of history had, in a sense, its own ideal of the truly educated person. In early Greece it was the man of leisure, the man with free time to be devoted to political and social welfare and activities. In Sparta it was the soldier, with complete subordination of the individual to the military aims of the state. In Athens it was the philosopher. Aristotle put up on the pedestal the man completely ruled by reason. The Epicureans extolled the man of pleasure, the person who could draw out of his existence the greatest sum of happiness. Rome valued the practical man of affairs with the legalistic mind. The Middle Ages gave devotion in two directions: to the monk who spent his life in spiritual contemplation and works of charity; and to the knight who fought for his lord, his lady, and the church—but not always in that order. In the Renaissance, men of discernment turned to the humanist and classicist who could unlock the treasure-house of the great days of the past. Always the true Christian, in every age, has had Christ as his ideal of the fully developed or educated or mature person. It is always the aim of the Christian educator to help restore in each of his students the image of his Maker. Paul says, "Let this mind be in you which was

also in Christ Jesus."¹ The marks of the mind of Christ are the marks of the educated Christian mind.

I believe the first test of a truly educated man is his humility. The grace of humility is both the beginning and the end of the educative process. The first step to knowledge is to recognize that we are ignorant. The more a man is truly educated the humbler he becomes.

Two farmers came to a little railway station to ask the station master concerning a freight shipment. The agent, extremely busy and important in his own eyes, grew weary of their queries, and answered them sharply and impatiently. The men turned away, remarking, "That's always the way—the smaller the station, the bigger the agent!"

Humility, it would seem, should be easy to teach and to learn: we know so little, fail so often. Pride can hardly be considered to be the true heritage of man; humility should dwell with our frailty and atone for ignorance, error, and imperfection. Yet even the Master Teacher had a difficult time teaching humility.

True humility is the key to knowledge and skill. Therefore I should say that to be proud of learning is the greatest ignorance; and the worst education that teaches one to be humble is in many ways better than the best education that teaches everything else but that. The man who is not humble about his learning may have accumulated a great deal of intellectual baggage, but he has not assimilated this knowledge.

Strange as it may seem, the so-called educated man—the scholar—is especially susceptible to the pitfall of pride. It is no great thing to be humble when one is low and has little

* A speech delivered at the Austrian Seventh-day Adventist training school, Schloss Bogenhofen, before a council of teachers from our schools in Southern Europe.

or no intellectual attainment. Yet the most highly educated person should be the most humble. His breadth of knowledge ought to make him the most humble, and also the most magnanimous and tolerant of men. But it does not always work that way, and the world beholds the sorry spectacle of academic pride.

There are, however, wrong types of humility. When we speak of humility we do not speak of that frame of mind which makes a person crawl in the dust. True humility is not an abject, groveling, self-despising spirit; it is but a right estimate of ourselves as God sees us. Neither is it that humility which is proud of being humble. Erasmus, the great humanist and scholar, referred to this humility in a story about Plato and Diogenes. Plato was entertaining friends in a room where there was a richly ornamented couch. Diogenes came in, very dirty as usual, and, getting upon the couch, and trampling upon it, said, "I trample upon the pride of Plato." And Plato's mild response was, "But with greater pride, Diogenes!"

The more one truly learns, the more humble he becomes with the widening of his intellectual horizon as he gains mental altitude. One's humility ought to be in direct proportion to his knowledge and skill; and the most profound, the most skillful, ought to be the most humble. He knows that his knowledge and skill are only the beginning of a knowledge and skill that eternity itself can never encompass, and he is humble before the challenge of infinity.

Paul says, "We have the mind of Christ."² And of the Master Teacher it is said: "And being found in fashion as a man, he humbled himself."³ Knowing Christ, man will be humble. Knowing himself, he cannot be proud.

This humility is not that of weakness, but of power, action, and boldness. Of John the Baptist, who considered himself unworthy even to unloose the latchet of his Master's shoe, it is said: "He could stand fearless in the presence of earthly monarchs, because with trembling he had bowed before the King of kings."⁴

Hand in hand with the mark of humility goes that of service. The Christian-educated mind is one of service, not of recompense. The Christian ideal of greatness is service. Deep within every human heart there is an urge for accomplishment. God is not satisfied for us to achieve ordinary things, but would have us reach true nobility. The Christian scholar differs from pagan scholars in the road of achievement.

The pagan uses his educational advantages for his own advancement. The Christian uses them for service; for the advancement of others.

Paul says, "We have the mind of Christ"; and of Christ it is said that He "came not to be ministered unto, but to minister."⁵ And again, that He "made himself of no reputation, and took upon him the form of a servant."⁶

Some seek academic achievement so that they may be served—to achieve ego status. Some parents and grandparents do not want their youth to go to college, to become educated, fearing that they will come back good for nothing except to be served. This has doubtless sometimes been the case. The Christian does not attend school that he might serve less, but rather that he might serve more and with less bungling. The educated mind has obtained better tools. These are not days to use blunt tools; we need sharp tools.

There is a philosophy all too common in the world today, that the world owes us a living—"Let the government serve us." But the Christian ideal of greatness is service—"Whosoever will be chief among you, let him be your servant."⁷

The essential history of many lives might be chiseled on their tombstones in these words, "Born—died," with perhaps a filling in of the dates for these two events. Only two events—no lives brightened, no good deeds done, their lives spent in self-service.

Out of the nineteenth century comes the phrase, *Noblesse oblige*. If we would achieve true education, that education obligates us to serve. We become strong, not that we may demand the service of the weak, but that we may serve the weak. Paul sensed his obligation to service—"I am debtor . . . both to the wise, and to the unwise."⁸ The educated mind is a debtor to the world.

We can get mathematics and many other disciplines in a university; but we have established our system of education that we may better inculcate the spirit of the Master—the mind of Christ: service to humanity. The educated Christian could well adopt the motto of the burning candle: *Alieno in servando consumor* ("I consume myself in the service of others").

The educated person is an independent person, ready to accept not only the fact of his independence but also the consequence of this independence—responsibility.

A doctrine becoming popular in the world today is that we are simply the products of heredity and environment. But for the educated Christian there is a third factor, personal response. Life consists not only of what heredity and environment make of us, but of what we make out of what they provide us. We are not to be marionettes. Objects react to stimuli; the educated mind does more. Reaction is mechanical, while response is personal. A sneeze is a reaction, but the triumphant answers which educated Christians make to life's situations are not in this category. Luther's answer to his judges at Worms was not a sneeze; it was a response!

The capacity for personal response involves responsibility. Christian education has three goals: First, it gives correct understanding of God, which leads to responsibility toward God. Second, it gives a correct understanding of oneself, which leads to responsibility toward oneself. Third, it gives us a picture of the world's need, which leads to responsibility toward our fellow men.

Sometimes we fail to equip the students for independence and responsibility. They are not trained to do independent thinking. They become stereotyped machines—gramophones, playing back what they have learned and have been told. We teachers should not do all the thinking for our students. We should teach them primarily how to think, not just what to think. We should teach them to reason effectively, from cause to effect, not in circles; with the thoughts not only in juxtaposition, but in logical relationship one to another.

The educated mind is a balanced mind. This is important, for it has to do with all other facets. Each mark of an educated mind must stand in a balanced relationship to the others.

Perhaps to us the best-known definition of Christian education is: "It is the harmonious development of the physical, the mental, and the spiritual powers."⁹ Harmony means balance. The person with an educated mind knows how to use the whole of himself. Henry Ward Beecher has said that an educated man is one who can make tools of his faculties, keep them sharp, and apply them to practical purposes.

As Christian educators we are not especially interested in training geniuses, but rather in developing well-balanced, well-integrated lives. But there are different levels of integration. We believe in integration on the highest level.

Watchmakers tell us that often when a watch is not working right the mischief lies in the balance wheel. Often we see men and women who are talented, even brilliant along certain lines; but they cannot hold positions of responsibility, because they lack judgment, they are not balanced. The apostle Paul admonishes us to be "temperate in all things."¹⁰ That means we are to be temperate or balanced even in our virtues. That may seem surprising, but it is very true. For example: too much courage becomes foolhardiness; too much meekness becomes effeminacy; too much humility becomes pride; too much honesty becomes stubbornness; too much seriousness becomes ridiculousness; too much optimism becomes stupidity; too much strength becomes brutality; too much speed becomes haste.

It is necessary in this world to choose between what is important and what is not. Lord Chesterfield has likened many minds to a microscope, which magnifies trifles but cannot receive great things. This is lack of balance. There is a limit to the work that can be done by a human body or brain. To comprehend a man's life it is necessary to know not merely what he does but also what he purposely leaves undone. The educated mind establishes here a correct balance.

Thus we have considered some of the marks of an educated mind, as seen in the light of Christian education: humility; readiness to serve; independence, with a sense of responsibility; balance. The educated mind has as its ideal the mind of Christ. It is a Christ-centered mind, a mind that recognizes God's will and has the desire and the discipline to do it.

In looking for an educated mind, do not ask only whether the person has gone through college; but rather, has the college gone through him? Do not ask whether his education has made him smart or clever; but rather, has it ennobled his life? has it made him godly? has he a mind in harmony with the mind of Christ?

Here we come back to the object of Christian education: "to restore in man the image of his Maker."¹¹ Thus the object of education and the work of redemption are seen to be one. What a glorious opportunity we as educators have—to participate in God's work of redemption! Not only will our influence be felt in this world, but it will extend into the world to come.

—Please turn to page 28

Three Questions

Boards Ask About
Elementary School
Teachers



Boyd E. Olson, EDUCATIONAL SUPERINTENDENT, MINNESOTA CONFERENCE

ONE of the educational superintendent's most interesting tasks is meeting with the church boards to recommend teachers. No two boards are alike, of course; but whether the school is large or small, in a rural or a city community, the questions asked of the superintendent are about the same. He knows in advance at least three questions that will be asked of him about a prospective teacher.

It seems that, even more important than the teacher's name, looks, and educational background, the question that usually comes first is, "Does he have good discipline?" Now what is meant by the word "discipline" has a broad variety of understandings. In one person's mind it means, "Is the teacher strong enough to turn that big Jones boy and all the other eighth-grade boys over his knee and let them know who is running the school?" To others it means, "Is he able to keep the children so quiet that one can always 'hear a pin drop' in the classroom?" No matter how it is expressed, what the school board really wants is that the teacher be able to organize the children and their work so that at all times of the school day each child knows what is expected of him. The board wishes a teacher who will so motivate the children that schoolwork is the purpose of the school. A teacher who has the reputation of being a poor disciplinarian is usually one who does not have his school well organized. It is also true that a teacher who lacks the ability to organize his school is destined to have trouble with discipline.

The second question the school board is sure to ask about a teacher is concerning his ability to fit in with the church members and the community—"Will he be one of us?" Church boards want their teacher to be professional, one whom they can be proud to introduce to their friends as the teacher of their children; but the teacher must not have airs of superiority. He should place his membership in the local church and should attend its worship services and social functions. He should so organize his work that he has time for visiting the homes of the children and becoming acquainted with their problems from the home viewpoint.

A third question the board usually asks is concerning the teacher's spiritual influence. Church school boards expect the teacher to be a spiritual leader, one who will help their children to understand and live by the standards of the Adventist Church. The common error in this matter is also one of organization. If the teacher so organizes his daily life that he has quiet times for personal devotion, and if his influence is winsome and positive, there will be little danger of spiritual laxness. The teacher should, by God's help, always be what he is endeavoring to lead the children to become.

Although most church boards are charitable toward teachers coming to their schools, they have a responsibility to inquire into the teacher's ability to organize and conduct a successful school and to live an exemplary social and spiritual life in their midst.

The Fine Arts in Christian Education*

Keld J. Reynolds

TODAY we are dedicating a new building, Harold A. Miller Hall, on the campus of a Seventh-day Adventist liberal arts college. This is an occasion for rejoicing. Principally, our joy should be over the fact that the new building is to house the fine arts, indicating that Southern Missionary College recognizes the aesthetic as well as the spiritual and functional values in Christian education.

The patrons of the college, the board of trustees, the officers of administration, and the faculty are to be commended for erecting this new house of learning. And the students are to be congratulated for the opportunities for richer living provided in a fine arts curriculum.

I feel deeply honored in having a part in this dedication. It should be made clear at the outset, however, that I do not speak as an artist, nor as an expert on art. I speak as a plain man who has a plain man's ideas about art and about their place in education.

A natural question for a plain man to ask is this: What is the artist trying to do? Michelangelo by candlelight painting *The Last Judgment* on a wall of the Sistine Chapel in the Vatican, Donatello shaping Madonnas out of marble, a boy whittling a figure out of a block of wood,

Sir Christopher Wren designing Saint Paul's Cathedral, Handel in creative inspiration writing the score of the Hallelujah Chorus, Toscanini directing a great orchestra, the amateur with his paint box in the park, Fritz Kreisler with his Stradivarius, and the ancient shepherd boy with his pipes—what are they trying to do?

I have admired the wood carving on the altar of the Cathedral of Antwerp, some of the finest in Europe. I have examined the bronze doors of the baptistry in Florence, carved by Lorenzo Ghiberti. I know that the Venus de Milo, close up, looks scarred and chipped; but from down the Louvre corridor and in a soft light, she still stands as she must have looked, except for the arms, on the day the ancient Greek artist laid down his chisel and mallet and stepped back to view his finished work. Last summer I watched for an hour or two amateur artists futilely trying to reproduce on their canvases the enigmatic expression on the face of Leonardo da Vinci's *Mona Lisa*. I have admired the "Elgin marbles" in London and Thorvaldsen's exquisite sculpture in Copenhagen. What were all these artists trying to do? In the answer to this question lies the value for Christian education in the fine arts.

It seems to me that all art forms and all art expression worthy of the name have been an effort on the part of the artist to tell something he has seen or something he has felt. His art forms became an expression of his striving; his dreams of beauty, truth, and perfection; and sometimes his es-



* Delivered February 10, 1954, at the dedication of the Fine Arts Building at Southern Missionary College. Printed here by request of President K. A. Wright and members of the faculty.

cape from frustration into the deeper realities of his spiritual aspirations. To the extent that he saw clearly, felt deeply, and had the skill to express what he saw and felt, his art was great.

All true art expresses something the artist sees and believes. The greatest art is the expression of some truth which to a degree has the power to reproduce in others the noble emotion which was in the heart of the artist. You feel this when you listen to great music. You feel it more deeply if you are one who has developed the talent for singing or playing an instrument. You feel it when you look at a masterpiece of painting or carving.

An eminent artist once replied to one who said he greatly enjoyed his works: "I do not care whether you enjoyed them; but did they do you any good?" In the opinion of this simple layman viewing the arts, we have here the one best criterion of art, heard or seen—Did it do you good? Did it rub your emotions the right way? Did it stir your creative imagination? Did it soften your heart? Did it stiffen your determination to do right? Did it enlarge your vision of the good and the true? Did it make you love God more, and did it make you feel more kindly toward your fellow men? Did it give you courage in the face of sorrow or frustration? Perhaps one touch did not do all of this; but did it do some or even one of these things? Did it do you good?

Everything that influences behavior is education; and anything that influences behavior in worthy and constructive ways is good education. If it influences the emotions as well as the mind, it is very good education. And very good education is always in harmony with Christian education. "Education," says John Ruskin, "does not mean teaching people to know what they do not know. It means teaching them to behave as they do not behave. . . . It is . . . training them into the perfect exercise and kingly continence of their bodies and souls. . . . And the entire object of true education," he continues, "is to make people not merely *do* the right things, but *enjoy* the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice."¹

The appreciation of these principles by the educated Christian is, I believe, important in these days. The acceptance of them is even more important. In the fine arts we have the accumu-



Speech Laboratory, Harold A. Miller Hall

lated beauty and truth of the ages. Next to Christianity itself, they are perhaps the chief carriers of our spiritual heritage. But against this beauty and truth there has arisen in these latter days a veneration of the commonplace, a gospel of ugliness. The arts are suffering a new barbarian invasion—the hatred of beauty seems actually to be creating a cult of deformation. Its priests are sculptors like Epstein; painters like Cizanne, Picasso, Matisse, and Diego Rivera; and the song writers of Tin Pan Alley.

Anyone who has heard the intoxicating broken rhythm of the voodoo drums in the Haitian hills, as I have, and the raucous minor-key chants of the pagan African tribesmen, does not need to ask where Tin Pan Alley gets its inspiration. The attempt to orchestrate these sounds, to clothe them in an art form, as George Gershwin did in the *Rhapsody in Blue*, is like putting an ermine robe on a beggar without cleaning him up or removing his rags.

In my opinion, the arts are at their best when they quicken the deeper emotions and the higher aspirations; and at their weakest when they stimulate the ungodliness in man or when they magnify the trivial. When you examine truly great works of art, those which are ad-

mirable not merely for their technical perfection but for the message they convey and the emotional response they inspire, you will find in them the fruits of the Spirit, like a beautiful and spiritual obbligato.

This quality is missing in the modern primitive. The ugliness of the primitive, whether in music or the graphic arts, derives from a lack of discipline, and from a deliberate rejection of the accumulated art wisdom of the ages, resulting in the absence of value judgment and those fine qualities of faith and serenity which Christianity and civilization and education are supposed to instill in people. If the devotees of the primitive have been educated at all, they must have attended the same school as the Mock Turtle, in *Alice's Adventures in Wonderland*. You will remember he took the regular course: reeling, writhing, and the different branches of arithmetic—ambition, distraction, uglification, and derision.

In rejecting the trivial and the ugly and the popular, one should not go to the other extreme and adopt an attitude that art is only for art's sake. Some do this, and they spin for themselves a silken cocoon against the cold blasts of an unartistic and barbarian world; and in this exclusive little community they live with a few other refined and elite souls. This is being high-brow, which Brander Mathews says is evidence that one has been educated beyond his intelligence.²

If I may venture so far into a field in which I am not a specialist, it is to suggest that high-brow art, and art for art's sake, are out of tune with the Christian philosophy of education and with the American way of life. It is basic in Christianity and democracy that people must communicate and share; that education must be *for something*—not necessarily something utilitarian, certainly not necessarily something with a dollar sign attached to it, but it must be for something in the sense that it must be useful, and used to do good to others. Any art or skill acquired solely or even principally for self-enjoyment or self-gratification, or to be enjoyed only in the company of a select few who have the same superrefined vocabulary, falls short of being either completely Christian or completely democratic.

You are giving the fine arts a home on the campus of Southern Missionary College; I urge you not to confine the arts to that building. Across our land, in too many colleges and uni-

versities, relationships are antithetical between the liberal arts, on the one hand, and the campus and town on the other hand. The curriculum offers the most beautiful and profound expressions of man's thought to bored students who return to dormitory rooms to read comic books. In the college studios young people meet the great masters, and then between classes they flock to the "Beanery" to refresh themselves with a coke date and the juke box.

In our educational communities and in our individual lives we need to get rid of the segmentation which prevents the habitual practice of what is good at all times and in all places. To the extent that we habitually live by the principles to which we give mental assent, and enjoy doing it, to that extent we approach personal maturity. In the life of the Christian this means, in my opinion, a diminishing distinction between the sacred and the profane, as more and more the image of God is restored in us.

Just as eternal vigilance is the price of liberty, so eternal and consistent devotion is the price of Christian culture. Therefore, I charge the students as well as the faculty to make this a day of rededication to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,"³ and to concentrate on these things.

My thesis, then, is this: The fine arts occupy an integral and essential place in Christian liberal arts education. By that I do not mean simply that they should have a department and a building on the college campus, for the pleasure and edification of those who major in art or music. What I do mean is that the fine arts should in some measure enrich the lives of all the teachers and students. Only a few can become artists, but most of us can find some art medium through which to express ourselves, and all can learn to appreciate and be benefited by one or more of the fine arts. To the extent that you do this, you enlarge your world, and you gain that depth perception and that value appreciation which in all ages have distinguished the cultivated and disciplined mind, and have added zest and color to the life of the educated man.

¹ John Ruskin, *Crown of Wild Olive*.

² Brander Mathews, *Epigrams*.

³ Philipians 4:8.

Significant Educational Conferences

Industry-College Conference

THE Industry-College Conference was held November 12 and 13, 1953, at the Greenbrier Hotel, White Sulphur Springs, West Virginia. The conference was planned by Robert R. Young, chairman of the Board of Chesapeake and Ohio Railways, and Milton S. Eisenhower, president of Pennsylvania State University. The cochairmen were Henry T. Heald, Chancellor of New York University, and Admiral Ben Moreel, chairman of Jones and Laughlin Steel Corporation. Educators and industrialists were invited on the basis of size, type, and location of their respective educational institutions and business enterprises.

When the conference closed there was substantial agreement on the following ten points:

1. That better communication, by direct contact, is needed for each to understand the problems of the other.

2. That support for education by industry will be a natural consequence of further cooperative efforts in projects of mutual interest.

3. That additional similar conferences should be held on regional, State, and local levels throughout the country.

4. That educators and industrialists should meet and work together whenever possible on a person-to-person basis.

5. That a national agency should be set up to act as a service bureau for future conferences, serve as an information clearinghouse, and function as a publicity organization.

6. That, while presidents of universities and presidents of business organizations may agree fully, college faculties, on the one hand, and directors and stockholders, on the other, must be convinced of the mutuality of interests of education and business, and be willing to help further it in word and deed.

7. That, while cooperation in technical research is well established, there is need to "build a better bridge" between industry and

higher education in the social sciences, humanities, and liberal arts.

8. That more educational programs should be geared to industry's direct and immediate needs, and, at the same time, that industry should contribute more freely and fully to the general needs of educational institutions.

9. That in corporate giving, where there's a will, there's a way; that corporate aid should be considered not as a gift or grant but as a "factory expense," that is, as a cost of doing business.

10. That there should be wider use of scholarship programs, work-study plans, guidance services, in-service training, short courses, seminars and conferences, exchange of personnel (college professors working for industry, industrial personnel as temporary faculty members), research projects, and direct gifts to groups of colleges or to individual colleges.

Association of American Colleges Fortieth Annual Meeting

The regular annual meeting of the Association of American Colleges was held January 12-14, 1954, at Cincinnati, Ohio. As usual, there were other meetings in connection with the major council, such as the American Conference of Academic Deans and the Commission on Christian Higher Education of the Churches of Christ in the United States of America. In the principal council, the chief or theme topic was financing liberal education.

Because of the interest and significance of this meeting to Adventist educators on the college level, we are presenting here some selected statements from the sessions.

T. R. McConnell, Chancellor, University of Buffalo.—I think we are rapidly approaching a period so critical that we may be forced to sensible economies. In the first place, we can no longer justify low space utilization, even if

classes have to be distributed more evenly throughout the day in order to use classrooms and laboratories more efficiently. I sympathize with the faculty member's desire to save blocks of time for study, research, and writing; but I know of no good reason why they have to be saved in the afternoon rather than in the morning, or on Saturday rather than on Monday. Next, buildings will have to be less expensive in architectural design and method of construction, and should be designed and built for flexible space utilization. It should be possible to add, subtract, or move partitions easily and inexpensively to assure the most efficient utilization of classroom, office, and laboratory facilities.

In the educational program itself substantial economies can be made. The proliferation of courses has become a chronic disease. Courses are added but seldom dropped. This plethora of courses is symptomatic of basic educational illness. It is usually coupled with excessive and too-early specialization, not only in a basic discipline but often in fragments of a discipline. This proliferation grows in part from the fallacious doctrine that students need to be trained to do all the things they will have to do in an occupation or profession. This situation calls for a revival of emphasis on general principles rather than on training devoted to the acquisition of special skills. There are significant signs of this reorientation in medicine, law, education, and social work. We should do everything possible to hasten this movement.

Norman P. Auburn, President, University of Akron.—It is apparent to us, but it is not apparent to our public, that higher education by its very nature cannot be held to the same kind of operating efficiency we expect of industrial plants. We must patiently remind our adherents that the work of the faculty extends over and beyond the classroom, and that class preparation takes considerable time. We must constantly emphasize that we deal with persons and not with things, that our students require personal attention.

But here we may be challenged. The service industries are devising ways of becoming more productive per man. All of us are receiving less individual personal service than was available in our youth or in our parents' time. Despite the fact, for example, that the doctor and dentist are handling more patients, our medical and dental care is better today than ever before.

Both have made themselves more efficient by delegating more work to their laboratory technicians and their nurses and by using more labor-saving devices. Why can't teachers be more productive—handle more students? Why can't they be equipped with more and better labor-saving devices—instructional aids? Why can't they be given more student and graduate assistants?

Wilson M. Compton, President, Council for Financial Aid to Education, Inc.—Higher education has a great need for financial support. It has a greater need for public confidence. Financial support follows confidence, it does not precede it. You know and I know that among some of our colleges and universities there is a formidable inertia. This is a difficult problem—even for the most alert and skillful administrators. Some colleges during fifty years of great change in our society have themselves changed little. Some have drifted. The extent of change of itself is not important. What is important is that we know why we do what we do, and why we do it the way we do. Also it is important that the reasons be such as will stand inspection.

The guiding policies of the Council for Financial Aid to Education may be summarized under five heads: (1) increasing financial support by corporations is necessary to the maintenance of independent higher education; (2) unrestricted grants are the more useful; (3) it is more important to encourage a policy of giving in some form than to insist on a particular form; (4) "cost of education" scholarships, awarded on the basis of ability and need, and competently administered, are a useful form of financial aid to higher education; (5) a company foundation is a practical aid to a continuing plan of corporate giving.

James E. Armstrong, Executive Secretary, Notre Dame Alumni Association.—These are the fundamental motivations in alumni giving: (1) The gift must bring personal satisfaction—a sense of doing something worth while; (2) the gift must be a self-expression of appreciation for something specific; (3) the religious motive can be strong when there is a feeling that the church is being strengthened as well as the school; (4) personal interest changes token giving into thoughtful giving; (5) the obligation to alma mater is a good approach, but not with a dollar sign attached, even though the undergraduate paid less than

all of his expenses; (6) the honor roll is useful, since printed recognition is as valuable in fund raising as in country journalism; (7) aversion to paying taxes places last in any sensible list of motives for giving.

John L. Knight, President, Baldwin-Wallace College.—Any sound financial development program must be based upon an integrated process of communication. This implies interpretation and cultivation. People support that which they appreciate and understand. I, for one, believe that those of us who know the church-related colleges must confess that in many instances a breach has existed between the colleges and the church. In turning to the church for additional support, we must initiate a stronger program of communication. In cultivating the church we must proceed on the assumption that there is an urgent need of familiarizing our church people with the role of the church-related college, its vital relationship to the denomination and to the nation, and its place in American education today. A program of communication is basic to this problem of finance.

E. Wilson Lyon, President, Pomona College.—In a college fund-raising program a major responsibility must lie with the president. He alone is qualified to interpret the entire college program to its clientele. The problem is to work out a plan by which a president's time can be used more effectively. For only a portion of the president's thought and energy can be given to financing the institution. If the liberal arts colleges of America are to provide intellectual and moral leadership, their presidents must have time to think about liberal education.

Hardy Liston, President, Johnson C. Smith University.—Institutions attended predominantly by Negroes experience all the forces and perform all the functions that are characteristic of American liberal educational institutions. They are ambassadors of understanding and good will. They are producing men and women of vision, faith, courage, and efficiency who are fighting on the home fronts for the perpetuation of true democracy and the liberal tradition.

Statistically, one out of every ten Americans is a Negro, but there is only one Negro youth out of every thirty students enrolled in American colleges and universities. The Negro leader with college training, theoretically, carries three

times the service load that is carried by the average American college graduate.

The financing of high education for Negro youth cannot be entirely a state matter. The private and church-related institutions will continue to be needed as bulwarks against the captivity of freedom and truth, as experimenters in education, as demonstrators in human relations, as centers where trust and understanding are sought, and as environments in which much of our future leadership must be trained.

Henry K. Sherrill, Presiding Bishop, Protestant Episcopal Church.—It is with considerable comfort that I recall a remark of the late Justice Holmes, who declared: "In these days the restatement of the obvious is infinitely more needed than the elucidation of the obscure." I often say to our church groups that one difficulty with the church is that too many people have great convictions about little things.

Education must concern itself with the greater values. We have taught many generations about Shakespeare and Samuel Johnson and have neglected the messages of the prophets and the life of Jesus Christ. We have learned of the rise and fall of empires and yet been totally ignorant of the history and contribution of the Christian church. As a part of general education these things should be known.

Education must regard the whole man. It is not enough to turn out young men and women as competent technicians in a variety of fields. The kind of people they are and the way they use their knowledge is of vital significance. This we describe as character. The question is, What is the primary source of character? There are many factors involved: heredity, environment, knowledge are some of them. But it is my deepest conviction that religion is here central. For myself, as a Christian, it is impossible to build a social order apart from faith in God. We cannot create a reign of law without a lawgiver. It is a faith in God the Father of all men which makes the individual of infinite worth and of eternal significance. Democracy is a product of and not a substitute for such a faith.

Religion is being approached in a new and more serious way in education. Courses in religion, departments of religion, college and university appreciation of religion, are not to be undervalued. But by themselves they are as sounding brass and a tinkling cymbal. We are

in danger of committing the old fallacy of confusing information with wisdom. Of course it is good to have knowledge of the facts, but it is possible to know many things in a modern collegiate curriculum, including those about Christianity, yet not be religious, and not demonstrate the fruit of the Spirit. For Christianity emphasizes not knowledge about God but an experience of God. It is not a dead faith to be studied, but a life to be lived. It is an influence, an example, a contagion which goes deeper than formal knowledge and observances, if it is real.

**American Association of School
Administrators
Thirty-third Annual Meeting**

The twenty-five to thirty Adventist school field administrators and principals who attended the Atlantic City meeting, February 14-18, found much that was helpful, stimulating, and interesting. There was the vast arena display of the educational exhibitors, with the newest and best in equipment, supplies, materials, manuals, books, and tests. There was the exhibitors' night—Wednesday—when Conductor Howard Barlow and the Firestone Orchestra performed for the 17,000 assembled administrators. There were the morning and evening speeches and the numerous afternoon discussion groups working on a wide range of subjects. One speaker observed that, before coming, she wondered how the conference could list more than 700 speakers; but that since coming she saw that nobody tried to listen to all of them. This reporter, like all who attended, was selective as to speakers. Some highlights of that selection follow:

Franklin C. Fry, President, United Lutheran Church in America.—There is a lively danger that a denatured religion—which is all that can be injected at best into the everyday school curriculum—might tend to become a substitute for a more robust faith, such as only the churches can teach. A few formal words of acknowledgement of an undefined god could quickly become only a matter of rote, and thus do more harm than good.

Clarence Linton, Professor of Education, Teachers College, Columbia University.—When in the public schools you attempt to teach moral and spiritual values divorced from religion, you are actually creating a new public school religion.

Myrna Loy, Member U.S. National Committee for UNESCO.—I suppose if we were to single out one characteristic of the free society, one mark by which we could recognize it most surely, we should point to the freedom to communicate. We do not become individuals without the ability to communicate with other individuals. It is only in sharing the minds of others that one develops, in a real sense, a mind of his own. Only a mind nurtured through rich communication, the best that is known to man, becomes free from ignorance and prejudice.

Frank W. Hubbard, Director, Research Division, N.E.A.—Despite the fears of some segments of the public, the three R's continue to be the cornerstone of modern elementary education. The differences between today and the past, as noted by critics, arise chiefly from a change in fundamental purpose. Our children do not acquire skill in the three R's "just to learn the three R's," but they learn *how to use* the three R's in their lives today and tomorrow.

As a result of research, which has made the schools more efficient, the typical child today has far more experience with the three R's than his grandparents have. He even excels his parents in the extent of his explorations in such fields as science, history, and literature. With greater skill and experience in the use of the three R's, better textbooks, and better-qualified teachers, he makes more progress and puts his three-R skill to greater use in understanding and in adjusting to life and its many problems.

Herman L. Shibler, General Superintendent of Schools, Indianapolis.—What can we as educators do to cut down the educational waste due to drop-outs? First, each student should feel that there is at least one person on the staff who cares very much about him. Second, the classroom teacher and the school counselor should watch closely for the early symptoms and attack them before they become acute. Some of these symptoms are: (1) fairly consistent regression in scholarship from elementary to junior to senior high school; (2) frequent grade failures in the elementary school; (3) high frequency of subject failures; (4) marked regression in attendance from elementary to junior to senior high school; (5) frequent transfers; (6) evidence of a feeling of insecurity or lack of belonging in the school; (7) marked lack of interest in schoolwork and in extracurricular activities.



What the SCHOOLS ARE DOING

- "Adopting a family for Christmas" brought a "rich warm glow" to the hearts of the 7th- and 8th-graders at Angwin, California. The "adopted" mother and her five children were provided with 91 articles of used clothing, 73 articles of new clothing, 25 new toys, 29 used toys, \$45 in staple foods, and 50 articles of furniture, bedding, towels, et cetera, and a set of dishes for eight. Two pickup trucks were required to "deliver Christmas" to the astonished and delighted family. Message-filled books and magazines were included, and a year's subscription to *Signs of the Times* and *Our Little Friend*. The mother readily consented to let the elder children be taken to Sabbath school. Surely this is but the beginning of a beautiful story to be finished in the new earth.
- Appearing successfully on the Strike It Rich TV and radio program last January, Deborah White, a nursing student at Washington Missionary College, won for the Surat Mission Hospital in India (where her sister Ruth is stationed) a \$900 anaesthetic machine and \$50 additional cash contributions from listeners.
- The Zambesi Union Mission (Southern African Division) reports educational progress for 1953:
- | | | | |
|------------|---------|-------------|-------|
| Schools | 148— | increase of | 5 |
| Teachers | 412— | increase of | 20 |
| Enrollment | 15,231— | increase of | 1,895 |
- Thunderbird Academy (Arizona) was host to a State-wide lay preachers' institute and Dorcas Federation meeting, the week end of January 15-17. The school is making excellent growth and development at the new site.
- The 25 church schools of the Carolina Conference had already gone several hundred dollars over the 1954 Ingathering goal by the first week of January, with a total of \$4,463.02.
- Twenty-five student colporteurs of Malayan Union Seminary (Singapore) earn their school expenses by selling our truth-filled literature.
- Kingsway High School (Jamaica, B.W.I.) reports a record enrollment of 220 this year, making more urgent the need for additional classrooms.
- Philippine Union College reports baptism of 46 persons last November 21—16 college students, 27 academy students, and 3 converts.
- Platte Valley Academy (Nebraska) has passed its Minute Man Ingathering goal of \$1,740.
- Walla Walla College students donated 138 pints of blood when the Red Cross Blood-mobile visited College Place last January 13.
- Emmanuel Missionary College reports that last summer 136 of its students spent 28,753 hours in colporteur work, taking orders totaling \$75,672.14.
- "Major lessons from minor characters" was the theme of the Student Week of Consecration conducted by 11 students at Walla Walla College last January 25-30.
- Girls of Lynwood Academy (California) sent a Christmas basket of toys, candy, books, and many other things children like to the little polio victims at Rancho Los Amigos.
- Philippine Union College exceeded its Ingathering goal of P11,000 during the 5-day campaign last November, when nearly 600 students and teachers raised a total of P11,153.25.
- A hundred students of Southern Missionary College visited 1,000 homes in Chattanooga and Rossville on a recent Sabbath afternoon, and secured more than 500 enrollments for the Bible correspondence school.
- Ingathering tag day, December 21, was a thrilling experience for students and teachers of Fresno Union Academy (California), who gathered more than \$650. With caroling several nights a week the total receipts passed \$2,500.
- West Indian Training College (Jamaica, B.W.I.) graduated 27 seniors last December 20, in the recently completed chapel of the new administration building. The 70-voice college choir added much to the enjoyment of the 1,500 friends present for the graduation services.
- In the traditional program of Christmas music at Lynwood Academy (California), students gave \$121.70 to the Voice of Prophecy instead of exchanging gifts among themselves. The King's Heralds quartet sang several carols, there were solos and instrumental numbers, and the Lynwood Carolers sang as students marched forward with their gifts to be pinned to the Christmas tree.

- ▶ The death of Clifford A. Russell on January 15, 1954, wrote *Finis* to another long and fruitful life dedicated to the children and youth of the church. Beginning as an elementary school teacher in the 1890's, he was later principal of Battle Creek Academy, educational superintendent in West Michigan, educational and Missionary Volunteer secretary in the Lake and Southern unions, associate secretary in the Missionary Volunteer and Education departments of the General Conference, and lastly extension secretary of Southern Missionary College. Children loved his stories, youth were inspired and encouraged by his wise and kindly counsel, and parents, teachers, and youth leaders sought his help in problems of education and guidance. Throughout his nearly 84 years he lived by the side of the road and was a friend to all.
- ▶ Ground was broken last January 10 for a new church school building at Mobile, Alabama. This brick-and-block building will provide two large classrooms and an auditorium—which may later be made into two more classrooms, with a separate auditorium building. A number of church members are working Sundays and all spare time to speed construction and to cut costs.
- ▶ Eleven Loma Linda Sanitarium and Hospital vocational nurses have passed their State Board examinations. This gives them the distinction of being titled LVN's. Licensing of vocational nurses is comparatively new to California, having been in effect only about a year.
- ▶ A Spiritual Emphasis Week at Atlantic Union College was conducted January 29 to February 5 by the Student Association. The theme of the week was "Prepare to Meet Thy God," and the concrete, everyday help was appreciated by all.
- ▶ Good Hope Training School (Cape Field, South Africa) is this year offering three courses above the basic ten standards: theological and normal, two years; commercial, one year. Tailoring is a new vocational subject taught.
- ▶ Hawaiian Academy Press has recently installed a new Davidson Model 251 offset press—the first on the islands. Lloyd Barber, press manager, will train operators for later installations that may be made in Hawaii.
- ▶ Vejlefjord Mission School (Denmark) reports a current enrollment of 120, and an all-time Ingathering record of Dan. kr. 15,000 (\$2,100).
- ▶ Students of Pacific Union College raised more than \$1,400 for the Week of Sacrifice offering.
- ▶ Forest Lake Academy (Florida) students and teachers raised \$1,300 on Ingathering field day.
- ▶ Washington Missionary College, celebrating its 50th anniversary, will award \$50 scholarships to 50 students during 1954! "Faculty support is solid," and the alumni association is joining in.
- ▶ A new course in home mechanics is being offered this spring quarter by the industrial arts department of Walla Walla College, including practically everything from fixing leaky faucets to refinishing furniture and auto mechanics.
- ▶ The enrollment at Canadian Union College this year is 335. A teacher-training program has been started, and 15 students from the Western provinces will complete the one-year course of study and be eligible for teaching positions.
- ▶ The basement area of Haskell Hall, at Atlantic Union College, has recently been finished to accommodate a lounge, the bookstore, and a fountain. Funds for finishing and furnishing the lounge were contributed by the academy Associated Student Body, the college Student Association, and *The Minuteman*.
- ▶ Celebes Training College (Indonesia) reports a total enrollment for the 1953-54 school year of 401 students, which is an increase of 435 per cent over the enrollment of 75 three short years ago. At the end of last school year 39 young people were baptized, one of whom was a Mohammedan. Eight graduates of the training school are now teaching mission church schools, and many more are looking forward to future teaching work.

Marks of an Educated Mind

(Continued from page 18)

The great American orator and statesman, Daniel Webster, made this luminous statement: "If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon men's immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellow men, we engrave on those tablets something which no time can efface, and which will brighten and brighten to all eternity."¹² May God help us to meet the challenge of developing educated minds.

¹ Philippians 2:5.

² 1 Corinthians 2:16.

³ Philippians 2:8.

⁴ Ellen G. White, *Gospel Workers*, p. 54.

⁵ Matthew 20:28.

⁶ Philippians 2:7.

⁷ Matthew 20:27.

⁸ Romans 1:14.

⁹ Ellen G. White, *Education*, p. 13.

¹⁰ 1 Corinthians 9:25.

¹¹ White, *Education*, p. 15.

¹² Daniel Webster Speech, Faneuil Hall, 1852.

Administration Is Sharing

(Continued from page 10)

such as planning and evaluating, where both professionally-trained and non-professional people are involved in the same group. We need to study this problem and develop skills in such things as division of responsibilities, integration of points of view, sensitivities to maturities and aptitudes, and use of language." Again Mary was off to further plans and visions.

May first that year brought the fulfillment of community playroom and children's playground. Families gathered with picnic suppers and special tools. Mary Graham and her group who had hungered for music opened the session with string music more exuberant than melodic, but it was a joyous satisfaction to all. The Reverend Mr. Baxter, who had at first been somewhat skeptical of such goings-on at school, told the Lord all about the year's accomplishments while children fluttered eagerly and everyone joined his prayer for further blessings. Senator Jim Allen "said a few words" and then led the by-then-restless crowd to the playground. The last pouring of cement was smoothed. The newest see-saws were placed and were mounted by eager children. Soon everyone would spread suppers on the grass while the glowing colors of the sunset diffused the peace of accomplishment over the whole.

Jim Hawes and Martin Bell placed the huge, new slide and finished leveling its first step. "There you are, ma'am, all ready to go!"

"Who gets the first slide?" called Mary, rubbing the rust of iron pipes off her hands onto the knees of her brown slacks.

"You do! You do! You do!" shouted an excited crowd of children circling Mary.

"Go ahead," shouted Bill Dowell.

"I'll take the first slide down if Grandma Suiter will follow me," challenged Mary gaily.

"Don't know but I will," Grandma Suiter retorted evenly. "I worked hard for this slide."

Mary ran up the steps. Sitting on the very top, she looked down at the laughing group below. "It works," she whispered. "It works to let everybody share."—*The National Elementary Principal*, vol. XXXIII, no. 3 (December, 1953), pp. 15-18. (Used by permission of the Department of Elementary School Principals, NEA.)

► Fifty students of Newbury Park Academy (California) are conducting a series of Sunday night evangelistic meetings in the Ventura church.

► "One of the finest plants of its size in the Northwest" is the new College Place sewage disposal plant, serving Walla Walla College and two thirds of College Place.

► Vesta Marie Lester, third-grade teacher at Orlando (Florida) church school, received a Master's degree in education from Peabody College for Teachers, last summer.

► Students and teachers of Enterprise Academy (Kansas) raised \$1,274 Ingathering in five evenings of caroling the week before Christmas. This good record exceeded the goal by \$74!

► Southern Missionary College Press has recently added to its equipment a new ATF chief offset press, a V-45 Miehle vertical printing press, and a Vandercook proof press. Sales volume is at an all-time high, and still climbing.

► A Crusade for Christ campaign is being conducted in Huntsville, Alabama, by religion majors of Oakwood College, under the guidance of Elder C. T. Richards. Sunday night meetings began November 8, and will continue through April.

► The Barbados Seventh-day Adventist Secondary School (British West Indies) held open house last November 25, at which time many church members became better acquainted with the school and its teachers. The capacity enrollment is 165, with many more seeking admittance.

► The 14 members of the Chang Cheng Club at Pacific Union College took advantage of the Chinese New Year celebration, the weekend of February 5-7, to solicit San Francisco's Chinatown for Ingathering. A total of \$480 was received—more than a Minute Man goal for each.

► A strong emphasis on music is given at Madison College under the inspiration of Harold E. Mitzelfelt, professor of music and supervisor of the band and orchestra, a cappella choir and academy chorus, and the junior band. He is ably assisted by Mrs. Mitzelfelt, piano; J. G. Rimmer, organ and church music; and Karl McDonald, band instruments.

► The new administration building of West Indian Training College (Mandeville, Jamaica) is being occupied, though not completely finished. The well-lighted, well-ventilated, spacious classrooms give both students and teachers a new impetus to the process of learning. New dormitories for both men and women are musts in the expansion program.

THE BOOKSHELF

PR: public relations for schools and colleges; a manual for educational administrators. Prepared by the General Conference Bureau of Press Relations; issued by the General Conference Department of Education, Takoma Park, Washington 12, D.C. 32 p. paper, 1954.

Within a few short years education in America will be engulfed in a flood of enrollees amid a desert of financial need. Progressive educators are now setting up such communications within and without their schools as to reduce the anticipated breach as much as possible. Scheduled to play a key role in developing a climate of good will and an environment of sympathetic understanding for these problems is the college administrator and his communications specialist.

Public Relations for Schools and Colleges, a manual for educational administrators recently prepared and issued by the General Conference Department of Education in cooperation with the Bureau of Press Relations, represents a significant contribution to this end.

The manual reminds administrators to concern themselves with the performance of their school by ascertaining (1) adequacy of physical facilities, (2) attitudes of students and faculty, (3) extent of willingness to participate in community affairs, (4) the will of the constituency and the board of trustees. Certainly performance must always precede the telling.

Educational PR activities can be grouped into three general phases: editorial, promotional, and catalytic. The first awakens an interest in people and is considered the core of the communications program. The promotional phase induces active participation (through tours, exhibits, films, et cetera) on the part of people. The catalytic phase capitalizes on the opinions and attitudes created by the first two phases by integrating the spiritual, moral, and financial resources of college and community for the welfare of society. This phase speeds the merging of the assets of people with the needs of education.

The third chapter outlines essentials of organization and lists 31 duties of public relations personnel. Some 18 are editorial duties, 5 are promotional, and 1 is catalytic, in addition to one that encompasses all three. To complete the 31, 6 excellent general duties are listed which should help PR personnel attain pro-

fessional and organizational status. In chapter four some 24 promotional suggestions are set forth which adequately enlarge on the 5 mentioned in the previous chapter.

Chapters five and six give exhaustive and complete information on the handling of stories with the public press, radio, and television.

Unfortunately, the importance of the catalytic phase is not stressed in the booklet to the extent that the other two are. Admittedly, it is the most difficult to describe, but is the one of which educators and board members are most mindful. The future of PR in educational circles is largely dependent on the success of this third phase. However, let the third phase never be thought *first* in sequence—it is third!

As S.D.A. college administrators and public relations personnel make fact on the campus what this manual advocates, they will be using their institution and its work as a means of meeting the challenge of Ellen G. White: "The attention of the people must be arrested. Our message is a savor of life unto life or of death unto death. The destinies of souls are balancing. Multitudes are in the valley of decision."—*Counsels to Writers and Editors*, p. 13.

MILTON MURRAY, *Coordinator of Public Relations, College of Medical Evangelists*

► Enrollment at Glendale Union Academy elementary school (California) has reached a new high of 432 pupils in the 13 classrooms.

► Some 200 Upper Columbia Pathfinders and MV leaders convened at Walla Walla College last February 4-7.

The JOURNAL of TRUE Education

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This Is Christian Teaching

(Continued from page 14)

"It is the work of true education to . . . train the youth to be thinkers, and not mere reflectors of other men's thought." (Ed 17)

"Teachers should lead students to think, and clearly to understand the truth for themselves. It is not enough for the teacher to explain, or for the student to believe; inquiry must be awakened, and the student must be drawn out to state the truth in his own language, thus making it evident that he sees its force and makes the application. . . . This may be a slow process; but it is of more value than rushing over important subjects without due consideration." (6T 154)

"Let us study together [a teacher talking]. I have nothing that you cannot receive if you open your mind to Christ's teachings. The Bible is your guidebook and my guidebook. By asking questions you may suggest ideas that are new to me. Various ways of expressing the truth we are studying will bring light into our class. If any explanation of the word differs from your previous understanding, do not hesitate to state your views of the subject. Light will shine upon us as in the meekness and lowliness of Christ we study together." (CPT 436)

5. Education must develop value judgment.

"Education balanced by a solid religious experience, fits the child of God to do his appointed work steadily, firmly, understandingly. If one is learning of Jesus, the greatest educator the world ever knew, he will not only have a symmetrical Christian character, but a mind trained to effectual labor." (FE 119)

"The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God." (CPT 45)

"Education is a grand lifework; but to obtain true education it is necessary to possess that wisdom which comes from God alone." (CPT 413)

"The teacher in his work is dealing with things real, and he should speak of them with all the force and enthusiasm which a knowledge of their reality and importance can inspire." (Ed 233)

6. Incentives must be personal, not competitive.

"God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God's plan there is no place for selfish rivalry. . . . Whatever we do is to be done 'as of the ability which God giveth.' It is to be done 'heartily, as to the Lord, and not

unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.' [1 Peter 4:11; Col. 3:23, 24.] Precious the service done and the education gained in carrying out these principles. But how widely different is much of the education now given! From the child's earliest years it is an appeal to emulation and rivalry; it fosters selfishness, the root of all evil.

"Thus is created strife for supremacy; and there is encouraged the system of 'cramming,' which in so many cases destroys health and unfits for usefulness. In many others, emulation leads to dishonesty; and by fostering ambition and discontent, it embitters the life, and helps to fill the world with those restless, turbulent spirits that are a continual menace to society." (Ed 226)

7. Instruction must lead to social action.

"The pursuit of knowledge merely for its own sake diverts the mind from devotion to God, and checks advance along the path of practical holiness. . . . The command of heaven is to do, to work,—to do something that will reflect glory to God by being a benefit to our fellow men." (CPT 405, 406)

"Students should be taught that they are not independent atoms, but that each one is a thread which is to unite with other threads in composing a fabric." (6T 172)

"As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. . . . We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord." (CPT 42)

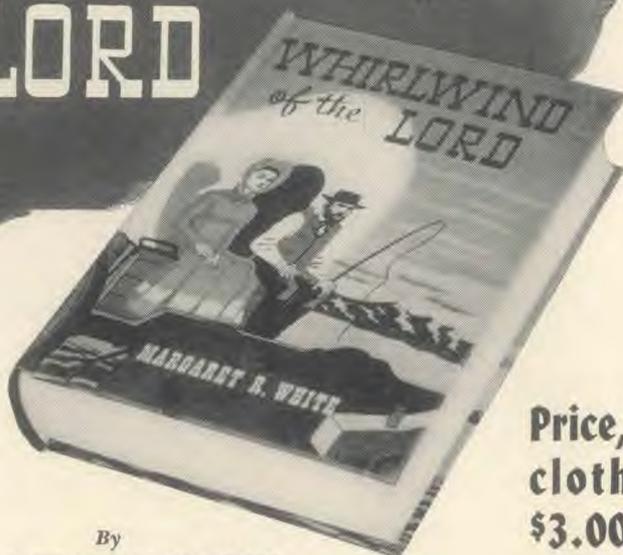
"Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work." (CPT 99)

► Wisconsin Academy is very proud of its newly decorated and furnished home economics rooms. Wisconsin Dorcas societies donated funds to furnish the rooms with 2 Monarch gas stoves, GE refrigerator, Mixmaster, garbage disposal unit, and other items in the cooking room; also the 4 sewing machines, 2 ironing boards, 2 steam irons, and the 3-way mirror for the sewing room.

► Oakwood College church was the first 1954 Ingathering Minute Man church in the South Central Conference. This is the fourth year that Oakwood has been a Minute Man church. On field day alone \$1,600 was raised.

► Students and staff of Union College gave nearly \$1,800 Week of Sacrifice offering.

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